
The Byble in
Englyshe, that is to saye the con-
tẽt of all the holy scrypture, both
of ỹ olde, and newe testamẽt, with
a prologe therinto, made by
the reuerende father in
God, Thomas
archbyschop
of Cãtor
bury,
This is the Byble apoynted
to the vse of the churches.
Apoynted by Edward whytchurche
Cum priuilegio ad imprimendum solum.
M.D.xl.
Obsecro igitur primum ómnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus &c. 1. Timo. ii.
VIVAT REX
GOD SAVE THE KYNGE

# The Kalender.

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℣ The yeare hath.xii. monethes. lij. wekes, and one daye.
And it hath in all, thze hundzed and.lxvi. dayes,
and thze houres.

Scripture gathered out of the Byble:

## Christ vnto the people. John.v.

Searche the Scriptures: For they are they that testifye of me.

## Paul to Timothy ij. Timo. iij.

All Scripture gyuen by inspiracion of God is profitable to teach, to improue, to amende and to instructe in ryghteousnes, that the man of God maye be perfecte and prepared to all good wozckes.

## The same to the Roma.xv

What thinges soeuer are wzytten, are wzytte foz oure lernynge: that we thozowe pacience and confozte of the Scripture, myght haue hope.

## Salomon Prouer.xxx

All the wozd of God is pure and cleane, it is a shylde vnto them that put theyz trufte in hym. Put nothinge vnto his wozdes, lest he repzdue the and thou be founde a lyer.

## Moses to the people Deute.xij

Ye shall not do euery man what semeth him good in his awne eyes. But what soeuer I commaunde you, that take hede ye do: and put nought therto, ner take ought ther from.

## The Lozde vnto Josua Josue.i

Let not the booke of thys lawe departe out of thy mouth. But recoarde therin daye and nyght, that thou mayest be circumspecte to do accozdynge to all that is wzytten therin. Foz then shalt thou make thy waye prosperous, ad then shalt thou haue vnderstandinge Turne therfoze neither to the ryght hande, ner to the lefte: that thou mayest haue vnderstandynge in all that thou takest in hande.

## The same to the people Deu.xvij

And thou shalt shewe thy sone at that tyme, sayeng: This is done because of that which the Lozd dyd vnto me when I came out of Egypte. Therfoze it shalbe a sygne vnto the vpon thyne hande, and a remembzaunce betwene thyne eyes, that the Lozdes lawe maye be in thy mouth. Foz with a stronge hande the Lozde bzought the out of Egypte.

## Moses Deute.xxxi.

Se that thou reade thys lawe befoze all Israel in theyz eares. Gather y people together. both men, wemen, and chyldzen, and straungers that are in thy cyties, that they maye heare, lerne, and feare the Lozde your God, to kepe all the wozdes of thys lawe.

Rom. xvi. 1. Timot. ii. Gene. xvii. Exod. xx. Gene. i. Psal. x. Prou. iii. Jerem. ix. Roma. ix. Esaye. liiii. Jere. x.

# Fyrst the holy writinges of the Byble teach

vs, that there is one God almyghtye, that hath neither begynnyng nor endynge: whiche of his owne goodnesse dyd create all thynges: of whom all thynges procede, and without whō there is nothynge: which is rygh teous and mercyfull: and which worketh all thynges in all after his wyll: of whom it ma ye not be demaunded wherfore he doth this or that.

Gene. i. Sapien. ii. Roma. v.

# Then that this verye God dyd create Adam

the fyrst man after his owne ymage and symilitude, and dyd ordeyne and appoynte hym lorde of all the creatures in the earth. Whiche Adam by the enuye of the deuyll disobeyinge the commaundement of his maker dyd fyrst synne, and brought synne into this worlde, suche and so greate, that we whiche be spronge of hym after the flesh are subdued vnto syn, death and dampnacion, brought vnder the yocke and tyranny of the deuyll.

Ephesi. ii. Gene. iii. Psal. xcv. xcvi. Hebre. ii.

# And further that Chryst Jesus his son was

promised of God the father, to be a sauiour to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shoulde delyuer them from theyr synnes and tyrannye of the deuyll, that with a quycke and lyuynge fayth wolde bylene this promysse: and trust to this Jesus Chryst, hoppynge to haue this delyueraunce of hym and by hym. And truly this promysse is very oft rehearsed in the bokes of the olde Testament, yea, and the olde Testamēt is this promysse: as it is called the newe, which teacheth that this promysse is fulfylled.

# And that in the meane season / whyle the fa-

thers loked for saluacion and delyueraunce promysed, bycause mannes nature is suche that he not onely can not, but also wyll not confesse hym selfe to be a synner, and specyally suche a synner that hath nede of the saupnge healthy promysed, the lawe was gyuen wherethrough men myght knowe synne, and that they are synners: when they se that they doo none of the thynges that the lawe commaundeth with so glad and wyllynge a mynde as God requyreth: but rather agaynst theyr wylles, without affection, and as though they were cōstrayned with the feare of that hell whiche the lawe threateneth, saying: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And that this lawe was gyuē, to thintent that synne and the malyce of mennes hertes being therby the better knowen, mē shulde the more feruently thyrst the commynge of Chryst, whiche shoulde redeme them from their synnes. As it was figured vnto the Jewes by many ceremonyes, hoostes, and sacrifyces, which were ordeyned of God, not to thintent to take awaye synnes, but to shewe & declare that they shoulde be put awaye by fayth, in the saluation promysed thorowe Chryst: and whiche nowe are put awaye by the cōmynge of that Chryst, whiche is the very hoost of the father that taketh awaye all synne.

# Last of all by the bokes of the newe testamēt

we are taught, that Chryst whiche was promysed and shadowed in the olde Testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saye) as all wyckednesse florysshed. And that he was sent, not for any mannes good workes (for they all were synners) but to thintent that he wolde trulye shewe the aboundaunt rychesse of grace, whiche he had promysed.

# In the new Testament therfore is moost evi-

dently declared, that Jesus Chryst the true lambe and hoost, is come to thintent to recōcyle vs to the father, payinge on the crosse the punyshment due vnto our synnes: and to delyuer vs from the bondage of the deuyll (vnto whome we serued through synne) and to make vs the sonnes of God, syth he hath gyuen vs the true peace and tranquyllitye of conscyence, that we no longer do feare the paynes of hell: whiche feare is put awaye by the fayth, confydence and assuraunce that the father gyueth vs drawynge vs vnto his sonne. For that fayth is the gyfte of God, wherby we bylene ỳ Chryst is come into this worlde to saue synners, whiche is of so greate pyth ỳ they whiche haue it desyre to perfourme all the dutyes of loue

# ¶ A descripcyon and succesſe of the kynges of Juda and Jerusalem, declarynge whan & vnder what kynges euery prophet lyued. And what notable thynges happened in theyr tymes, translated oute of the Hebrue.

DAuid rayned ouer Israell the. iii. C. xxix. yere of theyr enterynge into the lande, whych was the. iiii. C. yere of their passynge out from Egypt, and the ii. M. viii. hundred. lxxviii. yere after the creacion of the worlde: and he raygned. xl. yere and begat Salomon. Salomon buylte the temple. Ano in hys dayes, Jonathan Iddo & Ahia Sylonytes were prophetes. And hys sonne Rehabeam raygned after him. xvii. yere. Semaiahu and Iddo prophecyenge. And after hym Abiahu hys sonne raygned. iii. yere, and Iddo was the prophete. Asa hys sonne raygned after hym. xli. yere. Asariahu the sonne of Odad, Hanani the Sear, ād Jehu the sonne of Hanani prophecyinge. After hym raygned hys sonne Josaphat. xx. yere. Jehu the sonne of Hanani, Obadia, Micha, Jehiel the sonne of zachary, and Eleazar the sonne of hys vncle prophecyenge. Jotam his sonne succeaded him in hys kyngdome ād raygned. viii yere, and the prophete was Elias. After hym raygned Ahaziahu his sonne one yere, & Elisa was prophete. After this, Athalia the mother of Azahia dyd ryse and destroyed the kynges stocke, and there was none lefte, but the lytle chylde Joas: and Athalia raygned. vi. yeare, and they kylled her. And Joas raygned. xl. yere. After hym raygned hys sonne Amaziahu. xxix. yere. The prophetes were Amos and Amazia brethren, and Amos the father of Esaye. After hym raygned Uziahu hys sonne. lii. yere. The prophetes were Hosea Amos & Esaye, Hys sonne Jonathan raygned after hym. xvi. yere. The prophetes were Hosea, Esaye, Amos and Uziahu and Micha Morasthites. Then hys sonne Ahas raygned after hym. xvi. yere. And Hosea, Esaye, Amos, Micha ād Odad dyd prophesye. Hys sonne Ezechias raygned after hym. xxix. yere: Hosea, Esaye, Amos, Micha were prophetes. Whome succeaded Manasse raygnynge. lv. yere, Jobell, Nahum and Habakuck were the prophetes. After him raygned Amon his sonne. ii. yere, and Hozai was prophete, whose sonne Josiahu raygned after hym. xxxi. yere. The prophetes were zephania Jeremye and Holda, Jehoaz hys sonne raygned after him thre monethes & Jeremy was prophet. Whose brother Jehoakim raygned after him. xi. yere, Jeremye and Uria were prophetes. The. iii. yere of his raygne Nabuchadnezer kynge of Babylon toke hym captyue, and he dyed in his prison, that it myght be fulfylled whiche was sayde: the Buryall of an asse shalbe buryed. And he transposed Jerusalem and al the gouerners, and toke captyue. vii. M. of Beniamyns, and the other trybes, whyche were all valyaunt men of warre. After hym raygned his sonne Jehoachin thre monethes and. x. dayes, Jeremye prophecyenge, and Nabuchadnezer kynge of Babell carped hym awaye prysoner, and. xviii. M. with hym: and made Ezekia the brother of hys father, the sonne of Josiahu kynge, whych raygned. xi. yere, Jeremy and Ezechiel prophecyenge. The. v. yere of his raygne the host of Babylon came agaynst Jerusalem, and in the xi. yere of his raygne the cytie was taken captyue and Jurye was altered from hyr lande: this was the. viii. C. and. iii. yere of theyr enterynge into the lande: and the. iii. M. iii. C. & viii yere of ỳ creacion of the worlde. And there was now lefte of Dauids stocke but only Jechoniah, which begat Salathiell, Malkirā, Pedaiā and Gemariam. Nabuchadnezer raygned vntyll the. xxxvii. yeare of the transmygracion of kynge Jehochim and Euylmedozach his sonne raygned. xxiii. yeare, and the fyrst yere of hys raygne he brought Jehoacin out of pryson, and after this dyed in Babell after the death of Ezekia. Moreouer, Belchezer raygned iii. yere, and Salathiell dyed: and after hym hys sonne zerobabell raygned, that was the. lii yere of the destruccion of the temple, and the. lxx. yere of the dompnion of Babylon. Whyle Darius Medo raygned, the Chaldees kingdome was destroyed, and zerobabel ascended into Jerusalem the fyrst yere of Chozes kynge of the persyans, & the trāsmygracion with him Then was Jehosua the sonne of Jezozadac the great prest, and Haggai zacharia and Esdra were prophetes. But Ahasuerus raygnyng, dyd let the worke of the house of the tabernacle and indeuored to subuerte Israel. But the holy which is blessed, delyuered the worlde both of hym and also of Haman. The. xviii. yere of the Medians whych was the. lxx. yeare of the destruccion of the tēple Ezra the scribe ascended into Jerusalē and the other transmygraciō wyth hym, and he buylte the wall of Jerusalem and restored the house of the tabernacle: ād zerobabell retorned into Babell and dyed there. After hym raygned hys sonne Nehemiah,

and in his dayes the kyngdome of Grece had the domynion. The.lii. yere of the Medians & Perſians dyed Haggai, zachari, and Malachi, and at that tyme ceaſſed prophecynge in Iſraell. Thys is the yere from the creacyon of the worlde. iii.M. viii.C. and.iiii. From hense forth geue thyne eare and herken the wordes of wyſe men. Alexãder Macedo kyng of Grece raygned.xii. yere and dyed at Meſullam, and after him raygned his ſonne Hanania. The Cxl. yere of the Grecians dyed Hanania and Mathathia the ſonne of Johatha beynge the ſonne of Symeon. And after him raygned his ſonne Berechia. In his tyme was Seluchus and Antiochus whych buylt Antiochia and Ptolome whych wryte pentatuchon, (that is the .v. bookes of Moſes.) The hundred.lxx. yere of the Grecians Berechia dyed. After hym raygned hys ſonne Haſadia. In hys dayes there was a great trouble agaynſt Iſraell, that was in the tyme of Nicanor kynge of Grece the chyldren of Haſmomin whych were called the Machabytes, ſteppynge forth kylled hym and all hys hoſte. Thys was. Clxv. yere of the Grecians. And Johanan the ſonne of Simon the ſonne of Mathathia, the ſonne of Haſmoni raygned. xxxv. yere. And when Haſadia was deed, after hym raygned Ieſaia and Janai the ſonne of Johanan the great preſte raygned. xxvii. yere. And when Janai was deed, Ariſtobolus his ſonne ſtode vp after hym, and raygned. xiii. yere and was ſlayne. After him raygned Antigonus his ſonne. xxvi. yere, and was ſlayne the. Ciii. yere of the raygne of the ſtocke of the Machabytes. After hym raygned Herode the ſonne of Antipater ſeruaunt of the Machabytes, which makynge an inſurrecciõ kylled all that were of his maſters ſtock, and contynued ſo. xl. yere. After him Agrippas the ſonne of Herode raygned, and agayne after hym raygned his ſonne Hunabas. The. Ciii. yere of the Romaynes raygne whyche was. iiii. C. xl. yere of the temple buylt vp, ãd the. iii. M. v. C. lviii. yere from the creacion of the worlde came veſpaſyan and deſtroyed the temple, and caryed Iſrael & many of the ſtocke of Dauid and Iehuda into ſpayne.

✠

# A prologue or preface made by the mooſt reuerende father in God, Thomas Archbyſhop of Canturbury Metropolytan and Prymate of Englande.

For two ſondrye ſortes of people/it ſemeth moche neceſſary that ſomthynge be ſayde in the entrye of thys booke, by the waye of a preface or prologue: wherby herafter it maye be both ẏ better accepted of them, which hitherto coulde not well beare it: & alſo the better vſed of them, which hertofore haue myſuſed it. For truly, ſome there are that be to ſlowe, and nede not the ſpurre: ſome other ſeme to quycke, and nede more of the brydell. Some looſe theyr game by ſhorte ſhotynge, ſome by ouer ſhotynge. Some walke to moche on the lefte hande, ſome to moche on the ryght. In the former ſorte be all they that refuſe to reade, or to heare redde the ſcripture in theyr vulgar tonges, moch worſe they that alſo let, or diſcourage the other from the readynge or hearynge therof. In the latter ſorte be they, which by theyr inordinate readyng, vndiſcrete ſpeakyng, contentious diſputyng, or otherwyſe, by theyr licencyous lyuinge, ſlaũder and hynder the worde of God, mooſte of all other, wherof they wolde ſeme to be greateſt furtherers. Theſe two ſortes albeit they be mooſt farre vnlyke the one to the other, yet they both deſerue in effecte lyke reprochе. Neyther can I well tell whyther of them I maye iudge the more offender, hym that doth obſtinately refuſe ſo godlye and goodly knowledge: or hym that ſo vngodly and ſo vngoodly doth abuſe the ſame: And as touchynge the former I wolde maruayle moche that any man ſhulde be ſo madde, as to refuſe in darcknes, lyght: in honger, foode: in colde, fyer: for the worde of God is lyght: Lucerna pedibus meis, verbum tuum. Foode: Non in ſolo pane viuit homo, ſed in omni verbo dei. Fyer: Ignem veni mittere in terram, et quid volo, niſi vt ardeat? I wolde maruayle (I ſaye at thys) ſaue that I conſyder, howe moche cuſtome and vſage maye do. So that yf there were a people as ſome wryte, de Cymerijs, which neuer ſawe the ſunne, by reaſon that they be ſituated farre towarde the northe pole, and be encloſed and ouerſhadowed with hygh mountaynes: it is credyble and like ynough, that yf, by the power and will of God, the mountaynes ſhulde ſynke downe, and geue place, that the lyght of the ſunne might haue entreaunce to them: at the fyrſt, ſome of them wolde be offended therwith. And the olde proverbe affermeth, that after tyllage of corne was fyrſt founde: many delyted more to feade of maſte and acornes, wherwith they had ben accuſtomed, then to eate breed made of good corne. Soche is the nature of cuſtome that it cauſeth vs to beare all thynges well and eaſelye, wherwith we haue bene accuſtomed, and to be offended with all thynges therunto contrary. And therfore, I can well thynke them worthy pardon, which at the cõmyng abroade of ſcripture doubted and drewe backe. But ſuch as wyll perſyſte ſtyll in theyr wylfulnes, I muſte nedes iudge, not onely foolyſhe frowarde and obſtinate: but alſo peruyſhe, peruerſe and indurate. And yet, yf the matter ſhulde be tryed by cuſtome, we myght alſo allege cuſtome for the readynge of the ſcripture in the vulgare tonge, and preſcribe the more auncient cuſtome. For it is not moche aboue one hundreth yeare agoo, ſens ſcripture hath not bene accuſtomed to be redde in the vulgar tonge within this realme, and many hundred yeares before that, it was tranſlated & redd in the Saxones tonge, which at that tyme was oure mothers tonge. Wherof there remayneth yet diuers coppes founde lately in olde abbeis, of ſoch antique maners of writyng and ſpeaking, that fewe men nowe ben able to reade and vnderſtande thẽ. And when this language waxed olde and out of comen vſage, becauſe folke ſhulde not lacke the frute of readyng, it was agayne tranſlated in the newer language. Wherof yet alſo many copies remayne and be dayly founde. But nowe to lett paſſe cuſtome, and to weye as wyſe men euer ſhulde, the thyng in hys awne nature. Let vs here diſcuſſe. What it auayleth ſcripture to be had and redde of the lay and vulgare people. And to this queſtion I entende here to ſaye nothyng: but that was ſpoken and wrytten by the noble doctoure and mooſt worall diuine ſaynt John Chriſoſtome, in hys thyrde ſermon de Lazaro: albeit; I wylbe ſomthynge ſhorter, and gether the matter into fewer wordes and leſſe rowme thẽ he doth there: becauſe I wolde not be tedyous. He exorteth there hys audience, that euery man ſhulde reade by him ſelfe at home in the meane dayes and tyme, betwene ſermon and ſermon: to the entente they myght both more profoũdely fyxe in their myndes and memories that he had ſayde before vpon ſoch textes, wherupon he had allready preached: and alſo that they myght haue theyr myndes the more ready and better prepared to receyue and perceaue that which he ſhulde ſey from thenforth in hys ſermones, vpõ ſoche textes, as he had not yet declared and preached vpon: therfore ſayth he there: My comen vſage is to geue you warnynge before,

what

matter I intende after to entreate vpon, ỹ you youre selues in the meane dayes maye
re the boke in hande, reade, wepe, and perceyue the summe and effect of the mattier: and
marke what hath bene declared, and what remayneth yet to be declared: so ỹ therby youre
mynde maye be the more furnyshed, to here the reste, that shalbe sayde. And that I exhorte
you (sayth he) and euer haue & wyll exhorte you, ỹe (not only here in the churche) geue eare
to that, that is sayde by the preacher: but that also, when ye be at home in youre houses, ye
applye youre selues from tyme to tyme to the readyng of the holy scriptures: which thyng al-
so I neuer lynne to beate into the eares of them that bene my kamplers, and with whom I
haue prpuate aquayntaunce and conuersacyon. Lett no man make excuse and saye: (sayeth
he) I am busyed aboute mattiers of the cõmon welth, I beare this office or ỹ, I am a craftes
man, I must applye myne occupacyon, I haue a wyfe, my chyldren must be fedde, my house-
holde must I prouyde for. Brefly I am a man of the worlde, it is not for me to reade the scri-
ptures, that belõgeth to thẽ that hath bedden the world fayre well, which lyue in solitarenes
and contemplatyon, that hath bene brought vp, and contynually nosylled in learnynge and
religyon. To thys answeryng: what sayest thou man (sayeth he) is it not for the to studye
and to reade the scripture, because thou art encõbred and distracte with cures and busynes?
So moch the more it is behouefull for the to haue defence of scriptures, howe moche thou art
the more distressed in worldly daungers. They that bene free and farre from trouble and en-
tremedlyng of worldly thinges, lyueth in sauegarde and tranquilyte, and in the calme or
within a sure hauen. Thou art in the myddest of the see of worldely wickednesse, and ther-
fore thou nedest the more of ghostlye succoure and comfort: they sytte farre from the strokes
of battayll, and farre out of gonneshoute, and therfore they be but seldome wounded: thou ỹ
standest in the forefrounte of the hoost, and nyest to thyne enemyes, muste nedes take nowe
and then many strokes, and be greuously wounded. And therfore thou hast more nede to ha-
ue thy remedyes and medecynes at hande. Thy wyfe prouoketh the to anger, thy chylde gy-
ueth the occasyon to take sorowe and pensyuenes, thyne enemyes lyeth in wayte for the, thy
frende (as thou takest him) somtyme enuyeth the, thy neyghboure mysreporteth the, or pyc-
keth quarels agaynst the, thy mate or partyner vndermyneth the, thy lorde iudge, or iustyce
threteneth the, pouertye is paynefull to the, the losse of thy deare and welbeloued causeth the
to morne. Prosperite exalteth the, aduersyte bryngeth the lowe. Brefly, so diuerse and so
manyfolde occasyons of cares, tribulacyons and temptacions besetteth the and besegeth the
rounde aboute. Where canst thou haue armoure or forteresse agaynst thyne assautes? Where
canst thou haue salue for thy sores, but of holy scripture? Thy fleshe must nedes be prone
and subiecte to fleshly lustes, which dayly walkest and art conuersaunte amongest women,
seyst theyr bewtyes, set forth to the eye, hearest theyr nyse and wãton wordes, smellest their
balme, cyuet and muske, with many other lyke prouocations and sterynges, except thou hast
in a redynes wherwith to suppresse and auoyde them, which cannot elles where be had, but
onely out of the holy scriptures. Lett vs reade and seke all the remedyes that we can, and all
shalbe lytell ynough. Howe shall we then do, yf we suffer and take dayly woũdes, and whã
we haue done, wyll sytte styll and serche for no medecynes? Doest thou not marke and consi-
der, howe the smyth, mason, or carpenter, or any other handy crafte smã, what neade so euer
he be in, what other thynge soeuer he make, he wyll not sell or laye to pledge the toles of hys
occupacyon, for then howe shulde he worke his feate or get hys lyuinge therby? Of lyke
mynde and affeccyon ought we to be towardes holye scripture, for as mallettes, hammars,
sawes, chesylles, axes, and hatchettes be the tooles of theyr occupacyon. So bene the bokes
of the prophetes, and apostelles, and all holye wryte inspired by the holy ghost, ỹ instrumen-
tes of oure saluacyon. Wherfore, let vs not stycke to bye and prouyde vs the Byble, that is
to saye, the bookes of holy scripture. And lett vs thinke that to be a better Juell in our house
then eyther golde or syluer. For lyke as theues bene lothe to assaute an house, where they
knowe to be good armoure and artillary, so where soeuer these holy and ghostly bookes bene
occupied, there nether the deuell, nor none of hys angelles dare come neare: And they that
occuppe them bene in moche sauegarde, and hauen greate consolacyon, and bene the readyer
vnto all goodnes, the slower to all euyll, and yf they haue done any thing amysse, anone euen
by the syght of the bookes theyr consciences bene admonished, and they waxen sory & asha-
med of the facte. Paraduenture, they will saye vnto me: howe and yf we vnderstande nott
that we reade, that is conteyned in the bokes. What then? Suppose, thou vnderstande nott
the depe and profoũde misteryes of scriptures, yet can it not be, but that moche frute and
holynes must come and growe vnto the by the reading: for it cannot be that thou shuldest be
ignoraunte in all thinges alyke. For the holye ghost hath so ordered and attempered the scri-
ptures, that in them aswell publicanes, fyschers, and shepherdes maye fynde theyr edyfica-
cion, as greate doctoures theyr erudityon: for those bookes were not made to vayne glorye,
lyke as were the wrytinges of the gentyle philopholers and rethoryciyans, to the entent the
makers

makers shulde be hadd in admiration for theyr hye styles and obscure maner of wry-
wherof nothyng can be vnderstande without a master or an expolitoure. But the apost-
and prophetes wrote theyr bokes so, that theyr speciall entent and purpose might be vnde-
standed and perceaued of euery reader, which was nothing but the edificacyon and amende-
mente of the lyfe of them that readeth or heareth it. Who is that reading or hearing reade in
the gospell, Blessed are they that bene meke, Blessed are they that bene mercyfull, Blessed
are they that bene of cleane herte: and soch other lyke places, can perceyue nothing excepte he
haue a master to teache hym what it meaneth? Like wyse, the signes and myracles with all
other hystoryes of the doynges of Christ or hys apostells, who is ther of so simple witte and
capacite, but he maye be able to perceaue and vnderstande them? These be but excuses and
clokes for the rayne, and keuerynges of theyr awne ydell slouthfulnes, I cãnot vnderstande
it. What maruaylle? Howe shuldest thou vnderstande, yf thou wylt not reade, nor loke vpõ
it? take the bookes into thyne handes, reade the hole storye, and that thou vnderstandest kepe
it well in memorye: that thou vnderstandest not, reade it agayne and agayne: yf thou can
nether so come by it, counsaylle with some other that is better learned. Go to thy curate and
preacher, shewe thy selfe to be desirous to knowe and learne. And I doubte not, but God
seynge thy diligence and redynesse (yf no man elles teache the) wyll hym selfe vouchsaffe ỽ
hys holy spyrete to illuminate the, and to open vnto the that which was locked from the.

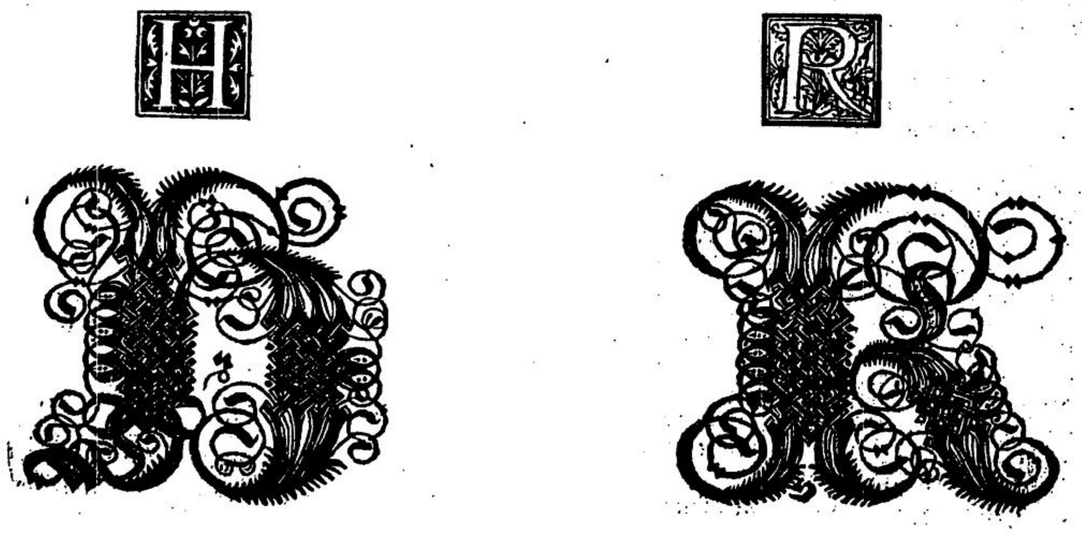
Remember the Ennuchus of Candace quene of Ethiopye, which albeit he was a man of
a wylde and barbarous countrye, and one occupped with worldly cures and busynesses, yet
ryding in hys charet, he was readynge the scripture. Nowe consider, yf thys man passyng in
hys iorney, was so diligent as to reade the scripture, what thinkest thou of like was he wõte
to do sittyng at home? Agayne, he that letted not to reade, albeit he dyd not vnderstande,
What dyd he then, trowest thou, after that when he had learned and had gotten vnderstan-
ding? For that thou maye well knowe that he vnderstode not what he reade: herken what
Philippe there sayth vnto hym. Vnderstandest thou what thou readest? And he nothynge
ashamed to confesse hys ignoraunce, answereth: Howe shulde I vnderstande hauyng no bo-
dy to shewe me the wey? Lo when he lacked one to shewe hym the weye and to expounde to
hym the scriptures, yet dyd he reade: and therfore God the rather prouyded for hym a gyde
of the wey, that taught hym to vnderstande it. God perceyued hys wyllynge and towarde
mynde: and therfore he sent hym a teacher by and by. Therfore, let no man be negligẽt about
hys awne health and saluation: though thou haue not Philippe all wayes when thou wol-
dest, the holy ghost, which then moued and stered vp Philippe, wilbe ready and not faile the
yf thou do thy diligence accordingly. All these thinges bene written for vs to oure edifycatiõ
and amendement, which be borne towardes the latter ende of the worlde. The readyng of
scriptures is a greate and strong bulwarke or forteresse against synne, the ignoraunce of the
same is the greater ruyne and destruccyon of them that will not knowe it. That is the thing
that bringeth in heresyes, that is it, that causeth all corrupte and peruerse lyuing, that it is, ỹ
bryngeth all thinges out of good order. Hetherto, all that I haue sayde, I haue takẽ and ga-
thered out of the forsayde sermon of this holy doctour saynct John Chrisostome. Nowe yf I
shulde in lyke maner bryng forth, what the selfe same doctour speaketh in other places, and
what other doctoures and wryters saye, concerning the same purpose, I myght seme to you
to wryte another Byble, rather then to make a preface to the Bible. Wherfore in few wor-
des to comprehende the largenes and vtilytie of the scripture, howe it conteyneth frutefull
instruction and erudityon for euery man, yf any thinges be necessarye to be learned: of the ho-
lye scripture We maye learne it. Yf falshed shall be reproued, therof we maye gather wher-
with all. Yf any thynge be to be corrected and amended, yf there nede any exhortation or cõ-
solatyon, of the scripture we maye well learne. In the scryptures be the fatte pastures of the
soule, therin is no venymouse meate, no vnholsome thynge, they be the very dayntie and pu-
re fedynge. He that is ignoraunte, shall fynde there what he sholde learne. He that is a pe-
uerse synner, shall there fynde his damnatyon to make hym to tremble for feare. He that la-
boureth to serue God shall fynde ther his glorye, & the promissiõs of eternall lyfe, exhortyng
him more diligently to laboure. Herin maye prynces learne howe to gouerne their subiectes:
Subiectes obediẽce, loue and dreade to theyr prynces. Husbandes, howe they shulde be haue
thẽ vnto their wyfes: howe to educate theyr children and seruaũtes. And contrary the wyfes,
chyldren, and seruauntes maye knowe there dutye to theyr husbandes, parẽtes and masters.
Here maye all maner of persons, men, wemen, yonge, olde, learned, vnlerned, ryche, poore,
prestes, laymen, Lordes, Ladyes, officers, tenauntes, and meane men, virgyns, wyfes we-
dowes, lawers, marchauntes, artificers, husbande men, and almaner of persons of what
estate or condityon soeuer they be, maye in thys booke learne all thynges what they ought to
beleue, what they ought to do, & what they shulde not do, aswell concerning almyghtye God

concernynge them selues and all other. Wherfore to the readyng of the scrypture none
ne enemye, but that eyther be so sycke, that they loue not to here of any medecyne: or
as that be so ignorannte, that they knowe not scrypture to be the most helthfull medecyne.
Therfore as touchynge thys former parte. I wyll here conclude and take it as a conclusion
sufficyently determyned and approued, that it is conuenient and good, the scrypture to be
redd of all sortes & kyndes of people, and in the vulgare tonge without farther allegatiõs or
probatiõs for the same, which shall not nede, syns ỹ thys one place of John Chrysostome is
ynough & sufficyente to persuade all thẽ ỹ be not frowardly and peruersly sett in their awne
wyllfull opinon, specially nowe that the kynges hyghnes beynge supreme hede nexte vnder
Christe of thys churche of Englande hath, approued with his royall assente the setting furthe
herof, which onely to all true and obedient subiectes ought to be a sufficiente reason, for the
alowance of the same, without farther delaye, reclamation, or resystaunce allthough there
were no preface nor other reason heare in expressed. Therfore nowe to come to the secõde and
latter parte of my purpose there is nothyng so good in thys worlde but it maye be abused,
and turned from frutefull and holsome, to hurtfull and noysome. What is there aboue, bet-
ter then the sunne, the moone, the starres? Yet was ther ỹ toke occasion by the great bewtye
and vertue of them to dishonoure God, and to defyle them selues with ydolatrye, geuing the
honour of the lyuing God and creatour of all thinges, to suche thynges as be had created.
What is there here beneth, better then fyer, water, meates, drynckes, metalles of golde,
syluer, yron and stele? Yet, we se daylie great harme and moch mischefe, done by euery one of
these, aswell for lacke of wisdome and prouydence of them that suffer euyll, as by the malice
of them that worketh the euyll. Thus to them that be euyll of them selues, euery thynge set-
teth forwarde and encreaseth their euyll, be it of his awne nature a thing neuer so good, lyke
as contrarelye, to them that studyeth and endeuoreth them selues to goodnes, euery thynge
prenayleth them, and profiteth vnto good: be it of hys awne nature a thyng neuer so badde.
As sayncte Paul sayth, his qui diligunt deum omnia cooperantur in bonum: euen as out of
moost venomouse wormes is made triacle, the moost soueraygne medecine for the preserua-
tyon of mans helth in tyme of daũger. Wherfore I wolde aduise you all, that cometh to the
readyng or hearyng of this boke, which is the worde of God, the moost precious Juell, and
moste holy relyque, that remayneth vpon earth, that ye bring with you the feare of God, and
that ye do it with all due reuerẽce, and vse youre knowledge therof, not to vayne glorye and
frinolouse disputatiõ: but to the honour of God, encrease of vertu, and edifycation both of yõ
selues and other. And to the entent that my wordes maye be the more regarded, I wyll vse
in thys parte the auctorite of sayncte Szegorye Nazianzene, lyke as in the other I dyd of S.
John Chrysostome. It appereth that in hys tyme there were some (as I feare me, there bene
also nowe at these dayes a great nomber) which were ydell bablers, and talkers of the scri-
pture out of reason, and all good order, and without any encrease of vertu, or exãple of good
lyuing, to them he wryteth all hys fyrst boke, de theologia. Wherof I shall breefly gather ỹ
the hole effecte, and recite it here vnto you. There ben some (sayeth he) whose not onely eares
and tonges, but also their fystes bene whitted and ready bent all to contencyon and vnpro-
fitable disputation, whom I wolde wisshe as they bene vehemente and ernest to reason the
matter with tonge: so they were also ready and practise to do good dedes. But for asmoche
as they, subuertyng the order of all godlynes, haue respecte onely to thys thynge. Howe they
maye bynde and loose subtile questions, so that nowe euery market place, euery alehouse and
tauerne, euery feasthouse: briefly euery company of men, euery assembley of wemen is fylled
with such talke. Sens the matter is so (sayth he) and that our fayth & holy religion of Christ
begynneth to wax nothing els: but as it were a sophistrye or a talkyng crafte, I can no lesse
do but saye somthing therunto. It is not fitte (sayth he) for euery mã to dispute ỹ hygh que-
stions of diuinite, nether is it to be done at all tymes: nether in euery audiẽce must we discusse
euery doubte: but we must knowe whã, to whom, and how farre we ought to enter into soch
matters. Fyrst, it is not for euery man: but it is for suche as be of exacte and exquisite iud-
gementes, and suche as haue spente theyr tyme before in studye and contemplatyon: and
suche as before haue clensed them selues aswell in soule, as bodye: or at the least, endeuored
them selues to be made cleane. For it is daungerous (sayth he) for the vncleane to touch that
thynge, that is moost cleane: lyke as the sore eye taketh harme by lokynge vpon the sunne.
Secondarelye, not at all tymes but when we be reposed: and at reste frome all outwarde
dregges and trouble, and when that oure headdes be not encombred with other worldelye
and wanderynge ymaginatyons: as yf a man shulde myngle balme and dyrte together. For
he that shall iudge and determyne suche matteres and doubtes of scryptures, muste ta-
ke hys tyme, when he maye applye hys wittes therunto, that he maye thereby the bet-
ter see, and discerne what is truethe.

Thyrdelye where, and in what audience. There and amonge those that bene studious
arne, and not amonge suche as haue pleasure to tryfle with suche mattyers as with other
thynges of pastyme, which repute for there chyefe delicates the disputacion of hygh questio-
nes, to shewe there wittes, learnynge and eloquence in reasonynge of hygh mattyers. Four-
thlye, it is to be considered howe farre to wade in suche mattyers of difficultie. No further
(sayeth he) but as euery mannes owne capacytie wyll serue him, and agayne no further thẽ
the weakenes or intelligence of the other audience maye bere. For lyke as to great noyse hur-
teth the eare, to moche meate hurteth a mannes bodye, to heuye burdens hurteth the berers
of them, to moche rayne doth more hurte then good to the grounde, breifly in all thynges
to moch is noyouse, euẽ so weke wittes & weke cõsyrẽces maye sone be oppressed w̃ouer hard
questiõs. I say not this to disuade mẽ frome ỹ knowledge of God, & readyng or studying of ỹ
scripture. For I saye, ỹ ỹ is as necessarye for the lyfe of mãnes soule as for ỹ body to breathe.
And yf it were possyble so to lyue, I wolde thynke it good for a man to spende all hys lyfe
in that, and to do no other thynge, I comende ỹ lawe whyche byddeth to meditate & studye
the scryptures all wayes both nyght and daye, and Sermons and preachynges to be made
both mornynge none and euentyde. And God to be lawded and blessed in all tymes, to bedd
I forbydde to reason. Nether forbydde I to reason so farre as is good and godlye. But
I alowe not that is done oute of season, and out of measure and good order. A man maye
eate to moche of honey be it neuer so swete, and ther is tyme for euery thynge, and that
thynge, that is good is not good, yf it be vngoodly done. Euen as a flower in wynter is oure
of season, and as womans apparell becometh not a man, nether contrarilye, the mannes, the
woman: nether is weppynge conuenient at a brydeale, nether laughynge at bery all. Nowe
yf we can obserue and kepe that is comely and tymely in all other thynges, shall not we then
the rather do the same in the holye scriptures? Let vs not runne furth as it were wyld horse
that can suffer nether brydell in there mouthes, nor syter on there backes. Let vs kepe vs in
oure boundes, and nether let vs go to farre on thone syde, leste we retorne into Egypte, ne-
ther to farre ouer ỹ other, leste we be caried awaye to Babylon. Let vs not synge the songe
of our Lorde in a straunge lande, that is to saye, let vs not dispute the worde of God at all
auentures, aswell where it is not to be reasoned, as where it is, and aswell in the eares of
them ỹ be not fytte therfore, as of thẽ that be. If we can no wyse forbere, but that we must
nedes dispute, let vs forbere thus moche at the leaste, to do it oute of tyme, and place conue-
nient. And let vs entreate of those thynges which be holye, holilye, and vpon those thyn-
ges ỹ bene mysticall, mistically, & not to vtter the dyuine misteryes in the eares vnworthye
to heare them, but let vs knowe what is comely aswell in oure sylence: and talkynge, as in
oure garmentes werynge, in oure fedynge, in oure gesture, in oure goynges, and all oure
other behaynge. Thys contencyon and debate aboute scryptures, and doubtes therof (spe-
cially whan suche as pretende to be the fauorers and studentes therof cannot agre within
thẽ selfes, doth moste hurte to oure selfes, and to the furtherynge of the cause & quarells that
we wolde haue forthered aboue all other thynges. And we in this (sayeth he) be not vnlyke
to them that beynge madde, sett there awne houses on fyer, and that se there awne chyldrẽ,
or breate there awne parentes. I marualle moch (sayth he) to recounte wherof cõmeth all this
desyre of vayne glorye, wherof commeth all this tongue itche, that we haue so moch delight
to talke and clatter. And wherin is our cõmunication? Not in the cõmendations of vertuous
and good deades of hospitalitie, of loue betwene christiane brother & brother, of loue betwen
man & wyfe, of virginitye and chastitie, and of almose towardes the poore. Not in Psalmes
and godly songes, not in lamentynge for oure synnes, not in repressynge the affections of the
body, not in prayers to God. We talke of scripture, but in ỹ meane tyme we subdue not our
fleshe, by fastinge, watchynge, and weppyng, we make not this lyke a meditation of death, we
do not stryue to be Lordes of oure appetites & affections. We goo not aboute to pull downe
oure proude & hygh myndes to abate oure rumpyhe & rancorouse stomakes, to restrayne oure
lustes & bodely delectations, oure vndiscrete sorowes, oure lasciuious merthe, oure inordi-
nate lokynge, oure vnfaciable herynge of vanities, oure speakyng without measure, oure in-
conuenient thoughtes, and breifly, to reforme oure lyfe and maners: but all oure holynes cõ-
systeth in talkynge. And we pardon eche other frome all good lyuynge, so that we may stycke
fast together in argumentacyon, as though there were no moo wayes to heauen, but thys
alone the waye of speculatyon and knowledge (as they take it) but in very dead, it is rather
the waye of superfluous contention and sophisticatiõ. Hetherto haue I receyued the mynde
of Szegorye Nazianzene in that booke which I spake of before. The same authour sayeth
also in an other place that the learnynge of a Chrysten man ought to begynne of the feare of
God, to ende in matyers of hygh speculatyõ, and not cõtrarily to begynne with speculation

...de in feare. For speculatiō (saieth he) other hye conning and knowledge, yf it be not, sayed with the bridell of feare to offende Godde is daūgerous and enough to tumble a man hedelinge downe the hyll. Therfore, sayeth he, the feare of God must be the fyrst begynnynge and as it were an abce or an introductiō to all them that shall enter to the very trew and most frutefull knowledge of holye scriptures. Where as is the feare of God, there is, sayeth he, the kepinge of the commaundementes, and where as is the kepyng of the cōmaundemētes, there is the clensynge of the flesche, which flesshe is a cloude before the soules eye, and suffereth it not purelye to see the beame of ỹ heuenly light. Where as is the clensynge of the flesche, there is the illumination of the holy ghost, thende of all oure desyres, and the very lyght wherby the veryte of scriptures is seen and perceyued. This is the mynde and almost the wordes of Gregorie Nazianzene doctour of the greke churche of whom saynt Jerome sayth, that vnto hys tyme, the laten churche had no wryterable to be compared, and to make an euen matche with him. Therfore to conclude this latter parte, euery man that commeth to the readynge of this holye booke ought to bringe with hym fyrst and formoste thys feare of almyghtye godde, and then nexte a fyrme and stable purpose to reformo hys awne selfe accordynge ther vnto, and so to contynue procede, and prospere frome tyme to tyme, shewynge hym selfe to be a sober and frutefull herer and lerner, which yf he doo, he shall proue at the lēgth well able to teache, though not with hys mouth, yet with hys lyuynge and good example, which is euer the most lyuely, and moste effectcouse formo and maner of teachyng. He that other wyse intermedeleth with this booke, let hym be assured, that ons he shall make accompte therfore, when he shall haue sayde to hym as it is wrytten in the Prophete Dauid, Peccatori dicit deus &c. Unto the vngodly sayde God, why doest thou preache my lawes, and takest my testament in thy mouth? Where as thou hatest to be reformed, and hast caste my wordes behynde the. When thou sawest a theke, thou consentydest vnto hym and hast bene partetaker with aduouterers. Thou hast lett thy mouth speake wyckednes, and with thy tonge thou hast letforth disceyte. Thou sattest and spakest agaynst thy brother and hast sclaundered thē awne mothers sonne. These thynges hast thou done, & I held my tong and ỹ thoughtest (wyckedly) that I am euen suche a one as thy selfe. But I wyll reproue the, and sett before the, the thynges that thou hast done. O consyder this, ye that forget God lest I plucke you a waye, and ther be none to deliuer you. Who so offereth me thākes and prayse he honoureth me, and to hym that ordereth hys conuersation ryght: wyll I shewe the saluation of godde.

God saue the kynge.



# The names of all the bookes of the Byble

and the content of the Chapters of euery booke, with the nombre of the leaffe where the bookes begynne.

| | | Chapters | Leafe |
|---|---|---|---|
| Genesis. | The fyrst boke of Moses | L | fyrst |
| Exodus. | The seconde boke of Moses | xl | xxii |
| Leuiticus. | The thyrde booke of Moses | xxvii | xxxix |
| Numeri | The fourth booke of Moses | xxxvi | lii |
| Deuteron. | The fyfth booke of Moses | xxxiiii | lxix |
| | The bookes of the seconde parte. | Chapters | Leafe |
| Josua: | The booke of Josua | xxiiii | ii |
| Judicum | The booke of Judges | xxi | xxii |
| Ruth. | The booke of Ruth | iiii | xxii |
| i. Regum. | The fyrst booke of the kynges | xxxi | xxiiii |
| ii. Regū. | The seconde booke of the kynges | xxiiii | xxxvii |
| iii. Regū. | The. iii. booke of the kynges | xxii | xlviii |
| iiii. Regū. | The. iiii. booke of the kynges | xxv | lxi |
| i. Paralyp. | The fyrst of the Chronycles | xxix | lxxiii |
| ii. Paraly. | The seconde of the Chronycles | xxxvi | lxxxv |
| i. Esdras. | The fyrst booke of Esdras | x | xcix |
| ii. Esdras. | The seconde booke of Esdras | xiii | ciii |
| i. Esther. | The fyrst boke of Esther | x | cix |
| Job: | The booke of Job | xlii | cxii |
| | The bookes of the thyrde parte | Chapters | Leafe |
| Psalteriū. | The psalter | cl | ii |
| Prouerbia | The prouerbes of Salomon | xxxi | xxviii |
| Ecclesiast. | The booke of the preacher | xii | xxxviii |
| Cāticorū, | Cantica the Wallet of Balletes | viii | x |
| Esay | The prophecye of Esaye | lxvi | xlii |
| Jeremy | The prophecye of Jeremy | lii | lxxii |
| Treni. | The lamentacyons of Jeremy | v | lxxxvi |
| Ezechiel. | The prophecye of Ezechiel | xlviii | lxxxviii |
| Daniel. | The prophecye of Daniel | xii | cviii |
| Oseas. | The prophecye of Oseas | xiiii | cxv |
| Joel. | The prophecye of Joel | iii | cxviii |
| Amos. | The prophecye of Amos | ix | cxix |
| Abdy. | The prophecye of Abdye | i | cxxi |
| Jonas. | The prophecye of Jonas | iiii | cxxii |
| Micheas. | The prophecye of Micheas | vii | cxxiii |
| Nahum. | The prophecye of Nahum | iii | cxxiiii |
| Abacuck. | The prophecye of Abacuck | iii | cxxv |
| Sophony | The prophecye of Sophony | iii | cxxvi |
| Aggeus. | The prophecye of Aggeus | ii | cxxix |
| Zacharias. | The prophecye of zachary | xiiii | cxxix |
| Malachi. | The prophecye of Malachy | iii | cxxxiii |
| | The bookes of Hagiographa | Chapters | Leafe |
| iii. Esdras. | The thyrde booke of Esdras | ix | ii |
| iiii. Esdras | The. iiii. booke of Esdras | xvi | viii |
| Tobiah. | The booke of Tobias | xiiii | xix |
| Judith. | The booke of Judith | xvi | xxiii |
| ii. Hester | Certayne chapters of Hester | vi | xxviii |
| Sapiēcia. | The booke of wysdome | xix | xxix |
| Ecclesiast. | The booke of Jesus Syrac | li | xxxvi |
| Baruch. | The prophete Baruch | vi | liiii |
| The sonne | Of the. iii. chyldren in the Ouen | i | lvii |
| The storye | Of Susanna | i | lviii |
| The storye | Of Bell. | i | lviii |
| The prayer of Manasseh. | | i | lix |
| The fyrst booke of the Machabees. | | xvi | lx |
| The seconde booke of the Machabees. | | xv | lxxii |

All the bookes of the newe Testament are contayned in the tytle therof.

The creacion of the worlde.

# The fyrst booke of Moses/called in the hebrue Bereschith: and in the latyn: Genesis.

## The fyrst Chapter.

¶ Howe heauen and earth, the lyght, the fyrmamēt, the sunne, the moone, the starres, and all beastes, foules, and fisches in the see were made by the worde of God. And howe man also was created.

In the begynnynge * God created heauen and earthe. The earth was voyde and emptye: and darcknes was vpon the face of the depe: and the spyrete of God moued vpon the face of the waters. And God sayde: let there be made lyght, and there was light made. And God sawe the light that it was good. And God made a diuision betwene the light and darknesse. And God called the light, daye: and the darknesse called he, nyght. And the euenyng and the mornyng was made one daye.

And God sayde: let there be a firmamēt betwene the waters: and let it make a diuision betwene waters and waters. And God made the firmament, and set a diuision betwene the waters which were vnder the firmamēt, and the waters that were aboue the firmament. And it was so. And God called the firmament, heauen. The euenynge also and the mornyng was made the secōd daye.

And God sayde: * let the waters vnder heauen be gathered togethers into one place, that the drye lande maye be sene. And so it came to passe. And God called the drye lāde Earth: and the gatheryng together of waters called he the seas. And God sawe that it was good.

And God sayde: let the earth bryng forth grene herbe, which maye engendre seed: and frutefull tre, yeldyng frute after hys kynde, whose seed maye be in it self vpon the earth. And it came to passe. And the earth brought forth grene herbe, makynge seede after hys kynde: and tree yeldynge frute, whose seed was in it selfe after hys kynde. And God sawe that it was good. The euenynge also and the mornynge was made the thyrde daye. And God sayde: * let there be made lyghtes in the firmament of heauen: and let them make a difference betwene the daye and the nyght, and let them be vnto signes, and vnto appoynted seasons, and vnto dayes, and vnto yeares. And let them be vnto lyghtes in the firmament of heauen, that they maye geue lyght vpon the earthe. And so it came to passe:

And God made * two greate lyghtes: a greater lyght to rule the daye, & a lesse lyght to rule the night (And he made) sterres also: And God set them in the firmament of heauen, that they myght geue lyght vpon the earth, and that they might rule the daye and the night: and to make a difference betwene the lyght and the darknes. And God sawe that it was good. The euenyng also and the mornyng was made the fourth daye.

And God sayde: * let the waters bryng forth mouynge creature that hath lyfe, and foule that maye flye vpon the earth in the face of the firmament of heauen. And God created great whalles and euery lyuing and mouyng creature, which ỹ waters brought forth after their kynde: and euery fethered foule after their kynde. And God sawe that it was good. And God blessed them, sayinge: Growe & increace and fyll the waters of the see: and let fethred foules be multiplyed in the earth. The euenynge also and the mornyng was made the fyfth daye.

And God sayde: let the earth bring forth lyuing creature after his kynde: catell, worme and beast of the erth after his kynde: and so it came to passe. And God made the beast of the earth after his kynde, and catell after their kynde: and euery thynge that crepeth vpon the earth after his kynde. And God sawe that it was good.

And God sayde: let vs make man * in oure ymage after oure lyckues, and let them haue rule of the fysh of the see: and foule of the ayre and catell, and all the earth, and of euery crepyng thyng that crepeth vpon the erth. And so God created man in his awne ymage: in the * ymage of God created he hym, * male and female created he them. And God blessed them, and God sayd vnto them: Growe and increace and replenyshe the erth, and subdue it: and haue * dominion of the fish of the see, and foule of the aire: and of euery lyuing thyng that moueth vpō the earth. And God sayde: Beholde, I haue geuen you euery herbe sowynge seed, which is in the vpper face of all the earth: and euery tre in the which is the frute of tree, and that soweth seed, that they maye be meate vnto you. To euery beast of the earth also, and to euery byrde of the ayre, and to euery suche thinge as crepeth vpon the earth (wherin is a lyuing soule) I haue geuē all greenes of herbe to be meat. And it came so to passe. And God sawe euery thyng ỹ he had made, * and beholde, it was exceading good. The euenyng also and the mornynge was made the syxth daye.

## ¶ The second Chapter.

¶ The halowynge of the Sabbath daye. The foure floudes of Paradise. The settyng in of man in Paradise. The tre of knowledge is forbidden him: how Adam named all creatures. The creacion of Eua. The institucion of mariage.

A The heauēs also and the erth were fynished, and all the hoost of them. And in the seuenth daye God ended his worke which he had made. *Exo.xx.d. Deu.iiij.b In the seuenth daye also, he rested from all his worke which he had made. And God blessed the seuenth daye, and sanctifyed it, because þ in it he had rested from all his worke, which God ordeyned to make.

These are the generacions of the heauēs and of the earth when they were created, in the daye, when the Lorde God made þ earth and the heauēs and euery plant of the felde, before it was in the earth: and euery herbe of the felde, before it grewe. For the Lord God had not caused it to raygne vpon the earth, nether was there a man to tyll the grounde. And there went vp a myste frō of the earth, and watred the whole face of the grounde.

B The Lorde God also *shope man, euen dust from of the grounde, and *brethed into his nastrels the breth of lyfe: and Adā was made a lyuing soule. And þ Lorde God planted a garden eastwarde from Edē, and there he put mā whō he had made. Moreouer, out of the grounde made the Lorde God to growe, euery tre that was pleasaūt to the sight, and cōmodious for meate. The *tre of lyfe also and the tre of knowledge of good and of euyll was in the myddes of the garden. And out of Eden, there went forth a riuer to water the garden. And from thence it was deuyded, and became into foure heades. The name of one is * Pison. The same is it that compasseth the whole lande of Hauilah, where there is golde. And the golde of that lande is good. There is also Bdellium, and the onix stone. The name of þ second ryuer is, Gihon: the same is it þ compasseth the whole lande of Ethiopia. The name of the third ryuer is Hidekel, & it goth towarde þ eastside of Assiria. And þ fourth ryuer is Euphrates.

*Gen.ij.c Apo.v.b *Gen.ij.c

The Lorde God also toke Adam, and put him into the garden of Eden, that he myght dresse and kepe it. And the Lorde God commaūded Adā, saying: Eating, þ shalt eate of euery tre of the garden. But as touchynge the tre of knowledge of good and euell, thou shalt not eate of it. Els, in what daye soeuer thou eatest therof, thou shalt dye the death.

And agayne, the Lord God sayd: It D is not good that Adam shulde be alone I will make him an helpe, which maye be present wt̄ him. And so out of the grounde shope the Lorde God euery beast of the felde, and euery foule of the ayre, and brought it vnto man, that he myght se howe he wolde call it: For like wyse as mā hym selfe named euery liuyng thyng, euen so was the name therof. Man him selfe therfore named the names vnto all catell, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that myght be present with him. The Lorde God also caused a slomber to fall vpon Adam, and he slept. And he toke one of his ribbes, & closed vp þ flesh in stead therof. And the rybbe which the Lorde God had taken from man, * made he a woman, and brought her vnto man. And man sayde: This is nowe bone of my bones, and flesche of my flesche. She shalbe called woman, because she was take out of man. For this cause shall a man leaue his father and his mother, & shalbe ioyned with his wyfe, and they * shall become one flesh: and they were both naked, the man and his wife, and were not ashamed.

*Gen.ij.c 1.Cor.xi.a *Mat.xix. Mar.x.a Ephe.v.g. 1.Cor.vi.d

## The.iij. Chapter.

The serpent deceaueth the woman. The serpent, the woman, and the man are cursed, and dryuen out of Paradyse. Christ our sauiour is promysed.



BUt the serpent was sotyller then A euery beast of the felde, which the Lorde God made. And he sayde vnto the woman: yee, hath the Lorde God sayde: ye shall not eat of euery tre of the garden? And the woman sayde vnto the serpēt: we eate of the frute of the tre of the garden: but as for the frute of þ tre which is in the middes of the gardē, God hath sayde: ye shall not eate of it, nether shal ye touche it, lest happly ye dye. And *the serpent sayde vnto the woman: ye shall not dye the death: but God doth knowe, that the same daye that ye eat therof, your eyes shalbe opened, & ye shalbe euē as goddes, knowing good and euyll. And so the *woman (seyng that the same tre was good to eate, and lusty to the eyes, & that the same tre was pleasaunt to get wildome) toke of the frute therof, and dyd eate: and gaue vnto her husband beynge with her, which dyd eate also. And the eyes of them both were opened: and they knewe that they were naked, & they sowed fygge leaues together, and made thē selues aperns. And they heard þ voyce of the Lord God walkynge in the garden in the coole of the daye. And Adam & his wyfe hyd thē selues frō the presence of þ Lorde God amōg the trees of the garden. And the Lorde God called Adam, and sayd vnto hym: where art thou?

*Gen.iij.a *Gen.iij.c



thou? which sayde: I heerde thy voyce in the garden, & was afrayed, because I was naked, & hyd my selfe. And he sayde: Who tolde the, that thou wast naked? hast thou not eaten of the same tre, concernynge the which I cōmaunded the, that thou shuldest not eate of it? And Adam sayd: The woman, whom thou gauest to be wyth me, she gaue me of the tree, and I dyd eate.

C And the Lorde God sayde vnto the woman: Why hast thou done this? And the woman sayde: yonder serpent begyled me, and I dyd eate. And the Lorde God sayde vnto the serpēt: because thou hast done this, thou art cursed aboue all catell, and aboue euery beast of the felde. Upon thy belly shalt thou go, & dust shalt thou eate all þ dayes, of thy lyfe. I will also put enemyttie betwene the & the woman, betwene thy sede and hyr sede: & *The same shall treade downe thy head, and thou shalt treade vpon hys hele. Iof.iij.c.

But vnto the woman he sayde: In multiplienge wyll I multiplye thy sorowe & thy conceyuynge: In sorowe shalt thou brynge furth chyldren, & thy lust shall pertayne to thy husbande, & he shall haue the rule of the.

Unto Adam he sayde: Because thou hast herkened vnto the voyce of thy wyfe, & hast eaten of the tree (cōcernynge the which I cōmaūded the, sayinge: Thou shalt not eate of it) cursed is the groūd for thy sake. In sorowe shalt thou eate of it all the dayes of thy lyfe. Thorne also & thystle shall it cause to growe vnto the, & thou shalt eate the herbe of the felde. In the sweat of thy face shalt þ eate bread, tyll thou be turned agayne into the grounde, for out of it was thou taken, in asmuch as thou * art dust, & into dust shalt thou be turned agayne. Iob.xxviiii

And Adā called his wyues name Heua, because she was the mother of all lyuinge. Unto the same Adam also & to his wyfe dyd the Lorde God make lethern garmentes, & clothed them. And the Lorde God sayde: Beholde, yonder man hath bene euen as one of vs, that he myght knowe good and euell. And nowe lest happly he put furth his hāde, and take also of the tree of lyfe, and eate, & lyue forever. And the Lorde God sent



them furth from the gardē of Eden, to tyll the groūde that he was taken out of. And so he droue out man, & at the east syde of the garden of Eden, he set Cherubins, & the glysterynge flame of a shakynge swerde, to kepe the waye of the tre of lyfe.

## The.iiij. Chapter.

Cain doth not onely kyll his righteous brother Abel, but also dispayreth: and is cursed. The generacyon of Enoch: Mathusael: Tubal: Lamech: Seth and Enos.

ADam knewe Heua his wife: who cō- A ceauynge, bare Cain, sayinge: I haue gotten a man of the Lorde. And the proceadynge furth, brought furth hys brother Habel, and Habel was a keper of shepe. But Cain was a tyller of the grounde. And in processe of dayes it came to passe, that Cain brought of the frute of the grounde an oblacyon vnto the Lorde. Habel also brought of the fyrstlynges of hys shepe, and of the fat therof. And the Lorde had respecte vnto Habel, & to hys oblacyon. But vnto Cain and to hys offrynge he had no respecte. For the whych cause Cain was exceadyng wrothe, and his countenaunce abated. And the Lorde sayde vnto Cain: Why art thou wrothe, & why is thy countenaūce abated? yf thou do well, shall there not be a promocion. And yf thou dost not well, lyeth not thy synne in the dores? Unto the also pertayneth the lust therof, and thou shalt haue dominiō ouer it. And Cain spake vnto Habel hys brother (let vs go furth.) *Iob.xxxiiii

And it fortuned * whan they were in the B felde, Cain rose vp agaynst Habel hys brother, and slue him. And the Lorde sayde vnto Cain: Where is Habel thy brother? Whych sayd: I wote not. Am I my brothers keper? And he sayde: What hast þ done? The voyce of thy brothers bloude crieth vnto me out of the grounde. And nowe art thou cursed from of the erth, whych hath opened hyr mouth, to receaue thy brothers bloude from thy hande. If thou tyll the grounde, she shall not proceade to yelde vnto the hyr strength. Fugityue, and vagabounde shalt thou be in the erth. And Cain sayde vnto the Lorde: Wyne * iniquite is more, then þ it maye be forgeuē. Beholde, thou hast cast me out this daye from the vpper face of the erth, and frō thy face shall I be hyd: Fugityue also and a vagabounde shall I be in the erth. And it shall come to passe: euery one that fyndeth me, shall slaye me. And the Lorde sayde vnto him: * (it shall not be so) yee, but whosoeuer slayeth Cain, it shalbe auenged seuen folde. *Iob.xx.c. *

And the Lorde set a marke vpon Cain, C lest any mā fyndynge him, shulde kyll hym. And Cain wente out frō the presence of the Lorde, & dwelt in the lōde of Nod eastward frō Eden. Cain also knewe his wife, whych cōceaued & bare Henoch: & buyldinge a cyte, he called the name of the same cyte after the name of hys sonne Henoch. Unto the same Henoch was borne Irad, Irad begat Mehuiael,

* Sapi.x.a 1. Joan.iii.a. Heb.xii.f. Mat.xxiij.d. Jude.i.d.

hulael, & Mehulael begat Methuschael. Methuschael begat Lamech. And Lamech toke vnto hym two wyues: The name of the one was Ada, & the name of the other was zilla. And Ada begat Jabal, whych was the father of such as dwell in tentes, & of suche as haue catell. His brothers name was Thubal, whych was the father of such as handle harpe & organe. And zilla also begat Thubal Cain, which wrought connyngly euery craft of brasse & of yron. The syster of Thubal Cain, was Naema.

And Lamech sayde vnto his wyues Ada and zilla: Heare my voyce ye wyues of Lamech, herken vnto my speche: For I haue not slayne a man to the woundynge of my selfe, & a yonge man to myne owne punyshment. If Cain shalbe auenged seuenfolde, truly Lamech seuentye tymes and seuen tymes.

Adam knewe his wife agayne, & she bare a sonne, and called his name Seth: For God (sayde she) hath appoynted me another sede in stede of Habel, whō Cain slew. And vnto the same Seth also there was borne a sonne, & he called his name Enos. Then began they to make inuocacyon in the name of the Lorde.

## ¶ The. v. Chapter.

¶ The genealogie of Adam and of the other fathers vnto Noe.

This is the boke of the generacyons of Adā. In the daye that God created mā, in the lykenesse of God made he him. Male and female created he them, & blessed them, and called their name Adam in the daye of their creacyon.

And Adam lyued an hundreth & thyrtye yeres, & begat (a sonne) in hys owne lykenesse after his ymage, & called his name Seth. All the dayes of Adam (after he had begotten Seth) were eyght hundreth yeres, & he begat sonnes and daughters. And all the dayes that Adam lyued, were nyne hūdreth and thyrtye yeares, and he dyed.

Seth lyued an hūdred & fyue yeares, and begat Enos. And Seth lyued (after he begat Enos) eyght hundreth yeares & seuē yeres, & begat sonnes & daughters. And all the dayes of Seth were, nyne hundreth & twelue yeares. And he dyed.

Enos lyued nyntye yeares & begat Kenā. And Enos lyued (after he begat Kenā) eight hūdreth, and fyftene yeares, & begat sonnes & daughters. And all the dayes of Enos were nyne hundreth & fyue yeres. And he dyed.

Kenan lyued seuentye yeres, & begat Mahelael. And Kenan lyued (after he begat Mahelael) eyght hūdreth yeares and fortye yeres, and begat sonnes & daughters. And all the dayes of Kenan were nyne hundreth yeares and ten yeares, and he dyed.

Mahelael lyued fyftye yeares & fyue yeares, & begat Jared. And agayne, Mahelael lyued (after he begat Jared) eyght hundreth & thirtye yeres, & begat sonnes & daughters. And all the dayes of Mahelael were eyght hūdreth nynetye & fyue yeares. And he dyed.

Jared lyued an hundred & fyftye and two yeares, & begat Henoch. And Jared lyued (after he begat Henoch) eyght hūdreth yeares, & begat sonnes and daughters. And all the dayes of Jared were nyne hundreth and fyftye and two yeares. And he dyed.

Henoch lyued fyftie & fyue yeares, & begat Methuselah. And Henoch * walked wyth God after he begat Methuselah, thre hūdreth yeres, & begat sonnes & daughters. And all the dayes of Henoch were thre hundreth fyftie & fyue yeres. And Henoch ‡ walked with God, & he (was * no more sene,) for God toke hym awaye.

Methuselah also lyued an hundreth yeares, & eyghtye & seuē yeres, & begat Lamech. And agayne Methuselah lyued (after he begat Lamech,) seuen hundreth yeares, and eyghtye, & two yeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundreth yeares and fyftye & nyne yeares. And he dyed.

Lamech lyued an hundreth yeres & eyghtye & two yeres, & begat a sonne, & called his name Noah, sayenge: This same shall cōforte vs as cōcernynge oure worke & sorowe of oure hādes, frō of the erth, which God cursed. And Lamech lyued (after he begat Noah) fyue hūdreth yeres & nynety & fyue yeares, & begat sonnes & daughters. And all the dayes of Lamech were seuē hūdreth yeares, and seuentye and seuen yeares, and he dyed.

Noah was fyue hūdreth yeare olde. And Noah begat Sem, Ham, and Japheth.

## ¶ The. vj. Chapter.

¶ The cause of the floude. God warneth Noe of the cōmynge of the floude. The preparynge of the Arke.

And it came to passe, that man began to be multiplied in the vpper face of the erth, and there were daughters borne vnto thē. The sonnes of God also sawe the daughters of mē that they were fayre, and they toke them wyues from amonge all they had chosen. And the Lorde sayde: My spyrete shall not allwaye, stryue in mā, because he is flesh, and hys dayes shalbe * an hundreth & twentye yeares. But there were gyauntes in the erth in those dayes: yee and after that the sonnes of God came vnto the daughters of men, and they had gēdred vnto them, the same became myghtye mē of the worlde, and men of renowne.

But God sawe that the malyce of man was greate in the erth, and all the ymaginacyō of the thoughtes of hys * hert was onely cuell euery daye. And it ‡ repented the Lorde, that he had made mā in the erth, & he was



was touched with sorow in his harte. And the Lorde sayde: I wyll (from the vpper face of the earth) destroye man, whom I haue created: both man, catel, worme, & foule of the ayre, for it repenteth me that I haue made them.

But Noah founde grace in the eyes of the Lorde. These are the generacyons of Noah * Noah was iust & perfect in his generacions, and † walked wt God. Noah begat thre sonnes: Sem, Ham, & Japheth. The earth also was corrupte before God, & the same earthe was fylled wt crueltye. And God loked vpō the erth, and beholde it was corrupt: For al flesche had corrupt hys waye vpon earth.

And God sayde vnto Noah: The ende of all flesche is come before me, for the earthe is fylled with crueltye from the face of them. And beholde, I wyll destroy them with the erth, Make the an Arke of pyne trees. Habitacyons shalt thou make in the Arke, and shalt pytch it within & without with pytch. And of this fashyon shalt they make it. The lengthe of the Arke shalbe thre hundreth cubytes: The bredth of it, fyftye cubites, & the heygth of it thyrtye cubytes. A wyndowe shalt thou make in the Arke, and in a cubite shalt thou fynyshe it above, but the doore of the Arke shalte thou set in the syde therof. With thre loftes one above an other shalte thou make it.

And behode, I, euen I, do bring a floude of waters vpon the earthe, that I maye destroye all flesshe wherin is the breth of lyfe vnder heauen: And euery thynge that is in the earth, shall dye. With the also wyll I make my * couenaunt, & thou shalte come into the Arke: thou & thy sonnes, thy wife & thy sonnes wyues wt the. And euery lyuing thinge, and of all flesshe, a payre of euery one shalt they bringe into the Arke, to kepe them alyue wt the. They shalbe male & female. Of fethered foules also after their kynde, & of catell after their kynde, of euery worme of the earth after his kynde: two of euery one shall come vnto the, that thou mayst kepe them alyue. And take thou with the of all meate that is eaten, and thou shalt laye it vp with the, that it maye be meate for the & them. Noah therfore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

## ¶ The. vij. Chapter.

¶ The entraunce of Noe, and of them that were with hym: into the Arke. The rising of the floude: whereto rowe all thynges dyd perysshe.

And the Lorde sayd vnto Noah: Come thou and al thy house into the Arke for the haue I sene * rygytuous before me in thys generacyon. Of euery * cleane beaste thou shalte take with the seuen and seuen: The male and hys female: But of vncleane catell, two, the male and his female. Of foules also of the ayre, seuen and seuen, the male & the female, to kepe alyue vpon the face of al the whole erth. For yet after seuen dayes I wyll rayne vpon the erth fortye dayes & fortye nyghtes. And all substaunce that I haue made, wyll I destroye from of the vpper face of the earth.

Noah therfore dyd accordynge vnto all that God cōmaunded hym. And Noah was syxe hundreth yeres, & the * floude of waters was vpon the earth. And Noah came (and his sonnes, & his wyfe, & his sonnes wiues with hym) vnto the Arke, because of the waters of the floude. Of cleane catell, & of vncleane catell, & of flyenge foules, and of euery suche as crepeth vpon the erth, there came two and two vnto Noah into the Arke, the male and the female, as God had cōmaunded Noah. It fortuned also after seuen dayes, and the waters of the floude were vpon the earth.

In the syxe hundrethe yere of Noes lyfe in the seconde Moneth, the seuenth daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp, and the wyndowes of heauen were opened. And the rayne was vpon the earthe fortye dayes and fortye nyghtes. In the selfe same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wiues of his sonnes with them into the Arke: They, & euery beast after hys kynde, and all catell after theyr kynde, yee & euery worme that crepeth vpon the earthe after his kynde, and euery byrde after his kynde, and euery fleyng & fethered foule.

And they came vnto Noah into the Arke two and two, of all flesh wherin is the breth of lyfe. And they entryng in, came male and female of all flesche, as God had cōmaunded hym. And God shut hym in rounde about. And the * floude came fortye dayes vpon the earth, & the waters were increased, and bare vp the Arke, whiche was lyfte vp above the erth. The waters also preuayled, & were increased exceadyngly vpon the earthe, and the Arke went on the vpper face of the waters. And the waters preuailed exceadingly vpon the earth, & al the hye hylles that are vnder the whole heauen, were couered. Fyftene cubytes vpwarde dyd the waters preuayle, so that the mountaynes were couered.

And all flesche dyed that moued vpon the earth, in foule, in catel, in beast, and in euery worme that crepeth vpon the earth: yee and euery man also. What soeuer was (in whose nostrels the breth of lyfe dyd brethe, all these in the drye lande dyed.) And * euery thyng was destroyed, that remayned, & that was in the vpper parte of the grounde (both man and catell, and worme, and foule of the ayre) they were euen destroyed from of the earth. And Noah onely remayned alyue, and they that were with hym in the Arke.

waters prcuayled vpon the earth an hūdr
ed and fyfty dayes.

## ¶The.viij.Chapter.

¶After the sendynge oute of the rauen and the doue.
Noe goeth forth of the Arke: and offereth sacrifyce.
The naturall corrupcyon of mans herte.

AND God remembred Noah, and euery
beaste, and all ẏ catell that was with
him in ẏ Arke. And god made a wind
to passe vpon the earth, and the waters ceas-
sed. The fountaynes also of the depe and the
windowes of heauen were stopped, and the
rayne from heauen was restrayned. And the
waters from the erth were returned, goyng
and commynge agayne. And after the ende
of the hundreth and fyftieth daye, ẏ waters
were abated. And in the seuenth moneth in
the seuenteenth daye of the moneth, the Arke
rested vpon ẏ mountaines of Armenia. And
the waters truely were goynge and decrea-
cyng vntyl the tenth moneth: for in ẏ tenth
moneth, & in the fyrst daie of ẏ same moneth
were the toppes of the mountaynes sene.

And after the ende of the fortieth daye, it
happened that Noah opened the wyndowe
of the Arke which he had made. And he sent
forth a rauen, whiche went out goyng forth
and returnynge agayne, vntyll ẏ waters
were dryed vp vpon the earth. And agayne
he sent forth a doue from hym, ẏ he myghte
se yf the waters were abated from ẏ vpper
face of the grounde. And the done founde no
rest for ẏ sole of her foote, & she returned vnto
hym agayne into the Arke: for the waters
were in ẏ vpper face of the whole erth. And
he, whan he had put forth his hāde, toke her,
and pulled her into hym into the Arke.

And he abode yet other seuen dayes, and
proceadynge further, he sent forth the doue
out of the Arke. And the doue came to hym
in ẏ euentyde, and lo, in her mouthe was an
olyue leaf ẏ she had pluct, wherby Noah did
knowe, that the waters were abated vpon
the earth. And he abode yet other seuē dates
and sent forth the doue, whiche proceaded
not to returne vnto hym any more.

And it came to passe in the syxe hundreth
& one yere, in the fyrst moneth, & in the fyrst
daye of the moneth, the waters were dryed
vp from the earthe. And Noah remoued the
couerynge of the Arke, & loked, & beholde, the
vpper face of ẏ grounde was dryed vp. And
in the secōde moneth, in the seuen & twentye
daye of the moneth, was the earth dryed.

And God spake vnto Noah sayeng: Go
forth of the Arke, thou & thy wyfe, thy sōn-
nes, & thy sonnes wyues wt the. And bryng
forth with the, euery beaste that is with the:
of all flesshe (both foule & catel, & euery worm
that creepeth vpon the earthe) that they
maye gendre in ẏ earth, & bryng forth frute,
and *increase vpon erth. And so Noah came *Gene.i.b.
and.ix.a.
forth and hys sonnes, hys wyfe, & hys sōn-
nes wyues with hym. Euery beast also and
euery worme, euery foule, and whatsoeuer
creepeth vpon the earth (after theyr kyndes)
went out of the Arke.

And Noah buylded an altare vnto ẏ lorde,
and toke of euery *cleane beast, and of euery *Leuit.vi.a.
cleane foule, & offred sacrifyces in ẏ altare.
And the Lorde smelled a swete (or quyete)
sauoure. And the Lorde sayde in his herte:
I wyll not proceade to curse ẏ grounde any
more for mannes sake, for the *ymagyna- *Gen.vi.a.
cyon of mās hert is euel euen frō hys youth.
Neyther wyl I adde to smite any more eue-
ry thynge lyuynge, as I haue done, yet ther-
fore shall not sowyng tyme, & harueste, colde
and heate, sōmer & wynter, daye & nyght,
ceasse, all the dayes of the earth.

## ¶The.ix.Chapter.

¶God blesseth Noe & his sonnes. He forbyddeth to eat
the bloud of beastes: & to shed mannes bloude. The law
of the swerde. He maketh a couenaunt that he wyll de-
stroye the worlde nomore by water: & geueth the rayn-
bow for a token and confirmacion of the same. Noe is
dronken. Ham vncouereth hym, and getteth his curse.

AND God* blessed Noah & his sonnes, A
*Gene.i.c.d.
and sayde vnto them: bryngе ye forth and.viii.d.
frute and multiplye, and replenyshe ẏ
earth. The feare of you and the drede of you
shalbe vpon euery beast of ẏ erth, and vpon
euery foule of the ayre, in all such as ẏ earth
bryngeth forth, and in all the fyshes of ẏ see.
Into your hande are they delyuered. Eue-
ry thynge that moueth it selfe, and that ly-
ueth, shalbe meate for you: Euen as ẏ grene
herbe haue I geuen you all thinges. But
*flesshe in the lyfe therof, and in the bloude *Leuit.viii.c
therof shall ye not eate. Els your bloude of and.xvii.b.
your lyues wyll I requyre. From the hande
of euery beaste wyll I requyre it, and from
the hande of man: From the hande of mans
brother wyll I requyre ẏ lyfe of man. Who
so *sheddeth mannes bloude, by man shall *Mat.xxvi.
Apoca.xiij.
hys bloude be shedde: For in the ymage of
God, dyd God make man. But bryngе you
forth frute, and multiplye: Gendre ye in the
earth, and increase therin.

God spake also vnto Noah & to his son- B
nes with hym sayeng: Beholde I set vp my
*couenaunt with you, & with your sede af- Gene. vi.d
ter you, and with euery lyuing creature that
is with you, both in foule and in catell, and
in euery beast of the earth which is with you
of all ẏ go oute of the Arke, according vnto
euery lyuyng thing of the earth. But my co-
uenaūt wyl I make wt you that *from hēce- *Esa.liiij
forth euery flesshe be not roted out with the
waters of a floude, neyther shall there be a
floude to destroye ẏ earth any more.

And God sayde: This is the token of the
couenaūt which I geue betwene me & you,
and



and euery lyuynge creature that is with you
in to perpetuall generacyons. I haue set my
bowe in the cloude, and it shalbe for a token
betwene me & the erth. And it shall come to
passe, that whan I bryngе a cloude vpon the C
erth, the bowe also shall be sene in the same
cloude. And I wyll thynke vpō my couena-
unt whych is betwene me & you, & euery ly-
uynge creature in all flesshe: & it shall nomore
*Gen.vi.c come to passe, that * waters make a floude
to destroye all flesshe. But the bowe shalbe in
the same cloude, & I wyll loke vpon it, that
I maye thynke vpon the euerlastynge cove-
naunt betwene God and euery lyuinge crea
ture, in all flesh that is vpon erth. And God
sayde vnto Noah. This is the token of the
couenaunt which I haue made betwene me
and all flesh that is vpon erthe.

The sonnes of Noah goynge furth of the
Arke, were: Sem, Ham, and Japheth. And
Ham truly is the father of Chanaan. These
are ẏ thre sonnes of Noah, & of thē was the
whole erth ouerspred. Noah also beganne to
be an husbande man, and planted a vyney-
arde. And he dronkynge of the wyne, was
dronken, and vncouered wythin hys tent.

D And Ham the father of Chanaan seynge
the nakednesse of hys father, tolde hys
two brethren wythout. And Sem and Ja-
pheth, they two, takynge a garment, layed
it vpō their shulders: & cōminge bakwarde,
couered the naked preuityes of their father:
namely, theyr faces beynge turned awaye,
lest they shulde se theyr fathers preuities.

And Noah awoke from hys wyne, and
knewe what his ponger sonne had done vn-
to hym. And he sayde: Cursed be Chanaan,
a seruaunt of seruaūtes shall he be vnto hys
brethren. He sayde moreouer: Blessed be the
Lorde God of Sem, & Chanaan shalbe hys
seruaūt. God shall enlarge Japheth, and he
shall dwell in the tētes of Sem, & Chanaan
shalbe their seruaunt. Noah lyued after the
floude thre hundreth and fyftye yeares. And
all the dayes of Noah were nyne hundreth &
fyftye yeares. And he dyed.

## ¶The.x.Chapter.

¶The genealogye of Japheth Sem: and Ham.

A THese are the generaciōs of the sōn-
nes of Noah, Sem, Ham and Ja-
pheth: And vnto them were chyl-
dren borne after the floude.

The chyldren of *Japheth: Gomer and
Magog, and Madai, and Jauan, and Thu-
bal, Meschech and Theras. The chyldren of
Gomer: Askenas and Riphath and Tho-
garma. The chyldren of Jauan: Elisa and
Tharsis, Kitthim, and Dodanim. Of these
were the Iles of the Gētiles denyded in the-
ir landes, euery man after hys tonge, & after
hys kynreds in their nacyons.

The childrē of Ham: Cusch & Mizraim,
and Phut and Chanaan. And the chyldren of
Cusch: Seba and Hauilah and Sabtha, and
Rahma, and Sabthecha. The chyldren of
Rahma: Scheba and Dedan. Cusch also be-
gat *Nimrod. The same beganne to be my- B
ghtye in the erth. For he was a myghtye *1.Par.i.a.
hunter before the Lorde. Wherfore it is say-
de: Euen as Nimrod the myghtie hunter be-
fore the Lorde. The begynning of his kyng-
dome was * Babel and Erech and Accad, * Gene.xi.b.
and Calne, in the londe of Sinhar. Out of
that londe came Assur, and buylded * Nin- * Jonas.i.b.
ue, and the stretes of the citie & Calah. Resen
also betwene Ninive and Calah, and it is a
greate cite. Mizraim begat Ludym, & Ena-
mim, & Lehabim, and Nephtuhim. Pathru-
sim also and Casluhim, out of whom came
Philistiim and Capthorim.

Chanaan begat Zidon his fyrst borne son- C
ne, and Heth, & Jebusi, and Emori, & Girgo-
si. Hahiui also and Haarki and Hasini, and
Haaruadi, and Hazmari, and Hahemathi:
And afterwarde were the kynreds of ẏ Ca-
nanites spred abrode. The border of the Ca-
nanites was from Zidon, as thou cōmest to
Gerar vntill Gazan, and as thou goest vn-
to Sodoma, and Gomorra, and Adama, and
Zeboim, euen vnto Lesa. These are the chyl-
dren of Ham in their kynreds, in theyr ton-
ges, countrees and in theyr nacyons.

Vnto Sē also the father of all the children
of Eber (and elder brother of Japheth) there
were chyldren borne. The chyldren of Sem:
Elam and Assur, Arphachsad, and Lud and
Aram. The children of Aram: Uz and Hul, D
Gether & Mas * Arphachsad begat Selah, *1.Par...
& Selah begat Eber. Vnto Eber also were
borne two sōnes: The name of the one was
Peleg, for in hys dayes was the erth deny-
ded. And hys brothers name was Jaketan.
Jaketan begat Almodad and Saleph ha-
zarmaueth and Jerah, and Hodoran & Uzal
and Dickla, Obal also & Abimael and Sche
ba, and Ophir, and Hauila, and Jobab. All
these were the chyldrē of Jaketan. And their
dwellinge was from Mesa, as thou goest
vnto Sephar a mount of the east. These are
the children of Sem after their kynreds and
tonges in their londes and nacyons. And so
these are the kynreds of the chyldren of No-
ah, after their generacions in their peoples,
and of these were the nacions denyded in the
erth after the floude.

## ¶The.xj.Chapter.

¶The buyldynge of the towre of Babel. The confu-
syon of tonges. The generacyon of Sem the sonne
of Noe: vntyll Abram: whyr. o goeth with Lot vn
to Haran.

ALL the whole erth was of one lan- A
guage & lyke speche. And it happe
ned whan they wēte furth frō the
east, they founde a playne in the lōde of Sinhar, & there they abode. And they

a iiij sayde



sayd euery one to his neyghboure: Come, let vs prepare brycke, & burne them in the fyre. And they had brycke for stone, & slyme had they in steade of morter. And they sayde: Go to, let vs buylde vs a citie & a tower, whose toppe maye reach vnto heauen: & let vs make vs a name, lest haply we be scatred abrode in to the vpper face of the whole erth. But the Lorde came downe, to se the cytie and tower whych the chyldren of men buylded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & thys they begynne to do, neyther wyll it be restrayned fro them, whatsoeuer they haue ymagined to do. Come on, let vs go downe, and confounde theyr languages, that euery one perceaue not hys neyghbours speche. And so the Lorde scatred them fro that place into the vpper face of all the erth. And they left of to buylde the cytie. And therfore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the erth. And from thence dyd the Lorde scater them abrode vpon the face of all the erth.

*Gene.x.b. *Confusyon.

These are the generacyons of Sem: Sem was an hundreth yeare olde, and begat Arphachsad two yeare after the floude. And Sem lyued (after he begat Arphachsad) fyue hundreth yeares, and begat sonnes and daughters.

Arphachsad lyued fyue and thyrtye yeares, & begat Selah. And Arphachsad lyued (after he begat Selah) foure hundreth & thre yeares, and begat sonnes & daughters.

Selah lyued thyrtye yeares, & begat Eber. And Selah lyued (after he begat Eber) foure hundreth and thre yeares, and begat sonnes and daughters.

¶ Eber lyued foure and thyrtye yeares, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundreth and thyrtye yeares, & begat sonnes and daughters.

Peleg lyued thyrtye yeares, & begat Reu. And Peleg lyued (after he begat Reu) two hundreth and nyne yeares, and begat sonnes and daughters.

Reu lyued two and thyrtye yeares, and begat Serug. And Reu lyued (after he begat Serug) two hundreth and seuen yeares, and begat sonnes and daughters.

Serug lyued thyrtye yeares, & begat Nahor. And Serug lyued (after he begat Nahor) two hundreth yeares, and begat sonnes and daughters.

And Nahor lyued nyne & twentye yeares, and begat Terah. And Nahor lyued (after he begat Terah) an hundreth and nynetene yeares, and begat sonnes and daughters.

Terah lyued seuentye yeares, and begat Abzam, Nahor, and Haran.

These are the generacyons of * Terah: Terah begat Abzam, Nahor & Haran. Haran begat Lot. And Haran dyed in the presence of Terah hys father, in the lode of hys natyuitye, euen in Ur of the Caldees. Abzam and Nahor toke them wyues: The name of Abzams wyfe was Sarai, & the name of Nahors wyfe was Milca, the daughter of Haran the father of Milca & the father of Jisca. But * Sarai was baren, & had no chylde.

*i.Par.i.b. Iosu.xxiiii.c. *Heb.xi.c. *Ios.xviii. & Ecc.iv.b.

And Terah toke Abzam * his sonne, and Lot the sonne of Haran, hys sonnes sonne, & Sara hys daughter in lawe, hys sonne Abzams wyfe. And they departed together fro Ur of the Caldees, that they myght go into the lode of Chanaan, & they came vnto Charan, & dwelt there. And the dayes of Terah were two hundreth and fyue yeares, and Terah dyed in Haran.

## ¶ The.xij. Chapter.

¶ Abzam is blessed of God: & goeth wyth Lot vnto the lode of Chanaan, whych God promised to geue vnto hym and his sede. Abzam goeth into Egypte: & causeth Sarai hys wyfe to call hyr selfe hys syster: for whom Pharao is plaged.

AND the Lorde sayd vnto Abzã: * Get the out of thy countrey, & out of thy nacyon, and from thy fathers house, vnto a lode that I wyll shewe the. And I wyll make of the a greate people, and wyll * blesse the, & make thy name greate, that ỹ mayest be euen a blessynge. I wyll also blesse them that blesse the, & curse suche as curseth the, & in the shall all the kynreds of the erth be blessed.

*Act.vij.a. Heb.xi.c. *Gen.xviij.c. and.xxij.c. Actes.iij.b.

And so Abzã departed euen as the Lorde spake vnto him, & Lot wẽte wyth hym. And Abzã was seuentye & fyue yeares olde, whã he departed out of Haram. And Abzam toke Sarai his wife & Lot his brothers sonne, & all theyr * substaunce that they had in possessyõ, & the soules that they had begotten in Haran. And they departed, ỹ they myght come in to the londe of Chanaan, and in to the lode of Chanaan they came. Abzam passed thorowe the londe vnto the place of Sichem, & vnto the playne of Moreh: And the Cananite was then in the londe.

*Gen.xviij.c. and.xiij.c.

And the Lorde apearynge vnto Abzam: sayd: Unto thy * sede wyll I geue this lode. And there buylded he an altare vnto the lorde, euen where he had appeared vnto hym.

*Gen.xiij.d. xb.d. and xbiij b. Deu.xxxiiij.d

And



¶ And remouynge thence vnto a mountayne that was eastwarde from bethel, he pitched his tent, hauynge Bethel on the west syde, & Hai on ỹ east. And he buyldynge an altare vnto the Lorde, dyd call on the name of the Lorde. And Abzam wente furth goinge and departynge towarde the south.

But there was a derth in that londe, and therfore wente Abzã downe in to Egypte, ỹ he myght sotourne there, for there was a sore derth in the londe. And it happened whã he was come nere to entre in to Egypte, he sayde vnto Sarai hys wyfe: Beholde, I knowe, that thou art a fayre woman to loke vpon. Therfore shall it come to passe ỹ whã the Egyptyans se the, they shall saye: She is hys wyfe. And they shall kyll me, but they shall saue the alyue. Saye (I praye the) that *Gen.xx.a.d * thou art my syster, that I maye fare well for thy sake, and that my soule maye lyue thorowe thy occasyon.

And so it happened, whan Abzam was come in to Egypte, the Egyptians behelde ỹ womã, for she was very fayre. The princes also of Pharao sawe her, and commẽded her before Pharao, and the woman was taken into Pharaos house. And he truly intreated Abzam well for her sake, and he had chepe & oxen and he asses, men seruauntes and mayde seruauntes, she asses & camels.

And the Lorde smote Pharao and hys house with greate plages because of Sarai Abzams wyfe. And Pharao callinge Abzã, sayde (Why hast thou done thys vnto me? Why dyddest thou not tell me, that she was thy wyfe? Nowe therfore beholde, there is thy wyfe, take her, and go thy waye: And Pharao gaue the men commaundemẽt concernynge him and they conuayed him furth, and his wyfe, and all that he had.

## ¶ The.xiij. Chapter.

¶ Abzam and Lot departe out of Egypte. And Abzã deuyded hys lande & catell with Lot hys brothers sonne. Here agayne is promysed to Abzam the lande of Canaan.

AND so Abzam gat him vp out of Egypte, he & his wyfe, & * all that he had, & Lot wyth hym, towarde the south. *Ge.xij.b. And Abzam was very ryche, in catell in syluer & golde. And he wente furth on hys iourney from the south towarde Bethel, vnto ỹ place where hys tent had bene at the begynnynge, betwene Bethel & Hai: Euen vnto ỹ place of the * altare which he had made there at the fyrst, and there Abzam called on the name of the Lorde. *Gene.xij.c.

Lot also wych went with Abzam had shepe, cattell & tentes: & the lande was not able to receaue them that they myght dwell together, for the * substaũce of their ryches was greate, & they coulde not dwell together. And there fell a stryfe betwene ỹ herdmen of Abzams catell, & the herdmẽ of Lots catell. Moreouer the * Cananytes and the Pherezytes dwelled at that tyme in the lande. Then sayde Abzam vnto Lot: Let there be no stryfe (I praye the) betwene the and me & * betwene my herdmen and thyne, for we be ☞ brethren. Is not all the * hole lande before the? Departe I praye the fro me. If thou wilt take the lefte hande, I will go to the ryght: or yf thou departe to the ryght hande I will go to the left. And so Lot lyftynge vp hys eyes, beholde all the contre of Jordane, which was a plenteous contre of water euery where, before ỹ Lord destroyed Sodome & Gomorra, euen as the garden of the Lorde, lyke the lande of Egypte as thou commest vnto Zoar. *gene.xij.b. *Eccl.xxb.a. ☞ *Pierre.xi.a.

Than Lot chose all the playne cõtrey of Jordane & toke hys iourney from the east. And so departed the one brother from the other. Abzam dwelled in ỹ lande of Canaan: and Lot abode in the cyties of the playne, & tented vntyll Sodome. But * the men of Sodome were wicked, and exceadynge synners before the Lorde. *Eze.xbi.f.

And the Lorde sayde vnto Abzam, after that Lot was departed from him. Lyfte vp thyne eyes nowe, & loke fro the place where ỹ art, northwarde, southwarde, estwarde & westwarde, for all * the lande whyche thou seeste wyll I geue vnto the and to thy seed for euer. And I wyll make thy seed, as the dust of the erth: so that yf a man can nombre the dust of the erth, than shall thy seed also be nombred. Aryse and walke about in the lãde after the length of it & after the bredth therof, for I wyll geue it vnto the. And Abzam takynge downe hys tente, came and dwelled in the okegroue of Mamre, namely in Ebron, and buylded there an alter vnto the Lorde. *Gene.xiij.d. xbi. & xxviij a. Act.vij.a.

## ¶ The.xiiij. Chapter.

¶ Lot is taken prisoner. The victory of Abzam for the Sodomytes. Lot is deliuered by Abzam. Melchisedech offreth gyftes vnto Abzam. Abzã payeth tythes vnto Melchysedech. Abzã holdeth nothynge of the kynge of Sodomes goodes.

AND it chaunsled in the dayes of Amraphael kynge of Synhar, Arioch kinge of Ellasar, Kedorlaomor kynge of Elam, & Thydeall kynge of the nacions, and they made warre wyth Bera kynge of Sodome, & wyth Birsa kynge of Gomorra, and with Sinab kynge of Adama, and with Semeabar kynge of Zeboim, and with the kynge of Bela. The same is Zoar. All these were ioyned together in the vale of ☞ Siddim where ỹ salt see is. For twelue yeare were they subiecte to kynge Kedorlaomor, and in the .xiij. yere rebelled. But in the .xiiij. yere came Kedorlaomor and the kynges that were wyth hym, and smote the Gyaunites in Astaroth karnaim

and the Suſyms in Ham, & the Empms in the playne of Kariathim, and the Hozyms in mounte Seir vnto the playne of Pharan, whiche bozdzeth vpon the wilderneſſe. And they returnynge, came to ☞ En Mispat which is Cades, & ſmote all ꝑ countre of the Amalechytes, and alſo the Amozites that dwelt in Hazezon Thamar.

B And there went out the kynge of Sodome, & the kynge of Gomozra, and the kynge of Adama and the kynge of zeboim, and the kynge of Bela which is zoar. And they ſtzoke battell with thē in the vale of Syddym, that is to ſaye, with kedozlaomoz the kynge of Elam and wyth Thydeal kynge of the Nacyons, and wyth Amraphael kynge of Synhar. And with Arioch kynge of Ellaſar: foure kynges agaynſte fyue. And ꝑ vale of Syddym was full of ſlyme pyttes.

And the kynge of Sodome and Gomozra fled, and fell there. And they that remayned, fled to the mountayne. And they takynge all the goodes of Sodome and Gomozre and all their vytalles, wēt their waye. And they caryed awaye Lot alſo Abzams bzothers ſonne and hys good (foz he dwelled at Sodome) & departed. And there came one that had eſcaped, and tolde Abzam the hebzewe *Gen.xiij.d. whiche dwelled in the okegroue of *Mamre C the Amozyte, bzother of Eſchol, and bzother of Aner, which were confederate wt Abzam. When Abzam hearde that hys bzother was taken, he harnelled hys freſhe younge men bozne in hys owne houſe thze hundzed and eyghtene, and folowed on them vntyll Dan: And he was ſett in Aray vpō thē by nyght, he and his ſeruauntes, and ſmote them and purſued them vnto Hoba: which lyeth on the lefte hande of Damaſcos, and recouered all the goodes, and alſo bzought agayne hys bzother Lot, and his goodes, the women alſo and the people.

After that he returned agayne from the ſlaughter of kedozlaomoz & of the kynges ꝑ were with him, came the kynge of Sodome fozth to mete him in ꝑ playne valeye, which is ☞ kynges dale.

D And * ☞ Melchiſedech kynge of Salē bzought fozth bzead & wyne. Foz he was the * Heb. bij.a. Pzeſte of ꝑ moſt hyghest God & bleſſed hym ſayinge: Bleſſed be Abzam vnto the hyghe God poſſeſſoz of heauen and erth. And bleſſed be ꝑ hye God which hath delyuered thyne enemyes in to thy hande. And Abzam gaue him tythes of all.

And the kynge of Sodome ſayde vnto Abzam: Gyue me the ☞ ſoules, and take ꝑ goodes to thy ſelfe. And Abzam anſwered the kynge of Sodome: I haue lyfte vp my hande vnto the Lozde the hye God poſſeſſoz of heauen and erth, that I wyll not take of all that is thyne ſo moche as a thzed oz ſhoulacher, leſt thou ſhuldeſt ſaye, I haue made Abzam ryche. Saue only that whyche the yonge men haue eaten and the partes of the men which wēt with me, Aner, Eſchol, and Mamre which ſhall take their partes.

## ¶ The.xv. Chapter.

¶ The lande of Canaan is yet agayne promyſed to Abzam. God promyſeth hym ſeed. He beleueth & is iuſtifyed. The prophecye of the bondage wher in the chyldzen of Iſrael ſhulde be vnder Pharao: and of their deliuerance from the ſame.

A Fter theſe thynges were done, the wozde of the Lozde came vnto Abzam in a vyſyon ſayinge, Feare not Abzam, I am thy defence, and thy rewarde ſhall be exceadynge great. And Abzam ſayde: Lozde God what wilt thou gene me whan I go chyldleſſe, and the ☞ chylde of the ſtewardſhip of my houſe is thys Eleazar of Damaſco? And Abzam ſayde: Se, to me haſt thou geuen no ſeed: lo, a lad bozne in my houſe is myne heyze.

And beholde, the wozde of the Lozde came vnto hym ſayinge: He ſhall not be thyne heyze, but one that ſhall come out of thyne awne body ſhalbe thyne heyze. And he B bzought him out & ſayde: loke vp vnto heauen, and tell the * ſtarres, yf thou be able to nombze them. And he ſayde vnto him * Euē ſo ſhall thy ſeed be.

And Abzam * beleued the Lozde, and that counted he to hym foz ryghteweſnes. And agayne he ſayde vnto hym: I am the Lozde that bzought the out of Ur of the Caldees to geue the thys lande, and that thou myghteſt poſſeſſe it.

And he ſayde: Lozde God, wherby ſhall I knowe that I ſhall poſſeſſe it? He anſwered vnto hym: Take an heyffer of thze yere olde, and a ſhe goate of thze yere olde, and a thze yere olde ram, a turtyll doue alſo and a yonge pigeon. He toke therfoze all theſe vnto him, & deuyded them in the myddes, and layde euery pece, one agaynſt another. But the foules deuyded he not. And whan ꝑ byzdes fell on the carcaſes, Abzam bzoue them awaye: And when the ſunne was downe, ther fell a ſlomber vpon Abzam. And loo, a darke and great feare fell vpon hym.

And he ſayde vnto Abzam: knowe thys of a ſuertye, that thy * ſeed ſhalbe a ſtraunger in a lāde that perteyneth not vnto them. And ſhall ſerue thē, & they ſhall entreate thē cuell * .iiij. hundzed yeares. But the nacyon whom they ſhall ſerue, wyll I iudge. And afterwarde ſhall they come out with great ſubſtaunce. And thou ſhalt goo vnto thy fathers in peace, and ſhalt be buryed in a good olde age: But in the fourth generacyon they ſhall come hyther againe, foz the wickednelle of the Amozites ys not yet full.

And it



D And it came to paſſe that whan the ſonne went downe, there was a darke cloude: beholde, ther was a ſmokyng furneſſe, & a fyze bzande goinge ☞ betwene the ſayde peces.

In that ſame daye the Lozde made a co- Gen.xxiiij.a uenaunte wt Abzam ſayinge: vnto thy * ſeed haue I geuen thys lande, from the ryuer of Egypt, euen vnto the great ryuer the ryuer of Euphzates, the kenytes, the kenyzites, and the Cadmonites, the hethites, and the Pherezites, and the gyauntes, the Amozytes alſo, & the Canaanites, the Gergeſytes and the Jebuſytes.

## The.xvj. Chapter.

Sarai geueth Abzā leaue to take Agar hyz mayde to wyfe. Agar deſpyſed hyz maiſtres: foz whych ſhe was eupll entreated of Sarai: and therfoze rūneth awaye. The angell metynge hyz: commaundeth hyz to turne agayne and doth promyſe hyz ſede. And nameth hyz ſyrſt chylde Jſmael.

A Sarai Abzams wyfe bare hym no Chyldzen. But ſhe had an hande mayde an Egyptyā, Hagar by name. And Sarai ſayde vnto Abzam Beholde the Lozde hath reſtrayned me, that I can not bere. I pzaye the go in vnto my mayde, peraduenture I maye be edifyed by her. And Abzam obeyed the voyce of Sarai And Sarai Abzams wyfe toke Hagar hyz mayde the Egyptian (after Abzam had dwelled .x. yere in the lande of Canaan) and gaue her to hyz huſbande Abzam to be hys wyfe.

Which whan he went in vnto Agar, ſhe conceaued. And when ſhe ſawe that ſhe had cōceyued, hyz maſtreſſe was deſpyſed in hyz B eyes. And Sarai ſayde vnto Abzam: Thou doſt me wzonge: I haue geuen my mayde in to thy boſome. Whych ſeynge that ſhe hath conceaued, I am deſpyſed in hyz eyes, ꝑ Lozde iudge betwene the and me. But Abzam ſayde to Sarai: beholde, thy mayde is in thy hande, do with hyz as it pleaſeth the.

And whan Sarai fared foule wyth her, ſhe fled from the face of her. And the Angell of the Lozde founde her beſyde a fountayne of water in the wyldernes: euen by the well that is in ꝑ waye to Sur. And he ſayde: Hagar Sarais mayde, whence cameſt thou and whether wilt thou goo? She ſayde: I flee frō the face of my maſtreſſe Sarai. And the angell of the Lozde ſayde vnto her: returne to thy maſtreſſe againe, & ſubmytte thy ſelfe vnder her handes.

C And agayne, the angell of the Lozde ſayde vnto her: In encreaſinge I wyll encreaſe thy ſeed and it ſhall not be nombzed foz multitude. And the Lozdes angell ſayde vnto her, ſe, thou art with chylde and ſhalt bere a ſonne, and ſhalt call hys name Jſmael: becauſe the Lozde hath herde thy tribulacyon. He alſo will be a wylde man, and hys hande will be agaynſt euery man, and euery mans hande agaynſt him. And he ſhall dwell in the preſence of all his bzethzē. And ſhe called the name of the Lozde that ſpake vnto her: thou God lokeſt on me, foz ſhe ſayde: haue I not ſene here the backe partes of hym that ſeeth me? Wherfoze the well was called, the well of him that lyueth & ſeeth me. And it is betwene Cades and Bared. And Hagar bare Abzam a ſonne, and Abzā called his ſonnes name which Hagar bare vnto him. Jſmael And Abzam was. lxxxvj. yere olde, when Hagar bare him Jſmael.

## ¶ The.xvij. Chapter.

Abzam is called Abzaham: and Sarai is named Sara. The lande of Canaan is here ꝑ fourth tyme promyſed. Circumciſyon is here inſtitute. Jſahac is promyſed. Abzaham pzayeth foz Jſmael.



Abzam was nynetye yere olde A & .ix. & the Lozde apeared to Abzam & ſayde vnto hym: I am ꝑ almyghtie God: walke * befoze me and be thou perfecte. And I * Gene.b.c.d will * make my bōde betwene me and the, and will multiplye ꝑ exceedingly. And Abzam fell on hys face. And God talked with him ſayinge: Beholde, I am, and my teſtament is with the, & thou ſhalt be a father of many * nacyōs. Neyther ſhall thy * Ecc.xliij.c name any moze be called Abzam, but thy name ſhalbe Abzaham: * foz a father of ma- ‡Roma.iiij.a ny nacyons haue I made the, I will make ꝑ to growe exceedyngly, and will make naciōs of the: ye & kynges ſhall ſpzynge out of the. B Moze ouer I will make my bonde * betwe- *Act.vij.b. ne me and the, and thy ſeed after the in theyz generacyons, by an euerlaſtynge teſtament, that I maye be God vnto the and to thy ſeed after the. And I wyll geue vnto the and to thy ſeed after the, * the lande where in thou *Gene.xiij.b art a ſtraunger: Euen all the lande of Canaan, foz an euerlaſtynge poſſeſſyon, and wyll be their God.

And God ſayde agayne vnto Abzaham: Se thou alſo kepe my teſtamente therfoze both thou and thy ſeed after the in their generacyons. This is my teſtamente which ye ſhall kepe betwene me & you & thy ſeed after the. Euery manchylde amonge you ſhalbe circumcyſed. ye ſhall circumcyſe the fleſhe of your foreſkyne, and it ſhall be a * token of *Rom.iiij.b. the bonde betwyxte me and you. And euery man chylde of. viij. dayes * olde ſhall be cir- *Gene.xxi.a cumcyſed amonge you, & ſuche as be in youre Leu.ij.d. generacyons, and bozne at home and he that Deut.xxj.a. is boughte wyth money of any ſtraunger C whych is not of thy ſeed. He that is bozne in thy houſe, & he alſo that is bought wyth money, muſt nedes be circumcyſed. And my teſtamēt ſhall be in youre fleſhe, foz an euerlaſtinge bonde. And the vncircumcyſed mā chylde, in whoſe fleſhe the foreſkynne is not circumcyſed, that ſoule ſhall perythe, from his people: becauſe he hath ☞ broken my

teſtament

C testament. And God sayde vnto Abzaham: Sarai thy wyfe shalt thou not call Sarai: but Sara shall her name be. And I will blesse her & haue geuen the a sonne of her, & wyll blesse her: people also, ye and kynges of people shall spzynge of her. But Abzaham fell vpon his face and laughed, and sayde in hys harte: shall a chylde be bozne vnto him that is an hundzed yere olde, and shall Sara that is nynetie yere olde, bere? And Abzaham sayde vnto God: O that Ismael myght lyue in thy syght.

Unto whom God sayde: Sara thy wyfe
*Ge.xvij.b. shall * bere the a sonne in dede, & thou shalt call his name Isahac. And I wyll make my
Esa.xxxiij. bonde with him, foz an *euerlastynge bonde and with his seed after him. And as concernynge Ismael also, I haue herde the: loz I haue blessed him, & wyll make hi to encrease,
*Gen.xvij.b. & will multiplye him excedyngly. * Twelue prices shal he begette, & I will make a great nacyon of him. But my bonde will I make with Isahac, which Sara shall bere vnto y: euen this tyme twelue moneth.

D And he left of talkynge with hym, & departed vp from Abzaham. Abzaham toke Ismael his sonne and all suche as were bozne in his house, and all that was bought w̄ money as many as were men chyldze which were amonge the men of Abzahams house, & circumcysed the flesshe of their fozeskynne, euen in that selfe same daye, as God had sayde vnto him. Abzahā also him selfe was nynetye yere olde & nyne, when the flesshe of his fozeskynne was circūcysed. Ismaell his sonne was .xiij. yere olde when he was circumcysed in the flesshe of his fozeskynne. The selfe same daye was Abzaham circumcysed, and Ismaell hys sonne. And all the men of hys house, bozne in his house oz bought with money (of straungers) were circumcysed with him.

## C The .xviij. Chapter.

C There apeared thze men vnto Abzaham. Isahac is promysed to hym agaynst at wbych Sara laughed. The destruccyō of the Sodomites is declared vnto Abzaham. Abzaham prayeth foz them.



A And the Lozde apeared vnto hym in the playne of Mamre and he sat in his tent dozе in the heate of the daye. And he lifte vp his eyes and looked: & lo, thze men stode by him. And whē he sawe them, he ran to mete them from the tent dozе, and fell to the grounde and sayde: Lozde (I beseche the) yf I haue founde fauoure in thy syght: goo not (I prayе the) frō thy seruaunte. Let a lytle water be fett, and washe youre fete, and refreshe youre selues vnder the tree. And I wyll fett a * moz- *Jud.xix.d.
sell of breed, to comfozte youre hartes withall. And than shall ye goo youre wayes, foz euen therfoze are ye come to youre seruaūte. And they sayde: Do euen so as y hast sayde. And Abzaham went a pase in to his tent vnto Sara, & sayde: make redy attōce thze peckes of fyne meale, kneade it, & make cakes. And Abzaham rennynge vnto his beastes, fett a calfe tendze and good, & gaue it vnto a yonge man, & he hasted to make it redy attonce. And he toke butter & mylcke & the calfe whych he had prepared, & set it befoze thē, and stode hym selfe by them vnder the tree
*Hob.xiij. Jud.xiij.c. * whan they dyd eate.

B And they sayde vnto him: Where is Sara thy wyfe? he answered: beholde, she is in the tent. And he sayde * in returnynge, I
* will come agayne vnto the, accozdynge to y tyme of lyfe. And loo * Sara thy wyfe shall ‡Roma.ix.b.
haue a sonne. That hearde Sara, in the tent dooze which was behynde him (Abzahā and Sara were both olde & well stryken in age, & it ceased to be with Sara after the maner as it is wyth wemen) Therfoze Sara laughed with in hyr selfe sayinge: Nowe I am wared olde, shall I geue my selfe to * lust, & *Eccl.xxxvi.
my Lozde olde also? And God sayde vnto Abzaham: wherfoze dyd Sara laughe sayinge: shall I of a suertye bere a chylde which am olde? is any thynge wonderfull to God? Accozdynge to the tyme * appoynted will I *xviij.re.iiij.
returne vnto the, euē accozdynge to the tyme Roma.ix.b.
of lyfe, & Sara shall haue a sonne. Thā Sara denyed it sayinge: I laughed not, foz she was afrayde. And he sayde: It is not so, but thou laughedst. And y men stondinge vp frō C
thence, loked towarde Sodome. And Abzaham went with them to bzynge them on the waye. And y Lozde sayde: Shall I hyde frō Abzaham that thynge which I do? seynge
*Eccl.xliiij. Gene.xviij. that Abzahā shall be a * great and a myghtie people, and all the nacyons of y erth shalbe blessed in him? I knowe this also, that he will commaunde his chyldzen and hys household after him, that they kepe the waye of y Lozde, and do after ryghte and conscyence, that the Lozde maye bzinge vpon Abzaham all that he hath spoken vnto him.

And the Lozde sayde * The crye of Sodome and Gomozra is great, and theyr synne is excedynge greuous. I wyll go downe nowe and see whether they haue done all together accozdynge to that crye Eze.xvi.d.
which is come vnto me oz not, that I maye knowe



knowe. And the men departed thence and wēt to Sodome warde. But Abzahā stode yet befoze the Lozde, and Abzaham dzewe nere & sayde: Wylt y also destroye the ryghtwes with the wicked? parauenture there be
D l.ryghtwes within the cytie, wylt thou destroye and not spare the place foz the sake of l.ryghtwes that are therin? That be farre from the, that thou shuldest do after thys sayinge, & sley the ryghtwes with the wicked, & that the ryghtwes shulde be as y wicked, that be farre frō the. Shall not the iudge of all the wozlde do accozdynge to ryghte? And the Lozde sayde: If I fynde in Sodome. l.ryghtwes wythin y cytie, I will spare all the place foz their sakes.

And Abzaham answerynge: sayde, Beholde, I haue taken vpon me to speake vnto
*Gene.xij.b. the Lozde, * which am but dust and asshes. peraduenture there shall lacke fyue of fyftye ryghteous: Wylt y destroye all the cytie foz lacke of fyue? And he sayde: yf I fynde there fourtye & fyue, I will not destroye thē. And he proceaded to speake vnto hym agayne, & sayde, peraduentutre there shalbe fourtye founde there. He answered: I will not do it foz fozties sake. He sayde vnto him agayne: O let not my Lozd be angry that I speake: peraduēture there shall thyrtye be founde there. And he sayde: I will do not hynge yf I fynde thirtye there. He sayde agayne: O se, I haue taken vpō me to speake nowe also vnto my Lozde: peraduēture ther shalbe twentye founde there. He answered: I wyll not destroye them foz twenties sake. And he sayde: O let not my Lozde be angry, & I wyll speake yet but this once. Peraduenture there shall ten be founde there. He answered: I wyll not destroye them foz tens sake. And y Lozde went his waye as soone as he had lefte cōmoninge with Abzaham. And Abzaham also returned vnto his place.

## C The .xix. Chapter.

C Lot receaued two Angelles in to his house. The fylthy lustes of the Sodomytes. Lot is delyuered and desyreth to dwell in y cytie Zoar. Lottes wyfe is tozned into a piller of salt. Sodome is destroyed. Lot is dzonken & lyeth wyth his daughters wbych conceaued chyldzen by hym.

A And there came .ij. angels to Sodome at euen. And Lot sat at the gate of Sodome. And Lot seinge them, rose vp to mete thē, and he
Ge.xviij.a. * bowed him selfe to the grounde w̄ his face. And he sayde: my Lozdes, turne in I prayе you in to youre seruautes house & tary all nyghte & washe youre fete & ye shall ryse vp early to go on youre wayes. Wbych sayde: nay, but we wyll byde in the streates
Lu.xxiiij.e. all nyghte. And he in maner dyd euen * compelle thē violētly. And they turnynge in vnto him entred in to his house, & he made thē a feaste & did bake swete bzed, & they did * eate
Tob.vij.d. And befoze they wēt to rest, y men of y cytie (euen the men of Sodome) compassed the house rounde aboute both olde & ponge, all y people from all quarters. And they callynge vnto Lot, sayde vnto him: where are y men which came into the thys nyght? bzynge thē out vnto vs & we will knowe them.

And Lot wēt out at the doozes vnto thē B
and shut the dooze after hym and sayde: naye foz goddes sake bzethze, do not so wyckedly. Beholde I haue two daughters which haue knowne no mā, thē will I bzynge out nowe vnto you: & do with them as it semeth good in youre eyes. Only vnto these mē do not hinge, foz therfoze came they in vnder y shadowe of my rofe. And they sayde: stonde back. And they sayde: he came in as one to sciourne, & wyll he be nowe a * iudge? we wyll suerly deale wozse with the than with them. * Exo.ii.b. Actes.vij.b.

C And they preased foze vpō the man, euen Lot: & came to breake vp the dooze, but the men put fozth their handes & pulled Lot in to the house to them and shut to the dooze. And the men that were at the dooze of the house, * Sapiē.xix.c
they smote with blyndnesse * both small & tity.xxx.vi.d.
greate: so that they kaynted and coulde not fynde the dooze. And y men sayde vnto Lot: If thou haue yet here any sonne in lawe oz sonnes oz daughters oz what so euer y hast in the cytie, bzynge it out of this place: foz we must destroye this place, because the crye of them is great * befoze the face of God: foz *Gen.xviij.c
the Lozde hath sent vs to destroye it.

And Lot went out and spake vnto hys sonnes in lawe which maried his daughters sayinge: stōde vp: get powe out of this place, foz y Lozde will ouerthzowe this cytie. But he semed as though he had mocked, vnto his sonnes in lawe. And whan the mozninge arose, y angels caused Lot to spede him sayinge: Stonde vp, take thy wyfe and thy two D
daughters at hande, lest thou perysshe in the synne of the cytie. And as he prolōged the tyme, the men caught both him, his wyfe & his two daughters by the handes, the Lozde beynge mercyfull vnto him, and they bzought hym fozth and sette hym without the cytie. It fortuned whan they had bzought them out, * he sayde: Saue thy lyfe, and loke not * E
behynde the, neyther tary thou in all thys playne countre. Saue thy selfe in the mountayne, lest thou perysshe. And Lot sayde vnto them. Oh nay Lozde: beholde, thy seruaunt hath fownde grace in thy syght, and thou hast magnifyed thy mercye which thou hast shewed vnto me in saueynge my lyfe. Beholde, I can not be saued in the mountayne, lest some misfortune fall vpon me and I dye. Beholde, here is a cytie by, to floe vnto, euen ponder lytle one: Oh let me be saued there: is it not a lytle one, and my soule shall lyue? And he sayde to hym: se I haue receaued thy requeste as concernynge this thynge,
that

that I wyll not ouerthrowe thys cytie for the which thou hast spoken. Haste the, & be saued there, for I can do nothynge tyll thou become thyther. And therfore the name of ℘e cytie is called Zoar. And the sonne was nowe rysen vpon the erth, when Lot was entred into Zoar.

*Eccl.xlvi.d. Hiere.l.f. Eze.xvi.e. ☞ Than the Lorde rayned vpon *Sodome & Gomorra, brymston & fyre ☞ frō the Lorde out of heauen, & ouerthrewe those cyties & all ℘ regyon, and all that dwelled in the cyties, and that that grewe vpon the erth. But Lotes wyfe loked behynde her, & was turned in to a pyllar of salte. Abraham rysinge vp early, got him to the place where he stode before ℘ presence of God, & lokynge towarde Sodome & Gomorra & towarde all the londe of that contre he loked: and beholde, the smoke of the contrye arose as the smoke of a fornace. And it happened that when God destroyed the cyties of that regyon, he thought vpon Abraham, & sent Lot * out from the myddes of ℘ ouerthrowenge, when he ouerthrewe the cyties where Lot dwelled.

F

xvi.Sect.ii.b Sapien.x.a. Amos.iiij.d. Lu.xvij.f. Jude.i.b.

And Lot departed out of Zoar & dwelled in the mountayns wt his.ij. daughters, for he feared to tary in Zoar, but dwelled in a caue, he & his.ij. daughters. And the elder sayde vnto ℘ yonger: oure father is olde, and there is not a man in the erth to come in vnto vs after the maner of all the worlde. Come, we will make oure father dronken with wyne, & lye with him, that we maye saue sede of oure father. And so they made their father dronken wyth wyne that nyght. And the elder daughter went & laye with her father. And he perceaued it not, nether when she laye doune, nether when she rose vp.

G And on the morowe it happened that the elder sayde vnto the yonger: beholde, yesternyght laye I with my father. Let vs make him dronke with wyne this nyght also, & go thou & lye with him, that we maye rayse vp seed of oure father. And they made their father dronke with wyne that nyght also. And the yōger arose & laye with him. And he perceaued it not: nether when she laye downe, nether when she rose vp. Thus were both the daughters of Lot wt chylde by their father. And the elder bare a sonne, and called hys name Moab. The same is the father of the Moabytes vnto thys daye. And the yonger bare a sonne also and called hys name Ben Ammi, The same is the father of the chyldren of Ammon vnto this daye.

## ¶ The.xx. Chapter.

¶ Abraham went as a straunger in to the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

A AND Abraham departed thence towarde ℘ south cōtrey, and dwelled betwene Cades & Sur, and sojorned in Gerar. And Abraham sayde of Sara hys wyfe: she is my * syster. And Abimelech kynge of Gerar sent & fett Sara awaye.

*Ge.xij.c. and.xxvi.b.

But God came to Abimelech in a dreame in ℘ nyght and sayde to hym: Se, thou shalt dye for the womās sake which thou hast taken awaye, for she is a mās wyfe. But Abimelech had not yet come nye her, & he sayde: Lorde wylt thou sley ryghtewes people? sayde not he vnto me, she is my syster? yee, & sayde not she herselfe: he is my brother? with a pure herte and innocent hādes haue I done this. And God sayde vnto him by a dreame: I wot it well that thou dydest it in the purenesse of thy herte. I kepte ℘ also that thou shuldest not sinne agaynst me, & therfore sufferd I the not to touch her. Nowe therfore delyuer the man his wyfe agayne, for he is a prophete. And he shall praye for ℘ that thou mayst lyue. But and yf thou delyuer her not agayne, be sure that thou shalt dye the deth, both thou, and all that thou hast.

B

Therfore Abimelech rysynge vp betymes in the morynge called all his seruauntes, & tolde all these sayinges in their eares, and ℘ men were sore afrayde. And Abimelech called Abraham & sayde vnto hym: What hast thou done vnto vs? what haue I offended the that thou hast brought on me and on my kyngdome so great a synne? thou hast done dedes vnto me ℘ ought not to be done. And Abimelech sayde vnto Abraham: What sawest thou that thou hast done this thynge?

C

Abraham answered. For I sayde: surely the feare of God is not in thys place, & they shall sley me for my wyfes sake: yet in very dede she is my syster, for she is the daughter of my father: though she be not the daughter of my mother: and she became my wyfe. And after, God caused me to wandre, out of my fathers house, I sayde vnto her: Thys kyndnesse shalt thou shewe vnto me in all places where we come, that thou saye of me, he is my brother.

D

Than toke Abimelech shepe and oxen, men seruauntes & wemen seruauntes & gaue them vnto Abraham, and delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde, my lande lyeth before the, dwell where it pleaseth ℘ best. But vnto Sara he sayde: Se, I haue geuen thy brother a thousande peces of syluer, beholde, it shall be a couerynge of thyne eyes vnto all that are wt the, & thus with all was she reproued.

E

And so Abraham prayed vnto God, and God healed Abimelech and his wyfe and his maydens, & they bare chyldren. For ℘ Lorde had closed to, all the matryces of the house of Abymelech: because of Abrahams wyfe.

## The.xxj. Chapter.

¶ Isahac is borne. Agar is cast oute with hyr younge sonne Ismael. The Angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

The Lorde



A THe Lorde visyted Sara as he had sayde and dyd vnto her * accordynge as he had promysed. For Sara was wyth chylde and bare Abraham a sonne in his olde age, euen the same season which ℘ Lorde had appoynted him. And Abrahā called his sonnes name that was borne vnto hym which Sara * bare him, Isahac: & Abrahā + circumcysed Isahac his sonne whē he was. viii. dayes olde: as God cōmaunded hym. And Abrahā was an hūdred yere olde: whē his sonne Isahac was borne vnto hym. But Sara sayde: God hath made me a laughynge stocke: so that all that heare: wyll laugh at me. She sayde also: who wolde haue sayd vnto Abrahā: that Sara shulde haue geuen chyldrē sucke: for I haue borne him a sonne in hys olde age. The chylde grewe: and was wened: and Abraham made a great feast: the same daye that Isahac was wened. Sara sawe also the sonne of Hagar the Egyptian (whyche she had borne vnto Abraham) to be a mocker.

Gen.xvii.c. xxi.a. Rom.ix.a. Gala.iiij.d. Hebr.xi.d. Gen.xvii.c.

B Wherfore she sayde vnto Abraham: * put awaye this bondemayde & hyr sonne: for the sonne of thys bondewomā shall not be heyre with my sonne Isahac: & thys sayinge was very greauous in Abrahams syght because of hys sonne. And God sayde vnto Abrahā: let it not be greauous in thy syght, because of the ladd and of thy bondmayde. All ℘ Sara hath sayde vnto the, heare hyr voyce, for + in Isahac shall thy seed be called. Moreouer of the sonne of the bondewoman wyll I make a nacyon: because he is thy * seed.

And so Abrahā rose vp early in the morninge, and toke bread and a bottell of water, and gaue it vnto Hagar, puttynge it on hyr shulders with the ladd also, & sent her awaye. who departynge, wandred vp and doune in the wyldernes of Beer Seba. And the water was spent in the bottell, and she cast ℘ lad vnder a bushe and went and satt on the other syde a greate waye, as it were a bowshote of: for she sayde: I will not se the death of the chylde. And she syttynge doune on the other syde, lyfte vp hyr voyce and wepte.

C And God herde the voyce of the chylde. And the angell of God called Hagar oute of heauen and sayde vnto her: what ayleth the Hagar? feare not, for God hath herde the voyce of the childe where he lyeth. Aryse, and lyfte vp the ladd, and take hym in thy hande, for I wyll make of hym a greate people. And God opened hyr eyes: and she sawe a well of water. And she went and fylled the bottell with water, and gaue the boye drynke. And God was wyth the ladd, and he grewe and dwelt in the wyldernesse, and became an archer. And he dwelt in ℘ wyldernesse of Pharan. And hys mother gatt hym a wyfe out of the lande of Egypte.

And it chaūced the same season, that Abimelech and Phicoll hys cheke captayne spake vnto Abraham sayinge: * God is wyth the in all that thou doest. And nowe therfore swere vnto me euen here by God, that thou wylt not hurt me nor my chyldren, nor my chyldrens chyldrē. But that thou shalt deale with me and the contre where thou hast bene a straunger, accordynge vnto the kyndnesse that I haue shewed the. And Abraham sayd: I wyll swere.

*xxi.c.

And Abrahā ☞ rebuked Abimelech for a well of water, which Abimelechs seruauntes had violently takē awaye. And Abimelech sayde: I wote not who hath done thys thinge. Also thou toldest me not: nether herde I of it, but thys daye. And Abraham toke shepe and oxē, and gaue thē vnto Abimelech. And they made both of them a bonde together. And Abraham set. vii. ewe lambes by thē selues. And Abimelech sayd vnto Abrahā: what meane these. vii. ewe lambes which thou hast set by them selues? He answered: For these. vii. lambes shalt thou take of my hāde, that they maye be a wytnesse vnto me, that I haue dygged thys well. Wherfore the place is called ☞ Beer Seba, because that there they sware both of them. Thus made they a bonde to gether at Beer Seba. And Abimelech & Phicol his cheke Captayne rose vp, and turned agayne vnto the lande of the Philistines. And Abraham planted a wodd in Beer Seba, and called there on the name of the Lorde, the euerlastyng God: and sogeourned in the Philistins lāde a longe season.

D

## ¶ The. xxii. Chapter.

¶ The fayth of Abrahā is proued in offeryng hys sonne Isahac. Christ oure sauyour is promysed. The generacyon of Nachor Abrahams brother.

A AFter these sayinges it happened ℘ God dyd * proue Abraham and sayde vnto hym: Abraham. Whych answered: here am I. And he sayde take thy ☞ only sonne Isahac whom thou louest, & get the vnto the lande Moria, and sacrifyce hym there for a sacrifyce vpon one of the mountayns, whych I wyll shewe the: Than Abraham rose vp early in the morning, & sadled his asse, and toke two of hys yonge mē wyth hym, and Isahac hys sonne: and cloue wodd for the sacrifyce, and rose vp and gott hym to the place whyche God had appoynted hym.

*Iudi.viij.d Eccle.xliiij.c Hebr.xi.d.

The thyrde daye Abraham lyfte vp hys eyes, and sawe the place a farre of and sayde vnto his yonge men: byde here with the asse, I and the lad wyll goo ponder and ☞ worshyppe, & come agayne vnto you. And Abraham toke the wodd of the sacrifyce and layde it vpon Isahac his sonne, but he him selfe toke fyre in his hande and a knyfe. And they went both of them together.

B

Than

Than spake Isahac vnto Abraham hys father and sayde: My father? And he answered: here am I my sonne. He sayd: Se here is fyre and wodd, but where is the shepe for sacrifyce? Abraham answered: my sonne, God wyll prouyde him a shepe for sacrifyce. And so they wente both togethere.



And when they came vnto ỹ place which God had shewed hym, Abraham made an aulter there, & dressed the wodd, and bownde Isahac his sõne, & * layde him on the aulter, aboue vpon the wodd. And Abraham stretchynge forth his hande, toke the knyfe to haue kylled hys sonne. And the angell of the Lorde called vnto him from heauen, sayinge: Abraham Abraham? And he sayde: here am I. And he sayde: laye not thy hande vpon the chylde, nether do any thinge at all vnto him, for now I knowe that thou fearest God, and hast for my sake not spared thyne ☞ onely sonne. And Abrahã lyfte vp his eyes, loked aboute: and beholde, there was a ram caught by the hornes in a thyckette. And he went & toke the ram and offred hym vp for a sacrifyce in the steade of hys sonne. And Abrahã called ỹ name of the place, the Lorde wyll see. As it is sayde thys daye: in ỹ moũte wyll the Lorde be sene.

* Jaco. ii.d. i. Mach. ii.f.

☞

¶

And the Angell of the Lorde cryed vnto Abraham from heauen the secõde tyme, and sayde: † by my selfe haue I sworne (sayth the Lorde) because thou hast done thys thynge and hast not spared thy onely sonne: that in blessynge I wyll blesse the, and in multipliẽge I wyll multiplie thy seed as the starres of heauẽ & as the sande which is vpõ the see syde. And thy seed shall possesse the gate of hys enemies. † And in thy seed shall all the naciõs of the erth be blessed, because thou hast herde my voyce. So turned Abraham agayne vnto hys yonge mẽ, and they rose vp and went togethere to Beer Seba. And Abrahã dwelt at Beer Seba. And it chaunsed after these thinges, that one tolde Abrahã sayinge: Beholde, Milcha, she hath also borne chyldren vnto thy brother Nachor. Hus hys eldest sonne, and Bus hys brother, and Kemuell the father of the Syrians, and ceased, & Hasõ, and Pyldas, & Jedlaph, & Bethuel. And Bethuel begat Rebecca. These eyght dyd Milcha bere to Nachor Abrahams brother:

† Hebre. i.c.

D

* Gene. xii.a. Actes. iii.d Gala. iii.b

And hys concubyne called Rhuma she bare also Tebah, & Gaham, Thaas & Maacha.

## ¶ The. xxiii. Chapter.

¶ Sara dyeth and is buryed in the felde that Abraham bought of Ephron the Hethite.

SAra was an hũdred and. xx vii. yere olde (so longe lyued she) & Sara dyed in kyriat Arba. The same is Hebron in the lande of Canaan. And Abraham came to morne Sara, and to wepe for her. And Abraham stode vp frõ the syght of hys coorse, and talked wyth the sonnes of Heth sayinge: I am a straunger & a forayner amonge you, geue me a possessyon to burye in wyth you, that I maye bury my coarse out of my syght. And the chyldren of Heth answered Abraham, saying vnto him: Heare vs Lorde, thou art a prynce of God amonge vs. In the chefest of oure sepulchres bury thy dead: None of vs also shall forbyd the hys sepulchre, but thou mayest bury thy dead therin: Abraham stode vp and bowed him selfe before the people of the lande ỹ children of Heth. And he comoned wyth thẽ sayinge: If it be youre mynde that I shall bury my dead out of my syght, heare me, and speke for me to Ephron the sonne of Zoar: that he maye geue me the dubbyll caue which he hath, and that is in the ende of hys felde: but for as moche money, as it is worth shall he geue it me in the presence of you, for a possessyon to burye in. For Ephron dwelled amõge the chyldren of Heth.

A

B

C

And Ephrõ the Hethite answered Abrahã in the audience of the children of Heth and of all that went in at the gates of hys cyte, sayinge: Not so my Lorde, heare me. The felde geue I the, and the caue ỹ therin is geue I the also: and euen in the presence of the sonnes of my people geue I it ỹ, bury thy dead. And Abraham bowed hym selfe before the people of the lande, & spake vnto Ephron in the audiẽce of the people of the cõtre sayinge: I praye the heare me yf it please the: I wyll geue syluer for the felde, take it & I will bury my deed there. Ephron answered Abraham sayinge vnto hym: My Lorde, herken vnto me. The lande is worth. iiij. hũdred sycles of syluer: what is ỹ betwyxte the and me? bury therfore thy deed. And Abraham harkened vnto Ephron & weyed hym the syluer whych he had sayde, in the audience of the sonnes of Heth. Euen. iiii. hundred syluer sycles of current money amõge marchaũtes. And the felde of Ephron with the dubbyll caue whyche was before Mamre: euẽ the felde and the caue ỹ was therin and all the trees ỹ were in the felde, & that were in all the borders rounde aboute, was made sure vnto Abraham for a possession, in the syght of the childrẽ of Heth, before all that went in at the gates of the cyte. After thys dyd Abrahã burye Sara hys wyfe

C

D



wyfe in the double caue of the felde ỹ lyeth before Mamre. The same is Hebron in the lande of Chanaan. And so both the felde and the caue ỹ is therin, was made vnto Abraham a sure possessyon to bury in, of the sonnes of Heth.

## ¶ The. xxiiij. Chapter.

¶ Abraham maketh hys seruant (were: and sendeth hym to seke a wyfe for Isahac hys sonne. The seruant was gathfull & brought Rebecca: whych Isahac toke to hys wyfe.

A

ABraham was olde and stryken in dayes, and the Lorde had blessed hym in all thynges. And Abrahã sayde vnto his eldest seruaunte of his house whych had ỹ rule ouer all ỹ he had: Put thy hande vnder my thygh, & I wyll make the swere by the Lorde God of heauen and God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of Chanaan, amonge whych I dwell. But thou shalt goo vnto my contrey and to my nature londe, and take a wyfe vnto my sonne Isahac.

But the seruaunte sayde vnto hym: peraduenture the woman wyll not agree to come wyth me vnto thys lande, shall I bringe thy sonne agayne vnto the lãde whych thou cammest out of? To whom Abraham answered: be ware, that thou bringe not my sonne thyther agayne. The Lorde God of heauen whych toke me frõ my fathers house and from the lande where I was borne, and whych spake vnto me and that sware vnto me, sayinge: vnto thy seed wyll I geue thys lande, he shall sende hys angell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuertheles yf the woman wyll not agree to folowe the, thã shalt thou be wyth out daunger of thys my ooth. Onely bringe not my sonne thyther agayne. And the seruaunt put hys hande vnder the thygh of Abraham his master, and sware to hym as concernynge that matter. And the seruaũt toke. x. camels of the cameles of hys master and departed, and had of all maner goodes of hys master wyth hym, and stode vp and went to Mesopotamya, vnto the cytie of Nahor. And made hys camels to lye downe wythout the cytie by a wels syde of water, at euen: aboute the tyme that women come out to drawe water, and he sayde.

B

Lorde God of my master Abraham, sende me good spede this daye, and shewe mercy vnto my master Abraham. Lo I stonde here by the well of water, and the daughters of the men of thys cytye come out to drawe water: Nowe the damsell to whome I saye, stowpe downe thy pytcher I praye the that I maye drynke. If she saye also: drynke, and I wyll geue thy camels drincke: the same is she that thou hast ordeyned for thy seruaunte Isahac: yee, and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe yer he had left speakynge, beholde, Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and hyr pytcher vpon hyr shoulder: The damsell was very fayre to loke vpon, and yet a mayde and vnknowen of man. And she went downe to the well, and fylled hyr pytcher and came vp. And the seruaũte rennynge vnto her, sayde: let me suppe a lytle water of thy pytcher. And she sayde: drincke my Lorde.

¶

And she hasted and lett downe her pytcher vpon hyr arme, and gaue hym drynke. And when she had geuen hym drynke, she sayde: I wyll drawe water for thy camels also, vntyll they haue dronke ynough. And she powred out hyr pytcher in to the trough hastely, and ranne agayne vnto the well to fett water: and drewe for all hys camels. And the man wondred at her: but held his peace, to wete whether the Lorde had made hys iourney prosperous or not. And it fortuned as the camelles had lefte drynkynge, the man toke a golden ☞ earynge of halfe a sicle waight, and two bracellettes for hyr handes, of. x. sycles weyght of golde, and sayde: Whose daughter art thou: tell me I praye the, is there rowme in thy fathers house for vs to lodge in? She answered him: I am the daughter of Bathuel the sonne of Milca which she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouonder ynough, and also rowme to lodge in.

☞

And the man bowed him selfe, & worshypped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whych ceasseth not to deale mercyfully and truly wyth my master, and hath brought me the waye to my masters brothers house. And the damsell ranne and tolde them of her mothers house these thynges. And Rebecca had a brother called Laban.

D

And he ranne out vnto the man, euen to the well: for as sone as he had sene the earynges and the bracelettes in hys systers handes (and hearde the wordes of Rebecca hys syster sayinge: thus sayde the man vnto me) he went out vnto the man. And loo, he stode wyth the camels by the well syde. And he sayde: come in thou blessed of the Lorde. Wherfore stodest thou wythoute? I haue dressed the house, and made rowme for the camels. And than the man came in to the house: and he vnbrydled the camels and (Laban) brought lytter and prouender for the camels, and water to wa-

me. xb. d. me. xii. b.

kete and the mennes kete that were wt hym, & set meate before hym to eate. But he sayde: I wyll not eate, vntyll I haue sayde myne arande. And he sayde: saye on. And he sayd: I
☞ am Abrahās seruaūt, & God hath ☞ blessed my master out of measure, that he is become greate, and hath geuen hym cheye, and oxen, syluer and golde, men seruauntes, and mayde seruauntes, camels and asses.
* Gen.xxi.a. And * Sara my masters wyfe bare hym a sonne, when she was olde: and vnto hym hath he geuen all that he hath. And my master made me swere sayinge: thou shalt not take a wyfe to my sonne amōge the daughters of ỹ Cananites in whose lāde I dwell: But thou shalt go vnto my fathers house & to my kynred, and take a wife vnto my sonne. And I sayde vnto my master: peraduenture the wyfe wyll not folowe me. And he
C answered me: The Lorde, before whome I walke, wyll sende hys angell wyth the, and prosspere thy iourney and thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. Then shalt thou be gyltlesse of my curse, whan thou commest to my kynred. And yf they geue the not one, thou shalt be giltlesse of my curse.

And so I came thys daye vnto the well and sayde: O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney whych I go, prosperous: beholde I stonde by thys well of water, and whē a virgyn cometh forth to drawe water, and I saye to her: geue me (I praye the) a lytle water of thy pytcher to drincke, and she saye to me: drincke thou, and I wyll also drawe for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of speakynge in myne harte: beholde Rebecca came forth, and hyr pytcher on hyr shulder, and she went downe vnto the well & drewe water. And I sayde vnto her: geue me drincke I praye the. And she made hast, & toke downe hyr pitcher from of hyr, and sayde drincke, and I wyll geue thy camels drincke also. And I dranke, & she gaue the camels drincke also. And I asked her, sayinge: whose daughter art thou? She answered: the daughter of Bathuel Nahors sonne * whom
* Gen.xxiii.b. xxv.xxviii.c. Milca bare vnto hym. And I put the earing vpon hyr face, and the bracelettes vpon hyr hādes. And I bowed my selfe, and worshypped the Lorde, & ☞ blessed the Lorde God of my master Abraham whych had brought me the ryght waye, to take my masters brothers daughter vnto hys sonne. Nowe also yf ye wyll deale mercyfully and truly wyth
☞ my master, tell me: and yf not, tell me also: I maye turne me to the ☞ ryght hande or lefte.

Than answered Laban and Bathuel, sayinge. This sayenge is proceded euen out of the Lorde, we can not therfore saye vnto the, ether good or bad: beholde, Rebecca is
D before the, take her and goo, that she maye be thy masters sonnes wyfe, euen as God hath sayde. And when Abrahams seruaunt heard theyr wordes, he worshypped the Lorde, flatt vpon the erth. And the seruaunt toke forth iewelles of syluer and iewelles of golde and rayment, and gaue them to Rebecca. And vnto hyr brother and to hyr mother, he gaue gyftes. And they dyd eate & drincke, both he and the men that were with him, and taryed all nyght. And whan they rose vp in the morynge, he sayde: let me departe vnto my master. Hyr brother & hyr mother answered: let the damsell abyde wyth vs a
G whyle, and it be but euen x. dayes, and than shall she go. He sayde vnto them: hynder me not, beholde, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye goo vnto my master. And they sayde: ☞ we wyll call the damsell, and ☞ enquere at hyr mouth. And they called forth Rebecca, and sayde vnto her: wylt thou goo with this man? And she answered, I wyll goo.

So they let Rebecca theyr syster go and her norse & Abrahams seruaūte, & hys men. And they ☞ blessed Rebecca, and sayde vnto her: Thou art oure syster, growe into ☞ *Gen.xxii.a.
thousande thousandes * and thy seed possesse the gate of theyr enemyes. And Rebecca arose and hyr damsels, and satt them vp vpon the camels, and wēt theyr waye after the man. And the seruaūt toke Rebecca, and went hys waye.

And Isahac was a commynge from the waye of the well of the * lyuinge and seynge * Gen.xvi.
me, for he dwelt in the south cōtreye, & Isahac was gone out to ☞ praye in the felde at Gen.xxiv.c Par.i.b.
the euē tyde. And he lyft vp hys eyes and sawe the camels commyng. And Rebecca lyft vp hyr eyes, and when she sawe Isahac, she lyghted of the camell, and sayd vnto the seruaunt: what mā is thys that commeth walkynge agaynst vs in the felde? And the seruaunt sayde: it is my master. Therfore she toke hyr cloke, and put it about her. And the seruaunt tolde Isahac all thynges that he had done. And Isahac broughte her in to his mother Saraes tēte, and toke Rebecca, and she became hys wyfe, and he loued her: and so Isahac receaued conforte after hys mother

## ¶ The.xxv. Chapter.

¶ Abraham taketh Kethura to hys wyfe: and begetteth many children. Abraham dyeth and geueth all hys goodes to Isahac. The genealogye of Ismael. The byrth of Jacob and Esau. Esau selleth hys birthright for a messe of potage.

Abrah-



A Abrahā proceaded further and toke him a wyfe called Ketura, whyche bare hym Simram, and Jeckshan, and Medan, and Madiā, and Jesback and Suah. Jeckshan begat Seba & Dedan. And the sonnes of Dedan were: Assurim. Letusim and Leummim. And the sonnes of Madian: Epha, and Epher, Hanoch, and Abida & Elda. All these were the chyldren of Ketura. And Abraham gaue all hys goodes vnto Isahac. But vnto the sonnes
☞ of the ☞ concubynes whych Abrahā had, he gaue gyftes, and sent them awaye from Isahac hys sonne (whyle he yet lyued) eastwarde, vnto the lande of kedes.

And these are the dayes of the yeares of Abrahams lyfe whych he lyued: an hundred and. lxxv. yeare, and than fell sycke and dyed
*Gene.xv.c. in a * lustye age (whē he had lyued ynough) and was ☞ put vnto hys people. And hys sonnes Isahac and Ismahel buryed hym in the double caue in the felde of Ephron sonne of Zoar ỹ Hethyte beside the playne of Mamre. Whych felde Abraham bought of the sonnes of Heth: There was Abraham buryed & Sara hys wyfe. It foryned after the deeth of Abrahā that God blessed Isahac his sonne, and Isahac dwelled by the well of the lyuynge and seynge me.

B These are the generacīōs of Ismael Abrahams sonne, whych Hagar the Egyptyan Saras handmayde bare vnto Abrahā. And these are the names of the sonnes of Ismael, in their names accordinge to theyr kynredes. The eldest sonne of Ismael: Nebaioth, and Cedar: and Adbeel, and Mibsam, and Mysma, Duma, and Masa, & Hadar, Thema, Jetur, Naphis & Kedma: These are the sonnes of Ismael, & these are, theyr names, by theyr townes and castels * xij. princes of their housholdes. And these are the yeares of the lyfe of Ismael, an hundred and. xxxvij. yeare, and he fell sycke, & dyed, & was layde vnto hys people. And they dwelled frō Heulah vnto Sur ỹ is by the border of Egypte, as thou goest towarde ỹ Assirians. And he dyed in the presence of all hys brethren.

C And these are the generations of Isahac Abrahams sonne: Abraham begat Isahac. And Isahac was. xl. yeare olde whē he toke Rebecca to wyfe, the daughter of Bathuel the Syrian of Mesopotamia and syster to Laban the Syrien. And Isahac made intercessyon vnto the Lorde for hys wyfe: because she was baren: and the Lorde was intreated of hym, and Rebecca his wyfe cōceaued: and the chyldrē strone to gether wythin her. Therfore she sayd: yf it shulde goo so to passe, what helpeth it that I am wyth chylde? Wherfore, she went to aske the Lorde. And the Lorde sayde vnto her: there are two maner of people in thy wombe, & two nacyons shalbe deuyded out of thy bowels, and the one nacyon shalbe myghtyer than the other, and the * elder shalbe seruaunte vnto the yonger. * Romā.ix.c.

Therfore when hyr tyme was come to be delyuered: beholde, there were two wynnes in hyr wombe. And he that came out fyrst was redd, and he was all ouer as it were a rough garmēt, & they called his name Esau. And after hym, came hys brother out, & hys D
hande holdynge Esau by the * hele. And his * Osee.xij.a.
name was called Jacob. And Isahac was. lx. yeare olde when they were borne: and the boyes grewe, and Esau became a connynge hunter & a tyller of the erth. But Jacob was a perfecte man, & dwelled in the tentes. Isahac loued Esau, because he dyd eate of hys venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from the felde and was fayntie, and Esau sayd to Jacob: fede me I praye the wyth that redde potage, for I am fayntie. And therfore was hys name called ☞ * Edom. And Jacob ☞ * Abdi.i.a.
sayde: sell me thys daye thy * byrthrygh- * Heb.xij.c.
te. Esau sayde: Loo I am at the poynte to dye, and what profyte shall thys byrthryghte do me? Jacob answered * swere *gen.xlvij.d.
to me then thys daye. And he sware to hym, & solde hys byrthryghte vnto Jacob. Than Jacob gaue Esau brede and potage of ryse. And he dyd eate and dryncke and rose vp, & wēt hys waye. And Esau regarded not hys byrthryght.

## ¶ The.xxvj. Chapter.

¶ The iorneye of Isahac towarde Abimelech. The promises made vnto Isahac and hys seede. Isahac is rebuked of Abimilech for callynge hys wyfe hys syster. The chydynge of the shephardes for the welles. Isahac is comforted. The atonement betwene Abimelech and Isahac.

A And there came a derth in the lāde, passynge the fyrst derth that was in the dayes of Abraham. And Isahac went vnto Abimelech kynge of the Philistyās vnto Gerar. And the Lorde apeared vnto him, and sayde: Go not downe into Egypte, but byde in the lande whych I shall shewe vnto the: soiourne in thys lande, and I wyll be wyth the, and wyll blesse the: for vnto the * Gen.xxv.b.
and vnto thy sede I wyll geue all these * con- and.xxvj.d.
treys. And I wyll performe the oothe which I swore vnto Abrahā thy father, and wyll ‡ multiplye thy seed as the starres of heauē, ‡ Gene.xv.b. and.xxij.c
and wyll geue vnto thy seed all these con- Eccl.xliv.d.
treys. And in thy seed shall all the nacyōs of the erth be blessed, because that Abrahā harkened vnto my voyce and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

B And Isahac dwelled in Gerar. And the men of the place asked hym of hys wyfe, and * Gene.xij.c.
he sayde: she is my * syster: for he feared and.xx.a.

to saye: She is my wyfe, lest the men of the place shulde haue kylled him because of Rebecca whych was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistyns loked out at a wyndowe, and sawe Jsahac sportynge with Rebecca hys wyfe. And Abimelech called Jsahac, and sayde: she is of a suertye thy wyfe, & why saydest thou: She is my systar? To whom Jsahac answered: I thought that I myght peraduenture haue dyed for hyr sake. Abimelech sayd: why hast thou done thys vnto vs? one of the people myght lyghtely haue lyne by thy wyfe, and so shuldest thou haue brought synne vpon vs. And so Abimelech charged all hys people, sayinge: he that toucheth this mã or hys wyfe, shall dye the death.

Jsahac sowed in that lande, and founde in that same yere an. C. busshels: & the Lorde blessed hym, & the man waxed myghtye, and wẽt forth and grewe tyll he was exceadinge great, for he had possessyon of shepe, of oxen and a myghtye housholde, and therfore the Philistians had envy at hym: for the Philystines stopped & fylled vp wyth erth all the welles which his fathers seruaũtes dygged in hys father Abrahams tyme. And Abimelech sayde vnto Jsahac: get the from vs, for thou art myghtyer then we a great deale.

D Therfore Jsahac departed thẽse, and abode in the valley of Gerar, and dwelt there. And Jsahac returnynge, digged agayne the welles of water wych they dygged in the dayes of Abraham hys father, which the Philistyans had stopped after the deth of Abraham, and gaue them the same names whych hys father gaue thẽ. Jsahacs seruaũtes dygged in the valey, and foũde a well of lyuing water. And the herdmen of Gerar dyd stryue wyth Jsahacs herdmen, sayinge: the water is oures. Thã called he the well *Eleck, because they stroue wyth hym.

*Contencio.

E And they dygged another well, and stroue for that also. And he called the name of it *Sitena. And than he departed thense, and dygged another well for the which they stroue not: therfore called he it *Rehoboth, sayinge: the Lorde hath nowe made vs rowme, that we maye encrease vpon the erth. And he went vp thence, to Beer Seba. And the Lorde appeared vnto hym the same nyght, and sayde: Jam the God of Abraham thy father, feare not, for Jam wyth the, & wyll blesse the, and multiplye thy seed for my seruaunt Abrahams sake. And he buylded an aulter there, and called vpon the name of the Lorde, and pytched hys tẽte. And there Jsahacs seruauntes dygged a well.

*Enemytie.

*Largenesse

F Than came Abimelech to hym from Gerar, and Ahusath hys frende, and Phicol his cheke captayne. And Jsahac sayde vnto thẽ: wherfore come ye to me, seinge ye hate me & haue put me awaye from you? Whych answered: In seinge, we sawe that the * Lorde was with the, & we sayde: let there be nowe an oothe betwyxte vs euen betwixte vs and the, and let vs make a bonde wyth the, that thou shuldest do vs no hurte, as we haue not touched the, and as we haue done vnto the nothynge but good, and sent the awaye in peace: for thou art nowe the blessed of the Lorde. And he made them a feast, & they dyd eate & drincke. And they rose vp by tymes in the mornynge, and sware one to a nother. And Jsahac sent them awaye. And they departed from hym in peace. And that same

*Gene.xxi.c.

G daye it happened, that Jsahacs seruauntes came & tolde hym of a well whych they had dygged: and sayde vnto hym, we haue foũde water. And he called it * Seba. And the name of the cyte is called * Beer Seba vnto thys daye. Esau was. xl. yeare olde and he toke a wyfe called Judith, the daughter of Beryan Hethyte, & Basmath the daughter of Elõan Hethyte also, which were dilobedient vnto Jsahac and Rebecca.

*An ooth.
*The well of the ooth.

## ¶ The. xxvij. Chapter.

¶ Jacob stealeth the blessynge from Esau by hys mothers counsell. Jsahac is sad. Esau is confoyted. The hatred of Esau towarde Jacob.



A Nd it came to passe that whan Jsahac wexed olde and hys eyes were dymme (so ỹ he coulde not see) he called Esau his eldest sonne and sayd vnto hym: my sonne. And he sayde vnto hym: here am J. And he sayde: beholde, Jam nowe olde, and knowe not the daye of my deth: and nowe therfore take thy weapens, thy quyuer and thy bowe, & get the to the feldes, that thou mayest take me some venyson, and make me meate soche as J loue, and brynge it me, that J maye eate, and that my soule maye ☞ blesse ỹ before ỹ J dye. But Rebecca hearde when Jsahac spake to Esau hys sonne. And Esau wente into the felde, to catche venyson, and to brynge it? ✝ And Rebecca sayd vnto Jacob hyr sonne sayinge: Beholde J haue herde thy father talkynge wyth Esau thy brother and sayinge: brynge me venyson and make me meate, that J maye eate and blesse the before the Lorde, afore my death. Nowe therfore



B therfore my sonne heare my voyce in that whych J commaunde the: gett the to the flocke, and brynge me thẽce two good kyddes, that J maye make meate of them for thy father, soche as he loueth. And thou shalt brynge it to thy father, that he maye eate & that he maye blesse the before hys deth.

Then sayde Jacob to Rebecca hys mother: beholde, Esau my brother is a rough man, and Jam smooth. My father shall peraduẽture fele me, and J shall seme vnto him as though J went aboute to begyle hym, & so shall he brynge a curse vpon me, and not a blessynge: and hys mother sayde vnto hym:

☞ Upõ me be thy ☞ curse my sonne, only heare my voyce, and go and fetch me them. And Jacob wẽt and fet them, and brought them to hys mother. And hys mother made meate such as she knewe his father loued. And Rebecca fett goodly rayment of hyr eldest sonnes Esau, whych was in the house wyth hyr, & put yt vpõ Jacob hyr yõgest sonne,

C & she put the skynnes of gotys vpõ hys handes and vpon the smooth of hys necke. And she put the meate & brede whych she had prepared in the hande of hyr sonne Jacob.

Whan he came to hys father, he sayde: my father? And he answered: here am J, who art thou my sonne? And Jacob sayde vnto hys father: Jam Esau thy eldest sonne, J haue done accordynge as thou baddest me: vp and syt and eate of my venyson, that thy soule maye blesse me. And Jsahac sayde vnto hys sonne: howe commeth it that thou hast founde it so quyckly my sonne? He answered: The Lorde thy God brought it to my hande. Than sayde Jsahac vnto Jacob, come nere and let me fele the my sonne, whether thou be my sonne Esau or not. Than went Jacob to Jsahac hys father, and he felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau.

D And he knewe hym not, because hys handes were rough as hys brother Esaus handes: and so he blessed hym.

And he axed hym: art thou my sonne Esau? And he sayde, that Jam. Than sayde he: brynge me & let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym and he eate. And he brought hym wyne also, and he dranck. And hys father Jsahac sayde vnto hym, come neze, and kysse me my sonne. And he went vnto hym and kysted hym. And he smelled the sauoure of hys rayment, and * blessed hym, and sayde, See, the smelle of my sonne is as ỹ smell of a felde whych the Lorde hath blessed. God

*Eccle.iiij.b. & Heb.xi.d

☞ geue the of the ☞ dewe of heauen, and of the fatnesse of the erth, and plentye of corne and wyne. People be thy seruauntes, and nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers children stowpe vnto the. Curssed be he that curseth the, and blessed be he that blesseth the.

It happened that assoone as Jsahac had made an ende of blessynge and Jacob was skace gone out from the presence of Jsahac his father, then came Esau his brother from his huntynge, and had made also meate, and brought it vnto hys father, and sayde vnto his father: let my father aryse and eate of his sonnes venyson, ỹ thy soule maye blesse me. Than hys father Jsahac sayde vnto hym: who art thou? he answered: Jam thy eldest sonne Esau. And Jsahac was greatly astonyed out of measure, and sayde: whych is he & where is he then that hath hunted venyson and brought it me? and J haue eaten of all before thou camest, and haue blessed hym, & he shall be blessed. When Esau herde ỹ wordes of hys father, he cryed out greatly and bytterly, aboue measure, and sayde vnto hys father: blesse me also my father. Who answered: thy brother came wyth subtilte, & hath takẽ awaye thy blessyng. And he sayd agayne: he maye well be called ☞ Jacob, for he ☞ hath vndermyned me nowe two tymes, fyrst he toke awaye my byrthryght: and se, nowe E hath he taken awaye my blessynge also. And he sayde: hast ỹ kept neuer a blessynge for me?

Jsahac answered and sayde vnto Esau: beholde J haue made hym thy Lord, and all hys mothers chyldren haue J made hys seruauntes. Worrouer wythe ☞ corne & wyne ☞ haue J stablysshed hym, what can J do vnto the nowe my sonne? And Esau sayde vnto hys father: hast thou but ỹ one blessynge my father? blesse me also o father: & lyfted vp Esau his voyce and * wepte. Than Jsahac hys father answered & sayde vnto hym: beholde, thy dwellinge place shall be the fatnesse of the erth, and of the dewe of heauen from aboue. ✝ And wyth thy swerde shalt thou lyue, and shalt be thy brothers seruaũt. And it wyll come to passe, that when thou shalt gett the maistrye, thou shalt lowse hys yocke from of thy necke.

* Heb. rlij.f.

And Esau * hated Jacob, because of the blessynge that hys father blessed hym wyth. all. And Esau sayde in his harte: The dayes G of my fathers sorowe are at hande, and J wyll sley my brother Jacob. And these wordes of Esau hyr eldest sonne were tolde to Rebecca. And she sent and called Jacob hyr yongest sonne, and sayde vnto hym: beholde thy brother Esau threatneth to kyll ỹ: nowe therfore my sonne heare my voyce, make the redy, & flee to Laban my brother at Haran: & tarye wyth him a whyle * vntyll thy brothers fearines be swaged, & vntyll thy brothers wrath turne awaye from the, & he forget the thynges whych thou hast done to hi. Than wyll J sende & fet the awaye from

* Gen.xxvij.a

thence. Why shulde I be desolate of you both in one daye? ¶ Rebecca spake to Isahac, I am wery of my lyfe, for feare of the daughters of Heth. If Jacob take a wife of ỹ daughters of Heth, soche one as these are, or of the daughters of the lande, what good shall my lyfe do me?

## ¶ The.xxviij.Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

A *Ge.xxvij.a. AND so Isahac called Jacob and *blessed hym, ¶ charged hym, ¶ sayde vnto him: se thou take not a wyfe of the daughters of Chanaã, but aryse ¶ gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almyghtye blesse the, ¶ make the to increase, and multyplye the that ỹ mayst be a nombre of people, and geue the the blessynge of Abraham: to the and to thy seed wyth the, that thou mayst possesse the lande (wherin thou art a straunger) whyche God gaue vnto Abraham. Thus Isahac sent forth Jacob. And he went to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Jacob and Esaus mother.

B *Ozee.xij.d. When Esau sawe that Isahac had blessed Jacob, and sent him to * Mesopotamia, to fet him a wyfe thence, and that as he blessed hym he gaue him a charge, sayinge: thou shalt not take a wyfe of the daughters of Chanaan: and that Jacob had obeyed hys father and mother, ¶ was gone vnto Mesopotamia: ¶ Esau seynge also that the daughters of Chanaan pleased not Isahac hys father: then went he vnto Ismael, and toke vnto the wyues whych he had, Mahala the daughter of Ismael Abrahams sonne, the syster of Nabaioth to be his wyfe. Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chaunce, and tarved there all nyghte, because the sonne was downe. And toke a stone of the place, and put it vnder hys heade, and layde hym downe in the same place a slepe. And he dreamed: and beholde, there stode a ladder vpon
C the erth, and the topp of it reached vp to heauen. And se, the angels of God went vp and downe vpon it, yee and God stode vpon it, and sayde.

I am the Lorde God of Abraham thy father, and the God of Isahac: The lãde whyche thou slepest vpon wyll I geue the and thy seed. And thy seed shall be as the dust of the erth: and thou shalt spreade abrode to the west, to the east, to the north and to the south. And thorow we the and in thy seed shall all the kynredes of the erth be blessed. And se I am wyth the, and wylbe thy keper in all places whether ỹ goest, and wyll bringe the agayne in to thys lande: nether wyll I leaue the vntyll I haue made good all that I haue promysed the.

D When Jacob was awaked out of hys slepe, he sayde: surely the Lord is in this place, and I was not aware. And he was afrayed ¶ sayde: howe fearfull is this place? it is none other, but euen the ☞ house of God and the gate of heauen. And Jacob stode vp early in the morynge, ¶ toke the stone that he had layde vnder hys head, and pitched it vp an ende * and poured oyle on the topp of it. *Gen.xxxv.c. *the house of God And he called the name of ỹ place * Bethell, but the name of the cytie was called Lus before tyme. And Jacob vowed a vowe, sayinge: If God wyll be wyth me, and wyll kepe me in thys iourney which I goo, and will geue me bread to eate, and clothes to put on, so that I come agayne vnto my fathers house in saftye: then shall the Lorde be my God, and thys stone which I haue set vp an ende, ☞ shalbe goddes house: and of all that thou shalt geue me, wyll I geue the tẽth vnto the.

## ¶ The.xxix.Chapter.

¶ Jacob cometh to Laban and serueth seuen yeare for Rahel. Lea was brought to hys bed in stede of Rahel. He marieth them both: and serueth yet. vij. yeare more for Rahel. Lea conceaueth.

A THen Jacob lyfte vp hys fete, ¶ came in to the east coũtrey. And as he loked about, beholde there was a well in the felde, and .iij. flockes of shepe laye therby (for at that well were the flockes watered) and there was a great stone vpon the well mouth. And thyther were all the flockes brought, and they rolled the stone from the welles mouth, and watred the shepe, ¶ put the stone agayne vpõ the welles mouth vnto hys place. And Jacob sayd vnto them: brethren whence be ye? And they sayde: of Haran are we. And he sayd vnto them: knowe ye Labã the sonne of Nahor? They sayd: we knowe hym. And he sayde vnto them, is he in good health? And they sayde, ☞ he is in good health, and beholde, hys daughter Rahel commeth with the shepe. And he sayde, lo, it is yet but hye daye, nether is it tyme that the catell shulde be gathered together, water ye the shepe and go and fede the. And they sayde, we maye not, vntyll all the flockes be brought to gether, and tyll they roll the stone from the welles mouth, and so we water oure shepe.

Whyle he yet talked wyth them, Rahel came wyth hyr fathers shepe, for she kepte them. As soone as Jacob sawe Rahel, the daughter of Labã his mothers brother, and the shepe of Laban hys mothers brother, he went



he wet and rowled the stone from the welles
¶ mouth, and watered the flocke of Laban his mothers brother. And Jacob kyssed Rahel, and lyfte vp hys voyce and wepte: and Jacob tolde Rahel, ỹ he was hyr fathers brother ¶ Rebeccas sonne. Therfore ranne she and tolde hyr father.

And it happened when Laban hearde tell of Jacob his systers sonne, he ranne to mete him, ¶ embraced him ¶ kissed him, ¶ brought him to his house. And he tolde Laban ☞ all the matter. To whom Laban sayde: well, thou art my bone ¶ my flesche. And he abode wyth him the space of a moneth. And Labã sayde vnto Jacob: Though thou be my brother, shuldest ỹ therfore serue me for nought? tell me, what shall thy wages be? Labã had .ij. daughters, the eldest called Lea ¶ the
D yongest Rahel. Lea was tẽder eyed, but Rahel was bewtyfull ¶ well fauored. And Jacob loued Rahel, and sayde: I wyll serue the vij. yeare for Rahel thy yongest daughter. Laban answered: it is better that I geue her the, than to another man: byde wyth me.

Gen.xxix.d. And Jacob serued * vij. yeares for Rahel and they semed vnto him but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Labã: geue me my wyfe, that I maye lye with hir. For ☞ my dayes are fulfilled.
E Than Laban gathered together all the men of that place, ¶ made a feast. And when euen was come, he toke Lea hys daughter ¶ brought her to hym: and he went * in vnto hyr. And Laban gaue vnto hys daughter Lea, Zilpha hys mayde, to be hyr seruaunte.
Gen.xxx.c. (To whõ whã Jacob came in accordynge to ỹ custome.)
F And when the morynge was come, beholde it was Lea. Thã sayde he to Labã wherfore hast thou played thus wt me? dyd not I serue the for Rahel: wherfore thã hast thou begyled me? Laban answered: it is not the maner of thys place, to marye the yõgest before the eldest. Passe out thys weke, and thã shall thys also be geuen the for the seruyce wyche thou shalt serue me yet. vij. yeres more. And Jacob dyd euen so, and passed out ỹ weke, and thã he gaue him Rahel hys daughter to wyfe also. And Laban gaue to Rahel hys daughter, Bilha hys handmayde to be hyr seruaunte. So laye he by Rahel also,
Gen.xxxi.e and loued Rahel more thã Lea * and serued hym yet. vij. yeares more.

When the Lorde sawe that Lea was despised, he made her frutefull. And Rahel remayned baren. And Lea conceaued and bare a sonne, and called hys name Ruben, for she sayde: the Lorde hath loked vpon my
G tribulacyõ. Nowe therfore my husbãd wyll loue me. And she conceaued agayne and bare a sonne, and sayde: the Lorde hath herde that I am despysed, and hath therfore geuẽ me thys sonne also, and she called hys name

*Simeon. And she conceaued yet, ¶ bare a *Gen.xxix.c.c. sonne, and sayde: nowe thys once wyll my husbande kepe me company, because I haue borne hym .iij. sonnes: and therfore was hys name called Leui. And she cõceaued yet agayne, and bare a sonne, sayinge: nowe wyll I prayse the Lorde: therfore she called hys name Juda, and left bearynge.

## ¶ The.xxx.Chapter.

¶ Rahel and Lea bepnge bothe baren geue theyr maydens vnto theyr husbãde: and they beare hym chyldren. Jacob deceaueth Laban in the conceyuynge of the shepe ¶ kydes. Jacobs rewarde for hys seruyce.

R AHel whan she sawe that she bare Jacob no chyldren, she enuyed hyr syster, and sayde vnto Jacob: Geue me childrẽ, or els I am but deed. And Jacob was wroth wt Rahel sayig: Am I in Goddes stead, which kepeth frõ the the frute of thy wõbe? Then she sayd: here is my mayde Bilha, go in vnto her, ¶ she shall beare vpon my lappe, that I maye be encreased by her. And she gaue hym Bilha hyr handmayde to wyfe. And Jacob went in vnto her, and Bilha conceaued ¶ bare Jacob a sonne. Than sayde Rahel. God hath geuen sentẽce on my syde, and hath also heard my voyce, and hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayde conceaued agayne, and bare Jacob another sonne. And Rahel sayde: * wyth Godly wrestlynges haue *
I wrestled wyth my syster, and haue gottẽ the vpper hande: And she called hys name: Nepthali.

B When Lea sawe that she had left bearinge, she toke Silpha hyr mayde, and gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Than sayde Lea: Good lucke: and called hys name Gad. And Silpha Leas mayd bare Jacob another sonne. Thã sayde Lea: happy am I, for the daughters wyll call me blessed. And called hys name Asser.

And Ruben went out in the dayes of the whet haruest and founde mandragoras in the feldes, and brought them vnto hys mother Lea. Than sayd Rahel to Lea: geue me of thy sonnes ☞ mãdragoras. To whõ Lea answered: Is it not ynough that thou hast taken awaye my housbãde, but woldest take awaye my sõnes mãdragoras also? Thã C sayde Rahel: well, let hym slepe wt the thys nyghte, for thy sonnes mandragoras. And Jacob came from the feldes at euẽ, and Lea went out to mete hym, and sayde: come into me, for I haue bought the wyth my sonnes mandragoras.

And he slepte wyth her that nyghte. And God herde Lea, that she cõceaued ¶ bare vnto Jacob the .v. sonne. Thã sayde Lea. God hath geuen me a rewarde, because I gaue

my maydē to my housbāde, & she called hym Isachar. And Lea conceaued yet agayne, & bare Jacob the.vi. sōne. And Lea sayd: God hath endewed me wt a good dowrye. Nowe wyll my husbande dwell wyth me, because I haue borne hym. vi. sonnes: & called his name zabulon. After that she bare a daughter, and called hyr name * Dina.

*Gene.xxx.a.

D And God remembred Rahel, heard her, and made her frutefull: so that she conceaued & bare a sōne, & sayd: God hath taken awaye my rebuke. And she called hys name Joseph, sayinge: The Lorde geue me yet a nother sonne. As soone as Rahel had borne Joseph, Jacob sayde to Labā: Hē de me awaye that I maye go vnto my awne place and cōtrey, geue me my wyues and my childrē for whom I haue serued the, and let me goo: for thou knowest what seruyce I haue done the. To whom Labā answered: yf I haue foūde fauoure in thy syght (for I suppose that the Lord hath * blessed me for thy sake) appoynte what thy reward shall be, and I wyll geue it the. But he sayde vnto hym: thou knowest what seruyce I haue done the, and in what takynge thy catell haue bene vnder me: For it was but lytle that thou haddest before I came, and nowe it is encreased into a multitude, and the Lorde hath blessed the for my sake. But nowe when shall I make prouisyon for myne awne house also? And he sayde: what shall I then geue the? And Jacob answered: thou shalt geue me nothynge at all, yf thou wylt do thys one thynge for me: and then wyll I turne agayne, and fede thy shepe and kepe them.

*Gen.xxix.a

I wyll go aboute all thy shepe thys daye, and separate from them all the shepe that are spotted and of dyuers coloures, and all blacke shepe amonge the lambes, & the partye, and the spotted amonge the kyddes: and the same shalbe my reward. So shall my ☞ ryght welnes answere for me ☞ to morowe, and shall come for my reward before thy face, and euery one that is not speckled and partye amonge the goates and blacke amonge the shepe, ỹ same shalbe theft wyth me. And Laban sayde: Go to, wolde God it myght be accordynge to thy sayeng. Therfore he toke out that same daie the he goates that were partye and of dyuerse coloures, and all the she gootes that were spotted and partye coloured, and all that had whyte in thē, and all the blacke amonge the shepe, and put them in the keppynge of hys sonnes, & set thre dayes iourney betwixte hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob toke roddes of grene popular, hasell & of chestnut trees, & pylled whyte strakes in them, & made the whyte apere in the roddes. ✓ (wt they that were whole: remayned grene:

and thus was it made a variable coloure.) And put the roddes whyche he had pylled, euē before the shepe, in the gutters & watrynge troughes when the shepe came to dryncke: that they shulde conceaue when they came to dryncke. And the shepe conceaued before the roddes, & brought forth lambes straked, spotted and partye. And Jacob parted the lambes & turned the faces of the shepe towarde spotted thynges, and towarde all maner of blacke, that was amonge the shepe of Labā: Namely, put tynge hys awne flockes by thē selfe, & not put tynge them wyth Labās shepe. And it fortuned ỹ in euery rāmynge tyme ☞ of the stronger shepe, Jacob layed the roddes before the eyes of the shepe in ỹ gutters: namely, that he myght make them cōceaue before the roddes. But whē the shepe were feble, he put thē not in. And so the febler were Labans, and the stronger Jacobs. And the man increaced exceadyngly, and had a great flocke, mayde seruauntes and man seruauntes, camels and asses.

G

H

The. xxxj. Chapter.

That at the commaundement of God: Jacob departed from Laban: & toke hys goddes wyth hym. Rachel stealeth hyr fathers ymages. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

BUt he heard the wordes of Labās sonnes sayenge: Jacob hath taken awaye all that was oure fathers, and of oure fathers goodes hath he gotten all thys honoure. And Jacob beheld the countenaunce of Laban, & beholde, it was not ☞ as yesterdaye and yerpesterdaye. And the Lorde sayde vnto Jacob: turne agayne in to the lande of thy fathers and to thy kynred, & I wyll be wyth the. Therfore Jacob sent and called Rahel and Lea to the felde vnto hys flocke, & sayde vnto them: I se youre fathers countenaūce that it is not towarde me as yesterdaye & yerpesterdaye. But the God of my father hath bene wyth me. And ye knowe howe that I haue serued youre father with all my myght. But youre father hath disceaued me, and chaunged my wages. x. tymes: but God suffred hym not to hurte me. When he sayde, the spotted shall be thy wages, than all the shepe bare spotted. And whan he sayde: the straked shall be thy reward, than bare all the shepe straked: thus hath God taken awaye youre fathers shepe, and geuen them me. But in rāmynge tyme it happened, ỹ I lyfted vp myne eyes & sawe in a dreame, & beholde the rāmes leaped vpon the shepe ỹ were straked, spotted & partye. And the angell of God spake vnto me in a dreame, saying: Jacob? And I answered: here am I. And he sayde: lyfte vp nowe thyne eyes & se all ỹ rāmes leapinge vpon the shepe that are straked, spotted & partye: for I haue sene all that Laban doth vnto the, I am the God of * Bethel, where thou

*Ge.xxviij

I

K



thou anoyntedst the stone, and where thou vowedst a vowe vnto me. Now therfore aryse & get the * out of this coūtre, and returne vnto the lande wher thou wast borne.

*Ge.xxxv.a

C Than answered Rahel, and Lea, & sayde vnto hym haue we a porcion & inheritaunce in our fathers house? Doth not he count vs euen as straūgers? for he hath solde vs, and hath euen eaten vp oure monye. But all the riches whych God hath taken from oure father, that is ours & oure childrēs. And now what soeuer God hath sayde vnto the, that do. Thā Jacob rose vp, & set his sonnes and wyues vp vpon camels, & caried awaye all hys flockes & all hys substaūce which he had procured, hys riches and possessiōs which he had gotte in Mesopotamia, for to go to Isaac hys father vnto the land of Canaā. But

*Ge.xxxi.c Leuit.xiii.c Laban was gone to * shere hys shepe, & Rahel had stolen hyr fathers ymages. And Jacob stale awaye the herte of Laban the Syriā, in that he tolde hym not that he fled. So fled he & all that he had, and made hym selfe redy, & passed ouer the ryuer, & set hys face streyght toward the mount Gilead.

D Upō the thyrde day after, was it told Labā that Jacob fled. Thā he toke his brethrē with hym and folowed after him. vii. dayes iourney, & ouer toke hym at the moūte Gilead. And God came to Laban the Syrian in a dreame by night, & sayd vnto hym: take hede, that thou speake not to Jacob ought saue good. And Labā ouertoke Jacob: and Jacob had pitched hys tente in the mounte. And Laban with hys brethren pitched their tente also vpon the moūte Gilead: And Labā sayde, to Jacob: Why hast thou thys done to steale awaye my herte, and carye awaye my doughters as though they had bene taken captyue wyth ỹ swerde? Wherfore wētest thou awaye secretely vnknowen to me, & diddest not tell me, that I myght haue brought the on the waye wyth myrth, syngyng, tymrel & harpe, and hast not suffred me to kisse my childrē and my daughters? Thou wast * able now to do it, for I am able to do you euyll. But the God of your father spake vnto me yesterdaye, sayīg take hede that ỹ speake not to Jacob ought saue good. And now though thou wentest thy waye, because thou longest after thy fathers house, yet wherfore hast thou stolen my goddes?

*Leuit.xiii.c Num.xxii.c

E Jacob answered and sayde to Laban because I was afrayed, & thought that thou woldest haue taken awaye thy doughters frō me. But ✓ (where as thou lacest theft to my charge wyth whome soeuer thou fyndest thy goddes, let hym dye, here before oure brethren. Seke that thyne is by me, & take it to the. But Jacob wyst not that Rahel had stolen thē. Than went Laban into Jacobs tente, and into Leas tēte, & into the. ii. maydēs tentes: but founde them not: Than went he out of leas tente, and entred into Rahels tente. And Rahel had taken the ymages & put thē in the camels strawe, & sate downe vpō thē. And Laban serched all the tente: but founde them not. Than sayde she to hyr father: my lord, be not angry ỹ I cā not ryse vp before the for ỹ custome of womē is come vpō me. So searched he but founde not those ydols.

And Jacob was wroth, and chode with Labā. Jacob also answered & sayde to hym: what haue I trespaced or what haue I offended, ỹ thou folowedest so after me? Thou hast searched all my stuffe, & what hast thou founde of all thy housholde stuffe? put it here before thy brethrē & myne ỹ they maye iudge betwixte vs both. Beholde: Thys. xx. yere haue I bene wyth the, thy shepe & thy goates haue not bene baren, & the rāmes of thy flocke haue I not eaten. What soeuer was borne of beastes I brought it not vnto the, but made it good my selfe: of my hande dydest thou require it, euen as it that was stollen by daye or nyght. By daye the hete cōsumed me, and the frost by nyght, and my slepe departed from myne eyes.

F

Thus haue I bene. xx. yere in thy house, & serued the. * xiiii. yeres for thy. ii. doughters, & vi. yeres for thy shepe, and thou hast chaūged my reward. x. tymes. And except the God of my father, ỹ God of Abraham, & the feare of Isahac had bene wyth me: surely thou haddest sent me awaye now all emptie. But God beholde my tribulacyon, and the labour of my handes, and rebuked the yesterdaye.

*Ge.xxxi.c

Laban answered and sayde vnto Jacob: these daughters are my daughters, and these chyldren are my chyldren, and these shepe are my shepe, and all that thou seyst, is myne. And what can I do thys daye vnto these my daughters, or vnto theyr chyldrē whych they haue borne? Now therfore come on & let vs make a bonde, I & thou, which maye be a witnesse betwene the and me. Thā toke Jacob a stone and set it vp an ende, & Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, & they did eate there vpō the heape. And Laban called it * Jegar Sahadutha, but Jacob called it Gilead. ✓ (ether of them accordinge to the propertye of hys awne langage.)

* The heape of witnesse.

Than sayde Laban: thys heape is * wytnesse betwene the & me thys daye: therfore is it called Gilead ✓ (that is: a heape of witnesse) & * Mizaph: For he sayd: The Lorde loke betwene me & the when we are departed one frō another: If ỹ shalt vexe my daughters or shalt take other wyues beside my daughters. Here is no man with vs: beholde, God be witnesse betwixte the and me. And Labā

* Tumulus testificans.

* A tokē bill.

G

sayde moreouer to Jacob: beholde, thys heape and thys marke whych I haue set there, betwixte me and the: thys heape be wytnesse and also thys marke that I will not come ouer thys heape to the, and thou shalt not come ouer thys heape and thys marke vnto me: to do any harme. The God of Abraham, the God of Nahor, & the God of theyr fathers be iudge betwyxte vs.

And Jacob sware by the feare of hys father Isahac. Then Jacob dyd sacrifyce vpō ỹ mounte, & called his brethrē to eate breed. And they dyd eate breed & taryed all nyght in the hyll. And early in the morynge Laban rose vp and kyssed kys children and hys daughters, and blessed them: and Laban departynge, went vnto hys place agayne.

¶ The.xxxii. Chapter.

¶ Ye bission of ỹ Angells. Jacob sendeth presentes vnto his brother Esau. How he wrestled with ỹ Angell which chaunged his name and called hym Israell.

A BVt Jacob went forth on his iourney. And the Angels of God came, & met hym. And whē Jacob sawe thē, he said thys is Goddes hoost: & called the name of ỹ same place *Mahanaim. ℣ (That is an armye.) And Jacob sente messengers before him to Esau his brother, vnto ỹ land *of Seir & the felde of Edom. And he cōmaunded them sayinge. Thus shall ye speake to my Lord Esau: thy seruaūte Jacob sayth thus: I haue sogeorned & bene a straūger wyth Laban vnto thys tyme and haue oxen, asses & shepe B men seruaūtes and wemen seruauntes, and haue sent to shewe it my Lorde, that I may fynde grace in thy syghte. And the messengers came agayne to Jacob saying: we came vnto thy brother Esau, and he commeth agaynst the & hath .iiii. hundreth mē wt̄ hym. But Jacob was greatly afrayed, and wyst not whych waye to turne hym selfe, and deuyded the people that was wyth hym & the shepe, & oxen & camels, into .ii. companyes: & sayd: If Esau come to the one parte & smyte it, the other shall saue it selfe.

And Jacob sayde agayne: O God of my father Abrahā, & God of my father Isahac: *Gen.xxvi.b Lorde whych saydest vnto me *returne vnC to thy coūtre and to thy kynred, & I wyll do all well wyth the. I am not worthy of the leaste of all the mercyes and truthe whych thou hast shewed vnto thy seruaunte. For wyth my staf came I ouer thys Iordane, & now haue I gotten .ii. droues. Delyuer me from the handes of my brother Esau: for I feare hym: lest he wyll come and smyte the mother wyth the children. Thou saydest: I wyll surely do the good, & make thy seed as the sande of the see, which can not be nombred for multytude.

* A double army.

℣ B

* Jos. xxiiii. a.

And he taryed there that same nyght, & toke of that whych came to hāde, a present, for Esau hys brother. .ii. hundred she goates & .xx. he goates. .ii. hundred shepe and .xx. rammes: thyrtye mylch camels wyth theyr coltes. xl. kyne, & .x. bulles. .xx. she asses & ten foles: and delyuered them into the hande of hys seruaunes, euery droue by them selues, and sayde vnto hys seruauntes: go forth before me, and put a space betwyxte, droue, & droue. And he cōmaūded ỹ formost sayinge.

If Esau my brother mete the and aske the sayinge: whose art thou, and whyther goest thou: & whose are these that goo before the? thou shalt saye, they be thy seruaunte Jacobs, and it is a present sent vnto my Lord Esau, and beholde, he hym selfe commeth after vs: And so commaunded he the seconde, and the thyrde, and all that folowed the droues sayinge of thys maner se that ye speake vnto Esau when ye mete hym, and saye moreouer: thy seruaunte Jacob also commeth after vs, for he sayde: I wyll pease his wrath with ỹ present that goeth before me, and afterward I wyll see hym my selfe, yt peraduenture he wyll receaue me to grace: So went the present before hym and he taryed all that nyght in the company, and rose vp the same nyghte, and toke hys two wyues and hys two maydens, and hys eleuen sonnes, and went ouer the foorde Jabok And he toke thē and sent them ouer the ryuer, and sent ouer that he had, and taried behinde hym selfe alone.

And there * wrastled a man wyth hym vnto the breakynge of the daye. And when he sawe that he coulde not preuayle against hym, he smote hym vnder the thye, and the senowe of Jacobs thye shrāke, as he wrastled wyth hym. And he sayde: let me goo, for the daye breaketh. Which answered: I wyll not let the goo, excepte thou blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. He sayde: thou shalt be called Jacob nomore, but * Israell. For as a prynce hast thou wrastled wyth God: and wyth man, and hast preuayled.

*Osee.xii.b

*Ge. xxxii.

And Jacob asked hym sayinge: tell me thy name. And he sayde, wherfore dost thou so aske after my * name? and he blessed hym there. And Jacob called the name of ỹ place * Pheniel, for I haue sene God face to face, & my lyfe is preserued. And as he went ouer Pheniel, the sonne rose vpō hym, and he halted vpō hys thye. And therfore is it that the children of Israell eate not of the senow that shranke in that place of the thye, vnto thys daye: because that he touched the place of Jacobs thye in the senow that shroncke.

*Judi.xiii.c

*The face of God.

¶ The.xxxiii. Chapter.

¶ Esau and Jacob are agreed: and Jacob came vnto Sichem.

Jacob



A IAcob lyfte vp his eyes, loked, and beholde, Esau came, haupnge with him .iiij. hundred men. And he deuyded the children vnto Lea and vnto Rahel and vnto the .ij. maydens. And he put the maydens and their children formost, and Lea and hyr children after, and Rahel and Joseph hyndermost.

*Gen.xlv.a. And he went before them and * fell on the grownde. vij. tymes vntill he came vnto his brother.

...xxvij.a. Esau * came to mete hym and enbraced hym and fell on hys necke and kyssed hym, and they wepte. And he lyfte vp hys eyes & sawe the wemen, and ỹ children, and sayde: ℣ or. * whence hast thou these? ℣ (And do they belōge vnto the.) B And he answered: they are the children whych God hath geuen thy seruaunte. Than came the maydens forth, & their children, and dyd theyr obeysaunce. Lea also with hyr children came & dyd theyr obeysaunce. And last of all came Joseph & Rahel, & dyd theyr obeysaunce.

And he sayde: what is all ỹ droue whych I mett? He answered: that I maye fynde grace in the syghte of my Lorde. And Esau sayde: I haue ynough my brother, kepe that thou hast vnto thy selfe. To whom Jacob answered, oh nay, but yf I haue founde grace in thy syghte, receaue my present of my hande: for I haue sene thy face * as though ℣ I had sene the face of God: ℣ And thou hast C had a good wyll towarde me. Oh take my blessynge that is brought the, for God hath ℣ had mercy on me. ℣ (Graunge me all thynges.) And I haue ynough. And so he compelled hym, and he toke it. And he sayde: let vs take oure iourney and goo, I wyll goo before the. Jacob answered him: my Lorde, Thou knowest, that the children are tender, & the ewes & kyne wyth yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye all the shepe wyll dye. Oh let my Lorde goo before hys seruaunte, and I wyll dryue fayre and softly, accordynge as the catell that goeth before me and the children be able to endure: vntyll I come to my Lorde vnto Seir.

*Deuter.xb.d

And Esau sayde: let me yet leaue some of my folke with the. And he answered, what ℣ neadeth it? ℣ (Thys one thynge onely haue I nede of.) D let me fynde grace in the syghte of my Lord. So Esau went hys waye agayne that same daye vnto Seir. And Jacob toke hys iourney towarde Sucoth, & buylt hym an house, & made boothes for his catell. And therfore is it, that the name of the place is called * Sucoth.

Bother.

And Jacob came to Salē a cytie of Sichem which is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the cytie, and bought a parcell of grounde (were he pytched hys tent) of the children of Hemor Sichems father for an hundred peces of money. And he made there an aulter, & called vpon ỹ myghtie God of Israel.

¶ The.xxxiiij. Chapter.

¶ The rauelshynge of Dyna Jacobs daughter by the mē of Sichem. And of the great bloude shedynge done by the sonnes of Jacob.

*Gen.xxx.c A DIna ỹ daughter of Lea * which she bare vnto Jacob, went out to se the daughters of the lāde. Whom whan Sichem the sonne of Hemor the heuite Lorde of the countrey sawe, he toke her, and laye with her, and forced * her: and hys harte laye vnto Dina the daughter of Jacob. And he loued that damsell and spake kyndly vnto her. and Sichem spake vnto hys father Hemor sayinge, gett me thys mayden vnto my wyfe. And Jacob hearde that he had defyled Dina hys daughter, hys sonnes beinge with theyr catell in the felde, and he helde hys peace, vntyll they were come. And Hemor the father of Sichem went out vnto Jacob, to comen with hym. And whan the sonnes of Jacob commynge out of the felde herde it, it greued thē, & they were not a lytle wroth, because he had wrought folye in Israel, in that he had lyen wyth Jacobs daughter, which thinge ought not to be done. And Hemor commened with them sayinge: the soule of my sōne Sichē longeth for youre daughter: geue her hym to wyfe, and make mariages with vs: and geue youre daughters vnto vs, and take oure daughters vnto you, & ye shall dwell wyth vs, and the lande shall be before you, dwell and do youre busynes, and haue youre possessyons there in. And Sichem sayde vnto hyr father and hyr brethren, let me fynde grace in youre eyes, and what soeuer ye apoynte me, that wyll I geue. Axe freely of me both the dowry and gyftes, and I wyll geue accordynge as ye saye vnto me, so that ye geue me the Damsell to wyfe.

*Gen.xxx.c

*ij.Ke.xiij.c.

But the sonnes of Jacob answered to Sichem & Hemor hys father talkynge amōge them selues deceytefully, because he had defyled Dina theyr syster. And they sayde vnto them, we can not do thys thynge that we shulde geue oure syster to one that is vncircūcysed, for that were a shame vnto vs. But in thys wyll we consent vnto you: If ye wylbe as we be and all the men children amonge you be circumcysed, then wyll we geue oure daughters to you and take youre daughters to vs, and wyll dwell wyth you and be one people. But and yf ye wyll not harken vnto vs to be circumcysed, than will we take oure daughter & goo oure wayes. Their wordes pleased Hemor and Sichem his sonne.

B

C

hys sonne. And the ponge man deferde not
for to do the thynge, because he had a lust to
Jacobs daughter: he was also most sett by
of all that were in hys fathers house. Than
Hemor & Sychem hys sonne went vnto the
gate of their cytie, and comened with the mē
of their cytie, sayinge: these men are vnkay-
ned towarde vs, and dwell in the lande and
do their occupacyon therin. And in the lande
is rowme ynough for them, we wyll take
their daughters to wyues, and gene thē oure
daughters: only here in wyll they cōsent vn-
to vs for to dwell wyth vs & to be one peo-
ple: yf all the men chyldren that are amonge
vs be circūcysed as they are. Shall not their
goodes and their substance and all theyr ca-
tell be oures, only yf we cōsente vnto them?
For they wyll dwell with vs.

And vnto Hemor and Sichem his sonne
harkened all that went out at the gate of
D hys cytie. And all the men chyldren were cir-
cumcised whatsoeuer went out at the gates
of his cytie. And it happened the thyrde daye
(when it was payne full to them) .ij. of the
sonnes of Jacob Symeon and Leui Dinas
*Ge.xlix.a. Judith.ix.a. brethrē, toke ether of them his * swerde and
wēt in to the cytie boldly, and slewe all that
was male, and slewe also Hemor and Si-
chem hys sonne with the edge of the swerde,
and toke Dina out of Sichems house, and
went their waye.

And the sonnes of Jacob cōmynge vpon
the deed, spoyled the cytie, because they had
defyled their syster: & toke their shepe, oxen,
and their asses and whatsoeuer was in the
cytie and also in ỹ feldes. And all their goo-
des & all their chyldren, and theyr wyues to-
ke they captiue and made hauouck of all that
was in the house.

But Jacob sayde to Simeon and Leui:
ye haue troubled me and made me stynche
before the inhabitours of the lāde, before the
Canaanyte and the Pherezite. And I beyn-
ge fewe in nombre, they shall gather them
selues together agaynst me & slay me, and so
shall I and my house be destroyed. And they
answered: shulde they deale with oure syster
as with an whoore.

## ¶ The.xxxv. Chapter.

¶ Jacob goeth vp vnto Bethell, and buryeth hys
ymages vnder an oke. Debora dyeth. Jacob is cal-
led Israell. The lande of Canaā is promysed him.
Rachel dyeth in laboure: Ruben laye wyth hys fa-
thers concubyne. The death of Isaac.

A And God sayde vnto Jacob, aryse
and get ỹ vp to Bethel, and dwell
there. And make there an aulter
vnto God that apeared vnto the,
*Ge.xxviij.c * when thou fleddest from the face of Esau
thy brother. Than sayde Jacob vnto hys
houshold and to all that were wyth hym:
☞ put awaye the straunge goddes that are
amōge you and be cleane, and chaūge youre
garmentes, for we wyll aryse and goo vp to
Bethell and I wyll make an aulter there,
vnto God, which herde me in the daye of my
tribulacyon, and was with me in the waye
which I went.

And they gaue vnto Jacob all the strau-
ge goddes which they had in their hāde, and
all their earinges which were in their eares,
& Jacob hyd thē vnder an ooke whych was
by Sichem. And whan they departed, the
feare of God fell vpon the cyties that were
rounde aboute them. And they dyd not folo-
we after the sonnes of Jacob. So came Ja-
cob to Lus which is in the lande of Canaan. B
The same is Bethell, he & all the people that
was with him. And he buylded there an aul-
ter, and called ỹ place: The God of Bethell,
because that God appered vnto hym there,
when he fled from the face of his brother.

But * Debora Rebeccas norse, dyed, & * Ge.xxxv.
was buryed beneth Bethell vnder an ooke.
And the name of it was called: the ooke of
lamentacyon. And God appeared vnto Ja-
cob agayne after he came out of Mesopota-
mia and blessed hym, and God sayde vnto
him: thy name is Jacob. Notwythstondinge
thou shalt be no more called * Jacob, but * Ge.xxxij.
Israel shalbe thy name. And he called hys
name Israel.

And God sayde vnto him: I am God all-
myghtye, growe and multiplye, people and
a multitude of people shall sprynge of the,
yee and kynges shall come out of thy loy-
nes. And the lande whych I gaue Abraham
and Isahac, will I gene vnto the, and vnto
thy seed after the will I gene that lāde also:
And so God departed vp from hym in the
place where he had talked wyth hym. And
Jacob set vp a marke in the place where he
talked with hym: euen a marke of stone and
powred ☞ dryncke offrynge theron, & po-
wred also oyle theron, and Jacob called the
name of ỹ place where God spake with hym
* Bethell. * The house of God. C

And they departed from Bethel, and
whē he was but a felde bredth frō Ephrath,
Rahel began to trauell, and in trauelynge
she was in parell. And it happened as she
was in paynes of hyr labour, the mydwyfe
sayde vnto her, feare not, for thys sonne is
thyne also. Then as hyr soule was a depar-
tynge, ỹ she * must dye, she called his name. *1.Reg.iiij.
Ben Oni. (the sonne of my sorowe.) But hys
father called hym Ben Jamin. (The sonne
of the ryght hande.) And thus dyed Rahel and
was buryed in the waye to Ephrath, which
is Bethlehem. And Jacob sett vp a stone
vpō hir graue, which is called Rahels gra-
ue stone vnto thys daye. And Israel went
thence, & pytched vp hys tent beyonde the * *xxxvij.iiij.
toure of Eder. And it chaunced as Israel
dwelt in the lande, that Ruben went and
laye with



*Ge.xlix.a. laye * wyth Bilha hys fathers concubyne,
and it came to Israels eare. The sonnes of
Jacob were .xij. in nombre. The sonnes of
Lea. Ruben Jacobs eldest sonne, and Si-
meon, Leui, Juda, Isachar, and zabulon.
The sonnes of Rahel: Joseph and Ben Ja-
min. The sonnes of Bilha Rahels mayde:
Dan and Neptali. The sonnes of zilpha
Leaes mayde, Gad and Aser. These are the
sonnes of Jacob whych were borne hym in
Mesopotamia.

And so Jacob came vnto Isahac hys fa-
ther to Mamre vnto kyriath Arba which is
Hebron: where Abraham & Isahac soiour-
ned as straungers. And the dayes of Isahac
were an hundred and .lxxx. yeres: & Isahac
fell sycke and dyed, and was put vnto hys
people, beynge olde and full of dayes. And
his sonnes Esau and Jacob buryed him.

## ¶ The.xxxvj. Chapter.

¶ The wyues of Esau. Jacob and Esau are riche.
The genealogye of Esau. Esau dwelleth in the
hyll Seir.

A These are the generacyons of
Esau. The same is Edom.
Esau toke his wyues of the
daughters of Canaan. Ada
the daughter of Elon an He-
thite, & Aholibama ỹ daugh
ter of Ana, the daughter of
*Ge.xxviij.a zibeon an Heupte, and Basmath Ismaels
* daughter & sister of Nebaioth. And Ada
bare vnto Esau, Eliphas: and Basmath ba-
re Reguel: And Aholibama bare Jeus and
Jaelan and korah. These are the sonnes of
Esau whych were borne him in the lande of
Canaan.

And Esau toke his wyues and hys son-
nes and daughters and all the soules of hys
house: hys goodes and all hys cattell and all
hys substance whych he had gott in the lan-
de of Canaan, and went into a countre a-
waye from the face of hys brother Jacob: for
*Gen.xiij.a. their * ryches was moche, and they coulde
not dwell together, and the lande where in
B they were straungers, coulde not receaue
thē: because of their possession. Thus dwelt
Esau in mounte Seir. The same Esau is
Edom. These are the generacyons of Esau
father of the Edomites in mounte Seir, and
*1.Para.i.c. these are the names of Esaus sonnes: * Eli-
phas the sonne of Ada ỹ wyfe of Esau, and
Reguel the sonne of Basmath the wyfe of
Esau. And the sonnes of Eliphas were:
Theman, Omar, zepho, Gaethom and ke-
nas. And Thimna was concubyne to Eli-
phas Esaus sonne, and bare vnto Eliphas
Amalech. And these be the sonnes of Ada
Esaus wyfe. And these are the sonnes of Re
guel: Nahath, Serah, Samma and Misa,
these were the sonnes of Basmath Esaus
wyfe. And these were the sonnes of Aholi-
bama the daughter of Ana daughter of ze-
bion Esaus wyfe, and she bare vnto Esau:
Jeus, Jealam and korah.

These were dukes of the sonnes of Esau. C
The chyldren of * Eliphas the fyrst sonne *1.Para.i.c.
of Esau, were these: duke theman, duke O-
mar, duke zepho, duke kenas, and duke ko-
rah, duke Gathā and duke Amalech. The-
se are the dukes that came of Eliphas in the
lande of Edom, and these were the sonnes
of Ada. These also are the chyldren of Re-
guel Esaus sonne: duke Nahath, duke Se-
rah, duke Samma, duke Misa. These are
the dukes that came of Reguel in the lande
of Edom, & these are the sonnes of Basmath
Esaus wyfe. These were the chyldren of
Aholibama Esaus wyfe: duke Jeus, duke
Gaelan, duke korah, these dukes came of
Aholibama ỹ daughter of Ana Esaus wy-
fe. These are the chyldren of Esau, and these
are the dukes of thē: which Esau is Edom.
These are the chyldren of Seir the horite,
the inhabitoure of the lande: Lothan, So-
bal, zibeon, and Ana, and Dison, Ezer and
Disan. These also are the dukes of the hori-
tes the chyldren of Seir in the lande of Edō.
And the chyldren of Lothan were: Hori and
Heman. And Lothans syster was called
Thymna.

The chyldren of Sobal were these: Ja-
uan, Manahath and Ebal, Sepho & Onā.
These are the chyldren of zibeon. Aia and
Ana, thys was that Ana that founde mu-
les in the wylderne, as he fed hys father zi-
beons asses. The chyldren of Ana were the-
se. Dison and Aholibama the daughter of
Ana. These are the chyldren of Dison, Hem-
dan and Eshan, Jethran and Cheran. The
chyldren of Ezer are these: Bilhan, Seauan
and Akan. The chyldren of Disan also are
these: Uz and Aran. These are the dukes
that came of Hori: duke Lothan, duke So-
bal, duke zibeon, duke Ana, duke Dison, D
duke Ezer, duke Disan. These be the du-
kes ỹ came of Hory after their dukedomes
in the lande of Seir. These are the kynges
that reygned in the lande of Edom before
there raygned any kynge vpon the chyldren
of Israel. Bela the sonne of Beor reygned in
Edomea, & the name of hys cytie was Din-
haba. And when Bela dyed, Jobab the son-
ne of Serah out of Bozra, reygned in hys
steade. When Jobab also was dead, Husam
of the lāde of Themany reygned in his stea-
de. And after the deth of Husam, Hadad the
sonne of Bedad which slewe the Madianyt-
es in the felde of the Moabytes, reygned in
hys steade, and the name of hys cytie was
Auith. When Hadad was dead, Samla of
Masreka reygned in his steade. Whē Sam-
la was dead, Saul of the ryuer Reboboth
reygned in hys steade. When Saul was
dead, Baal hanā ỹ sōne of Achbor reygned
in his

in his steade. And after the deth of Baal Hanan the sonne of Achbor, Hadad reygned in his steade, and ỹ name of his cytie was Pahu. And hys wyfes name Mehetabeel the daughter of Matred, ỹ daughter of Mesaab.

These are the names of the dukes that came of Esau, in ỹ. xij. kynredes, places and names: duke Thymma, duke Alua, , duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar. duke Magdiel, duke Jram. These be the dukes of Edomea accordynge to theyr habitacyons, in the lande of theyr possessions. Thys Esau is the father of the Edomytes.

## ¶ The. xxxvij. Chapter.

¶ Joseph accuseth hys brethren. Joseph dreameth and is hated of hys brethren and is solde to the Ismaelytes. Jacob bewayleth Joseph.



A Jacob dwelt in the lande where in his father was a straunger, euen in the lãde of Chanaan. These are the generacyons of Jacob. when Joseph was. xvij. yere olde, he kepte shepe wyth hys brethren, and the lad was with the sonnes of Bilha and with the sonnes of zilpha his fathers wyues. And he brought vnto their father an euyll sayinge of them. But Israel loued Joseph more than all hys chyldren, because he begat him in hys olde age, and he made hym a coote of many coloures.

And when hys brethren sawe that theyr father loued him more than all his brethren, they hated hym & coulde not speke peaceably vnto hym. Moreouer whan Joseph * had dreamed a dreame, he tolde it his brethren whych hated hym yet the more. ✠ And he sayde vnto them: heare I praye yowe thys dreame which I haue dreamed: Beholde we were byndinge sheues in the felde: & lo, my sheffe arose, and stode vp rycht, and youres stode rounde aboute and made obeysaunce to my sheffe. To whom hys brethren sayde: shalt thou be oure kynge in dede / or shalt ỹ in dede haue dominyon ouer vs? And they hated hym yet the more, because of hys dreames, and of his wordes.

*Ge.xlvj.b.

B

C And he dreamed yet another dreame and tolde it his brethren sayinge: beholde, I haue had one dreame more: me thought the sonne and the moone & .xj. starres made obeysaunce to me. And when he had tolde it vnto his father and hys brethren, hys father rebuked him & sayde vnto him: what is thys dreame which thou hast dreamed: shall I & thy mother and thy brethrẽ come to fall on the grounde before the? And hys brethrẽ hated him, but hys father noted the sayinge.

Hys brethren also went to kepe their fathers shepe in Sichem, and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem? come, and I wyll sende the to thẽ. He answered * here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and brynge me worde agayne. And so he sent him out of the vale of Hebron and he went to Sichem. And a certayne man founde hym, and beholde he was wandrynge out of hys waye in the felde, and the mã asked him: what seketh thou? He answered: I seke my brethren, tell me I praye the where they kepe shepe. And the mã sayde, they are departed hence, for I herde them saye: let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

*1.Reg.ij.

D

And when they sawe him a farre of before he came at them, they toke coũcell agaynst him, for to slay hym. For one sayde to another: Beholde this * dreamer commeth: come nowe therfore and let vs slay hym and cast hym in to some pytt, and we wyll saye a wycked beast hath deuoured hym, and we shall se what wyll come of hys dreames.

*ismaelytes. *Midianytes. Ismaelytes.

Whẽ Ruben hearde that, he ☞ rydd him out of their handes and sayde, we wyll not kyll hym. And Ruben sayde more ouer vnto them, shede not his * blonde, but cast him in to thys pytt ỹ is in the wyldernes, and laye no hande vpon him: ✠ (thys he sayde.) Namely, that he myght rydd him out of their handes & delyuer him to hys father agayne. ✠

*Gen.xlvij.

E

And it happened that whan Joseph was come vnto hys brethrẽ, they strypte him out of his coot, hys party coloured coote ỹ was vpon hym, and they toke hym and cast hym into an emptye pytt: wherin was no water. And they satt thẽ downe to eate brede. And as they lyft vp their eyes and loked aboute, there came a companye of Ismaelytes from Gilead, and their camels ladẽ with spicery, baulme, and myrre, and were goynge downe to carry it into Egypte.

F

And Juda sayde vnto his brethren: what auayleth it ỹ we slay oure brother, and kepe hys blonde secrett / come on and let vs * sell hym to the Ismaelytes, and let not oure hãde be vpon hym: for he is oure brother and oure flesche. And hys brethren were content. Than as the Madianites marchaunt men passed by, they drewe and lyft Joseph out of the pytt and solde him vnto the Ismaelytes for

*Act.vij.d. Gene.xlvij.c.

tes for .xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vnto ỹ pytt & founde not Joseph there, he ☞ rent his cloothes and went agayne vnto his brethrẽ sayinge: the lad is not yonder, and whether shall I goo? And they toke Josephs coote and kylled a goote, & dypped the coote in the blonde. And they sent that partye coloured coote, and brought it vnto their father and sayde: Thys haue we founde: se whether it be thy sonnes coote or no. And he knewe it sayinge, it is my sonnes coote, a wycked beast hath * deuoured hym, Joseph is rent in peces. And Jacob rent hys cloothes, and put sacke clothe aboute his loynes, and sorowed for his sonne a longe season. But all his sonnes and all hys doughters rose vp to comforte him. Neuertheles he wolde not be comforted, but sayde: I wyll go downe into the graue vnto my sonne, mournynge. And thus hys father wepte for hym. And the Madianytes * solde hym in Egypte vnto Putiphar a Lord of Pharaos, and his cheke Steward.

G

Gen.xxxvij.a Leuit.k. Num.r.c.

## ¶ The. xxxviij. Chapter.

¶ The marlage of Juda. The trespas of Er and Onan, and the vengeaunce of God that came ther vpon. Juda laye with his daughter Thamar. The byrth of Pharez and Zarah.

A IT fortuned at that tyme, that Judas went downe from his brethrẽ, and gatt hym to a man called Hira of Odollam, and there he sawe the daughter of a man called * Sua a Canaanyte: And he toke her and wẽt in to her. And she conceaued & bare a sonne and called hys name Er. And she conceaued agayne, and bare a sonne and called him Onan. And she conceaued agayne, & bare yet a sonne, whom she called Sela: ✠ and he was at Chesyb when she bare him.

Gen.xxiij.a

And Judas gaue Er hys Eldest sonne a wyfe, whose name was Thamar. And Er Judas eldest sonne was ☞ wycked in the syghte of the Lorde, & the Lorde slewe hym. And Judas sayde vnto Onan: goo into thy brothers wyfe and marye her, ỹ thou mayest stryre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his, therfore when he went into his brothers wyfe, he spylled it on the grounde, and gaue not seed vnto hys brother. And the thynge whych he dyd, displeased the Lorde, wherfore he slewe him also. Than sayde Judas to Thamar hys daughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sonne be growne: for he sayde: Lest peraduenture he dye also, as hys brethren dyd. And Thamar wente and dwelt in her fathers house.

☞

B

And in processe of tyme, the daughter of Sua Judas wyfe dyed. Then Judas when he had left mournynge, went vnto his shepe sherers to Thymnath he and his frẽde Hira of Odollam. And one tolde Thamar sayinge: beholde, thy father in lawe goeth vp to Thymnath, to * shere hys shepe. And she put hyr wydows garmentes of from her & couered her wyth a clooke, and disgysed her selfe: And satt her downe in a comon place which is by ỹ hye wayes syde to Thimnath, for because she sawe ỹ Sela was growne, and she was not geuen vnto him to wyfe.

*Ge.xxxviij.c. 9.Ke.xiij.c.

When Juda sawe her, he thought it had bene an whooze, because she had couered hyr face. And he turned to her vnto the waye, & sayde, come I praye the, let me lye with the, for he knewe not that it was hys daughter in lawe. And she answered: what wilt thou gyue me, for to lye with me? Than sayde he, I wyll sende the a kydd from the flocke. She sayde, Than gene me a pledge tyll thou sende it. he sayde, what pledge shall I gene the? She answered: thy syguett, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and lay by her, and she was with chylde by hym. And she gatt here vp and went and put her mantell from her, and put on hyr wydowes rayment. And Judas sent the kydd by hys frende of Odollam, for to receaue hys pledge agayne from the wyfes hande. But he founde her not, Than asked he the men of the same place sayinge, where is the whooze that satt openly by the waye syde? They answered, There was no whooze here. He came therfore to Juda agayne & sayde vnto him: I can not finde her, and also the men of the place sayde, that there was no whooze there. And Juda sayde, let her take it to her, lest we be shamed. Beholde I sente the kydd and thou hast not founde her.

C

D

And it came to passe that after .iij. monethes, one tolde Juda sayinge: Thamar thy daughter in lawe hath played the whooze, and wyth playinge the whooze is become great with chylde. And Juda sayde, brynge her forth, that she maye be brente. And when they brought her forth, she sent to her father in lawe sayinge: by the man vnto whome these thynges pertayne, am I with chylde. And sayde also, loke whose are thys seale, bracelet, and thys staffe. And Juda knewe thẽ and sayde, she hath bene more rycht wes than I, because I gaue her not to Sela my sonne. And he laye with her nomore.

E

It fortuned when tyme was come that she shulde be delyuered, beholde there was .ij. twynnes in hyr wombe. And it fortuned, that whan she traueled, the one put out hys hande and the mydwyfe toke and bownde a reed threde aboute it sayinge, thys is come out fyrst. And it chaunced, that he plucked hys hande backe agayne, and beholde

F

G

hys

hys brother came out. And she sayde, wherfore hast thou ☞rent a rent vpon the? & called his name, Pharez. Afterwarde came out his brother that had ỹ redd threde about hys hande, and his name was called Zarah.

## ¶ The.xxxix.Chapter.

¶ God prospereth Joseph. Pharaos wyfe tempteth him. He is accused & cast in prison. God hath mercye vpon hym.

A Joseph was brought vnto Egypte, and Putiphar * a Lorde of
*ge.xxxvij.g. Pharaos (& his chefe stewarde an Egyptian) bought him of the Ismaelytes which had brought him thyther. And God was with Joseph, & he became a luckye man, cõtinuynge in the house of his master the Egyptian. And his master sawe that God was with him, & that God made all that he dyd to prosper in his hande. And Joseph founde grace in hys masters syghte, and serued him. And made hym rular of hys house, and put all that he had in his hande. And it fortuned from the tyme that he had made him rular ouer hys house and
*Ge.xxvi.d. ouer all that he had, the Lorde * blessed the Egyptyans house for Josephs sake, and the blessynge of the Lorde was vpon all that he had: in the house, and in the felde. And therB fore he left all that he had in Josephs hande, and loked vpon nothynge that was wt hym, saue only on the bread whych he dyd eate.
* i.Re.xvi.c. And Joseph was a * goodly persone & a well fauored. And it fortuned after thys, that his masters wyfe cast hyr eyes vpõ Joseph and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Beholde, my master wotteth not what he hath in the house with me, and hath committed all that he
✓* hath to my hande. ✓* There is no man greater in the house than I, Neyther hath he kepte any thynge frõ me, but only the, because thou art hys wyfe. Howe than can I do this great wyckednes, and synne agaynst God? And after thys maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

C And it fortuned on a certayne conuenient daye, that Joseph entred into the house, to do hys busynes: and there was none of the housholde by, in the house. And she caught him by the garment sayinge: come slepe with me. And he lefte hys garment in hyr hande and fled, and gott hym out. And it chaunced. When she sawe that he had lefte his gar-
✓* ment in hyr hande, and was fled out. ✓* (And she not regarded.) She called vnto the men of hir house, and tolde them, sayinge: Se, he hath brought in an Hebrewe vnto vs to do vs shame. For he came in to me, for to haue slept wyth me. And I began to crye wyth a lowde voyce. And when he harde ỹ I lyfte vp my voyce & cryed, he left hys garment wt me, and fled awaye, and got him out.

And she layed vp hys garment by her, D vntyll hyr Lorde came home. And she tolde him with these wordes sayinge: Thys Hebrues seruaunte whych thou hast brought vnto vs, came into me to do me shame. But as soone as I lyft vp my voyce and cryed, he left hys garment wyth me and fled out. When his master ✓* (Wrynge to lyght of credence.) hearde the wordes of hys wyfe whych she tolde hym sayinge: after this maner dyd thy seruaunte to me, he waxed wroth.

And the master toke Joseph & put hym in *19 Sal.cij.
* prison euen in to the place where the kynges prysoners laye bounde. And there continued he in prison, but the Lorde was wyth Joseph, and shewed hym mercye, and gote hym fauoure in the syghte of the Lorde of ỹ prison. And the keper of the prison committed to Josephs hande all the prisoners that were in the prison house. And whatsoeuer was done there, that dyd he. And the keper of the prison loked vnto nothynge that was vnder his hande, seynge that the Lorde was with him. & for what soeuer he dyd, the Lorde made it to prosper.

## ¶ The.xl.Chapter.

¶ Joseph expoundeth the dreames of the two prysoners.

A And it chaunced after this, that the butteler of ỹ kynge of Egypte and hys baker had offended their Lorde the kynge of Egypte. And Pharao was angrye agaynst his two officers: agaynst ỹ chefe butler & the chefe baker: and put them in warde in hys chefe stewardes house: euen in the prison and place where Joseph was bounde. And the chefe Stewarde gaue Joseph a charge with them, & he serued thẽ. And they contynued a season in warde.

And they dreamed ether of them in one nyght: both the butteler and the baker of the kynge of Egypte which were bounde in the prison house, ether of them his dreame, and eache mannes dreame of a sondrye interpretacyon. When Joseph came in vnto them in B the morynynge, and loked vpon them: beholde, they were sadd. And he asked Pharaos officers that were with hym in hys masters warde sayinge: Wherfore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: Do not interpretynges belonge to God: yet tell me? And the chefe butlar tolde his dreame to Joseph, and sayde vnto him: In my dreame me thought there stode a vyne before me, and in the vyne were. iij. braunches, and it was as though it budded, and her blossoms shott forth: and the grapes there of waxed rype.

And



And I had Pharaos cuppe in my hande and
C tooke of the grapes and wronge them into Pharaos cuppe, and delyuered Pharaos cuppe in to hys hãde. And Joseph sayde vnto hym: thys is the interpretacion of it. The three braunches are three dayes; wythin three dayes shall Pharao lyft vp yne heade, and restore the vnto thyne office agayne, and thou shalt delyuer Pharaos cuppe in to hys hande, after the old maner wherin thou wast wont to geue hym drynke. But yf thou thynke on me wyth the, when thou art in good case, shewe mercye (I praye the) vnto me. And make mencion of me to Pharao, and brynge me out of thys house: for I was stollen out of the lande of the Hebrues, and here also haue I done nothynge at all, wherfore they shulde haue put me in to thys dongeon. When the chefe baker sawe that the interpretacyon was good, he sayde vnto Joseph: me thought also in my dreame, that I had. iij. wyker basshettes on my heade. And in the vppermost basket there was of all maner bakemeates for Pharao. And the byrdes dyd eate thẽ out of the basket that was vpon my head.

D And Joseph answered and sayde: thys is the interpretacyon therof. The three basshettes are three dayes, for thys daye three dayes shall Pharao take thy heade from the, and shall hãge the on a tree, and the byrdes shall eate thy flesshe from of the.

And it came to passe ỹ thyrde daye whych
Mat.xiiij.a was Pharaos * byrth daye, that he made a feast vnto all hys seruauntes. And he lyfted vp the head of the chefe buttelar and of the chefe baker amonge hys seruauntes. And restored the chefe buttelar vnto hys buttelarshyppe agayne: whych also reched the cuppe in to Pharaos hande, but he hanged the chefe baker: euen as Joseph had interpreted vnto them. Neyther dyd the chefe buttelar remembre Joseph, but forgat hym.

## ¶ The.xlj.Chapter.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egipt. He hath two sonnes: Manasses & Ephraim. The derth beginneth in Egypte.



A And it fortuned after two yeres, that Pharao dreamed, and beholde, he stode by a ryuers syde, & there came out of the ryuer seuen goodly kyne and fatt fleshed; and fedd in a medowe, &. vij. other kyne came vp after them out of the ryuer, euel fauored and leane fleshed, and stode, by the other kyne vpon the brynke of the ryuer. And the cuyll fauored and leane fleshed kyne dyd eate vp the seuẽ well fauored and fatt kyne: and Pharao awoke. And he slepte agayne, and dreamed the seconde tyme. And beholde, seuen eares of corne grewe vpõ one stalke, ranche and goodly. And agayne, seuẽ thynne eares blasted wyth the east wynde, sprange vp after them: and the seuen thynne eares deuowred the seuen ranche and full B eares. And Pharao awaked: and se, it was a dreame. And whẽ the morynynge came, his spyrete was troubled. And he sent and called for all the sothesayers of Egypte, and all the wyse men therof, and Pharao tolde thẽ hys dreame: but there was none of thẽ that coulde interpretate it vnto Pharao. Than spake the chefe buttelar vnto Pharao sayinge: I do remembre my fawtes thys daye. Pharao beynge angrie wyth hys seruaũtes, put in warde i the chefe Stewardes house both me & the chefe baker. And we dreamed both of vs in one nyght, and eche mãns dreame ofa sondrye interpretacyon.

And there was wyth vs a ponge man, an Hebrue borne, seruaunte vnto the chefe Stewarde. To whom whã we tolde them, he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared thẽ vnto vs, euen so it came to passe. For he restored me to myne office agayne, & hanged hym.

Pharao sent therfore and called Joseph. *19 Sal.cij.b
And they brought hym haistely out of * prison. And he shaued hym selfe and chaunged hys rayment, and came in to Pharao. And Pharao sayde vnto Joseph: I haue sene a C dreame, and no man can interpretate it, and I haue herde saye of the, that as soone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharao, sayinge: Not I, but God shall gene Pharao an answere of peace. And Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde, and there came out of the ryuer seuen fatt fleshed, and well fauored kyne, & fedd in the medowe. And then seuen other kyne came vp after them, poore and very euell fauored and leane fleshed: such as I neuer sawe in all the lande of Egypte, they were so euell fauored. And the seuen leane & euell fauored kyne dyd eate vp the fyrst. vij fatt kyne. And when they had eaten thẽ vp, a man coulde not perceaue that they had eaten them: but they were still as euell fauored as they were at the begynnynge. And I awoke. And I sawe agayne in my dreame & beholde, vij. eares sprange out of one stalk,

c full

full and fayre, and .vij. other eares agayne, wythered, thynne and blasted with the east wynde, sprange vp after the. And the thynne eares deuowred the .vij. good eares. And I haue tolde it vnto the soth sayers, but there was no man that coulde tell, what it meaneth. And Joseph answered Pharao: both Pharaos dreames are one. And God hath shewed Pharao what he is aboute to do. The .vij. good kyne are .vij. yeares: and the .vij. good eares are seuen yeares also, and it is but one dreame. Lykewyse, the .vij. thynne and euell fauored kyne that came out after the, are .vii. yeares: and the .vii. emptye and blasted eares shalbe .vii. yeares of hunger.

D Thys whych I haue sayde vnto Pharao, is it that God is aboute to do, and sheweth it vnto Pharao.

Beholde there come .vii. yeare of great plenteousnes throughout all the lande of Egypte. And agayne there shall arise after them .vii. yeares of hunger. And all the plenteousnes shalbe forgotē in the lāde of Egypte: And the hūger shall cōsume the lāde: neither shall the plenteousnes be knowē in the lande, by reason of that hunger that shall come after, for it shalbe exceadinge great. And as concernynge that the dreame was doubled vnto Pharao the secōde tyme, beholde, the thynge is certaynly prepared of God, & God wyll shortly bringe it to passe.

Nowe therfore, let Pharao prouyde for a man of vnderstondynge and wysdome, and sett hym ouer the lande of Egypte. And let Pharao do thys also, that he make officers ouer the lāde, and take vp the fyfte parte of the lande of Egypte in the .vii. plenteous yeares, and let them gather all the foode of these good yeres that come, and lay vp corne vnder the hande of Pharao, that there maye be foode in the cytes, and there let them kepe it: that there maye be foode in stooze in the lande, agaynst the seuen yeares of hunger whych shall come in the lande of Egypte, that the lande perysshe not throwe hunger.

E And the sayinge pleased Pharao and all hys seruaūtes. Then sayde Pharao vnto hys seruaūtes: where shall we fynde soch a man as thys is, in whom is the spyrete of God? And Pharao sayde vnto Joseph: for as moche as God hath shewed the all thys, there is no man of vnderstondynge or of wysdome lyke vnto y. Thou therfore shalt be * ouer my house, and accordynge to thy worde shall all my people be ruled, only in y kynges seate wyll I be aboue the. And Pharao sayde agayne vnto Joseph: beholde, I haue sett the ouer all the lande of Egypte. And he toke of hys ryng from hys hande, and put it vpon Josephs hande, and arayed hym in cloth of raynes, and put a golden

*Psal.cxliij b Act.vij.b. 1.Mac.vj.f. Daniel.vj.g.

cheyne aboute hys necke, and sett hym vpon the best charett that he had, saue one. And they cryed before hym: Bowe the knee, and Pharao made hym ruler ouer all the lande of Egypte.

F And Pharao sayde vnto Joseph: I am Pharao, wythout the shall no man lyfte vp hys hāde or foote in all the lande of Egypte. And he called Josephs name ☞ zaphnath Paena. And he gaue hym to wyfe Asnath the daughter of Putiphar preast of On. Than went Joseph abrode in the lande of Egypte. And he was thyrtye yeare olde ☞ when he stode before Pharao kynge of Egypte. And Joseph departynge from the presence of Pharao, went throwe out all the lande of Egypte.

And in the seuen plenteous yeares they made sheues and gathered vp all y foode of the seuē plenteous yeares which were in the lande of Egypte, and layed vp the same in the cyties. The foode of the feldes that grewe rownde aboute euery cyte, layed he vp in the same. And Joseph layde vp corne in stooze, lyke vnto the sande of the see, in multitude out of mesure, vntyll he left nōbrynge: for it was wythout nombre. And vnto Joseph were borne two sonnes (before the yeares of hunger came) whych Asnath the daughter of Putiphar preast of On, bare vnto hym. And Joseph called the name of y G fyrst sonne * Manasse, for God (sayde he) *Gen.xlvi. hath made me forgett all my labour āð all my fathers housholde. The name of the seconde called he Ephraim, for God (sayd he) hath caused me to growe in the lande of my trouble.

And when the seuen yeares of plenteousnes that was in the lande of Egypte were ended, then came the seuen yeares of * derth *Act.vij.b. accordyng as Joseph had sayde. And y derth was in all lādes: but in all the lāde of Egypte was there yet foode. And when the lande of Egypt also began to hunger, the people cryed to Pharao for bread. And Pharao sayde vnto all the Egyptyans, goo vnto Joseph, and what he sayth to you, that doo. And the derth was throwow out all the land. And Joseph opened all that was in the cyties, and solde vnto the Egyptyans. For the hunger waxed sore in the lande of Egypte: And all cōtrees came to Egypte to Joseph for to bye corne: because that the hūger was so sore in all landes.

## ¶ The .xlii. Chapter.

¶ Josephs brethren come into Egypte to bye corne. And he knoweth them and tryeth them. Symeon is put in pryson: the other retorne to theyr father to fetche Ben Jamin. Hys father is lothe to let hym go: but at the last he graunteth it.

And Jacob

A And Jacob seynge y there was corne in Egypt, sayde vnto hys sonnes: why gape ye one vpon another? And he sayd: beholde, I haue hearde that there is corne in Egypte. * Gete you downe thyther & bye vs corne from thence, that we maye lyue & not dye. So went Josephs ten brethren downe to bye corne of the Egyptyans. But Ben Jamin Josephs brother wolde not Jacob sende with his other brethrē, for he sayd: lest some myshortune happen hym:

*Gen.xlij.b.

And the sonnes of Israel came to bye corne amonge other that came, for there was derth in the lande of Canaan. And Joseph was gouerner in the lande, and solde to all the people of the lande. And hys brethren came, and fell flat on the grounde before hym.

B When Joseph sawe hys brethren, he knewe them: and made hym selfe straunge vnto them, and spake roughly vnto them, sayinge: Whence come ye? They answered: out of the lande of Canaan, to bye vytayle. And Joseph knewe hys brethren, but they knewe not hym.

*Gen.xxxvij.d And Joseph remēbred his * dreames which he dreamed of them, and sayd vnto them: ye are spies, and to se where the lande is weake is youre compynge. And they sayd vnto him: nay my Lorde: but to bye vitayle thy seruauntes are come. We are all one mās sonnes, and meane truly, and thy seruauntes are no spyes. And he sayd vnto them agayne, nay, but euen to se where the lande is weake, is youre compynge. And they sayde: we thy seruauntes are .xii. brethren, the sonnes of one C man in the lande of Canaan. And beholde, the yongest is thys daye wyth oure father, and one, no man woteth where he is. And Joseph sayde vnto them, y is it that I spake vnto you, sayinge: ye are spyes. Here by ye shall be proued. By the lyfe of Pharao, ye shall not goo hence, excepte youre yongest brother come hyther. Sende out one of you whych maye fett youre brother, & ye shalbe kepte in presone, that youre wordes maye be pued, whether there be any trueth in you: or els by the lyfe of Pharao, ye are but spies. And he put them in warde thre dayes.

And Joseph sayde vnto them the thyrde daye: Thys doo and lyue, for I feare God. D If ye meane no hurte, let one of youre brethren be bounde in the house of youre presō, and goo ye bringe the necessarye foode vnto youre housholdes, but bringe youre yongest brother vnto me: that your wordes maye be tryed, and that ye dye not. And they dyd so.

And one sayde to another: we haue verely synned agaynst oure brother, in that we sawe the anguyth of hys soull when he besought vs, & we wolde nat heare him: and therfore is thys trouble come vpon vs. And Ruben answered them sayinge: sayde I not vnto you that ye shulde not * synne agaynst the lad, and ye wolde not heare. And see, hys bloude is ☞ requyred. They were not aware that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them & wepte * and turned to them agayne, and comened with them, & toke out Symeon from amonge the, and bownde hym before theyr eyes, and Joseph cōmaunded to fyll theyr sackes wyth corne, and to put euery mans money in hys sacke, and to geue them vytayle to spende by the waye. And thus dyd he vnto the. And they laded theyr asses wyth the corne and departed thence. And as one of them opened hys sacke, for to gene hys asse prauender in the Inne, he spyed hys money: for it was in hys sackes mouth. And he sayde vnto hys brethren: my money is restored me agayne: For lo, it is euen in my sacke. And they harte fayled them, and they were astonyed, and sayde one to another: why hath God dealt thus wyth vs? And F they came vnto Jacob theyr father vnto the lande of Canaan, and tolde hym all that had happened them, sayinge: The man, euen the Lorde of the lande spake roughly to vs, and toke vs for spyes of the cōtre. And we sayd vnto him: we meane truely & are no spyes. We be .xii. brethren, sonnes of oure father, one is awaye, and the yongest is thys daye wyth oure father in the lande of Canaan. And the Lorde of the countre sayde agayne vnto vs: here by shall I knowe yf ye meane truly: leaue one of youre brethren here with me, and take foode necessary for youre housholdes and get you awaye, & bringe youre yongest brother vnto me, that I maye knowe that ye are no spyes, but meane truely: So wyll I delyuer you youre brother, & ye shall occupye in the lande.

*Gen.xliij & xlvi.a.

And it fortuned as they emptyed theyr sackes, beholde: euery mans bundell of money was in his sacke. And whē both they & their G father sawe the būdells of money, they were afrayde.

And Jacob theyr father sayde vnto them: Me haue ye robbed of my chyldren: Joseph is awaye, and Symeon is awaye, and ye take Ben Jamin awaye. All these thynges are agaynst me. Ruben sayde vnto hys father: Slee my two sonnes, yf I bringe hym not to the agayne. Delyuer hym to my hande, and I wyll bringe hym to the agayne: And he sayde: my sonne shall not go downe wyth you. For hys brother is dead, & he is left alone. If some myshortune happen vnto him by the waye which ye go, yee ☞ shall * bringe my gray head with sorowe vnto *Gen.xlvij.c the graue.

## ¶The.xliij.Chapter.

¶When Ben Jamin was brought: they retorned wyth gyftes: Symeō is delyuered out of pryson Joseph goeth aſyde and weepeth. They eate together.

AND the derth was greate in the lande. And it fortuned whē they had eatē vp ꝑ corne whych they brought out of ꝑ lāde of Egypt theyr father sayde vnto them: goo agayne, & by vs a lytle food. Juda answered hym, and sayde: the man dyd teſtifye vnto vs, sayinge: * loke that ye see not my face, excepte youre brother be wyth you. If thou wylt sende oure brother wt vs, we wyll go downe, and bye the foode. But yf thou wylt not sende hym, we wyll not goo downe: for the mā sayde vnto vs: loke that ye see not my face, excepte youre brother be wyth you. And Israel sayde: wherfore delt ye so cruelly wyth me, as to tell the man that ye had yet a brother? They answered: The mā asked vs straytly of oure kynred sayinge, is youre father yet alyue? haue ye not another brother? And we tolde hym accordynge to these wordes. Cowld we knowe ꝑ he wolde saye: bringe your brother downe with you? Than sayde Juda vnto Israel hys father: Sende the lad with me, that we maye ryse & goo, & that we maye lyue & not dye: both we, thou & also oure childzen. I wyll be suertye for hym, of my hādes shalt thou requyre hym. If I bringe hym not to the agayne, & set him before thyne eyes, * than let me bere ꝑ blame for euer. Truly except we had made thys tarryenge: by thys, we had bene there twyse and come agayne.

And theyr father Israel sayde vnto thē: If it must nedis be so nowe: than do thus. Take of the best frutes of the lāde in youre vesselles, and bringe the man a present, a curtesye bawme, and a curtesye of hony, spyces and myrre, notts & almondes. And take double money in youre hande. And the money that was brought agayne in youre sackes, take it agayne wyth you, lest peraduenture it was some ouersyghte.

Take also youre brother wyth you and, aryse and goo agayne to the man. And God almyght ye geue you mercye in the syghte of the man, ꝑ he maye delyuer you youre other brother, & this Ben Jamin, and I ☞ shalbe robbed of my chylde, as I haue bene.

Thus toke they the present and twyse so moch more money in theyr hande with Ben Jamin. And rose vp, went downe to Egypte, and stode before Joseph. When Joseph sawe Ben Jamin wyth them, he sayde to the rular of hys house: bringe these men home, and sley and make redye: for these men shall dyne wt me at noone. And the mā dyd as Joseph bad, & brought thē into Josephs house.

Whē the men were brought into Josephs house, they were afrayde, and sayde: because of the money ꝑ came in oure sackes mouthes at the fyrst tyme, are we brought in, ꝑ he maye pycke a quarell wt vs, & to laye some thynge to oure charge, and to bringe vs in bondage and oure asses also. Therfore came they to the man that was the rular ouer Josephs house, & cōmened with hym at the doore of the house, and sayde:

E Oh Syr, we came downe hyther at the fyrst tyme to bye foode: & as we came to an inne, it happened ꝑ we opened oure sackes: and beholde, euery mannes * money was in hys sacke wyth full weyghte: And we haue brought it agayne in oure hande, and other mony haue we brought also in oure handes, to bye foode, but we cannot tell who put oure money in oure sackes. And he sayde: ☞ peace be vnto you, feare not: youre God and the God of youre father hath geuē you that treasure in youre sackes, I had youre money. And he brought Simeō out to thē, and the man led them into Josephs house, and gaue them water to washe theyr fete, & gaue theyr asses prauender: And they made redye theyr present agaynst Joseph came at none, for they herde saye that they shulde ☞ eate bred there. Whē Joseph came home, F they brought the present into the house to hī, whych was in their handes, & fell flat on the groūde before hym. And he welcomed them courteously sayinge: is youre father that old man whych ye tolde me of, in good healthe? and is he yet alyue? they answered: thy seruaunte oure father is in good health, ād is yet alyue. And they bowed downe theyr heades, and made obaysaunce.

And he lyftinge vp his eyes, beheldē his brother Ben Jamin his mothers sonne, and sayde: * is this youre yōger brother of whome ye sayde vnto me? And he sayde: God be mercyfull vnto the my sonne. And Joseph made hast (for * hys hert dyd melt vpon his brother) & sought where to wepe, ād entred into his chābre, & wepte there. And he washed his face & came out and refrayned hym selfe, and sayde: set bread on the table.

And they prepared for hym by him selfe, G and for them by thē selues, & for the Egyptians which dyd eate with him by them selues, because the Egyptians maye not eate bread with the Hebrues, for that is an abhomynacyon vnto the Egyptyans. And they satt before hym: the eldest accordynge vnto hys age, & the yongest accordynge vnto hys youth. And the men merueled amonge them selues. And they broughte rewardes vnto thē frō before hym: but Ben Jamins parte was fyue tymes so moch as any of theyrs ☞ And they dronkynge ☞ were dronke with hym.

The.xliij.



## ¶The.xliiij.Chapter.

¶Joseph accuseth hys brother of theft. Juda becommeth surety for Ben Jamin.

AND he commaunded the ruler of his house sayinge: fyll the mēs sackes wt foode, as moch as they can carye, and put euery mans money in his sacke mouth, and put my syluer cup in the sackes mouth of the yongest, and hys corne money also. And he dyd accordinge to the worde that Joseph had sayde. And in the morynynge assoone as it was lyghte, the men were let goo, they and their asses. And when they were out of the cytie and not yet farre awaye, Joseph sayde vnto the ruelar of hys house: vp and folowe after the men, and whan thou dost ouertake them, thou shalt saye vnto them: wherfore haue ye rewarded euell for good? is that not the cuppe ☞ in the which my Lord drynketh, ☞ and for the which he prophecyeth? ye haue euell done that ye haue done.

B And whan he ouertoke them, he sayde the same wordes vnto them. And they answered hym: wherfore sayeth my Lord soch wordes? God forbydd that thy seruauntes shulde doo so: Beholde, the money which we founde in oure sackes mouthes, we brought agayne vnto the, out of the lande of Canaā: howe then shulde we steale out of thy Lordes house, either syluer or golde? wyth whōsoeuer of thy seruauntes it be founde, let him dye, and we also will be my Lordes bondmen. And he sayde: Nowe also let it be accordynge vnto youre wordes: he with whom it is founde, shalbe my seruaūte: and ye shalbe harmeleſſe.

C And at once euery man toke downe hys sacke to the grounde, and euery man opened hys sacke. And he serched, and began at the eldest and left at the yongest. And the cuppe was founde in Ben Jamins sacke. Gen.xxxbij.e Then they * rent their clothes, and laded euery man his asse, and went agayne vnto the cytie. And Juda and hys brethren came to Josephs house for he was yet there, and they fell before him on the grounde. And Joseph sayd vnto thē: what dede is this which ye haue done? wote ye not that soche a man as I can prophesye?

Then sayde Juda: what shall we saye vnto my Lorde? what shall we speake, or what excuse can we make? God hath founde out D the wykednesse of thy seruauntes. Beholde, both we & he with whom the cuppe is founde, are my Lordes seruaūtes. And he answered. God forbyd that I shulde do so, but the man with whō the cuppe is founde, he shalbe my seruaunte. And go ye in peace vnto youre father.

Then Juda went vnto hym and sayde: oh my Lorde, let thy seruaūte speake a worde in my Lordes eares, and be not wrooth wyth thy seruaunte: for thou art euen as Pharao. Why Lord asked his seruaūte sayinge: haue ye a father or a brother? And we E answered my Lorde * we haue a father that * Gen.xliij.c. is olde, and a ponge lad which he begat in hys age: and the brother of the sayde lad is dead, and he is all that is left of that mother. And hys father loueth hym. And thou saydest vnto thy seruauntes: bringe him vnto me, ꝑ I maye sett myne eye vpon him. And we answered my Lorde, that the lad coulde not goo from his father, for yf he shulde leaue his father, he were but deed. Than saydest thou vnto thy seruaūtes * except youre * Gen.xliij.a youngest brother come with you, loke that ye se my face no moare.

And when we came vnto thy seruaunt F oure father, we shewed hym what my lorde had sayd: And oure father sayd vnto vs: goo agayne, & bye vs a lytle fode. And we answered: we cannot goo downe. Neuertheleſſe: yf oure yongeste brother go wt vs, then wyll we go downe, for we maye not see the mannes face, except oure youngest brother be wt vs. And thy seruaunt oure father sayde vnto vs: ye knowe that my wyfe bare me.ij. sonnes. And the one went out from me, and ☞ I sayde: of suertye he is * torne in peaces, *c *ge.rrrbij.g and I sawe hym not sence. And ye take this also awaye frō me. If some myſfortune happen vpō him, * ye shall bringe my gray heed *Gen.xliij.g. in sorowe vnto the graue.

Nowe therfore, when I come to thy ser- G uaunt my father, and the lad be not with vs (seynge that his lyfe hangeth by the laddes lyfe) then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye. So shall we thy seruaūtes * bringe the gray hedde of thy seruaunt our father *Gen.xliij.g. with sorowe vnto the graue. For I thy seruaunt became suertye for the lad before my father and sayde: * yf I bringe him not vn- *Gen.xliij.b to the agayne, I wyll bere the blame vnto my father all my lyfe longe. Nowe therfore let me thy seruaunt byde here for the lad, and be my Lordes bondman: and let the lad goo vp wt his brethren. For howe can I goo vp to my father, yf the lad be not with me? onlesse I wolde see the wretchednes that shall come on my father.

## ¶The.xlv.Chapter.

¶Joseph maketh hym selfe knowen vnto hys brethren: and sendeth for hys father.

JOseph coulde no longer refrayne A before all them that stode by hym. Wherfore he cryed: bringe furth all the men from me. And there remayned no man wyth him, whyle Joseph vttred hym selfe vnto hys brethren. And he * gene.xliij.e. *wepte alowde, so that the Egyptyās, and and.xliiij.g.

the house of Pharao herde it. And Joseph sayde vnto hys brethren: I am Joseph, doth my father yet lyue? And hys brethren coulde not answere hym, they were so abashed at hys presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere.
* Act.vij.b. And he sayde: * I am Joseph youre brother
‡ Ge.xxxvij.f. ‡ whom ye solde in to Egypte. Nowe therfore be not greued ther wyth, nether let it seme a cruel thynge in your eyes, that ye solde me hyther. For God dyd send me before you
* Gene.i.d. to saue lyfe. * For thys is the seconde yeare of derth in the lande, and fyue moo are behynde, in whych there shall nether be earynge nor hervest.

Wherfore God sent me before you to make prouisyon, that ye myghte cõtynue in the erth, and to saue youre lyues by a greate delyueraũce. So nowe it was not ye that sent me hyther, but God: which hath made me a father vnto Pharao & Lorde of all hys house, & ruler thorow out all the lãde of Egypte. Haste you, and goo vp to my father and
C tell him. This sayeth thy sonne Joseph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarye not. And ỹ shalt dwell in the lande of Gosan and be by me: thou and thy chyldren, and thy chyldrens chyldren: thy shepe, and thy beestes, & all that thou hast. And there wyll I make prouisyon for the, for there remayne yet. v. yeares of derth, lest thou & thy houshold and all that thou haste come to pouertye.

And beholde, youre eyes do se, & the eyes also of my brother Ben Jamin, that myne awne mouth speaketh to you. Therfore tell
D my father of all my honoure in Egypt and of all that ye haue sene, and make haste and bringe my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreouer he kyssed all hys brethren and wepte vpon them. And after that, hys brethren talked wyth hym. And the tydynges came vnto Pharaos house, so that they sayde: Josephs brethren are come, & it pleased Pharao well and all hys seruauntes.

E And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade your beestes and get you hence, vnto the lande of Canaan, Take youre father, and your housholdes and come vnto me, and I wyll geue you the good of the lande of Egypte, and ye shall eate the fatt of the lãde. And thou also shalt commaunde them. Thys do ye: take charettes wyth you out of the lande of Egypte, for youre chyldren and for youre wyues: and bringe your father, and come. Also, regarde not youre stuffe, for the good of all the lande of Egypt is youres.

F And the chyldren of Israel dyd euen so, And Joseph gaue them charettes accordyng to the commaundement of Pharao, and gaue them vytayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue. iij. hundred peces of syluer and. v. chaunge of rayment. And vnto hys father he sent after the same maner. x. asses ladē wyth good, out of Egypt, and. x. the asses laden wyth corne, bred and meate: for hys father by the waye. So sent he hys brethren awaye to departe: And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypt and G came in to the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge: Joseph is yet alyue, & is gouerner ouer all the lande of Egypte. And Jacobs hert waucred, for he beleued them not. And they tolde hym all the wordes of Joseph, whych he had sayde vnto them. And when he sawe the charettes whych Joseph had sent to carye hym, the spyrete of Jacob theyr father reuyued. And Israel sayde: I haue ynough that Joseph my sonne is yet alyue: I wyll goo, and se hym, yer that I dye.

## ¶ The.xlvi. Chapter.

¶ Jacob wyth all hys houlholde goeth to Joseph in to Egypt. The genealogye of Jacob. Joseph meeteth hys father.

A Israel toke hys iourney w all that he had, and came vn to Beer Seba & offred offringes vnto the God of his father Isahac. And God spake vnto Israel in a visyõ by nyght sayenge: Jacob, Jacob. And he answered: here am I. And he sayde: I am God, the God of thy father, fere not to goo downe into Egypt. For I wyll there make of the a great people. I will goo downe with the into Egypt, & I will also bringe the agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Beer Seba. And ỹ sonnes of Israel caryed Jacob theyr father, and their chyldrẽ & theyr wyues in the charettes whych Pharao had sent to carye him. And they toke theyr catell and the goodes which they had gotten in the lande of Canaan, & came in to Egypte: both Jacob & all hys seed with hym, hys sonnes & hys sonnes sonnes with hym, his daughters and hys sonnes daughters and all hys seed brought he with hym in to Egypte.

These are the names of the chyldrẽ of Is- B
rael whych came in to Egypte, both Jacob & his sonnes: * Rubẽ, Jacobs first sonne. The * Exod.i.a and.bi.c. Num.xxbi. i.Para.b.i.
chyldren of Rubẽ: Hanoch, and Pallu, Hezron & Charmi. The chyldrẽ of Symeon: Iemuel, Jamin, Ohad, Jachin, & Zohar & Saul the sonne of a Cananitish womã. The chyldren of * Leui: Gerson, Kahath and Merari. * i.Par.bi.





i.Par.iij.a The chyldren of * Juda: Er, & Onan, Sela, and Pharez and zerah, But Er & Onan dyed in the lande of Canaan, The chyldren of Pharez also were Hezron & Hamul. The chyldren of Ischar: Tola, Phua, Job and Simron. The chyldren of zabulon: Sered, Elon & Jaheleleel. These be the chyldren of
C Lea whych she bare vntõ Jacob in Mesopotamia with his daughter Dina. All the soules of hys sonnes and daughters make. xxx. and. iij.

The chyldren of Gad: ziphion, & Haggi, Suni, and Ezbon, Eri, & Arodi, and Areli.
i.Par.vij.c The chyldren of * Asser: Jemna, and Jesua, Jesui, and Bzya and Serah theyr syster. And the chyldren of Bzya: Heber and Malchiel. These are the chyldren of Silpha, whom Laban gaue to Lea hys daughter. And these she bare vnto Jacob euen. xvi. soules.

The chyldren of Rahel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim whych * Asnath the daughter of Putiphar preast of On bare vnto
Gen.xli.i. i.par.bii.b hym. The chyldren of * Ben Jamin: Bela, Becher, Asbel, Gera, Naeman, Ehi & Ros, Mupim, Hupim and Ard. These are the chyldren of Rahel, whych she bare vnto Jacob, xiiii. soules all together. The chyldrẽ of Dã: Husim. The children of Nephtali: Jahezeel, Guni, Jezer and Sillem. These are the sonnes of Bilha, whych Laban gaue vnto Rahel hys daughter, and she bare these vnto Ja
Deut.x.d. cob, all together. vii. soules. And so the * soules that came wt Jacob in to Egypte, whych came out of hys loyns (besyde Jacobs sõnes wyfes) were all together. lx. and. vi. soules. And the sonnes of Joseph, which were borne him in Egypte, were. ij. soules: So that all ỹ soules of the house of Jacob whych came in to Egypte, are. lxx.

D And he sent Juda before hym vnto Joseph, to directe hys face vnto Gosan, & they came in to the lande of Gosan. And Joseph made redye hys charett, and wẽt vp to mete Israel hys father vnto Gosan, and presented hym selfe vnto hym, and fell on hys necke, and wepte vpon hys necke a good whyle. And Israel sayde vnto Joseph: Nowe am I cõtent to dye, in somoch as I haue sene the and because thou art yet alyue.

And Joseph sayde vnto hys brethren, and vnto hys fathers house: I wyll goo vp and shewe Pharao & tell hym: My brethren and my fathers house which were in the lande of Canaan, are come vnto me, and they are shepherdes (for they were mẽ of catell) & they haue brought theyr shepe and theyr oxẽ and all that they haue. And yf it chaũce that Pharao call you, and asse you, what youre occupacyon is, ye shall answere: thy seruaũtes haue bene men occupyed aboute catell, from our chyldhode vnto thys tyme, we and oure fathers, that ye maye dwell in the lãde of Gosan. For euery shepe keper is abhominacyon vnto the Egyptyans.

## ¶ The.xlvii. Chapter.

¶ Jacob cometh before Pharao: and vnto hym is geuen the lande of Gosan. He maketh hys sonne to swere for hys buryall.

A Joseph came therfore and tolde Pharao and sayde: my father and my brethrẽ, theyr shepe and their oxen and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Gosan. And Joseph tolke of the hynmost of hys brethren: euen fyue men, and presented them vnto Pharao. And pharao sayde vnto hys brethren: what is youre occupacyon? And they answered Pharao: shepherdes are thy seruauntes, both we & also oure fathers. They
*Ge.xxiiii.a. sayde moreouer vnto Pharao: for to * sogeorne in the lande are we come, for thy seruauntes haue no pasture for theyr shepe, so sore is the famesshment in the lãde of Canaan. Nowe therfore let thy seruauntes dwell in the lande of Gosan.

And Pharao sayde vnto Joseph: thy fa- B
ther and thy brethren are come vnto the. The lãd of Egypte is before the: In the best place of the lande make both thy father and thy brethren dwell: euen in the lande of Gosan let them dwell. Moreouer yf thou knowe any men of actuite amonge them, make them ruelars ouer my catell. And Joseph brought in Jacob hys father, and sett hym before Pharao. And Jacob blessed Pha- ☞
rao. And Pharao sayde vnto Jacob: howe olde art thou? Jacob sayde vnto Pharao: ☞
the dayes of my pilgremage are an hundred and. xxx. yeares. Fewe & euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeares of the lyfe of my fathers in the dayes of theyr pilgremages. And Ja- ☞
cob blessed Pharao, and went out from hym. And Joseph prepared dwellynges for ☞
hys father and hys brethren, and gaue them possessyons in the land of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharao had commaunded. And Joseph made prouisyon for hys father, hys brethren & all his fathers houlholde wyth bread, euen as yonge chyldren are fedd.

There was no bread in all the lande, for C
the derth was exceadynge sore: so that the lande of Egypte and the lande of Canaan, were famesshed by the reason of the derth. And Joseph brought together all the money that was founde in the lande of Egypte and of Canaan, for the corne whych they boughte: and he layde vp the money in Pharaos house. When money fayled in the lande

of Egypte & of Canaan, all the Egyppeyans
came vnto Joseph and sayde: geue vs bred:
wherfore suffrest thou vs to dye before the
D whan oure money is spent? Then sayde Jo-
seph: brynge youre catell, & I wyll geue yow
for your catell, yf ye be without money. And
they brought theyr catell vnto Joseph. And
Joseph gaue them bread for horses & shepe,
and oxen, and asses, and fed thē wyth bread
for all theyr catell that yeare.

But when that yeare was ended, they ca
me vnto hym the nexte yeare, & sayde vnto
him: we will not hyde it from my Lord how
ỹ oure money is spent, my Lord also had our
catell & beastes, neyther is there ought left
in the syght of my Lorde, but euen oure bo-
dies and our lādes. Wherfore letest thou vs
dye before thyne eyes, & the lande to goo to
noughte? by vs & our lādes for bread: & both
we and oure landes will be bōde to Pharao.
Onely geue vs seed, that we maye lyue and
not dye, & that the lande goo nat to wast.

E And so Joseph boughte all the lād of Egy-
pte for Pharao. For ỹ Egyppeians solde eue-
ry man hys lande because the derth was sore
vpon thē: & so the lāde became Pharaos.
And he appoynted the people vnto ỹ cyties,
frō one syde of Egypte vnto the other: only
the lande of the Prestes bought he not. For
the prestes had an ordinaunce of Pharao, ỹ
they shulde eate that which was appoynted
vnto thē: which Pharao had geuē thē wher-
fore they solde not theyr landes.

Thē Joseph sayde vnto the folke: beholde
I haue boughte you thys daye & youre lāde
for Pharao. Take there bread & sede & sowe
F the lād. And of the encrease, ye shall geue the
fyfte parte vnto Pharao, & .iiij. partes shal-
be youre awne, for seed of the feld: & for you,
and them of youre housholdes, and for youre
chyldren, to eate. And they answered: Thou
haste saued oure lyues. Let vs fynde grace
in the syght of my Lord, & we wyll be Pha-
raos seruaūtes. And Joseph made it a lawe
ouer the lande of Egypte vnto thys daye:
that Pharao shulde haue the fyfte parte, ex-
cepte the lande of the prealtes only, whych
was not Pharaos.

And Israel dwelt in Egypte: euen in the
coūtre of Golan. And they had theyr posses-
syons therin, & grewe and multiplied excea-
dyngly. Moreouer, Jacob lyued in the lande
of Egypte .xvij. yeares, so that the hole age
of Jacob was an hundred and .xl vij. yeare.

G When the tyme drewe nye, ỹ Israel must
dye: he sent for his sonne Joseph, & sayde vn-
to hym: If I haue foūde grace in thy syght,
oh, put thy hande nowe vnder my thye, and
deale mercyfully and truely wt me, that thou
burye me not in Egypte: but I will lye with
my fathers, and thou shalt carye me out of
Egypte, & burye me in theyr buryall. And he
answered: I wyll do as thou hast sayd. And
he sayde * swere vnto me. And he sware vn- * Gen.xlvij.
to hym. And Israel, wozshypped tow-
arde the beddes head.

## ¶ The .xlviij. Chapter.

¶ Jacob lyeth sycke. He desyreth Ephraim and Ma-
nasses for hys sonnes: and blesseth them.



After these deades it happened, ỹ a A
messāger sayde vnto Joseph: thy
father is sycke. And he toke wt him
his .ii. sonnes, Manasses & Ephra-
im. Then was it sayd vnto Jacob: beholde,
thy sonne Joseph cōmeth vnto the. And Is-
rael toke his strēgth vnto hym, & satt vp on
the bedd, & Jacob sayde vnto Joseph: God
allmyghtie apeared vnto me at * Lus in the * Gen.xxv.
lande of Canaan, & blessed me, & sayde vnto
me: beholde, I wyll make the growe, & wyll
multiplye the, & wyll make a great * nom- * Gen.xxv.
bre of people of the, and wyll geue thys land
vnto thy seed after the vnto an euerlastyng
possessyō. And now thy .ii. sonnes Manasses
& Ephraim which were borne vnto the in ỹ
lande of Egypte, before I came to the in to
Egypte, are myne: euē as Ruben & Symeō
are myne. And the childzen which thou hast
gotten after thē, shalbe thyne awne: & shal-
be called after the names of theyr brethrē in
theyr enheritaunce. And whan I came from B
Mesopotamia, Rahel * dyed vpon my hād * Ge.xxxv.
in the lande of Canaan, by the waye: when
ther was but a feldes brede to come vnto
Ephrat. And I buryed her there in ỹ waye
to Ephrat. The same is Bethlehem.

And Israel behelde Josephs sonnes and
sayde: what are these? Joseph sayd vnto his
father: they are my sonnes which God hathe
geuē me here. And he sayde: oh, bryng them
to me, & let me blesse thē. And the eyes of Is-
rael were dymme for age, so ỹ he coulde not
well see. And he brought them to hym, and
he kyssed them and embraced them. And Is-
rael sayde vnto Joseph: I had not thought to C
haue sene thy face, ād yet loo, God hath she-
wed it me and also thy seed. And Joseph to-
ke them awaye from his lappe, & wozshyp-
ped on the grounde before hym.

Than toke Joseph them both: Ephraim
with his ryghte hande towarde Israels left
hāde, & Manasses wt hys left hāde, towarde
Israels



Israels ryghte hande, & brought them vnto
hym. And Israel stretched out hys ryghte
hande & layde it vpon Ephraims heade
which was the yonger, & hys lyfte hāde vpō
Manasses heed, gydinge hys handes wyse-
ly, for Manasses was the elder. And he bles-
sed Joseph & sayde: God, before whome my
fathers Abraham & Isahac dyd walke, God
whych hath fedd me all my lyfe longe vnto
thys daye, And the angell whych hath dely-
uered me from all cuyll, blesse these laddes: &
let my name be named in them, & the name
of my fathers Abrahā & Isahac, & that they
maye growe into a multitude in the myd-
des of the erth.

When Joseph sawe that hys father layde
hys ryghte hāde vpon ỹ heade of Ephraim,
it displeased him. And he lyfte vp his fathers
hande, to haue remoued it from Ephraims
heade vnto Manasses heade, & Joseph sayde
D vnto hys father: Not so my father, for thys
is the eldest. Put thy ryght hande vpon hys
heade. And hys father wolde not, but sayde:
I knowe it well my sonne, I knowe it well.
He shalbe also a people & shalbe great. But
hys yonger brother shalbe greatter than he,
and hys seed shall be full of people. And he
blessed them that daye and sayde: In the let
Israel blesse & saye: God make ỹ as Ephra-
im and as Manasses. And sett Ephraim be-
fore Manasses.

And Israel sayde vnto Joseph: beholde,
I dye. And God shalbe wyth you and bryn-
ge you agayne vnto ỹ lāde of youre fathers.
Moreouer I haue geuen vnto the, a portyō
*John.iiij.a of * lande aboue thy brethren, which I gatt
out of the hāde of the Amorite in my swerde
and in my bowe.

## ¶ The .xlix. Chapter.

¶ Jacob blesseth all his awne sonnes and sheweth
thē what to to come. He appointeth where he wylbe
buryed: and dyeth.

And Jacob called for hys sonnes and A
sayde: come together, that I maye tell
you what shall happen you in the last
dayes. Gather you together, and heare ye
sonnes of Jacob, herken vnto Israel youre
father.

*Gen.xxix.c. Ruben * myne eldest sonne, thou art my
myghte and the beginnynge of my strength,
D * the noblenesse of dignyte, and the noble-
nesse of power. Unstable as water. Thou
shalt not be the chefest, because thou wentest
vp to thy fathers bed. Euen then dyddest
thou defyle it, & it was nomore my couche.

The brethren Simeon and Leui, cruell
instrumentes in their habitaciōs. Into their
secretes come not my soule, vnto their con-
gregacyon be my honoure not coupled: for
*Ge.xxxiiij.d in their * wrath they slewe a man, & in their
selfe wyll they, * digged downe a wall. Cur-
sed be their wrath, for it was shameles, and
their fearfines, for it was cruell. I wyll de- B
uide them in Jacob, & scater them in Israel.

Juda thou art he, whō thy brethren shall
prayse. Thy hande shalbe in the * necke of *i.Para.v.b
thyne enymies, thy fathers chyldren shall
stoupe before the. Juda is a * lyons whelpe, *Deu.xxxiij.c.
From thy spoyle my sonne thou art come an
hye. He layde hym downe and couched hym
selfe as a lyon, and as a * lioneesse. Who wyll *Gen.xxxiij.d
stere hym vp? The sceptre shall not de-
parte frō Juda, and a lawgeuer frō betwene
hys fete, vntyll Silo come. And vnto
hym shall the gatherynge of the people be.
He shall bynde his fole vnto ỹ vyne, and hys
asses colt vnto the braunche. He washed hys C
garment in wyne, and hys mantell in the
bloude of grapes. Hys eyes are redder than
wyne, & his teeth whytter then mylke.

* Zabulon shall dwell beside the heauen *Jos.xxiij.a
of the see and nye the heauen of shyppes. His
border shalbe vnto Sydon.

Issachar a stronge asse couchynge hym
downe betwene .ij. borders, and sawe that
rest was good, & the lande that it was plea-
sant, and bowed hys shulder to beare, and be-
came a seruaunte vnto tribute. * Dan shall *Jud.xiij.
iudge hys people & the trybes of Israel. xviij.xix.xx.
Dan shalbe a serpēt in the waye, an edder in
the path, bytinge the horse heles and hys ry-
der fell backwarde: after thy saluacyon haue
I loked (o Lorde.)

Gad, an hoost of men shall ouercome him,
And he shall ouercome at the last.

Of Asser: his bread shalbe fat, and he
shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, geuynge
goodly wordes. That flowrysshynge childe
Joseph, that plenteous chylde by the well
syde, the daughters ran vpō the wall. They
haue prouoked hym, and shot hym thrugh
with dartes. The archers haue enuyed him:
But hys bowe abode fast, and the armes of
hys handes were made stronge, by the han-
des of the myghtye God of Jacob. Out of
hym shall come an herde man, a stone in Is-
rael: from thy fathers God which hath hel-
ped the, and with the almyghtye which hath D
blessed the wyth blessynges from heauen a-
boue, wyth blessynges of the depe that lyeth
vnder, and wyth blessynges of the brestes
and of the wombe. The blessynges of thy
father were stronger then the blessynges of
my elders, vnto the vtmost of the hylles of ỹ
worlde, and they shalbe on the heade of Jo-
seph, and on the toppe of the heade of hym ỹ
was separat from his brethren.

Ben Jamin shall rauesshe as a wolfe. B
In ỹ morninge he shall deuoure the praye,
and at nyghte he shall deuyde the spoyle.

All these are the .xij. tribes of Israel, and
thys their father spake vnto them and bles-
sed them, euery one of them blessed he wyth

a seuerall blessynge. And he charged them, and sayde vnto them: Whan I shalbe gathered vnto my * people, burye me wyth my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue that is in the felde by the countre of Mamre in the lande of Canaan. Whych felde Abraham boughte of Ephron the Hethyte for a possessyon to burye in, where as were buryed Abraham and Sara hys wyfe. And where as were buryed Isahac & Rebecca his wyfe. And there I buryed Lea. The felde and the caue that is therin, was bought of the chyldren of Heth.

*Ge.xlix.a.

And when Jacob had commaunded all that he wolde vnto hys sonnes, he plucked vp his fete vnto the bedd and dyed, and was * put vnto hys people. And Joseph fell vpō hys fathers face, and wepte vpon hym, and kyssed hym.

*Act.vij.c.

## ¶ The.l. Chapter.

¶ Jacob is buryed Joseph forgeueth hys brethre the iniury that they dyd to hym. And he dyeth.

AND Joseph commaunded hys seruauntes the Physicyons, to embawme hys father, and the Physicyons embawmed Israel. xl. dayes longe, for so lōge doth the embawmynge last, and the Egyptians bewayled hym. lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao sayinge: If I haue founde fauoure in youre eyes, speake in the eares of Pharao sayinge: my father made me swere & sayde: loo, I dye, * burye me in my graue whych I haue made me in the lande of Chanaan. Nowe therfore let me goo and burye my father, and thā will I come agayne. And Pharao sayde, goo and burye thy father, accordynge as he made the swere.

*Ge.xlvij.g.

And Joseph went vp to burye hys father, and with hym went all the seruauntes of Pharao that were the elders of his house, and all the elders of the lande of Egypte, & all the house of Joseph, and his brethren and hys fathers house, only theyr chyldren and their shepe and their catell lefte they behynde in ỹ lande of Gosan. And there went with him also Charettes and horsmen: & it was an exceadynge great companye.

And they came to the corne flooze of Atad whych is beyonde Jordane, and there they made a great and exceadynge sore lamentacyon. And he * mourned for hys father. vij. dayes. And when the inhabiters of the lande (euen the Cananytes) sawe the mournynge in the corne flooze of Atad, they sayde: thys is a greate mournynge vnto the Egyptians. Wherfore ỹ name of the place is called, The mournynge of the Egyptians, and it is beyonde Jordane: And hys sonnes dyd vnto him accordynge as he had commaunded the.

*Eccl.xxvij.b

For hys sonnes caryed hym * in to the lande of Canaan, and buryed him in the double caue of the felde: which caue * Abraham boughte, and the felde also, to be a place to burye in, of Ephron ỹ hethite before Mamre. And Joseph returned in to Egypte agayne, he and hys brethē (and all that went vp with him to burye hys father,) allone as he had buryed hym.

*Gen.xlix.d. Act.vij.b. ¶ *Ge.xxiij.a.

And when Josephs brethren sawe that their father was dead, they sayde: Joseph myght for tune to hate vs & * rewarde vs agayne all the euell which we dyd vnto him. And they dyd a commaundement vnto Joseph sayinge, thy father charged vs before hys deeth sayinge: Thys wyse shall ye saye vnto Joseph, forgeue (I prayе the) the trespace of thy brethē, and they yr synne: for they rewarded ỹ euell. And nowe (we prayе the) forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte, when they spake vnto hym.

*Ge.xxxvij.

For hys brethren came vnto hym, & fell flat before hys face sayinge: beholde, we be thy seruaūtes. To whō Joseph sayde * feare not. Am I God? ye thought euell agaynst me: but God turned it vnto good, to bringe to passe, as it is thys daye, and to saue moch people alyue. Feare not therfore, Nowe, I will norysshe you, and youre chyldren, and he comforted them, & spake kyndly vnto them.

*Gen.xlvij.

Joseph dwelt in Egypte he and hys fathers house, and Joseph lyued an hundred and. x. yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Joseph knees.

*Job.xlij. Job.xlij.a. Psa.cxxvij.

And Joseph sayde vnto hys brethren: I dye. And God wyll surely vysett you & brynge you out of this lande, vnto the lande whych he sware vnto Abraham, Isaac and Jacob. And Joseph toke an ooth of the chyldren of Israel, sayinge: God wyll not fayle but vysett you: and ye shall carye my * boones hence. And so Joseph dyed, when he was an hūdred & .x. yere olde.

*Heb.xi.b. Exo.xiij.b. Josu.xxiiij.

And they enbawmed hym wyth spices, puttynge him in a chest in Egypte.

## ¶ The end of the fyrst boke of Moses: called in the Hebrue, Berefschyth, and in the Latyn, Genesis.



# ¶ The second boke of Moses called in the Hebrue: Heelleh Schemoth: And in the Latin, Exodus.

## The fyrst Chapter.

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth them. The acte of the godly mydwiues.



THese are the names of the childzen of Israel, which came to Egypte wyth Jacob, euery man came wt hys housholde: Rubē, Simeō, Leui, and Juda, Issachar, Zabulon, and Beniamin, Dan, Nephtali, Gad and Aser. All the soules ỹ came out of the loynes of Jacob were. lxx. But Joseph was in Egypte allredie. And Joseph dyed and all hys brethren and all that generacyon, and the * chyldren of Israel grewe, encreased, multiplyed, ād waxed exceadinge myghtye: and the lande was full of them.

*Act.vij.c. Psa.cxvij.c.

But there rose vp a newe kynge in Egypte whych knewe not Joseph. And he sayde vnto his folke: beholde, the people of ỹ chyldrē of Israel are greater and myghtyer than we. Come on, let vs playe wisely wyth thē, lest they multiplye, & lest it happen, that (yf there chaunce any warre) they ioyne thē selues vnto oure enemyes and fyghte agaynst vs, and so gete them out of the lande.

Therfore dyd they sette taskmasters ouer them, to kepe them vnder wt burthens. And they bylte vnto Pharao treasure cities: Phiton and Rameses. But the more they vexed thē, the moare they multiplyed and grewe, so that they abhorred the chyldren of Israel. And the Egyptiās helde the chyldren of Israel in bondage without mercye. Therfore was their lyfe bytter vnto thē in that cruell bondage, in claye & brycke, and all maner of worke in ỹ feldes. For all their bōdage which they serued them, was full of tyrannye.

¶

And the kynge of Egypte sayde vnto the mydwines of the Hebruel women, of which the ones name was Sephora and the other Phua: when ye do the office of a mydwife to the women of the Ebrues and se in the byrth tyme that it is a boye, ye shall kyll it. But yf it be a daughter, it shall lyue. Notwithstondynge the mydwiues feared God and dyd not as the kynge of Egypte cōmaunded them: but saued the men chyldren.

And the kynge of Egypte called for the mydwiues and sayde vnto them: why haue ye delt on thys maner, and haue saued the menchyldren? And the mydwiues answered Pharao, that the Hebrues wemen are not as the wemen of Egypte: for they are sturdie women, and are delyuered per the midwyues come at thē. And God therfore delt well with the midwyues. And the people multiplyed and waxed very myghtye. And it fortuned because the midwyues feared God, ☞ he made them houses.

And Pharao charged all hys people, sayinge: All the menchyldren that are borne, cast into the ryuer, and saue the maydechyldren alyue.

## ¶ The seconde Chapter.

¶ Moses is borne and cast into the flagges. He is take vp of Pharaos daughter. He kylleth ỹ Egyptian. He flyeth and marryeth a wyfe. The Israelites crye vnto the Lorde.

AND ther went a mā of * the house of Leui. And toke a daughter of Leui. And the wyfe conceaued and bare a sonne. And when she sawe that it was a proper chylde * she hyd hym thre monethes. And when she coulde no longer hyde him, she toke a basket of bulrusshes and dawbed it with slyme and pytche, and layde the chylde therin, and put it in the flagges by the ryuers brynke. And his sister stode a farre of, to wete what wold come of it. ‡ And the daughter of Pharao came doune * to washe herselfe in the ryuer, and hyr maydens walked alonge by the ryuers syde. And when she sawe the basket amonge ỹ flagges, she sent hyr mayde to fetch it. And when she had opened it, she sawe it was a chylde: and beholde, the babe wepte. And she had compassyon on it, and sayde: it is one of the Hebrues chyldren. Then sayde hys syster vnto Pharaos daughter: shall I go and call vnto the a nurse of the Hebrues wemen, to nurse the, the chylde? Pharaos daughter answered her: Goo. And the mayde ranne and called the chyldes mother. To whom Pharaos daughter sayde: Take thys chylde a waye, and nurse it for me, I wyll rewarde the. And the woman toke the chylde, and nursed it vp.

*Exo.vi.c. 1. Par.xxiij.b

*Act.vij.c. Heb.xi.c.

‡ Act.vij.c. *Ge.xxxvij.a. Dani.xiij.c.

The chylde grewe, & she brought it vnto Pharaos daughter, & it was made hyr sōne, & she called the name of it ☞ Moses, because (sayde she) I toke him out of ỹ water. And it happened in those dayes, when Moses was waxed

waxed great, that he went out vnto his bre-
thren and loked on their burdens, & spied an
Egyptian smytynge an Hebrue whych was
one of hys brethren. And he loked rounde a-
boute, and when he sawe no mã by, he sle we
the Egyptiã, and hyd him in the sonde. And
whã he was gone out another daye: beholde
two hebrues stroue to gether. And he sayde
vnto hym that dyd the wronge: wherfore
smytest ỹ thy felowe? He answered: * who
*Act.vij.d. made the a man of auctorite to iudge vs?
Gene.xix.d. ℂ Speakest thou to kyll me, as thou kylledst
the Egyptian? And Moses feared & sayde: of
a suertie thys thynge is knowne: And Pha-
rao herde of it, and went aboute to slee Mo-
ses: And Moses flyenge frõ the face of Pha-
rao, dwelt in the lande of Madian, and he sat
downe by a welles syde.

The preast of Madian had. vij. daughters which came and drewe water, and fylled the troughes, for to water their fathers
shepe. And the shepardes came & droue them
awaye: but Moses stode vp and helped thẽ,
and watered their shepe. And when they ca-
me to Raguel their father, he sayde: howe
happeneth it ỹ ye are come so soone to daye?
And they answered: a man of Egypte dely-
uered vs frõ the hande of the shepardes, and
so drewe vs water, & watered the shepe. He
sayde vnto hys daughters. And wher is he?
why haue ye so lefte the man? Call hym that
he maye eate bread. And Moses was cõtent
D to dwell with the man. And he gaue Moses
Zephora hys daughter, which whan she bare
a sonne. *called him Gerson: for he sayde: I
*Exo.xviij.a haue bene a straunger in a straunge lande.
** (And she bare yet another sonne, whom he called Elie-
zer, sayinge: the God of my father is myne helper, and hath
hyd me out of the handes of Pharao.)

And it chaunced in processe of tyme, that the kynge of Egypte dyed, and the chyldren of Israel syghed by the reason of bondage, and cryed. And their cõplaynt came vp vnto God from the bõdage: and God hearde their mone. And God remembred hys promyse with Abraham, Isaac and Jacob. And God
☞ loked vpon the chyldren of Israel, and
God had respecte vnto them.

## ℂ The. iij. Chapter.

ℂ Moses kepeth shepe. God appereth vnto hym in a bush, & sendeth hym to the chyldren of Israel, and to Pharao that tyraunt.



MOses kepte the shepe of * Jethro hys father in lawe, preest of Madiã, and he droue the flocke to the backesyde of the desert, and came to the mountayne of God, Horeb. *Ge.xxxij.a. A.

* And the angell of the Lorde appeared vnto him in a flame of fyre out of the myddes of a bush. And he loked, & beholde, ỹ bush burned wt fyre, and the bush was not consumed. Therfore Moses sayde: I wyll goo nowe, and see thys greate syght, howe it cometh ỹ the bushe burneth not. And when the Lorde sawe that he came for to see, God called vnto him out of the myddes of the bushe, and sayde: Moses, Moses. He answered: here am I. And he sayde: *come not hyther, put thy shoes of thy fete: for ỹ place where on thou stondest is ☞ holy grounde. And he sayde ‡ I am the God of thy father, ỹ God of Abraham, the God of Isaac & the God of Jacob. And Moses hyd his face, for he was afrayed to loke vpon God. *Act.vij.d. B *Iosue.v.a. ‡ Mat.xxij. Mar.xij. Luc.xx.

And the Lorde sayde: I haue surely sene the trouble of my people whych are in Egypte, and * haue herde theyr crye ☞ from the face of their taskemasters. For I knowe their sorowes, and am come downe to delyuer them out of the hande of the Egyptians, and to bringe them out of that lande vnto a good lande and a large: and vnto a lande that floweth wyth mylcke and hony: euen vnto the place of the Cananites and Hethites, and Amorites, and Pherezites, and Heuites, and of the Jebusites. Nowe therfore, the complaynt of the chyldren of Israel is come vnto me, and I haue also sene the oppressyon wherwith the Egyptians oppresse them. Come thou therfore, and I wyll sende the vnto Pharao, that thou mayest bringe my people the chyldrẽ of Israel out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharao, and to bringe the chyldren of Israel out of Egypte? And he answered: I wyll be wyth the. And thys shalbe a token vnto the that I haue sent the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne. ☞ *Exo.iij.a. Act.vij.a. D

And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel, I shall saye vnto them: the God of youre fathers hath sent me vnto you, and yf they saye vnto me, what is hys name, what answere shall I geue them? And God answered Moses: I am that I am: and he sayde: thys shalt thou saye vnto the chyldren of Israel. I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel * the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: thys is my name for euer E *Heb.iij.



for euer, and thys is my memoryall into generacyon and generacyon. Goo and gather the elders of Israel to gether, and thou shalt saye vnto them: the Lorde God of youre fathers, ỹ God of Abraham, the God of Isahac, and the God of Jacob apeared vnto me, and sayde: In visitynge haue I visited you, and knowe that which is done to you in Egypte And I haue sayde, I wyll bringe you out of the tribulacyon of Egypte vnto the lande of the Canauytes, and Hethites, and Amorytes, and Pherezytes, and Heuytes, and Jebusytes: euen vnto a lande ỹ floweth wyth mylcke and hony.

And whan they heare thy voyce then goo, both thou and the elders of Israel shall go vnto the kynge of Egypte, and saye vnto him: The Lorde God of the hebrues hath met wyth vs: and nowe wyll we go therfore. iij. dayes iourney into the wyldernesse, G and do sacrifyce vnto the Lorde oure God. And I am sure, that the kynge of Egypte wyll not let you goo, no not in a myghtye hande: and I wyll stretche out myne hande and smyte Egypte wyth all my wonders which I will do in ỹ myddes therof. And after ỹ he wyll let you goo. And * I wyll gett thys people fauoure in ỹ syght of the Egyptians: so that when ye goo, ye shall not goo emptie: but a wyfe shall borow of hir neyghboures & of her that soiourneth in hir house, iewels of syluer and of Gold and rayment. And ye shall put them on youre sonnes and ☞ daughters, & shall ☞ robbe the Egyptians. *Exo.xi.a. Exo.xij.c. Ecc.xvij.a.

## ℂ The. iiij. Chapter.

ℂ Moses receaued signes of his callynge and was sent into Egypte. Hys wyfe Zephora circumcysed hyr sonne. Aaron meteth wyth Moses. Moses taketh hys leaue of hys father in lawe.

A MOses answered and sayde: Se, they wyll not beleue me nor herken vnto my voyce: but will saye the Lorde hath not apeared vnto the. And ỹ Lorde sayde vnto him: what is ỹ whych is in thyne hande? he answered a rodd. And he sayde: cast it on ỹ grounde. And he cast it on the grounde, and it became a serpent. And Moses fled from the syght of it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And therfore he put forth hys hande & caught it, and it became a rodd in his hande. For thys thinge (sayeth he) shall they beleue the, that the Lorde God of their fathers, the B God of Abraham, the God of Isahac & the God of Jacob hath apeared vnto the.

And the Lorde sayde forthermore vnto hym: thrust thyne hande in to thy bosome. And he thrust hys hande in to hys bosome. And whã he toke it out agayne, beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande in to thy bosome agayne. And he put hys hãde into his bosome agayne, and plucked it out of hys bosome, & beholde, it was turned agayne as hys other flesshe. Therfore yf they wyll not beleue the nether heare the voyce of the fyrst token, yet wyll they beleue for the voyce of the seconde token. But and yf they wyll not beleue the two signes, nether herken vnto thy voyce, C thou shalt take of the water of the ryuer, & powre it vpon the drye lande. And ỹ water which thou takest out of ỹ ryuer, shall turne to blonde vpon the drye lande.

Moses sayde vnto the Lorde: oh my Lorde, I am not eloquent from ☞ yester daye & ☞ yerysterdaye, & namely sence thou hast spokẽ vnto thy seruaũte: but I am slowe mouthed and slowe tonged. And the Lorde sayde vnto hym: who hath made mans mouth, D or who hath made the domme or the deaff, the seynge or the blynde: haue not I the Lorde? Therfore * I will be with thy mouth, & teache the what thou shalt saye. He sayde: oh my Lorde, sende I praye the ☞ by the hãde of him whom thou wilt sende. And ỹ Lorde was angrye with Moses, & sayde: do not I knowe Aaron thy brother the leuyte, that he can speake? For lo, he commeth forth to mete the, & when he seyth the, he wylbe glad in his herte. Therfore thou shalt speake vnto hym, and put these wordes in hys mouth, and I wylbe with thy mouth and wyth hys mouth, and wyll teache you what ye ought to do. And he shalbe thy spokesman vnto the people: ☞ he also shall be thy mouth & ☞ thou shalt be hys God: and thou shalt take this rodd in thy hande, wherwith thou shalt do myracles. *Mat.x.b. ☞ ☞

Therfore Moses went and returned to Jethro hys father in lawe agayne, & sayde vnto him: I wyll go nowe, and turne agayne E vnto my brethren whych are in Egypte, and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lorde sayde vnto Moses in Madian: goo, and returne agayne in to Egypte * for they are dead which wẽt about to kyll the. And Moses toke hys wyfe, and his sonnes, & put thẽ on an asse, and went agayne to Egypte, & Moses toke the rodd of God in his hande. *Mat.ij.b.

And the Lorde sayde vnto Moses: when thou art entred & come into Egypte agayne, se that thou doo all the wondres before Pharao which I haue put in thy hande: but I wyll holde * hys herte, and he shall not let the people goo. And thou shalt saye vnto Pharao, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayde vnto the that thou shuldest let my sonne goo, that he maye serue me. And thou woldest not let hym goo: beholde, I wyll * slee thyne eldest sonne. *Exo.xj.a. F. *Exo.xij.c.

And it chaunced by the waye in the ynne that the Lorde mett hym, and wolde haue kylled

kylled him. And Zephora toke a stone, & cut a waye the foreskyne of hyr sone, & fell at his fete, & sayde: a bloudy husbande art thou vnto me. Then he lett him goo. And she sayde a bloudy husbande, because of the circumcysion. Then sayde the Lorde vnto Aaron: Go vete Moses in the wilderneße. And he went and met hym in the mount of God, and kyssed him. And Moses tolde Aaron all the wordes of the Lorde which had sent him, and all the tokens which he had charged him withall. So went Moses & Aaron and gathered all the elders of the chyldrē of Israel. And Aaron tolde all the wordes whych the Lorde had spoken vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And whē they herde that the Lorde had visited the chyldren of Israel and had loked vpon their tribulacyon, they bowed their head, and worshypped.

## ¶ The. v. Chapter.

¶ Moses & Aaron goeth vnto Pharao. The people of Israel are oppressed more and more, & they crye oute vpon Moses & Aaron therfore.

AMoses & Aaron went in after warde, and tolde Pharao, thus sayeth the Lorde God of Israel: Let my people goo, that they maye kepe holye daye vnto me in the wilderneße. And Pharao sayde: who * is ỹ Lorde, that I shulde heare hys voyce, & let Israell goo? I knowe not the Lorde, nether will I let Israel goo. And they sayde: the God of the hebrewes hath mett with vs: and therfore wyll we go. iij. dayes iourney into the deserte, and sacrifyce vnto the Lorde oure God: lest there happen vnto vs ether pestylence or swerde. Then sayde the kynge of Egypte vnto them: wherfore do ye, Moses and Aaron let the people from their worke, get you vnto your labour. And Pharao sayde furthermore: beholde, there is moche people nowe in the lande, and ye make them leaue their worke.

And Pharao commaūded the same daye vnto the taskemasters which were amonge the people, and vnto the officers, sayinge: ye shall geue the people no more strawe, to make bricke wyth all, (as ye dyd in tyme passed.) let them goo and gather them strawe them selues and the nombre of bricke whyche they were wont to make in tyme passed, laye vnto their charges also, and mynych nothynge therof. For they be ydell and therfore crye sayinge: we wyll goo & do sacrifyce vnto oure God. They must haue more worke layed vpon them, that they maye labour therin, & not regarde vayne wordes.

Than went the taskemasters of the people and the officers out: and tolde the people Thus sayeth Pharao: I wyll geue you no moare strawe, goo youre selues and gather you strawe where ye can fynde it, yet shall none of youre labour be minyshed. And so were ỹ people scatered abrode thorowe out all the lande of Egypte for to gather stubbyll in stead of strawe.

And the taskemasters hasted them forward sayinge: fulfyll youre worke daye by daye, euen as yf ye had strawe. And the officers of the chyldren of Israel whych Pharaos taskemasters had sett ouer them, were beate. And they sayde vnto them: wherfore haue ye not fulfylled youre taske in makinge bricke, both yesterdaye and to daye, as well as in tymes past?

The officers also of the chyldrē of Israel came & complayned vnto Pharao, sayinge: wherfore dealest thou thus wyth thy seruauntes? there is no strawe geuē vnto thy seruauntes, and they saye vnto vs: make bricke. And thy seruauntes are beaten, and thy people is foule intreated. He sayde: ydell are ye, ydell, and therfore ye saye: We wyll goo and do sacrifyce vnto the Lorde. Goo therfore nowe and worke, and ther shall no strawe be geuen you, and yet shall ye delyuer the hole tale of bricke.

And the officers of the chyldren of Israel dyd wyth heynes loke on them that sayde: ye shall minyshe nothynge of youre daylye makynge of bricke. And they mett Moses and Aarō, which stode in there waye as they came out frō Pharao, & sayde vnto thē: The Lorde loke vnto you and iudge you, whych hath made the sauoure of vs stincke in ỹ eyes of Pharao & in the eyes of his seruaūtes, and haue put a swerde in their hande to slee vs.

Moses returned vnto the Lorde & sayde: Lorde wherfore hast thou dealte cruelly wt this people: and wherfore hast thou sent me? For sence I came to Pharao to speake in thy name, he hath fared foule wyth thys folke, and yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Nowe shalt thou see, what I wyll doo vnto Pharao, for in a myghtye hande shall he let them goo, and * in a myghtye hande shall he dryue them out of hys lande. *Exo.vi.d

## ¶ The. vj. Chapter.

¶ God promyseth delyueraunce of the Israelites, and the lande of Canaan. The genealogye of Ruben, Simeon and Leui.

AND God spake vnto Moses, and sayde vnto him: I am the Lorde, I appeared vnto Abraham Isahac and Jacob as an allmyghtye God: and in my name Jehouah was I not knowne vnto them. Moreouer * I made an appoyntment with them to geue thē the lande of Canaan: ỹ lande of their pilgremage where in thy were straungers. And I haue also herde the gronynge of the chyldren of Israel, whō the Egyptians kepe in bondage, and haue remembred my couenaunt. *Ge.xvii.

Wherfore saye vnto the chyldren of Israel: I am the Lorde, I wyll bringe you out from ỹ burdens of the Egyptians, and wyll rydd you out of their bondage, & wyll delyuer you in a stretched out arme and in great iudgementes. And I wyll take you for my people, & wyll be to you a God. And ye shall knowe, ỹ I am the Lorde youre God which bringe you out frō the burdens of the Egyptians. And I wyll bringe you vnto the lande concernynge the whych I dyd lyft vp my hāde to geue it vnto Abraham, Isahac and Jacob, and wyll geue it vnto you for a possessyon: euen I the Lorde. And Moses tolde the chyldren of Israel euē so: But they harkened not vnto Moses, for anguyshe of spyrete and for cruel bondage.

The Lorde spake vnto Moses sayinge: Goo in, & speake vnto Pharao kynge of Egypte, that he let the chyldren of Israel goo out of hys lande. And Moses spake before the Lorde sayinge: beholde, the chyldren of Israel herken not vnto me, howe than shall Pharao heare me, which am of vncircumcised lyppes? And the Lorde spake vnto Moses and vnto Aaron, and gaue them a charge vnto the chyldren of Israel and vnto Pharao kynge of Egypte: to bringe the chyldren of Israel out of the lande of Egypte. These be the heedes of theyr fathers houses. The * chyldren of Ruben the eldest sonne of Israel are these: Hanoh, and Pallu, Hezron, and Charmi, these be the households of Ruben The chyldren of Simeon: Semuel, and Jamin, Ohad, and Jachim, Zohar, ād Saul the sonne of a Cananytesh wyfe: these are the kynreddes of Simeon. These also * are the names of the chyldren of Leui in their generacyons: Gerson, and kahath and Merari. Leui lyued an hundred & .xxxvij. yere. The sonnes of Gerson: Libni and Semei by their kynreddes. The chyldrē of kahath: Amram, and Jesear, Hebron and Uſiel. And kahath lyued an hundred and .xxxiij. yere. The chyldren of Merari: Mahely and Musi: these are the kynreddes of Leui by their generations.

* Amram toke * Jochebed hys nece to wyfe and she bare hym Aaron and Moses. *(And Mariam.) And Amram lyued an hundred and .xxxvij. yere. The chyldren of Jezear, Korah, Nepheg and Sichri: The chyldrē of Uſiel: Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Aminadab and syster of Nahason, to wyfe: whych bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Korah: Assir, and Elkana and Abiasaph: these are the kynreddes of the Korahites. Eleazar Aarons sonne toke him one of the daughters of Putuel to wife, which bare him Pinchas: and these be the pryncipall fathers of the Leuites thorowe out their kynreddes.

This is that Aaron and Moses to whō the Lorde sayde: carye the chyldren of Israel out of the lande of Egypte, accordynge to theyr armyes. These are ỹ Moses and Aaron which spake to Pharao kynge of Egypte, that they myghte bringe the chyldren of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayinge: I am the Lorde. Speake thou vnto Pharao ỹ kinge of Egypte all that I saye vnto ỹ. And Moses sayde before the Lorde: Beholde, I am of * vncircumcised lyppes, and howe shall Pharao geue me audience? *Exo.vi.b.

## ¶ The. vij. Chapter.

¶ The tokens to knowe God. The rodde of Moses is torned to a serpēt. The sorcerars do euen the same. The waters are tourned into bloude.

AND the Lorde sayde vnto Moses: beholde, I haue made the Pharaos God, and Aaron thy brother shall be thy pphete. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharao, that he sende the chyldren of Israel out of hys lande. And * I wyll harden Pharaos hert, and multiplie my myracles and my wondres in the lande of Egypte. But Pharao shall not herken vnto you, that I maye sett myne hand vpon Egypte, and bringe out myne armyes, and my people the chyldren of Israel out of the lāde of Egypte, in great iudgementes, and the Egyptians shall knowe, that I am the Lorde: when I stretche forth my hande vpon Egypte, and bringe out the chyldren of Israel from amonge them. *Exo.iiij.e.

Moses and Aaron dyd as the Lorde commaunded thē, euen so dyd they. Moses was lxxx. yere olde, and Aaron. lxxxiij. whē they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron sayinge: yf Pharao speake vnto you sayinge: shewe a wondre, thou shalt saye vnto Aaron: take thy rodd and caste it before Pharao, that it maye be a serpent. Than went Moses and Aaron in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron caste forth his rodd before Pharao and before his seruauntes * and it turned to a serpente. Than Pharao called for the wyse men and enchaunters, & those wyse men of Egypte dyd in like maner wt there sorcery. For they cast downe euery man hys rodd, and they turned to serpentes: but Aarons rodde dyd eate vp theyr roddes: and he hardened Pharaos herte: that he herkened not vnto them, euen as the Lorde had sayde. *Exo.iiij.a. 2.Tim.iij.d

The Lorde also sayde vnto Moses. Pharaos herte is hardened, he refuseth to let the people

people goo. Get the vnto Pharao tyȝ mo-
nynge, lo, he wyll come vnto the water, and
thou shalt stonde vpon the ryuers bȝynke
ȝaynst he come, and the rodd whyche tur-
ned to a serpẽte, shalt thou take in thyne hãde. And thou shalt saye vnto hym: the Lozde
God of the Hebzues hath sente me vnto the,
*Exo.viij.a. sayinge * let my people goo, that they maye
serue me in the wildernes: And beholde, hy-
ther to thou woldest not heare. Thus sayth
D the Lozde: In thys thou shalt knowe that I
am the Lozde. Beholde, I wyll smyte (with
the staffe ẏ is in myne hande) the water that
is in the ryuer, and it shall turne to blonde.
And the fysshe that is in the ryuer shall dye,
and the ryuer shall stynke: and it shall greue
the Egyptians to dȝyncke of the water of
the ryuer.

And the Lozde spake vnto Moses, saye
vnto Aaron: take thy staffe, and stretche out
thyne hande ouer ẏ waters of Egypte, ouer
their streames, ouer their ryuers and ponds
and all pooles of water, whych they haue, ẏ
they maye be blonde, and that there maye be
blond thozowe out all the lande of Egypte:
both in vessels of wodd and also of stone.

And Moses and Aaron dyd euen as the
Lozde commaunded. And he lyfte vp the
staffe and smote the waters that were in the
ryuer in the syghte of Pharao and in ẏ syght-
e of hys seruauntes, and all the water that
*Psa.lxxviij.c. and.civ.c. was in the ryuer, turned into blond. And
the fysshe that was in the ryuer dyed * and
the ryuer stanke: and the Egyptians coulde
not dȝyncke of the waters of the ryuer. And
there was blonde thozowe out all the lande
of Egypte.

And the enchaunters of Egypte dyd ly-
ke wyse wyth their sozceries, and he harde-
ned Pharaos hert: neyther dyd he harken
*Exo.viij.d. aud.bij.a. vnto them * as the Lozde had sayde. And
Pharao turned hym selfe, and went agaynst
into hys houlse, and set not hys herte there
vnto. And the Egyptians dygged rounde
aboute the ryuer for water to dȝynke, for
they coulde not dȝynke of the water of the
ryuer. And it continued a weke after that the
Lozde had smyten the ryuer.

## ¶ The.viij. Chapter.

¶ The plage of frogges: Moses prayeth for Pha-
rao. The plage of flyes.

A THe Lozde spake vnto Mo-
ses: Goo vnto Pharao & tell
him, thus sayeth the Lozde:
*Exo.bij.c. iij.d.i.a. * lett my people goo, that
they maye serue me. If thou
wylt not let them goo: be-
holde, I wyll smyte all thy
bozder wt frogges. And the ryuer shall scrall
wyth frogges, whych shall go vp and come
into thyne house and in to thy preuy cham-
bze where thou slepest, and vpon thy bedd,
and into the house of thy seruauntes, & vpon
thy people, and into thyne ouens, and vpon
thy meates. And the frogges shall come vpõ
the and on thy people and vpon all thy ser-
uauntes.

*Psa.lxxvij.e. * And the Lozde spake vnto Moses: saye
vnto Aaron: stretche forth thyne hande with
B thy rodd ouer the stremes, ouer the ryuers,
and ouer the ponds, that thou mayest bȝynge
vp frogges vpon ẏ lande of Egypte. And
Aaron stretched hys hande ouer the waters
of Egypte, and the frogges came vp, & coue-
red the lande of Egypte. And the sozcerers
dyd lyke wyse wt theyze sozcery, and bzought
frogges vp vpon the lande of Egypte.

Then Pharao called for Moses & Aaron
*iij.re.xij. Exo.ix.f. Psa.c. Act.vij.a. and sayde * praye ye vnto the Lozde, that
he maye take away the frogges from me &
from my people, and I wyll let the people
C goo, that they maye do sacrifyce vnto the
Lozde. And Moses sayde vnto Pharao:
☞ * reioysse thou ouer me, and appoynte
when I shall praye for the and for thy serua-
untes, and for thy people, to dȝyue away
the frogges frõ the, and thy houses, and that
they maye remayne but in the ryuer only. He
sayde: tomozowe. And he sayde: euen as thou
hast sayde, that thou mayest knowe that
there is none lyke vnto the Lozde oure God.
And so the frogges shall departe from the
and from thy houses, from thy seruauntes
and from thy people, and shall remayne in
the ryuer only.

Moses and Aaron went out from Pha-
D rao, and Moses cryed vnto the Lozde vpon
ẏ apoynt ment of frogges, which he had ma-
de vnto Pharao. And the Lozde dyd accoz-
dynge to the sayinge of Moses. And ẏ frog-
ges dyed out of ẏ houses, out of the courtes
and feldes. And they gathzed them together
vpon heapes, & the lande stanke of them.

But when Pharao sawe that he had rest
geuen him, he hardened hys herte and herke-
ned not vnto them, as the Lozde had sayde.
And the Lozd sayde vnto Moses: saye vnto
Aaron: stretche out thy rodd and smyte the
dust of the lande, that it maye turne to lyse
thozowe out all the lande of Egypte. And
E they dyd so. For Aarõ stretched out his hãde
& with his rodd he smote the dust of the erth,
which turned to lyse in mã and beest, so that
all the dust of the lande turned to lyse, tho-
rowe out all the lande of Egypte.

And the enchaunters allayde lykewyse
with their enchauntmentes, to bzynge forth
lyse, but they coulde not. And the lyse were
both vpon men and beestes. Then sayde the
enchaunters vnto Pharao: it is the ☞ fyn-
gre of God. And Pharaos hart remayned
obstinate, and he harkened not vnto them,
*Exo.vij.d. euen * as the Lozde had sayde.

And the Lozde sayde vnto Moses: ryse
vp early



vp early in the mozynyng, and stande before
Pharao, for he wyll come forth vnto ẏ wa-
ter: and thou shalt saye vnto him: thus saith
the Lozde: Let my people go, that they maye
serue me. Els, yf thou wylt not let my peo-
ple goo, beholde, I wyll sende all maner of
flyes both vpon the and thy seruauntes, and
thy people, and into the houses. And ẏ hou-
ses of the Egipcians shalbe full of flyes, and
the grounde wheron they are. And the lande
F *Exo.viij.f. of * Gosan where my people are, will I cau-
se to be wonderfull in that daye: so that ther
shall no flyes be there. Wherbye thou shalt
knowe, that I am the Lozde in the myddes
of the erth. And I will put a diuisiõ betwene
my people and thyne. And euen tomozowe
shall this myracle be done.

The Lozde dyd euen so: and there came
noysome flies into the house of Pharao, and
into his seruauntes houses, and into all the
lande of Egipt: and the lande was cozrupte
with these flyes. And Pharao called for Mo
ses and Aaron, and sayde: Go, and do sacri-
fice vnto youre God in the lande. And Mo-
ses answered: it is not mete that we so do:
For then we must offer vnto the Lozde our
God, that which is an abhomination vnto
the Egipciãs. But and yf we sacrifice that,
which is an abhomination vnto the Egip-
cians before their eyes, shulde they not stone
vs? we will go thze dayes iozneye into the
*Exo.viij.f. deserte, and sacrifice vnto the Lozd our God
G * as he hath commaunded vs.

And Pharao sayd: I will let you go, that
ye maye sacrifice vnto the Lozde youre God
in the wildernesse: but go not farre awaye,
praye for me. And Moses sayde: beholde, I
will go out frõ the, & praye vnto the Lozde,
that the flyes maye departe from Pharao, &
from his seruauntes and from his people to
mozow. But let Pharao from henseforth de-
ceaue no moze, that he will not let the people
go to sacrifice vnto the Lozde.

And Moses went out from Pharao, and
prayed vnto the Lozde. And the Lozde dyd
accozdinge to the sayinge of Moses: and the
flyes departed from Pharao, and from hys
seruauntes, and from his people, and there
remayned not one. And Pharao hardened
his herte euen then also, and dyd not let the
people go.

## ¶ The.ix. Chapter.

¶ The mozen of beastes. The plage of botches and
sozes. The hozrible hayle, thonder and lyghtnyng.

A THe Lozde sayd vnto Moses: go in
vnto Pharao and thou shalt tell
him: thus sayth the Lozde God of
*Exo.bij.c the Ebzues: * lett my people go, ẏ
they maye serue me. If thou wilt
not let them go, and wylt holde them styll,
beholde, the hande of the Lorde is vpon thy
flocke which is in the felde: for vpon hozses,
alles, camels, oxen and shepe, there shalbe a
mighty greate mozayne. And the Lozde shall
do wonderfully betwene the beastes of Is-
rael and the beastes of Egypt: so that there
shall nothynge dye of all ẏ pertayneth to the
childzen of Israel. And the Lozde appointed
a tyme, saying: to mozow the Lozde shall fi-
nysh this wozde in the lande.

And the Lozde dyd it on the mozow, and
all the catell of Egipt dyed: but of the catell
of the childzen of Israel dyed not one. And
Pharao sent, and beholde, ther was not one
of the catell of ẏ Israelites deed. And ẏ hert
of Pharao was hardened that he wolde not
let the people go.

And the Lozde sayde vnto Moses and B
Aaron: take youre handes full of asshes out
of the foznace, and Moses shall spzynkle it
vp into the ayze, in the syght of Pharao, and
it shall turne to dust in all the lãde of Egipt:
that ther maye be swellyng sozes with blay-
nes both on man and beaste thozowout all ẏ
lande of Egipte. And they toke asshes oute
of the foznace, and stode before Pharao, and
Moses spzynkled it vp into the ayze. And
there were sozes with blaynes both in men
and in beastes: and the sozcerers coulde not
stãde before Moses because of ẏ blaines: for
ther were botches vpõ ẏ enchaũters & vpon
all the Egipcians. And ẏ Lozd hardened the
hert of Pharao, & he herkened not vnto thẽ,
*as the Lozde had sayd vnto Moses. *Exo.iiij.e

And the Lozde sayde vnto Moses: ryse C
vp early in the mozynge, and stande befo-
re Pharao, & thou shalt tell hym: thus sayth
the Lozd God of the Ebzues: * Let my peo-
ple go, that they maye serue me: oz els I will *Exo.viij.a.
at this tyme sende all my plages vpon thine
herte, and vpon thy seruauntes and on thy
people, that thou mayest knowe, that there
is none lyke me in all the earth. For nowe I
wyll stretch out my hãde, that I maye smy-
te the and thy people with pestilence: and
thou shalt peryth from the earth. And in ve-
ry dede * for this cause haue I kepte the, for *Roma.ix.c.
to shewe the my power: and that they might Psal.xlviij.c.
declare my name thozowout all the wozld.

Yet thou exaltest thy selfe agaynste my
people, that thou wylt not let them go: be-
holde, to mozowe thys tyme I wyll sende D
downe a myghty greate hayle: euen soche a
one as was not in Egipt, sens it was groũ-
ded vnto thys tyme. Sende therfoze nowe,
and gather thy beastes, and all that thou
hast in the felde. For vpon all the men and
the beastes which are founde in the felde,
and not bzought home, shall the hayle fall,
and they shall dye. And as many as feared
the wozde of the Lozde among the seruaun-
tes of Pharao, made their seruauntes and
their beastes flee into the houses: but he that
regarded not the wozde of the Lozde, left his

seruauntes and his beastes in the felde.

E And the Lorde said vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egipt: vpō man and vpon beastes and vpon all the herbes of the felde, thorowout ỹ lāde of Egipt. And Moses stretched out his rod vnto heauen: and the Lord thondred and hayled, and the fyer ran a longe vpon the groūde. * And
*psal.lxxviii c.and.civ.c the Lorde sō hayled in the lande of Egypt, ỹ there was hayle and fyer mengled with the hayle, so greuous, and such as there was none thorowout all the lande of Egipte, sence people inhabited it. And ỹ hayle smote thorowout all the lande of Egipt, all that was
F in the felde both mā and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: onely in the lāde of Gozan, where the childrē of Israel were, was there no hayle. And Pharao sent & called for Moses and Aaron, and sayde vnto thē: I haue nowe synned: the Lorde is righteous: and I and my people are ☞ vngodly. * Praye ye vnto the Lorde: for it is moch
* Exo.viii.b that there shulde be thonders of God & hayle. I will let you go, and ye shall tary no lōger. Moses sayde vnto him: assone as I am out of the citye, I will spreade abrode my hādes vnto the Lorde, & the thōder shall ceasse. ner ther shall there be eny more hayle, ỹ thou mayst knowe howe ỹ the erth is the Lordes.
But I know that thou and thy seruaūtes yet feare not thes☞ face of the Lorde God.
G And so the flaxe and the barly were smyten: for the barly was shot vp, ād the flaxe was boulled: but the whete and the rye were not smytten: for they were late sowne.

And Moses went out of the citye from Pharao and spreade abrode his handes vnto the Lorde: and the thonder and hayle ceased ner ther rayned it vpon the earth. And when Pharao sawe that the rayne and the hayle and thonder were ceased, he synned agayne: and hardened his herte, he and his seruauntes. And the hert of Pharao was hardened: ner ther wolde he let the childrē of Israel go, as the Lorde had sayde by ☞ the hande of Moses.

## ¶ The.x. Chapter.

¶ The hert of Pharao is hardened of God. The grashoppers. The thicke darckenes.

A Nd the Lorde sayde vnto Moses: go in vnto Pharao: for
* Exo.iiii.f. * I haue hardened his herte and the herte of hys seruauntes, that I might put these my sygnes amōgest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thinges I haue done in Egipte, and the myracles which I haue done amonge them: ỹ ye maye knowe howe that I am the Lorde. And so Moses and Aaron came vnto Pharao, & sayd vnto him: Thus sayth the Lorde God of the Ebrues: howe longe shall it be or ỹ wylt submitte thy selfe vnto me? * Let my people go, ỹ they maye
* Exo.viii. and.ix.a serue me. Or els, ✠ (yf thou do refuse:) and wylt not let my people go, behold, to morow will
✠ I bring grashoppers into thy coastes, & they shall couer the face of the earth, that it cānot be sene: and they shall eate the residue which remayneth vnto you, and is escaped frō the hayle: & they shall eate euery grene tree that beareth you frute in the felde, and they shall fyll thy houses, and all thy seruauntes houses, and the houses of all the Egipcyās after
B soche a maner as nether thy fathers, nor thy fathers fathers haue sene, sens the time they were vpon the earth vnto this daye. And he turned him selfe aboute, and went out from Pharao.

And Pharaos seruaūtes sayd vnto him: Howe longe shall he be a slaunder vnto vs? Let the mē go, that they maye serue ỹ Lorde their God: knowest thou not yet ỹ Egipt is destroied? And Moses & Aarō were brought agayne vnto Pharao, and he sayde vnto them: Go, and serue the Lorde youre God. Who are they that shall go? And Moses answered: we will go with oure yonge and with our olde: yee, and with our sonnes and with oure daughters, and with oure shepe, and wt oure oxen we must go. For we must holde a feaste vnto the Lorde.

And he sayde vnto them: let it be so. The C Lorde be with you. When I let you go, and your childrē also take hede, for ye haue some mischefe in hande. Naye, not so: but go they that are men, and serue the Lorde: for that was your desyre. And they thrust them out of Pharaos presence.

And the Lord sayd vnto Moses: Stretch out thyne hande ouer the lande of Egipt for grashoppers, that they maye come vpō the lande of Egipt, and eate all the herbes of ỹ lande, & all that the hayle left behynde. And Moses stretched forth his rod ouer the lāde of Egipt: & the Lorde brought an east winde vpon the lande, all that daye, and all that nyght. And in the morning, the east wynde D
* brought the grashoppers, and the gre- * Ioel.ii.a
shoppers went vp ouer all the lande of Egipt: and remayned in all quarters of Egipt very greuously. Before them were ther no soch grashoppers, nether after them shalbe: for they couered all the face of the earth: so that the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatsoeuer the hayle had lefte: there was no grene thinge lefte in the trees and herbes of the felde thorowe all the lande of Egipte.

Therfore Pharao called for Moses & Aa- E
rō in haste, & sayde: I haue synned agaynst ỹ Lorde





Exo.ix.k. Lorde youre God & against you. And nowe forgeue me my sinne only this once: & * praye vnto the Lorde your God, that he maye take awaye from me ☞ this deeth only. And
☞ Moses went out from Pharao, and prayed vnto the Lorde: & the Lorde turned a mighty strong west winde, and it toke awaye ỹ grashoppers and cast them into the redd see: so that there was not one grashopper in all
Exo.xiij.k the coaste of Egipt. And the Lorde * hardened Pharaos herte, so that he wolde not lett the childrē of Israel go.

And the Lorde sayd vnto Moses: stretch F out thy hande vnto heauen, that there maye be vpon the lande of Egipt darckenes, which maye be felt. And Moses stretched forth his hande vnto heauen, and there was a thicke
Gap.xviij.a * darcknes vpon all the lande of Egipt thre dayes longe, no man sawe another, nether rose vp from the place where he was by the space of thre dayes: but all the childrē of Israel had lyght where they dwelled.

And Pharao called for Moses, & sayde: go, and serue the Lorde, only let youre shepe G and youre oxen abyde, and let your childrē go with you. And Moses sayde: thou must geue vs also offeringes and burntofferinges for to sacrifyce vnto the Lorde our God: our catell also shall go with vs, & there shall not one hoffe be left behinde: for therof must we take to serue the Lorde oure God. Neyther do we knowe what we shall offre vnto the Lorde, vntyll we come thyther.

But the Lorde hardened Pharaos herte: and he wolde not let them go. And Pharao sayde vnto him: get the fro me, and take hede to thy selfe, and se my face nomore. For whē soeuer thou commest in my syght, thou shalt dye. And Moses sayde: Let it be as thou hast sayde, I wyll se thy face nomore.

## ¶ The.xj. Chapter.

¶ The Lorde commaundeth to robbe the Egipcians. The deeth of all the fyrst begotten in Egipt.

A Nd the Lorde sayde vnto Moses: yet A wyll I brynge one plage more vpon Pharao and vpon Egipte: and after that, he wyll let you go hence. And when he letteth you go, he shall vtterly dryue you hēce. Speake thou therfore in the eares of the people, that euery mā borowe of his neyghbour, and euery womā of her neyghboures
Exod.iij.g. xij.f.e * iewels of syluer and iewels of golde. And Eccle.xlv.a the Lord shall gyue the people fauour in the syght of the Egipcians. Moreouer, * Moses B was very great in the lande of Egipt, in the syght of Pharaos seruaūtes and in the sight of the people.

And Moses sayde: thus sayth the Lorde: Exo.xij.c. * At mydnight wyll I go out into the middes of Egipte, and all the fyrste borne in the lande of Egipt shall dye, euen from the fyrst borne of Pharao ỹ ☞ sytteth on his seate, vnto the fyrst borne of the mayde seruaunte that is behynde the mylle, and all the fyrste gēdred of the catell. And there shalbe a great crye thorowout all the lande of Egipt, such as there was neuer none lyke, nor shalbe. C

But amonge the chyldren of Israel, shall not a dogge moue his tonge, nor yet man or beast: ỹ ye maye knowe howe ỹ the Lorde, ✠ (by a great miracle) putteth a differēce betwene the Egipcyās and Israel. And these thy seruaūtes shall all come downe vnto me. And fall before me, and saye: gett the out and all the people that are vnder the, and then wyll I departe. And he went oute from Pharao with an angry countenaunce.

And the Lorde sayde vnto Moses: Pha- D rao shall not heare you, ỹ my wonders may be multiplyed in the lande of Egipte. And Moses and Aaron dyd all these wonders. ✠ (And tokens which are written) before Pharao. ✠
And the Lorde hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

## ¶ The.xij. Chapter.

¶ The passeouer is eaten. The swete breede. They must teache their chyldren what the passeouer signifyeth. The destruccyon of the fyrst begotte in Egipt. The robbery of the Egipcyans. The goynge oute of the Israelites.

A Nd ✠ ỹ Lord spake vnto Mo- A ses and Aaron in the lande of Egipt, sayinge: Thys monethe shalbe vnto you the beginning of monethes: and the fyrst moneth of the yeare shall it be vnto you. Speake ye vnto all the congregacyō of Israel, saying: In the.x. daye of thys moneth, euery man take vnto him☞ a lambe, ☞
accoōding to the house of the fathers, a lābe thorowout euery house. Yf the housholde be to lytle ☞ for the lambe, let hym take hys ☞
neyghboure which is nexte vnto his house, accoōding to the nombre of the soules: euery one of you, accoōding to his eating, shal make your counte for a lambe. And let ỹ lambe of yours be wout blemysh, a male of a yeare olde, which ye shall take out from amonge the shepe, or from amonge the goates.

And ye shall kepe him in vntyll the *.xiiij. *Exo.xlvi.c
daye of the same moneth. And euery man of the multitude of Israel shall kyll him about euē. And they shall take of the bloud, & strike it on the.ij. syde postes & on ỹ vpperdorepost euē in the houses, where they shall eate hym. And they shall eate the flesh the same night: rost wt fyer & wt vnleuēded bread, & wt sowre herbes they shall eate it. See that ye eate not therof rawe ner soden in water, but roste wt fyer: the head, fete, & purtenaūce therof. And ye shall let nothyng of it remayne vnto the B morning. That which remayneth of it vntyll the morowe, shall ye burne with fyer.

Of this maner shall ye eate it: with your

loynes gyrded, and your shoes on your fete, and your staues in your hãdes. And ye shall eate it in haste: for it is the Lordes passeouer: ☞ for I wyll passe thorowe the lande of Egipt this same nyght, and wyll smytte all the first borne in the land of Egipt, both of man and beaste, and vpon all the goddes of Egipt will I the Lord do execution. And the blonde shalbe vnto you a tokẽ in ỹ houses wherin ye are. And when I se the blond, I will passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the lande of Egipte.

And this daye shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lorde, euen thorow out youre generacyons shall ye kepe it holy daie, that it be a custome for ☞ euer. *Seuen dayes shall ye eat vnleuended bread: and the fyrste daye ye shall put away leuen out of youre houses. For whosoeuer eateth leuended bread from the fyrst daye vntill the seuenth daye, that soule shalbe plucked out frõ Israel. *The fyrste daye shalbe an holy conuocation, and the seuenth daye shalbe an holy conuocation vnto you. There shalbe no maner of worcke done in them, saue about that onely which euery man must eate, that onely maye ye do. And ye shall obserue vnleuended bread. For this same daye haue I brought your armyes out of the lande of Egypte, therfore ye shall obserue this daye, & all your childrẽ after you, by a custome for euer. * The fyrst moneth and the .xiiij. daye of the moneth at euen, ye shall eate swete bread vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes shall there be no leuended breade founde in youre houses. And whosoeuer eateth leuended bread, that soule shalbe roted out from ỹ multitude of Israel: whyther he be a straunger or borne in the lande. Ye shall eate nothyng leuended: but in all your habitations shall ye eate swete bread.

*Exo.xrviij.b
*Leuit.xxiij.a
Nu.xxviij.c
*Leuit.xxiij.a
Nu.xxviij.c

Moses called for the elders of Israel, and sayde vnto them: chose out and take you to euery housholde of you a shepe, and kyll it for passeouer. And take a bunche of ysope, & dyp it in the blonde that is in the basen, and strycke the vpperposte and the two syde postes with the blond that is in the basen, and none of you go out at the doze of hys house, vntyll the morowyng. For the Lorde will go about to smyte the Egipcians. And whẽ he seeth the blonde vpon the vpper doze poste & on the two side postes: he will passe ouer the doze, and will not suffer ỹ destroyer to come into your house to plage you. Therfore shall ye obserue this thing, that it be an ordinaũce both to the and thy sonnes for euer.

D

And whẽ ye become into the land which the Lorde wyll geue you, accordynge as he hath promysed, ye shall kepe thys seruyce.

*And when youre chyldren aske you what maner of seruyce is this ye do, ye shall saye: it is the sacrifyce of the Lordes passeouer, which passed ouer the houses of the childzen of Israel in Egipte, as he smote the Egyptians, and saued oure houses. And the people bowed them selues, and worshypped: And the chyldren of Israel wẽt, and dyd as the Lorde had commaunded Moses and Aaron. Euen so dyd they.

* Iosu.iij

And at *mydnight, the Lorde smote all the fyrst borne in the lande of Egipte, from the fyrst borne of Pharao that satte on hys seate, vnto the fyrst borne of the captyue ỹ was in prison: and all the fyrste gendred of catell. And Pharao arose in the nyghte, he and all his seruauntes and all the Egipciãs: *and there was a greate crepinge in Egipt: for there was no house where there was not one deed.

E
* Exo.xij.
Psal.crv.
Sapi.xviij
*Sap.xviij

And he called vnto Moses and Aaron by nyght, saying: ryse vp, and get you oute from amõge my people: both ye and also the childrẽ of Israel, and go and serue the Lorde as ye haue sayde. And take youre shepe and your droues with you as ye haue sayde, and departe and ☞ *blesse me. And the Egyptians were fierce vpon the people, that they myght sende them out of the lande in haste: for they sayde: we dye all.

☞
* Ge.xlvij

And the people toke their dowgh before it was sowred, and theyr vitayles bounde in clothes vpon theyr shoulders. And the childzen of Israel dyd accordyng to the saying of Moses: and they borowed of the Egipcyãs *ieuelles of siluer, and ieuelles of golde, and rayment. And the Lorde gaue the people fauoure in the syght of the Egipcians: so that they graũted soch thinges as they required. And they robbed the Egyptians. And the *childzen of Israel toke their iorneye from Rameses to Suchoth ‡ syxe hundred thousande men of fote, beside childzen. And moch comon people went also wt them, and shepe, and oxen, an exceadynge great flocke. And they baked swete cakes of ỹ dowgh which they brought out of Egipt, for it was not sowred. For when they were thrust oute by the Egipcyans, they coulde not tarie to prepare them selues any prouision of meate.

F
* Exo.iij.
* nu.xxxiij
‡ Numer.xj

The dwellinge of the childzen of Israel, which they dwelled in Egipte, was * .iiij. hundred and .xxx. yeares: and when the .iiij. hundred and .xxx. yeares were expired, euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egipt. It is a nyght to be obserued to the Lorde, in the which he brought them oute of the lande of Egypte. Thys is that nyghte of the Lorde which all the chyldren of Israel muste kepe thorowout theyr generations.

*Gene.xlvj
Judith.ij
Gala.iiij
Actes.vij

G

And



And the Lorde sayde vnto Moses and Aaron: This is the lawe of passeouer: there shall no straũger eate therof. But euery seruaunt that is bought for money (after that thou hast circumcised him) shall eate therof. A straunger and a hyerd seruaunt shall not eate therof. In one house shall it be eaten. Thou shalte carye none of the flesshe oute at the house. * Neyther shall ye breake a ‡ bone therof. All the multitude shall obserue it.

*nanites, which he * sware vnto the and to thy fathers: and shall geue it the. And then thou shalt appointe vnto the Lorde all that openeth the matrice. ☞ And euery caste thing, ỹ fyrst doth opẽ the matrice of a beast which thou hast: yf they be males, they shall be the Lordes. And euery fyrst gẽdred of an asse, thou shalt redeme with a lãbe: yf thou redeme him not, thou shalt breake his necke. All the fyrst borne amonge thy chyldren also, shalt thou bye out.

*Gene.xv.d.
☞
☞

And when thy sonne asketh ỹ ☞ tomorowe, sayinge what is this, thou shalt saye vnto him: With a mighty hande the Lorde brought vs out of Egipt, out of the house of bondage. And ☞ when Pharao was looth to let vs go, the Lorde slewe all the fyrst borne in the lande of Egipte: aswell the fyrste borne of man as of beaste. Therfore I sacrifice vnto the Lorde all the males that opẽ the matrice, and all the fyrst borne of my childrẽ I redeme. This shalbe a token vpon thyne hande, and a remembraunce betwene thyne eyes, ỹ the Lorde brought vs out of Egipte thorowe a mighty hande.

☞
☞

It came to passe, that whan Pharao had lett the people go, God carped them not thorowe the waye and lande of the Philistines, which was the more nye waye. But God sayde: lest the people happly repẽt whã they se warre: & so turne agayne to Egipte. But God led the people about thorowe the waye of the wildernes of the redd see. And the childzen of Israel went vp harnessed out of the lande of Egipte. And Moses toke the bones of Joseph with him: for he made the childzen of Israel swere, saying * God will surely visit you, and ye shall take my bones away hens with you. *And they toke their iorneye from Sucoth: and abode in Etham in the edge of the wildernes. *And ỹ Lorde wente before them by daye in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyer to geue them lyght, ỹ they might go both by daye and nyght. * The pyller of the cloude departed not by daye, nor the pyller of fyer by nyght out of ỹ sight of the people.

D

*Gene.l.d
Iosu.xxiv.
*Nu.xxxiij.b
‡ Nu.xxxiij.c.
*Nu.xxxiij.c.
i.Co.x.a
Esa.xxxi.b
* Nehe.ix.d.

The.xiiij.Chapter.

Pharaos hert is hardened and followeth the Israelites with all his hoost and captaynes, and is drowned. The Israelites grudge. They go thorowe the red see.

And the Lorde spake vnto Moses, saying: Speake to the childzen of Israel, that they turne and remayne before Pi Hiroth betwene Migdol and the see, ouer against * Baalzephõ: and before that shall they pitch by the see. For Pharao wyll saye of the childzen of Israel: they are tangled in the lande, the wildernes hath shut thẽ in. And I will hardẽ Pharaos hert, that he shall folowe after you: and I

A
*nu.xxxiij.b

will get me honoure vpon Pharao and vpō all his hoost, the Egipciās also shall knowe that I am the Lorde. And they dyd euen so.

B And it was tolde the king of Egipt that the people fled. And the hert of Pharao and of his seruauntes turned agaynst the people and they sayde: why haue we this done that we haue let Israel go out of our seruice? and he made ready his charettes: and toke hys people with him and toke syxe hundred chosen charettes and all the charettes of Egipt and captaynes vpon euery one of thē. And the Lord hardened the hert of Pharao kyng of Egipt, and he folowed after the chyldren of Israel. But the children of Israel wente
*Ps.cxxxv.b out with *an hye hande: and the Egipcians folowed after them, and all the horses and charettes of Pharao and his horsemen and his hoost ouertoke them abyding by the see,
C beside Pi hiroth before Baal zephon. And when Pharao drewe nie, the children of Israel lyft vp their eyes and beholde, how Egipcians folowed after them, and they were so-
*Jos.xxiiij.b re afrayde: *and the children of Israel cryed out vnto the Lorde.

But they sayde vnto Moses: because there were no graues in Egipt, hast thou therfore brought vs awaye for to dye in the wyldernes? wherfore hast thou serued vs thus, for to carye vs out of Egipte? Dyd not we tell the this in Egipt, saying: let vs be in rest, that we maye serue the Egipcians? For it had bene better for vs to haue serued the Egipcians then for to dye in the wildernesse. And
*v.Bar.xx.c Moses sayde vnto the people: *feare ye not, stande stylle, and beholde, howe the Lorde shall saue you this daie. For ye that haue sene the Egipcians this daye, shall se them nomore for euer. The Lorde shall fyght for you, and ye shall holde your peace.

D And the Lorde sayde vnto Moses: wherfore cryest thou vnto me? speake vnto the children of Israel that they go forwarde. But lyfte thou vp thy rodd, and stretche oute thy hāde ouer the see, and deuide it a sondre, and let the children of Israel go on drye grounde thorowe the middest of the see. And behold, I will harden the hert of the Egipcians that they maye folowe them. And I wyll get me honoure vpon Pharao and vpō all his hoost, and vpon his charettes and vpōhis horsmē. And the Egipcians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes and vpon his horsmen.

E And the angell of God which went before the hoost of Israel remoued, and beganne to go behynde them. And the clowden piller that was before the face of them beganne to stonde behynde them, and came betwene the hoost of the Egipcians and the hoost of Is-
☞ rael. It was ☞ also a darcke clowde, and gaue lyght by nyght: and all the nyght long the one came not at the other.

And Moses stretched forth hys hande ouer the see: and the Lord caryed awaye the see by a verye stronge east wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the childzen of Israel went into the myddest of the see vpō F the drye grounde. And the waters were a walle vnto them, on their right hande, and on their lefte hande. And the Egipcians folowed and went in after them to the myddest of the see, euen all Pharaos horses, hys charettes and his horsemen. ✠ And in the
* Judith.i morning watch, the Lorde *loked vnto the hoost of the Egipcians out of the fyery and clowdy pyller: and troubled the hoost of the Egipcians, and toke of hys charet wheles & caryed them awaye violently. So that the Egipcians sayde: Let vs flie from the face of Israel: for the Lorde fighteth for them agaynst the Egipcians. And the Lorde sayd vnto Moses: stretch out thyne hande ouer the see, that the waters maye come agayne vpō the Egipcian, vpon his charettes and vpon his horsemen.

And Moses stretched forth hys hande G ouer the see, and it came agayne to his course rarly in the morninge, and the Egipcians fledd agaynst it. And the *Lorde ouerthrew * Sapi.x the Egipcians in the myddest of the see: and the water returned and couered the charettes and the horsmē: and all the hoost of Pharao that came into the see after them, so that there remayned not one of thē. But the chyl-
* Esa.xli dren of Israel walked vpō drye lande *thorowe the myddest of the see, and the waters were a walle vnto them on the right hande
* 1.mac.ix of thē, and on the left. * Thus the Lorde delyuered Israel the selfe same daye out of the hande of the Egipciās: and Israel sawe the Egipcians deed vpon the see syde. And Is-
* Psal.cv rael sawe that mightye power which the Lorde shewed vpon the Egipcians: *and the people feared the Lorde, and beleued the Lorde and his seruaunt Moses.

## ¶ The.xv.Chapter.

¶ Moses and the people with the wemen synge at the prayer of Moses: the bytter waters were twete. God must be heard. They come to Elim.

Then Moses & the chyldren of Is- A rael sange this songe vnto the Lord and sayde: ✠ *I wyll syng vn- * Exo.xiij
to the Lorde: for he hath triūphed gloriously: the horse and him that rode vpon him hath he ouerthrowne in the see. * The Lord is my strength and prayse, and * Psl.cxvij
he is become my saluacion. Esa.xij

He is my God, and I wyll glorify hym: my fathers God, and I wyll exalte hym. The Lorde is a man of warre. The Lorde is hys name. Pharaos charettes and his hoost hath he caste into the see. Hys chosen captaynes also



also are drowned in the red see, the depe waters haue couered them: they soncke to the bottome as a stone. Thy right hande Lorde, is become glorious in power: thy right hande Lorde hath all to dashed the enemy. And in thy greate glory thou hast ouerthrowne thē that rose vp agaynst the: thou sentest forth thy wrath which consumed thē euen as stobell. Thorowe the winde of thy nastrels the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the ☞ hert of the see.

B The enemye sayd: I wyll folowe on thē: I will ouertake thē, I will deuyde the spoyle, I wyll satisfye my lust vpon thē, I wyll drawe my sweard, myne hāde shall destrope them. Thou blewdest with thy wynde, the see couered thē, they sancke as leed in the mighty waters. Who is lyke vnto the, o Lorde, among goddes? who is lyke the so glorious
☞ in holynes, ☞ fearfull in prayses, shewing wonders? Thou stretchedest out thy right hāde, the erth swalowed them. Thou in thy mercye hast caryed thys people which thou deliueredst: & hast brought thē in thy strēgth vnto thy holy habitatyō. The natiōs heard and were afrayed, sorowe came vpō the Philistines. Then the dukes of the Edomites were amased, and the mightyest of the Moabites, tremblynge came vpon them: all the
C inhabiters of Canaā ware fayntе harted: Lett feare and dreade fall vpon them in the greatnes of thyne arme, let them be as styll as a stone, tyll thy people passe thorowe, O Lorde, whyle thys people passe thorowe, which thou hast goten. Thou shalte brynge them in, and plante them in the mountayne of thyne enheritaūce, the place, Lord, which thou hast made for to dwell in, the sanctuary, o Lorde, which thy handes haue prepared. The Lorde shall raigne ☞ euer and all waye. For Pharaos horse wēt in with his charettes and horsemen into the see, & the Lord brought the waters of the see vpon them. But the childzen of Israel went on drye lād in the myddest of the see. And Mir Jam a prophetysse the syster of Aaron toke a tymbzell in her hande, & all the wemen came out
Exod.xb.a after her with tymbzels & daunces. And Mir Jam sange before thē: * Synge ye vnto the
D Lorde: for he hath triumphed gloriously: the horse & his ryder hath he ouerthrowne in the see. And so Moses brought Israel from the redd see, & they went out into the wildernes of Sur. And they wēt thze dayes longe in the wildernes, and founde no waters. And whā they came to Mara, they coulde not drincke of the waters of Mara: for they were bytter: therfore the name of the place was cal-
* led, Mara, * (that is to saye bytternes.) And the
Exod.b.d people murmured agaynst Moses, sayinge:
C.xvij.b.iiij.a what shall we drincke? * And he cried vnto the Lorde: and ☞ the Lorde shewed hym a tree, which when he had cast into the water, the waters were made swete.

There he made them an ordinaunce and a lawe, and there he proued him, & sayde: If ye wyll herken * vnto the voyce of the Lorde *deu.xvbiij.f thy God, and wyll do that which is right in his sight, and wyll geue eare vnto his cōmaundementes, & kepe all hys ordinaunces: then wyll I put none of these diseases vpon the which I brought vpon the Egipcians: for I am the Lorde that healeth the.

## ¶ The.xvj.Chapter.

¶ The Israelites come into the desert of Sin. He rayneth quayles and manna. They grudge.

The + childzen of Israel came to + Num.xxxiij.b
Elim where were .xij. welles of water and .lxx. palme trees, and they abode there by the waters.

And they toke their iorney from Elim: & all the hole cōpany of the childzen of Israel came to the wildernes of Sin, which is betwene Elim and Synai: the .xv. day of the .ij. moneth after their departyng out of the lande of Egypt. And the hole multitude of the childzē of Israel * murmured agaynst Mo- * Nu.xi.a.
ses and Aarō in the wyldernes: and the childzen of Israel sayde vnto thē: wolde to God we had died by the hande of the Lorde in the lande of Egypte, when we sat by the flesh-pottes, and when we dyd eate bread our belyes full: for ye haue brought vs out into this wyldernes, to kyll thys hole multitude with honger.



Then sayde the Lorde vnto Moses: be- B
hold, I wyll rayne * bread frō heauē to you, *Sapi.xbi.d
and the people shall go out, and gather daye psal.lxxbiij.c
by daye that I may proue thē, whither they John.bi.d.
will walke in my lawe or no. The .vj. daye they shal prepare for thē selues that which they wyll bryng in, and let it be twise asmoch as they gather in dayly. And Moses & Aaron sayde vnto all the childzen of Israel: at euen ye shall knowe that it is the Lorde, which brought you out of the lande of Egypt: and in the morning, ye shall se ☞ the glory of the ☞
Lorde: because he hath heard your grudginges agaynst the Lorde. And what are we that ye haue murmured against vs? And Moses sayde: At euen shall the Lorde * geue you flesh *Num.xi.d.
to eate, and in the morninge bread ynough:

for the Lorde hath heard your murmurynges which ye murmur agaynst hi: for what are we? your murmuringes are not against vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Saye vnto all the company of the childzen of Israel, come forth before ꝑ Lorde: for he hath heard your grudgynges. And as Aaron spake vnto the hole multytude of the chyldzen of Israel, they loked towarde the wildernes: and beholde, the glorye of the Lorde appeared in the cloude. ¶ And ꝑ Lord spake vnto Moses, saying: I haue heard the murmurynge of the chyldzen of Israel, tell them therfore and saye: at euen ye shall eate flesh, and in ꝑ morning ye shalbe fylled with breed, and ye shall knowe that I am the Lord your God.

D And at euen the *quayles came and couered *Nume.xi.g the grounde where they laye. And in ꝑ morninge, the dewe laye roūde about the hoste. And when ꝑ dewe was fallē: beholde it laye vpon the grounde in the wyldernes, small & round and thyn as the hore frost on the grounde. And when the chyldzen of Israel sawe it, they sayde euery one to hys neyghboure: It is *מן Mānā. For they wist not what it was. And Moses sayde vnto thē: this is ꝑ breed which the Lord hath geuē you to eate. This is the worde which the Lorde hath cōmaūded: gather of it euery mā for him selfe to eate: a gomer full for a man accordyng to the nombre of you, and take euery mā for them which are in his tente.

And the chyldzen of Israel dyd euen so, & gathered some more, some lesse, and when *xvi.cor.viii.c they dyd mete it with a gomer, * vnto hym that had gathered moch, remayned nothing ouer, ād vnto him ꝑ had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng. And Moses sayde vnto thē: E Se that no man let ought remayne of it tyll the morning. Notwithstondyng they harkened not vnto Moses: but some of thē lefte of it vntyll the morning, and it wared full of wormes and stācke, and Moses was angry with them.

And they gathered it all morninges, euery man for hys eatynge. And assoone as the heate of the sunne came, it moulte. And the sixte day, they gathered twise so moch breed two gomers for one man: & all the rulers of the multitude came, & tolde Moses. he sayd vnto thē: this is that which the Lorde hath sayde: tomorow is the rest of the holy Sabbath vnto the Lord: bake that which ye will bake, and seth that ye will seth, and ꝑ which F remayneth, laye vp tyll the morninge. And they layde it vp tyll the morninge, as Moses bad: and it stanke not, nether breed there any worme therin. And Moses sayde: eate thys daye: for it is the Sabbath vnto the Lorde: today ye shall not fynde it in the felde. Syxe dayes ye shall gather it, and in the seuēth daye which is the Sabbath, there shalbe none. Notwithstondyng, there went out some of the people in the seuēth daye for to gather, & they founde none. And the Lord sayde vnto Moses: howe longe refuse ye to kepe my commaundmentes and my lawes? Se, the Lorde hath geuen you a Sabbath, therfore he geueth you the sixte daye breed for two dayes. Byde therfore euery man at home & lett no man go out of hys place the seuēth daye. And ꝑ people rested the seuenth daye. And ꝑ house of Israel called it Mānā. *Nume.xi.b

* And it was lyke vnto coriander seede, whyte: and the taste of it was like vnto wafers made with hony. And Moses sayd: this is that which the Lorde commaundeth, fyll a gomer of it, which maye be kept for youre childzen after you: that they maye se ꝑ breed wherwith I haue fedd you in wyldernesse, whē I brought you out of ꝑ lande of Egipt. And Moses spake vnto Aaron: take a cruse and put a *gomer full of Mānā therin, and laye it vp before the Lorde to be kept for yō childzen after you, as the Lorde commaunded Moses. So Aaron layde it vp before ꝑ testimonye to be kept. * And the chyldzen of Israel dyd eate Manna fourtye yeare, vntyll they came vnto a lande inhabited. And so they dyd eate Mānā euen vntyll they came vnto the borders of the land of Canaan. A gomer is the tenth part of an epha. *Heb.ix.b.f *G.Wd.xv.d Judith.b.d Josua.b.d

## ¶ The.xvij.Chapter.

¶ The Israelites come into Raphidim. They grudge. Water is geuen thē out of the rocke. Moses holdeth vp his hādes: & they ouercome the Amelechytes.

AND all the company of the chyldzen of Israel thorow out their armies went from the wyldernes of Sin after the commaundement of the Lorde, and pyched in *Raphidim: where was no water for the people to drincke. And the people chode with Moses, and sayde: geue vs water to drincke. Moses sayde vnto them: why chyde ye with me? wherfore do ye tempte the Lorde? There the people thirsted for water, and the people murmured agaynst Moses, & sayde: *wherfore hast thou thus brought vs oute of Egipte: to kyll vs and oure chyldzen and catell with thyrste? *Nu.xxxiij.b A *Nume.xx.a B

And Moses cryed vnto ꝑ Lorde, saying: what shall I do vnto thys people? they be allmoost ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take wt the of the elders of Israel, & thy rod wherwith ꝑ smotest the ryuer, take in thyne hande, and go. Beholde, * I stonde before ꝑ before yde a rocke that is in Horeb: & thou shalt smyte the rocke, and there shall come water out therof, that the people maye drynche. *pa.xxviij.b i.Cor.x.a Deut.xx.b

* And Moses dyd euē so before the eyes of the elders of Israel. And he called ꝑ name of the *Nume.xx.a C



*Tentacion. ‡Stryfe. of the place * Masse and ‡ Meriba. because of the chydynge of the childzen of Israel, and because they tempted the Lorde, sayynge: is ꝑ Lorde amonge vs or not?

Then came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Josua: chose vs oute men, and goo fyghte with Amalech. And tomorow I will stonde on the toppe of the hyll, and the rodd of God shalbe in my hande. Josua did as Moses bade hym, & foughte with Amalech. And Moses, and Aaron, & Hur went vp to the toppe of the hyll. And it happened, that whē * Moses helde vp his hande, Israel had the better. And when he late hys hande downe, Amalech had the better. *Judi.iiii.c Deute.xxb.d

But Moses handes were heuye, and therfore they toke a stone and put it vnder hym, and he satt downe there on. And Aaron and Hur stayed vp his handes, the one on the one syde and the other on the other syde. And hys handes remayned stedye vntyll the goynge downe of the sonne. And Josua discomfeted Amalech and hys people, with the edge of the swerde.

And the Lorde sayde vnto Moses: write thys for a remembraunce in a boke, and cōmite it vnto the eares of Josua, for * I will vtterly put out the remembraunce of Amalech from vnder heauen. And Moses made an alter and called the name of it. *יהוה The Lorde is he that worketh myracles for me. For he sayde: the hāde is on the seate of God the Lorde wyll haue warre with Amalech from generacyon to generacyon. *Ex.xvijj.d i.Regū.xv.a.

## ¶ The.xviii.Chapter:

¶ Jethros councell is receaued of Moses.




A JEthro the preest of Midiam Moses father in lawe herde of all that God had done for Moses and for Israell hys people, and that the Lord had brought Israel out of Egypte. * Therfore he toke ziphora Moses wyfe, (After he had sente her backe) and hyr two sonnes, of which the one was called *Gerson, for he sayd: I haue bene an alient in a straunge lande. The name of the other was Eliesar: for the God of my father (sayde he) was myne helpe, and delyuered me frō the swerde of Pharao. And Jethro Moses father in lawe came with his two sonnes & his wyfe vnto Moses into the wildernesse: where he abode by the mount of God. And he sayde vnto Moses: I thy father in lawe Jethro am come to the, and thy wyfe also ād hyr two sonnes with her. And Moses went B oute to mete hys father in lawe and dyd obeysaunce and kyssed hym and eache asked other of hys health, and they came into the tent. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lorde delyuered them. And Jethro reioyced ouer all the goodnesse whyche the Lorde had done to Israell, and because he had delyuered them out of the hāde of the Egyptians. And Jethro sayde: blessed be the Lorde whiche hath delyuered you oute of the hande of the Egyptians and out of the hande of Pharao, which hath also delyuered hys people from the captyuite of the Egyptians. Nowe I knowe that the Lorde is greater then all goddes, for ☞ in the thynge wherby they dealt cruelly wyth them, are they them selues perysshed. And Jethro Moses father in lawe offred burntofferynges and sacrifyces vnto God. And Aaron and all the elders of Israel came to eate breade wyth Moses father in lawe before God.

And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from morninge vnto euen. And whā Moses father in lawe sawe all that he did vnto the people, he sayd: what is thys that thou doest vnto the people? why sittest thou thy selfe alone, and all the people stonde about the from morninge vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me to seke councell of God. When they haue a matter, they come vnto me, and I iudge betwene euery man and hys neyghboure, and shewe them the ordynaunces of God and hys lawes.

And Moses father in lawe sayd vnto him: it is not well that thou doest. Thou both weryest thy selfe, and thys people that is wt the: for thys thynge is of more weyght, then * thou art able to perfourme thy selfe alone. Heare nowe therfore my voyce, and I wyll geue the councell, and God shalbe with the. Be thou vnto the people to Godwarde, that thou mayest brynge the causes vnto God, and thou shalt teache them ordinaunces and lawes, and shewe them the waye wherin they must walke, and the worke that they must doo. Moreouer thou shalt seke oute amonge all the people, men of actiuite, and such as feare God: true men, hatynge couetousnes: and make them heedes ouer the *Deute.i. D

people, captaynes ouer thousandes, ouer hũdzedes, ouer fyftye and ouer ten. And let thẽ iudge the people at all seasons. And euery
* Deute.i.c. * greate matter that happeneth, let them bringe vnto the, but let them iudge all small causes themselues, and so shall it be easyer for thy selfe, and they shall bere with the. If thou shalt do thys thinge, (and God charge the with all) thou shalt be able to endure, and yet the people shall come to theyr place in peace.

And so Moses obeyed the voyce of hys father in lawe, and did all that he had sayde, and chose actyue men oute of all Israel and made them as heedes ouer the people: namely, captaynes ouer thousandes, ouer hundzedes, ouer fyfty and ouer ten. And they iudged the people at all seasons, but broughte ſ harde causes vnto Moses: and iudged all small matters themselues. And Moses let hys father in lawe departe, and he went in to hys awne lande.

## ¶The.xix. Chapter.

¶The chyldren of Israel come to the moũte Sinay. The people of God are holy & a royall priesthode. He that toucheth the hill dyeth. God appeareth vnto Moses vpon the mounte in thonder & lyghtenynge.



IN the thyrde moneth, whã the chyldren of Israel were gone oute of ſ lande of Egipt, the same daye came they into the wylderneſſe of Si
*Nu.xxxiii.c nay. * For they were departed from Raphidim, and were come to the deserte of Sinay, and had pitched theyr tentes in the wilderneſſe. And there Israel abode before the
* exo.xxxiiii.a mounte. * But Moses went vp vnto God. And the Lorde called to hym out of the mountayne, sayinge: thus shalt thou saye vnto the house of Jacob, and tell the chyldren of Israel: ye haue sene what I dyd vnto the Egyptians, and toke you vp vpon Eegles wynges, & haue brought you vnto my selfe:
*Deutero. xiii.d. Nowe therfore * yf ye wyll heare my voyce in dede, and kepe myne appoyntement: ye shall be myne awne, aboue all nacyons, for all the erth is myne. Ye shall be vnto me also
*i.Pet.ii.b. a kyngdome of * preastes and an holy people: and these are ſ wordes which thou shalt saye vnto the chyldren of Israel.

Moses came and called for the elders of the people, and layde before theyr faces all these wordes which the Lorde commaũded hym. And the people answered all to gether, and sayde. * All that the Lorde hath sayde, we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I come vnto the in a thycke cloud, ſ the people maye heare me talkynge with the, and beleue the for euer. Moses shewed the wordes of the people vnto the Lorde.

* exo.xxiiij.a Deute..b.d. and.xxvi.d.

And the Lorde sayd vnto Moses: Go vnto the people, and ☞ sanctifye them to daye and to morowe, and let them wash theyr clothes: & be redy agaynst the thyrde daye. For the thyrde daye the Lorde wyll come downe in the syght of all the people vpon mounte Sinay. And thou shalt set markes rounde aboute the people and saye: beware, that ye go not vp into the mounte, or touche the bordze of it. Whosoeuer toucheth the * mounte, * Heb. xii.f. shall surely dye. There shall not an hande touch it: Els he shall be stoned or shot thorowe: whether it be beast or man, it shall not lyue: when the trompe bloweth longe, than maye they come vp into the mountayne. ¶

And Moses went downe from the moũte vnto the people, and sanctifyed them, and they washed theyr clothes: And he sayd vnto the people: be redye agaynst the thyrde daye, and ☞ come not at youre wyues.

And the thyrde daye in the morynge there was thunder, and lyghtenynge, and a thycke clowde vpon the mounte, and the voyce of the trompe exceadynge lowde, so that all the people that was in the hoste was afrayed. And Moses brought the people oute of the tentes to mete with God, and they * stode *Deu. iiii.b. vnder the hyll.

And mounte Sinay was all to gether on a smoke: because the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a kele, and all the mount was exceadyng fearfull. And whan the voyce of the trompe blewe and waxed lowder and lowder Moses spake, & God answered hi by a voyce: And the Lorde came downe vpon mounte Sinay, euen in the toppe of the hyll, and whan the Lord called Moses vp into the toppe of the hyll: Moses went vp.

And the Lorde sayde vnto Moses: go downe: charge the people, that they preasse not vp to se the Lorde, and so many of them perish. And let the preastes also whych come to the Lorde sanctifye them selues, lest the Lorde destroye them. And Moses sayde vnto the Lorde: the people cannot come vp into the mounte Synay, for thou chargedest vs saying: set markes aboute the hyll, and sanctifie it: And the Lorde sayde vnto him: awaye, and get the downe: and thou shalt come vp, thou and Aaron with the. But let not the



not the Preastes and the people presume for to come vp vnto the Lorde: lest he destroye thẽ. And so Moses went downe vnto the people and tolde them.

## ¶The.xx. Chapter.

¶The ten commaundementes are geuen. The altare of erth.

AND God spake all these wordes and sayde: I am the Lorde thy
* Deute.b.a. God, which haue * brought the out of the lande of Egipte, oute of the house of bondage. Thou shalt haue none other goddes in my syght.
* Leu.xxvi.a Deute.iiii.c. and.xxvii.c. * Thou shalt make the no grauen ymage, nether any symilitude that is in heauen aboue, ether in the erth benethe, or in the waters vnder the erth. * Thou shalt not worshippe
*Naum.i.a. exo.xxiiii.b. them, nether serue them: for I the Lorde thy ☞ God, am a ☞ gelouse God, and ☞ vyset ſ synne of the fathers vpon the chyldren vnto the thyrde and fourth generacyon of thẽ that hate me: and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes.

B
* Leui.xix.b. Deute.xxiii.b. Thou shalt not * take the name of the Lorde thy God in vayne, for the Lorde wyll not holde him gyltlesse that taketh his name in vayne. * Remembre the Sabbath daye
* exo.xxiij.b xxxiij. c. and xxxv.a. Ezech.xx.b that thou sanctifye it. Sixe dayes shalt thou laboure and do all that thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunte and thy mayde seruaunte, thy catell and the straunger that is within thy gates. For in syxe dayes the Lorde made heauen and erth, the see and all that
*Gene.ii.a.☞ in them is, and * ☞ rested the seuenth daye: wherfore ſ Lorde blessed the Sabbath daye and haloweth it. ✠☞ * Honour thy father
* Mat.xxv.a Marke. viii.b ☞ & thy mother, that thy dayes maye be longe in the lãde which ſ Lord thy God geueth the.

C
† Math. b. c. † Luk.xviii.b † Mach.b.d ‡Rom.xiii.c. † Thou shalt not kyll.
† Thou shalt not breake wedlocke.
† Thou shalt not steale.
† Thou shalt not bere false witnesse agẽst thy neyghboure.

* Rom.bii.b Thou shalt not couet * thy neyghbours house: nether shalt ſ couet thy neyghbours wyfe, or hys man seruaunte, or hys mayde, or his ore, or his asse, or what soeuer thy neyboure hath.

And all the people sawe the thunder and the lyghtenynge, and the noyse of the trompe, and the mountayne smokynge, And whẽ
D *Deurbiii.c Hebr. vii.c. the people sawe it, they remoued and stode a farre of, and sayde vnto Moses: * talke thou with vs, and we wyll heare: but let not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be ☞ in youre face, that ye synne not.

And the people stode a farre of, and Moses went into the thycke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked with you from oute of heauen. Ye shall not make therfore with me goddes of syluer neyther shall ye make you goddes of golde. * An alter * deu.xxvii.a Iosue.viii.c. of erth thou shalt make vnto me, and theron offer thy burntofferynges and thy peace offerynges, thy shepe and thyne oxen. In all places where I shall put the remembraunce of my name ✠ thyther I wyll come vnto the and blesse the. And yf thou wylt make me an alter of stone, se thou make it not of hewen stone. Els yf thou lyfte vp thy tole vpõ it, thou hast poluted it. Neyther shalt thou goo vp by steppes vnto myne alter, that thy fylthynesse be not shewed there on. i. Mach. iiij.f

## ¶The.xxi. Chapter.

¶Temporall and cyuile ordinaunces.

THese are the lawes whyche A thou shalt set before them. If thou bye a seruaunte that is an Hebrue, syxe yeres he shal serue, and in the seuenth he shall goo out free payinge nothynge. If he came alone, he shall goo out alone. And yf he came maried, hys wyfe shall goo oute with hym: And yf hys master haue geuen hym a wyfe and she haue borne hym sonnes or daughters: then the wyfe and hyr children shalbe hir masters and he shall goo oute alone. And yf the seruaunte saye: I loue my master, my wyfe and my chyldren, I wyll not goo oute free. Hys master shall bringe hym vnto the iudges, and sett hym to the dooze or the dozepost and hys master shall boze hys eare thorowe with a nawle, and he shalbe hys seruaunte for euer.

And yf a man sell hys daughter to be a seruaunte: she shall not goo oute as the men seruauntes doo. If she also please not hyr master, and he geueth her to noman to wyfe, then shall he let hyr go free: to sell her vnto B a straunge nacyon shall he haue no power, seinge he despyled her. If he haue promysed her vnto hys sonne to wyfe, he shall deale with her as men do with theyr daughters. And yf he take hym another wyfe, yet hyr fode, hyr rayment and dutie of mariage shal he not mynishe. And yf he do not these thre vnto her, then shall she goo out free and paye no money. * He that smyteth a man that he * Le.xxiiii.c. Num. xxxv.b Math.v.c. dye, shalbe slayne for it. If a man laye not awayte but God delyuer hym into hys hande, then I wyll poynte the a place whether he shall fle. If a man come presumptcously vpon hys neyghboure to slee him with gyle, thou shalt take him fro myne * alter that he * iii.Reg.i.g dye.

dye. He that smyteth hys father or hys mo-
ther, let hym be slayne for it.
* deu.xxiiij.b * He that stealeth a man and selleth him
(yf it be proued vpon hym) shall be slayne
for it.
† Leui.xx.b. Deuter.xx.c. Math.xv.a. Marke. viii.b * And he that curseth hys father or mo-
ther, shall be put to deth for it. If men stryue
together & one smyte another with a stone or
with hys fyste, and he dye not, but lyeth in
bedd: yf he ryse agayne and walke without
vpon hys staffe, then shall he that smote him
go quyte: saue onely he shall bere hys char-
ges for lesynge hys tyme, and shall paye for
hys healynge.
¶ And yf a man smyte hys seruaunte or his
mayde with a rodd, and they dye vnder hys
hande, it shalbe auenged in dede. And yf they
continue a daye or two, it shall not be auen-
ged, for they are hys money. Yf men stryue &
hurte a woman with chylde, so that hyr fru-
te departe from her, and yet no mischefe tume
folo weth: then shall he be mersed, accordyn-
ge as the womans husband wyll laye to his
charge, and he shall paye as the dayes men
*Leu.xxiiij.c Deute.xix.d † Math.v.f. appoynte hym. * And yf any mischefe fo-
lowe, then shall he paye lyfe for lyfe * eye for
eye, toth for toth, hande for hande, fote for
fote, burning for burninge, woūde for woū-
de, stripe for stripe.
And yf a man smyte hys seruaunte or his
mayde in the eye that it perysshe, he shall let
thē goo free for the eyes sake. Also yf he smyte
oute hys seruauntes or hys maydes toth, he
shall let them go oute free for the tothes sake.
* Gene.ix.a If an oxe gore a man or a woman that they
dye, then the * oxe shalbe stoned, and hys
flesche shall not be eaten: but the owner of the
oxe shall go quyte.
D If the oxe were wont to pusshe in tyme
past, and it hath bene told hys master: and he
hath not kept hym, but that he hath kylled a
man or a woman: then the oxe shalbe stoned
and hys owner shall dye also. If there
be lett to hym a summe of money, then he
shall geue for the delyueraunce of hys lyfe,
whatsoeuer is put vnto hym. And whe-
ther he hath gored a sonne or hurte a daugh-
ter, he shalbe serued after the same maner.
But yf it be a seruaunt or a mayde that the
oxe hath gored, then he shall geue vnto theyr
master.xxx. sycles, and the oxe shall be
stoned.
If a man open a well or dygge a pytt and
couer it not, and an oxe or an asse fall therin,
the owner of the pyt shall make it good, and
geue money vnto theyr master, and the dead
beast shalbe hys.
If one mans oxe hurte another that he
dye: then they shall sell the lyue oxe and de-
vyde the money, and the deed oxe also they
shall deuyde. Or yf it be knowē that the oxe
hath vsed to pusshe in tymes past, and hys
master hath not kepte him, he shall paye oxe
for oxe, and the deed shalbe his awne.

¶ The.xxii.Chapter.

¶ Soche lyke lawes as are in the chapter aboue.

If a man * steale an oxe or shepe A
and kylle it or selle it, he shall re- * Prou.vi.d.
store fyue oxen for an oxe, and
* foure shepe for a shepe. If a the- * ii. Regum.
fe be founde breakynge vp and be xii.b.
smytten that he dye, there shall no bloude be
shed for hym: but yf the sonne be vp when
he is founde, then there shalbe bloude shede
for hym.
A thefe shall make restitucyon: If he ha-
ue not wherwith, he shalbe solde for his thef-
te. If the thefe be founde in hys hande alyue
(whether it be oxe, asse or shepe) he shall
restore double. If a man do hurte felde or vi-
neyarde, and put in hys beest to fede in ano-
thers mans felde: of the best of his owne felde,
and of the best of hys awne vineyarde, shall
he make restitucion.
If fyre breake out and catche in the thor- 25
nes, and the stackes of corne, or the stondyn-
ge corne, or felde be consumed therwith: he
kyndled the fyre shall make restitucion.
If a man delyuer hys neyghboure mo-
ney or stuffe to kepe, and it be stolen out of
hys house. If the thefe be founde, let hym
paye double. And yf the thefe be not founde,
then the goodmā of the house shalbe brought
vnto the iudges. (And shall sweare.) Whether 26
he haue put hys hande vnto hys neyghbou-
res good.
And in all maner of trespace, whether it
be for oxen, asse, shepe, rayment or any ma-
ner of lost thynge which another chalengeth
to be hys, the cause of both partyes shall co-
me before the iudges. And whom the iud-
ges condemne: let hym paye double vnto his
neyghboure.
If a man delyuer vnto hys neyghboure
to kepe, asse, oxe, shepe or whatsoeuer beast
it be, and it dye or be hurte or taken awaye
(and no man se it:) then shall an othe of
the Lorde be betwene them, that he hath not
put hys hande vnto hys neyghbours good,
and the owner of it shall take the othe, and
the other shall not make it good. And yf it be
stollen from hym, then he shall make restitu-
cyon vnto the owner therof: If it be torne
with wylde beastes, then let hym bryng re-
corde of the tearynge: and he shall not make
it good. And yf a man borowe ought of hys
neyghboure, and it be hurte or els dye, and
owner therof be not by, he shal make it good
But yf the owner therof be by, he shall not
make it good: namely, yf it be an hyred thin-
ge, and came for hys hyre. * ge.xxxiii.a
* If a man entyse a mayde that is not
betrouthed, and lye with her, he shall endo-
te her, and take her to hys wyfe. And yf hyr
fat her



father refuse to geue her vnto hym, he shall
paye money accordynge to the dowrie of
virgens.
* i. Regum. xxiii.a. Thou shalt not suffre a * witch to lyue.
Whosoeuer lyeth with a beest, shalbe slayne
for it. He that offreth vnto any goddes saue
* Leuit.xix.g. vnto the Lord onely, let him be vtterly rotted
out. * Vexe not a straunger, nether oppres-
se hym: for ye were straungers in the lande
* Zacha.vii.c of Egypt. * Ye shall trouble no wedowe nor
fatherlesse chylde. If ye shall trouble them,
and they crye vnto me, I wyll surely heare
theyr crye, and then wyll my wrath waxe
hoote, and I wyll kyll you with the swerde,
and youre wyues shall be wedowes, & youre
chyldren fatherlesse.
* Exec.xxij.c Leuit.xxv.f. Deute.xxiij.b * If thou lende money to any of my peo-
ple that is poore by the, thou shalt not be as
D a tyraunt vnto hym, nether shalt thou op-
* deu.xxiiij.b presse hym with vsurye. * If thou take thy
neyghbours raymēt to pledge, thou shalt de-
lyuer it vnto hym agayne by that the sonne
goo doune. For that is hys couerynge only:
euen the rayment for hys slynne, wherin he
slepeth. And whan he crieth vnto me, I will
heare hym, for I am mercyfull.
* ii. Regum. xxi.b. † Acte.xxiii.a * Thou shalt not raile vpō the god-
des † nether blaspheme ruler of thy people.
* Exo.xiii.a. Thy frutes (whether they be drie or moyst)
se thou kepe not backe. * Thy fyrstborne
sonne thou shalt geue me, lyke wyse also shalt
thou doo with thyne oxen and with thy shee-
pe. Seuen dayes it shall be with the damme,
and the eyght daye thou shalt geue it me. Ye
shalbe holye people vnto me, nether shall ye
eate any flesh that is toorne of beastes in the
felde. But shall cast it to dogges.

¶ The.xxiii.Chapter.

¶ Here I set no some, because I wolde all men
shulde reade the chapter throwe oute, and the two
that are nexte before also.

Thou shalt not accept a vayne tale, nether shalt put thyne hande with the wyked to be an vnryghteous witnesse. Thou shalt not folowe a multitude to do euell: nether answere in a matter of plee that thou woldest (to folowe many) turne aslyde from the trueth, nether shalt thou
Deu.xxii.a. paynte a poore mans cause.
* Yf thou mete thyne enemies oxe or asse
Luk.xxiiii.a goynge astraye, thou shalt bryng them to
hym agayne. * If thou se thyne enemies asse
lynke vnder his burthen, thou shalt not pas-
se by and let hym alone: but shalt helpe hym
to lyfte hym vp agayne.
Thou shalt not hynder the ryghte of thy
Iusan. g. poore, in theyr sute.
Kepe the ferre from a false mater, * and
& Innocent & ryghteous se thou sley not, for
Leui.xx.d. I will not iustifye the wyked. * Thou shalt
take no gyftes, for gyftes blynde the seynge,
and peruerte the wordes of the ryghteous.
Thou shalt not oppresse a straunger, for
ye knowe the herte of a straunger, seinge ye
were straungers in the londe of Egypte. 25
* Syxe yeres thou shalt sowe thy lande, & ād * Leuit.xxv.a
gather in the frutes therof: and the seuenth
yere thou shalt let it rest and lye still, that the
poore of thy people maye eate: & what they
leaue, the beastes of the feld shall eate. In ly-
ke maner thou shalt do also with thy vineya-
arde and thyne olyue trees.
* Syxe dayes thou shalt do thy worcke, * Exod.xx.b.
and in the seuenth daye thou shalt rest, that
thyne oxe and thyne asse maye rest, and the
sonne of thy mayde and the straunger maye
be refreshed. In all thynges that I haue say-
de vnto you, be circumspecte. And make no
rehersall of the names of straunge goddes
* nether let it be hearde out of thy mouth.
Thre feastes thou shalt holde vnto me in * Ephes.v.a.
a yere. * Thou shalt kepe the feaste of swe- * Exod.xii.c
te breed, that thou eate vnleuend breed seue aud.xxxiii.c.
dayes lōge as I cōmaunded the, in the tyme
of the moneth whan corne beginneth to ripe,
for in that moneth ye came oute of Egypte:
* and se that no man appeare before me em- * er.xxxiii.c
ptye. And the feaste of heruest, when thou Deu.xvi.d.
reapest yͤ fyrst frutes of thy laboures, which
thou hast sowne in the felde. And the feast of
ingathering, which is in the ende of the yere:
when thou hast gathered in thy laboures out
of the felde.
* Thre tymes in a yere shall all thy
men chyldren appeare before the Lord God. * Deu.xvi.c.
* Thou shalt not offer the bloude of
my sacrifyce vpon leuēded breed: nether shal
the fatt of my feast remayne vntyll the mor-
nynge. * The fyrst of the fyrst frutes of thy * er.xxxiii.d
lande thou shalt bringe into the house of the Deut.xxvi.a.
Lord thy God * thou shalt also not seth
a kydd in hys mothers mylke. * Deu.xiiij.c
Exo.xxxiij.d
Beholde, I sende an Angell before the, to
kepe the in the waye, and to bringe the into
the place which I haue prepared. Beware
of hym, and heare his voyce, and resyst hym
not: for he wyll not spare youre mysdedes &
my name is in hym. But and yf thou shalt
herken vnto his voyce, & do all that I spea-
ke, I wylbe an enemye vnto thyne enemyes,
and an aduersarye vnto thyne aduersaryes.
For myne * Angell shall go before the, and * Exod.xiii.a
bringe the in vnto the Amorites, and He-
thites, & Pherezites, and Cananites, Heui-
tes, & Iebusites, and I shall destroye them.
Thou shalt not worshyppe theyr * goddes, * Num.xxv.a
nether serue them, nether do after the wor- D
kes of them: but ouerthrowe them, and breа-
ke doune the ymages of them. And ye shall
serue the * Lorde youre God, and he shall * Deu.vii.b
blesse thy bread & thy water, and I will take
all sycknesse awaye from the myddes of the.

There

There shalbe no woman childlesse or vnfrutefull in thy lande: the nōbre of thy dayes wyll I fulfyll. I wyll sende my feare before the, and wyll trouble all the people whether thou shalt go. And I will make all thine enemyes turne their backes vnto ẏ, and I wyll sende hornettes before the, which shall dryue out the Hewites, the Cananites, and the Hethites before ẏ. Neuertheles I wyll not cast them oute in one yere, lest the lande growe to a wylderneſſe: and the beastes of the felde multiplie agaynst the. By lytle and lytle I will dryue them oute before the, vntyll thou be increased, & enherete the lande. And I wyll make thy costes from the redd see vnto the see of the Philistines, and from the deserte vnto the ryuer. For I wyll delyuer the inhabyters of the lande into thyne hande, and
* Deut.vii.a Exo.xxxiiii.b thou shalt dryue thē oute before the.* Thou shalt make none appoyntement with them, nor with their goddes. Nether let thē dwell in thy lande, lest they make the synne against me: for yf thou serue their goddes, it wyll be thy decaye.

## ¶The.xxiiii.Chapter.

¶ Moses ascendeth vp to the mount and writeth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

AND he sayde vnto Moses: come vp vnto the Lorde: thou & Aaron, Nadab and Abihu, and the lxx. elders of Israel, and ye shall worshyppe a farre of. And Moses hym selfe alone shall go vnto the Lorde, but they shall not come nye, nether shall the people go vp with hym. And Moses came, & tolde the people * all the wordes of the Lord
* Exod.xix.a and all the lawes. And all the people answered with one voyce, and sayde: all the wordes whiche the Lorde hath sayde, wyll wee doo. And Moses wrote all the wordes of ẏ Lor-
* Exod.xx.d de, & rose vp early, and set vp an * aulter vnder the hyll, & .xii. stones accoding to the .xii.
B trybes of Israell, and sent yonge men of the chyldren of Israell, which brought burntofferynges, and offred peace offeringes of oxen vnto the Lord. And Moses toke halfe of the bloude, and put it in basens, & the other halfe he sprenkeld on the aulter.

And he toke the boke of the appoyntemēt and redd it in the audience of the people. And they sayd. All that the Lorde hath sayde, we wyll do and be obedyent. And Moses toke
* 1.Petr.i.a. 1 Hebr.ix.c. the * bloude, and sprynkeld it on the people and sayde, beholde * thys is the bloude of the appoyntement, which the Lorde hath made with you vpon all these wordes.

¶ Then went Moses and Aaron, Nadab and Abihu and ẏ lxx. elders of Israel vppe, and & sawe the God of Israel, and there was vnder hys fete, as it were a worke of a Saphir stone, and as it were the heaue whē it is cleare, and & vpō ẏ nobles of the chyldren of Israel he sett not his hand. And they sawe God and dyd eate and dryncke.

✠ And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyll geue the tables of stone, and a lawe D and commaundmentes, which I haue writtē that thou mayest teach them. And Moses rose vppe & hys minister Jehosua, & Moses went vppe into ẏ hyll of God, and sayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde, here is Aaron & Hur with you. If any man haue any matters to do, let hym come to them. And Moses went vp into the mounte, and a clowde couered the hyll, and & the glorye of the Lorde abode vpon mounte Sinay, and the clowde couered it. vi. dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facyon of the glorye of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses went into the clowde, and got him vp into the moūtayne. And Moses was in the * moūte. xl. dayes and. xl. nyghtes. ✠ * er.xxxiiij.d

## ¶The.xxv.Chapter.

¶ The Lorde sheweth Moses the fassyon of the holy place and the thynges pertaynynge therto.



AND the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel that they brynge me an heueoffrynge: of euery man that geueth it wyllyngly with hys herte, ye shall take it. * Thys
* Exo.xxxv.a is the heueoffrynge which ye shall take of thē of golde and syluer and brasse: yelowe sylke, purple, scarlet, white sylke, and gootes heere rams skynnes that are redd, and the skynnes of taxus and sethim wodd, oyle for lyghte, spices for anoyntynge oyle, and for swete cēspices for anoyntynge oyle, and for swete incense, Onix stones and stones to be sett in the
& Ephod and in the brest lappe.

And let them make me a sanctuarie (that I maye dwell amonge thē.) And accordinge to all that I shewe the both after the facyon of the habitacyon, and after the facyon of all the ornamentes therof, euen so shall ye make it. And they shall make an * arke of sethim * er.xxxviii.a wood. ii. cubytes and an halfe longe, a cubite and an halfe broade and a cubyte & an halfe hye. And thou shalt ouerlaye it with pure golde



golde, within and without shalt thou ouerley it, and shalt make an hye vpō it a crowne of golde rounde aboute. And thou shalt cast foure rynges of gold for it, and put them
B in the foure corners therof. ii. rynges shalbe in the one syde of it, and. ii. in the other. And thou shalt make barres of sethim wood, and couer them with golde, and put the barres in the ringes alonge by the sydes of the arke, to bere it withall. And the barres shall be in the rynges of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse which I shall geue the.

And thou shalt make a mercyseate of pure golde. ii. cubytes and an halfe longe and a cubite & a halfe brode. And thou shalt make ii. cherubins of golde: Euen of a whole worke shalt thou make them in the two endes of the mercyseate: and the one cherub shalt thou make on the one ende, and the other on the other ende. Euē of the same mercyseate shall ye make Cherubins in the two endes therof. And the Cherubins shall stretch their wynges abrode ouer an hye, coueringe the mercyseate with their wynges, and their faces shall loke one to another: euen to the mercyseate warde, shall the faces of the cherubins
* Rom.iii.d Hebr.b.a be. And thou shalt put ẏ * mercyseate aboue vpon the arke, and in the arke thou shalt put the witnesse which I wyll geue the.

☞ And from thence ☞ I wyll testifye vnto the and wyll comon with the from vpon the mercyseate: from betwene the two Cherubins which are vpon the arke of witnesse, of all thynge which I wyll geue the in cōmaundement vnto the chyldren of Israel.

¶ * Thou shalt also make a table of sethim
Ex.xxxvij.b wodd of two cubytes longe, and one cubytt brode, and a cubytt and an halfe hye. And thou shalt couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an whope of foure fyngers brode, rounde aboute. And make a golden crowne also to the whope rounde aboute. And make for it foure rynges of gold, and put the rynges in the corners that are on the foure fete therof: euē ouer against the whope shall the rynges be, to put in barres, to bere the table withall. And thou shalt make the barres of Sethim wodd, and ouerlaye them with gold, that the table maye be borne with them. And thou shalt make hys dysshes, and spones, flatpeces, and pottes to powre oute withall: Euen of fyne golde shalt thou make them. And thou shalt sett vpon the table,
☞ ☞ shewbreed before me alwaye.

Ex.xxxvii.c * And thou shalt make a candelstycke of pure golde euen of a whole worke shall the
D candelstycke be made with his shaft, braunches, bolles, knoppes and floures procedinge there out. Syxe braunches also shall procede out of the sydes of it: thre braunches of the candelstycke out of the one syde and thre out of the other. Thre cuppes lyke vnto almondes with knoppes & floures in one braunche. And thre cuppes lyke almōdes in the other braunche, with knoppes and floures. And euen so thorowe out the syxe braunches that procede out of the candelstycke: and in the candelstycke selfe foure cuppes lyke vnto almondes with their knoppes and floures: and there shall be a knoppe vnder euery two braunches. *(in thre rowmes.) Of the syxe that * procede out of the cādelstyck. And the knoppes and the braunches shalbe of it. And it shalbe one worke euen of pure golde.

And thou shalt make the seuen lampes of it: and the seuē lampes therof, shalt thou put an hye there on, to geue lyghte vnto ẏ other syde that is ouer against it. The tōgges and snoffers therof shalbe of pure golde. Of an hundred pounde weyghte of fyne golde shalt thou make it with all the apparell. * Loke * Deb.viii.a Actes.vii.f therfore that thou make them after the facyō that was shewed the in the mounte.

## ¶The.xxvi.Chapter.

¶ This chapter also describeth the thynges pertaynynge to the holy place.

THE tabernacle shalt thou make w A ten curtaynes of whyte twyned sylke: yelowe sylke, purple and scarlet. And in them thou shalt make pictures of broderd worke.
The lēgth of one curtayne shalbe eyght and twēty cubytes, & the bredth of one curtayne foure cubytes, and euery one of the curtaynes shall haue one measure: fyue curtaynes shalbe coupled together one to another: and fyue curtaynes shalbe coupled together one to another.

And thou shalt make lowpes of yelow sylB ke, a lōge by the edge of ẏ one curtayne which is in the seluege of the couplynge courtayne. And lykewyse shalt thou make in the edge of the vtmost curtayne that is to be coupled therwith on the other syde. Fyftye lowpes shalt thou make in the one curtayne, and fyftie lowpes shalt thou make in the edge of the curtayne that is to be couppled therwith on the other syde: that the lowpes maye take holde one of a nother. And thou shalt make fyftye buttons of golde, and couple the curtaynes together with the buttōs: and it shalbe one habitacyon.

* And thou shalt make. xi. curtaynes of * Ex.xxxvi.b gotes heere, to be a coueringe vpon the Tabernacle. The length of a curtayne shalbe xxx. cubytes and the bredeth foure and they shalbe all. xi. of one measure. And thou shalt ¶
couple. v. curtaynes by them selues, and the sixe by them selues, and shalt double the syxt in the fore front of the tabernacle. And thou shalt make fyftye lowpes in the edge of the vtmost curtayne on the one syde: euen in the

edge of

edge of the couplynge courtayne: and fyfteye lowpes in the edge of the other curtayne that must be ioyned vnto it. And thou shalt make fyftie buttones of brasse and put them on ỹ lowpes, and couple the couerynge to gether, that it maye be one.

And the remnaunt that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shalbe lefte on the backe sydes of the habitacyon: that a cubyte on the one syde and a cubyte on the other syde maye remayne in the length of the curtaynes of the couerynge, and that it maye remayne of ether syde of the habitacyon to couer it with all.

And vpon the Tabernacle thou shalt make a couerynge of rams skynnes dyed redd: & yet a coueringe aboue all of taxus skynnes.

D And thou shalt make bordes for the habitacyon of sethim wod to stonde vpryghte: ten cubytes longe shall euery borde be, and a cubite & an halfe brode. Two fete shall there be in one borde: and they shalbe separate one from another. And thus shalt thou make for all the bordes of the Tabernacle.

*Ex.xxvi.c. * And thou shalt make. xx. bordes for the habitacyon on the south syde, and thou shalt make. xl. sockettes of syluer vnder the. xx. bordes two sockettes vnder one borde, for hys two fete, & two sockettes vnder another borde for his two fete. In lyke maner in ỹ nozth E syde of the habitacyon there shalbe. xx. bordes and. xl. sockettes of syluer: two sockettes vnder one borde, and two sockettes vnder a nother borde.

And in the west ende of the habitacyon, shalt thou make syxe bordes, and two bordes shalt thou make in the cozners of the habitacyon in the metynge together of the two sydes. And they shall be coupled together beneth and lykewyse aboue to a rynge. And thus shall it be for the two bordes that are in the cozners. And they shalbe eyght bordes, hauynge sockettes of syluer, euen syxtene sokettes: that there maye be two sokettes vnder one borde, and two sokettes vnder another borde.

And thou shalt make barres of sethim F wodd, fyue for the bordes of the Tabernacle in one syde, and fyue barres for the bordes of the Tabernacle in the other syde, and fyue barres for the bordes of the Tabernacle in the west ende. And the mydle barre shall goo alonge thorowe the myddes of the bordes from the one ende vnto the other. And thou shalt couer the bordes with golde, and make theyr rynges of golde, to put the barres thorowe, and thou shalt couer the barres with golde also. And thou shalt rere vp the habitacyon accordynge to the facion therof, as it was shewed the in the mount.

And thou shalt make a vayle of yelowe fylke, of purpull, scarlet, and whyte twyned fylke. Of broderd worke with pictures shalt thou make it. And hange it vpō foure pilers of sethim wodd couerd with golde. Whose heades shalbe of golde, stondynge vpō foure sockettes of syluer. And thou shalt hange vp the vayle wyth rynges, that thou mayest G bringe in (with in the vayle) ỹ arcke of witnesse. And the vayle shall vnto you deuyde the holye from the most holy. And thou shalt put the mercy seate vpon the arcke of wytnesse in the holyest place. And thou shalt put the table without the vayle: and the candelsticke ouer agaynst the table on the south syde of the habitacyon. And put the table on the nozth syde.

And thou shalt make an hangynge for the doze of the Tabernacle: of yelowe fylke purple, scarlet, and white twined sylk wzoughte with nedle wozke. And thou shalt make for the hangyng, fyue pillers of sethim wodd and couer them with golde, and theyr knoppes shalbe of golde, and thou shalt cast fyue sockettes of brasse for them.

## ¶ The. xxvii. Chapter.

¶ The forme of the alter of the burnt offerynge with hys hoznes, rynges, staues, gredyernes and other ornamentes.



*er.xxviii.a Ezech.xliii.b

AND thou shalt make an * aultare of sethim wodd: fyue cubytes longe and fyue cubytes brode. For it shall be foure square, and thze cubytes hye. And thou shalt make it hoznes in the foure cozners of it the hoznes shalbe of it selfe, and thou shalt couer it with brasse. And make hys alchepānes, shouels, basens, fleshhokes, fyzepannes & all the apparell therof for the same, of brasse. And thou shalt make vnto it a gredyern also (lyke a net) of brasse. And vpon that net shalt thou make foure brasen rynges in the foure cozners therof: and thou shalt put it vnder the compase of the altare beneth, that the net maye be in the myddes of the altare. And thou shalt make (two) barres for the altare of sethim wodd, and couer them with brasse, and let them be put in rynges a longe by the sydes of the altare to beare it wall. And make the aulter holowe with bordes: euen as it was shewed the in the mount, so shall they make it.

And thou shalt make the courte of the habitacyon, that there maye be in the south syde hangynges of white twyned sylke, of an hundred cubytes longe, for one syde, and. xx. pyllers therof, with theyr. xx. sockettes of brasse: but the knoppes of the pyllers & theyr whopes shalbe syluer. In lykewyse on the nozth syde there shalbe hangynges of an hūdred cubytes longe and. xx. pylers with their twentye sockettes of brasse, and the knoppes and the whopes of syluer. And the breadth of the



¶ of the court which is eastwarde, shall haue fyftye cubytes. Hangynges of fyftene cubytes in ỹ one syde: and their pillers with their thze sockettes: and lykewyse on the other syde shalbe hāginges of fiftene cubites with their thze pillers and thze sockettes.

And in the gate of the court shalbe a vayle of twentye cubites of yelowe silk, purple, and skarlet & whyte twined silke, wzought with nedle wozke: & foure pillers with their foure sockettes. All the pillers round about the court shalbe whoped with syluer, & their knoppes shalbe of syluer, and their sockettes of brasse. The length of the court shalbe an hundred cubites, and the breadth fyftye D & the heigth fyue. And the hanginges shalbe of whyte twined sylk, and their sockettes of brasse. All the vesselles of the habitation in all maner seruice and the pynnes therof: yee, and all the pynnes also of the courte shalbe of brasse.

Leui.xx.a * And thou shalt commaunde the childzē of Israel, that they geue the pure oyle olyue beaten for the lyght, to powre allwaye into the lampes. In the tabernacle of witnesse without the vayle which is before the witnes, shall Aarō and his sonnes dresse it both E cuening and mornyng before the Lorde: and it shalbe a statute for euer vnto the generations of the childzen of Israel.

## ¶ The. xxviij. Chapter.

¶ Aarons apparell and hys sonnes.



AND take thou vnto the Aaaron thy brother and hys sonnes wt him, from amonge the childzen of Israel, that they maye minister vnto me. Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye be vnto glozy and bewtye. And thou shalt speake vnto all that are wise harted, and whom soeuer I haue filled with the spzete of wysdome: that they make Aarons rayment to consecrate him with, ỹ he maye minyster vnto me.

These are the garmētes which they shall make, a brestlap, Ephod, a tunycle, a strayte cote, a miter and a gyrdell. These holy garmentes shall they make for Aaron thy brother and his sonnes, that they maie minister vnto me. And lett them take golde, yelowe silk, purple, skarlet and whyte twyned silk. B They shall make the Ephod of gold, yelow sylke, purple, skarlet and whyte twyned silke with broderd wozke. The two sydes shal come together, and be closed vp in the two edges therof. And the gyrdell of the Ephod shalbe of the same wozkmanthip, and of the same stuffe, euen of golde, yelow sylke, purple, skarlet and whyte twyned sylke.

And thou shalt take two onix stones, and graue in them the names of the childzen of Israel: syxe names of them in the one stone, and the other syxe in the other stone: accordynge to >* (the order of) their byrth. After the *a wozk of a stonegrauer, and of him that graueth signettes shalt thou graue the two stones with the names of the childzē of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they maye be stones of remembzaunce vnto the childzē of Israel. And Aaron shall beare their names before the Lorde vpon hys two shoulders C for a remembzaunce. And thou shalt make hokes of golde & two cheynes of fyne golde: linkwozke and wzethed, and fasten the wzethed cheynes to the hokes.

And thou shalt make the brestlap of iudgement with broderd wozke, euen after the wozke of the Ephod shalt thou make it: namely of golde, yelow sylke, purple, skarlet, and whyte twyned silke, shalt thou make it. Foure square it shalbe and double, an hande brede longe, and an handbrede broade. And thou shalt fill it with foure rowes of stones. In the first rowe shalbe a Sardions, a Topas, and Smaragdus: in the second rowe, a Ruby, Saphir and Diamond: in the thyrde Lygurios, an Achat, & Amatist: in ỹ fourth a Turcas, Onix and Jaspis. And they shall be set in golde in their inclosers. And the stones shalbe grauen as sygnettes be grauen wt the names of the childzen of Israel, euē with twelue names, euery one with his name accordyng to the twelue tribes.

And thou shalt make vpon the brestlapp D two kastenyng cheynes of pure golde & wzethen wozke. And thou shalt make lykewyse vpon the brestlap two rynges of golde: and put them on the edges of the brestlap, and put the two wzethen cheynes of golde in the two rynges which are in the edges of ỹ brestlappe. And the other two endes of the two cheynes, thou shalt faste in two close hokes, and put thē vpon the shulders of the Ephod on the forepart of it. And thou shalt yet make two rynges of golde, which thou mayest put in the two edges of the brestlappe, euen in the borders therof, towarde the inlyde of the Ephod ouer against it. And yet two other ringes of golde thou shalt make: and put thē on the two sydes of the Ephod, beneth ouer against the brestlap, alowe where the sydes are ioyned together vpon the broddered gyrdell of the Ephod. And they shall bynde the brestlappe by hys rynges vnto the ringes of the Ephod with a lace of yelow silke, that it maye lye closse aboue the broderd gyrdell of the Ephod, and that the brestlap be not losed from the Ephod.

And Aaron shall beare the names of the E childzen of Israel in the brestlapp of iudge-

ment vpon his hert, when he goeth into the
holy place for a remembraunce before the
Lorde all waye. And thou shalte put in the
brestlappe of iudgement Urim and
Thumin: and they shalbe euen vpon Aa-
rons hert, whē he goeth in before the Lord:
and Aaron shall beare the iudgement of the
childzen of Israel vpon his herte before the
Lorde all waye.

And thou shalt make the tunycle vnto the
Ephod altogether of yelow sylke. And ther
shalbe an hole for the heed in the myddes of
it, hauyng a bonde of wouen worke rounde
about the coler of it (as it were the coller of
a partlet) that it rent not. And beneth vpon
the hem, thou shalt make pomgranates of
yelow sylke and of purple and skarlet, roūd
about the hem, and belles of golde betwene
them rounde about: and lett there be euer a
golden bell and a pomgranate, a golden bell
and a pomgranate, rounde about vpon the
hem of the tunycle. *And Aaron shall haue *Eccle.xlv.b
it vpon him, when he ministreth, and the so-
unde shalbe hearde, when he goeth into the
holy place before the Lorde, & when he com-
meth out, and he shall not dye.

And thou shalt make a plate of pure gold,
and graue theron, as sygnettes are grauen.
The holynesse of the Lorde, and put it on a
yelow sylke lace to be vpon the mytre, euen
vpon the forefront of it. And it shalbe vpon
Aarons foreheede: that Aaron maye beare
the synne of the holy thynges which the
childzen of Israel halowe in all theyr holye
gyftes. And it shalbe allwayes vpon his fo-
reheed, for the reconcylynge of them before
the Lorde.

And thou shalt make a lynnen cote, and
thou shalt make a mytre of lynnē and a gir-
dell of nedle worke.

And thou shalt make for Aarons sonnes
also cotes, gyrdelles and bonettes, glorious
and beutyfull: and thou shalt put them vpō
Aaron thy brother, and on hys sonnes with
him: and shalt anoynte them, and fyll
their handes, and sanctifye them, that they
maye minister vnto me. And thou shalt ma-
ke them lynnen breches to couer their preui-
tyes, from the loynes vnto ẏ thies shall they
reach. And they shalbe vpon Aaron and his
sonnes, whē they come into the *tabernacle *Ex.xxviii.d
of witnes, or when they come vnto the aul-
tare to minister in holynesse, that they beare
no sinne, and so dye. And it shalbe a lawe for
euer vnto Aaron and his seed after him.

¶ The.xxix.Chapter.

¶ The consecratyon of Aaron and hys sonnes.

*Leui.viii.b

THis thyng also shalt thou do vn-
to them, when thou *haloweste thē
to be my prestes. Thou shalt take
a calfe, euen a yonge oxe, and two
rāmes that are without blemish,
and vnleuened breade, and cakes of swete
bread tempered with oyle, & wafers of swet
bread anoynted with oyle (of wheten floure
shalt thou make thē) & put them in a maūde,
and bryngе thē in the maunde with the calfe
and the two rammes.

And bryngе Aaron and his sonnes vnto
the dooze of the tabernacle of wytnesse, and
washe them with water, and take the gar-
mentes, and put vpō Aaron: the strayte cote
the tunycle of the Ephod, & the Ephod, and
the brestlappe: and gyrd them to hym with
the broodered gyrdell which is in the Ephod.
And put the mytre vpon his heed: and put ẏ
holy crowne vpon the mytre. Then shalt
thou take the anoynting oyle, and powre it
vpon his heed, and anoynte hym. And bring
hys sonnes, and put albes vpon them, and
gyrd them with gyrdels, aswell Aaron, as
his sonnes. And put the myters on thē, and
the preastes office shalbe theirs for a perpe-
tuall lawe. And thou shalt fyll the handes of Aaron
and of his sonnes: and bryng the calfe before
the tabernacle of witnes. *And Aaron and *Leui.i.b
his sonnes shall put their handes vpon the
heed of the calfe, and thou shalt kyll hym be-
fore the Lorde, by the dore of the tabernacle
of witnes. And take of the blond of the calfe
and put it vpō the hornes of the aulter with
thy fynger: and powre all the blonde besyde
the botome of the aulter, and take all the fat
that couereth ẏ inwardes, and the kall that
is on the lyuer, and the two kidneys and the
fat that is vpon them: and burne them vpō
the aulter. But the flesh of the calfe and hys
skynne, & his donge shalt thou burne wt fyer
without the hoost. It is a synofferyng.

Thou shalt also take one ram, and Aarō
and hys sonnes shalt put their handes vpon
the head of the ram, & when thou hast slayne
the ramme, thou shalt take hys blonde, and
sprynkle it rounde about vpō the aulter, &
cut the ram in peces, and washe the inwar-
des of him and his legges, and put thē vnto
the peces and vnto his heed: and then burne
the hole ram vpon the aulter for a burntof-
fering vnto the Lorde, & for a swete sauour
and a sacrifyce vnto the Lorde.

* And take the other ram, and Aaron & *Leui.viii.d
hys sonnes shall put their handes vpon hys
heed. Then shalt thou kyll hym, and take of
hys blonde, and put it vpon the typpe of the
ryght eare of Aaron and of hys sonnes, and
vpon the thombe of their ryght handes, and
vpō the great to of their ryght fote, & sprynk-
le the blonde vpō the aulter rounde about.

And thou shalt take of the blonde that is
vpon the aulter, and of the anoyntyng oyle,
and sprynkell it vpon Aaron and hys vesti-
mentes, and vpon his sonnes and vpon their
garmētes wt hym. And he shalbe halowed &
his clothes



his clothes and his sonnes and theyr clothes
with hym.

*Leui.viii.c *And thou shalt take the fatt of the ram
and his rompe, and the fat that coūereth the
thwardes, and the kall of the lyuer, and the
two kydneys and the fat that is vpon them
and the ryghte shoulder: for that ram is a
fullofferynge: and a symnell of bread, and a
cake of oyle bread, and a wafer out of the
baskette of swete breade that is before the
Lorde, and putt all vpon the handes of Aa-
ron, and on the handes of hys sonnes: and
waue them for a waueofferynge before the
Lorde. And agayne, thou shalt take it from
of their handes, and burne it vpon the aul-
ter for a burntofferinge, to be a sauoure of
swetnes before the Lorde. For it is a sacrifi-
ce vnto the Lorde.

*Leui.viii.f *And thou shalt take the brest of the ram
of Aarons consecracyon, and waue it for a
waueoffering before the Lorde: and it shalbe
thy parte. And thou shalt sanctifye the brest
of the waue offering: and the shoulder of the
heueofferyng which is waued and heued vp
of the ram of the cōsecracyon for Aaron and
for his sonnes. And it shalbe Aarons and his
sonnes by a statute for euer, of the childzē of
Israel: for it is an heueoffering. Euen an he-
ueofferyng of the childzen of Israel, and of
their peaceofferinges. Their heueofferinges
is the Lordes. And the holy garmentes of
Aaron shalbe his sonnes after him, to be an-
oynted therin, and to fyll their handes ther-
in. And that sonne that is preast in his stead
after him, shall put thē on seuen dayes: when
he commeth into the tabernacle of witnes to
minyster in the holy place.

*Leui.viii.g * And thou shalt take the ram of the con-
secracyon, and seth his flesh in an holy place.
And Aaron and his sonnes shall eate ẏ flesh
of the ram, and the bread that is in the bas-
ket: euē by the dore of the tabernacle of wit-
nes: and they shall eate them, because the at-
onement was made therwith, to fyll theyr
handes, & to consecrate thē: but a straun-
ger shal not eate therof, because they are ho-
ly. And yf ought of the flesh of the consecra-
cyon or of the bread remayne vnto the mor-
nynge, thou shalt burne it with fyer, and it
shall not be eaten, because it is holy. There-
fore shalt thou do vnto Aaron and his son-
nes, euen so, according to all thinges which
I haue commaunded the: seuen dayes shalte
thou fyll their handes, and offer euery daye
a calfe for a synneofferynge, for to reconcyle
withall: that thou mayest clense the aultare
when thou reconcylest vpō it, and thou shalt
anoynte it, to sanctify it. Seuen dayes thou
shalt reconcyle vpon the aulter, and sancti-
fye it, and it shalbe as an aulter moost ho-
lye. Euery one that toucheth the aulter, lett
hym be holy.

*This is that which thou shalt offer vpō
the aulter: euen two labes of one yeare olde, *nu.xxviii.a.
daye by daye continually: the one thou shalt
offer in the morynyng, and the other at euen:
And with the one labe a tenth deale of flour
myngled with the fourth parte of an hyn of
beaten oyle, and the fourth part of an hin of
wyne, for a dryncke offerynge. And the other
lambe thou shalt offer at euen, and shalt do
therto accordynge to the meatofferyng and
dryncke offerynge in the morynnge, to be an
odoure of a swete sauoure and a sacrifyce
vnto the Lorde. And let this be a continuall
burntofferynge amonge youre childzen af-
ter you, before the dore of the tabernacle of
witnesse before the Lorde, where *I wyll *Leui.i.a
mete you, to speake there vnto the. There I Numer.xv.a
wyll mete with the childzen of Israel, and
wyll be sanctifyed in myne honoure. And I
wyll sanctifye the tabernacle of witnes and
the aulter. And I wyll sanctifye also both
Aaron and hys sonnes to be my preastes.
And I wyll *dwell amonge the childzen of *Leui.xxvi.b
Israel: and will be their God. And they shall ii.Cor.vi.b.
knowe that I am the Lorde their God, that
brought them oute of the lande of Egypte:
for to dwell amonge them: euen I the Lord
theyr God.

¶ The.xxx.Chapter.

¶ The aulter of incense. The brasen lauer.
The anoyntynge oyle.

And thou shalt make an alter to
burne incense: of sethim wodde
shalt thou make it, a cubite lōg
and a cubite broade: euen foure
square shall it be and two cubi-
tes hye: the hornes therof shall
procede out of it, and thou shalt ouerlaye it
with fyne golde, both the roffe and the wal-
les round about, and hys hornes also, & shalt
make vnto it a crowne of golde roūd about
and two golden rynges on eyther syde: euen
vnder the crowne, that they may be as pla-
ces for the barres to beare it withall. And ẏ
shalt make the barres of sethim wodd, and
couer them with golde. And thou shalt putt
it before the vayle, ẏ is by the arcke of wit-
nesse, before the mercy seate that is vpon the
witnes, where I wyll mete the.

And Aaron shall burne theron swete in-
cense euery morynnge, when he dresseth the
lampes, euen then shall he burne it: and lyke
wyse at euen, when he setteth vp the lampes
he shall burne incense: and thys incensynge
shalbe perpetually before the Lorde thorow
out youre generacyons. Ye shall putt no *Leui.x.a
straunge incense theron, burnt sacrifyce or
meate offerynge, neyther powre any drinck-
offeringe theron.

And Aaron shall reconcile vpon the hor-
nes of it once in a yeare: wt the blonde of the
synneofferynge of reconcylynge: euen once

in the yeare shall he receyve it thorow your generacions. It is most holy vnto the Lord.

And the Lorde spake vnto Moses, saying: * Yf thou takest the summe of the chyldren of Israel after their nombre, they shall geue euery man a reconcylynge of hys soule vnto the Lorde when thou tellest them: that there be no plage amonge them, when thou tellest them. And thus moch shall euery man geue, and that goeth into the nombre: halfe a sycle, after the sycle * of the sanctuarye: a sycle is twentye halfpence. An halfe sycle shalbe the heue offerynge of the Lorde. All that are nombred from twentye yeare olde and aboue, shall geue an heue offerynge vnto the Lorde. The ryche shall not passe, and the poore shal not go vnder halfe a sicle. But ye shall geue an heue offeringe vnto the Lorde, that he maye haue mercy vpon your soules. And thou shalt take the reconcylyng money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of witnesse, that it maye be a memoriall vnto the chyldren of Israel before the Lorde, that he maye haue mercy vpon youre soules.

* Numer.i.a and.xxvi.a.

* Leui.xxvii.d Numer.iii.g Exe.xlv.d

And the Lorde spake vnto Moses, saying: * thou shalt make a lauer of brasse, and his fote also of brasse to washe withall, and shalt putt it betwene the tabernacle of witnes, and the aulter: and put water therin. For Aaron and his sonnes shall wash theyr handes and theyr fete therin: euen when they go into the tabernacle of witnesse, or when they go vnto the aulter to minystre and to burne the Lordes offeringe, they shall wash them selues with water, lest they dye. And it shalbe an ordinaunce vnto them for euer, both vnto him and his seed thorow out their generacyons.

* Exo.xl.d.

And the Lorde spake vnto Moses, saying: Take vnto the principall spices: of the most pure myrre fyue hundred sicles, of swete cynamon halfe so moche, euen two hundred and fyftie sycles: of swete calamus, two hundred and fyftye. Of cassia, two hundred and fyftye, after the holy sycle, and of oyle olyue an hin. * And thou shalt make of the oyle an holy oyntmēt, euen an oyntment compoūde after the crafte of the apoticarye. And thou shalt noynte the tabernacle of witnes therwith, and the arck of witnes, and the table, and all his apparell: and the candelstick, and all his apparell: and the aulter of incense, and the aulter of burntsacrifice with all his vessels, & the lauer and his fote. And thou shalt sanctifye them, that they maye be most holy: so that no man touche them, but they that be halowed. And thou shalt anoynte Aaron and his sonnes, and consecrate them, that they maye mynistre vnto me.

* Leui.viij.b

And thou shalt speake vnto the chyldren of Israel, sayinge: thys shalbe an holy oyntyng oyle vnto me, thorowout youre generacyons. Upon mannes flesche shall it not be powred: neyther shall ye make any other after the makynge of it, for yt is holye: and shalbe holye vnto you: whosoeuer maketh lyke that, or whosoeuer putteth anye of it vpon a straunger, shall perysh from amonge hys people.

And the Lorde sayde vnto Moses: take vnto the swete spices: balme, Onycha, swete galbanum, these spices with pure franckincense, of eache lyke moch: and make of them swete smellyng incense, after the craft of the apoticarye, myngled together, pure and holy. And beate it to powder and put of it before the witnes in the tabernacle of witnes, where I will mete the. It shalbe vnto you most holy. And se that ye make none after the makyng of that, It shalbe vnto you holy for the Lorde. Whosoeuer shall make like vnto that, to smell therto, shall perysh from amonge hys people.

## ¶ The.xxxj. Chapter.

¶ The callyng of Bezaleel and Aholiab the workemen. The Sabbath is commaunded. The tables of stones are geuen Moses.

And the Lorde spake vnto Moses, sayinge: beholde, * I haue called by name, Bezaleel the sonne of Ury, the sonne of Hur of the tribe of Juda. And I haue fylled hym wt spirete of God, in * wysdome, & vnderstandynge, in knowledge & in all maner worke, to fynd out sotle feates, & to worke in golde, syluer & brasse: and in the crafte to sett stones, and to carue in timbre, and to worke in all maner workmanshyp. And beholde, I haue geuen hym to be his cōpanion Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hertes of all that are wyse harted, I haue putt wysdome, to make all that I haue cōmaunded the, the tabernacle of witnes, the arck of witnes, and the mercy seate that is therupō: and all the ornamētes of the tabernacle, and the table and his ornamentes: and the pure cādelstick with all his apparell, and the aulter of incens: and the aulter of burntofferinges and all hys vesselles, and the lauer with his fote. The vestimētes to ministre in, and the holye garmentes for Aaron the preaste, and the garmentes of his sonnes to ministre in, and the anoyntyng oyle: and swete cense for the sanctuary, according to all that I haue commaunded the shall they do.

* Exo.xxxv.b * iiij.Reg.viij.b

And the Lorde spake vnto Moses, saying: Speake vnto the childzen of Israel and saye: In any wise se that ye kepe my * Sabbathes: for it is a signe betwene me and you in your generacyōs, for to knowe that I the Lorde am he yᵗ doth sanctify you. * Kepe my Sabbath therfore: for it is holy vnto you. * Num.xv.b

He that



he that defyleth it, shalbe slayne. For whosoeuer worketh therin, the same soule shalbe roted oute from amonge hys people. Sixe dayes shall men worcke. And in the seuenth daye is the Sabboth of the holye rest of the Lorde. Whosoeuer doth any worcke in the Sabboth daye, shall dye: wherfore lett the childzen of Israel kepe the Sabboth, yᵗ they obserue it thorowout theyr generacyōs, that it be an appoyntment for euer. For it is a signe betwene me and the chyldzen of Israel for euer. * For in sixe dayes the Lorde made heauen and earth: and in the seuenth daye he rested, and was refreshed.

D

* Gene.i.d

And when the Lorde had made an ende of comening with Moses vpon the mounte Sinai, * he gaue him two tables of witnes: euen tables of stone, wrytten with ☞ the fynger of God.

* Exo.xxxij.d.

## ¶ The.xxxij. Chapter.

¶ The golden calfe. Moses prayeth for yᵗ. He breaketh the tables for anger. He chydeth Aaron. The ydolatres are slayne.

And when the people sawe, that yt was longe or Moses came downe out of the mountayne, they gathred them selues together vnto Aaron, and sayd vnto hym: * Up, make vs goddes to go before vs: for of this Moses (yᵗ felowe that brought vs out of the lande of Egypt) we wote not what is become.

A

* Act.vij.c.

Judith.viij.f

And Aaron sayde vnto them: * plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares, & brought them vnto Aaron. And he * receaued them of their handes, and fassyoned it with a grauer, and made of it a calfe of molten metall. And they sayde: * These be thy goddes, O Israel, which brought the oute of the lande of Egipt.

* Psal.cvj.c. * iij.reg.xij.f

And when Aaron sawe that, he made an aultare before it. And Aaron cryed, sayinge: to morowe is the holy daye of yᵗ Lorde. And they rose vp in the morynyng, & offred burntofferinges, and brought peaceofferinges also. * And the people sat them downe to eate and dryncke, and rose vp agayne to playe.

B

* i.Cor.x.b

And ✠ yᵗ Lorde sayd vnto Moses: * go, get the downe: thy people which yᵗ brought test out of the lande of Egipt, haue marred all, they are turned at once out of the waye, which I commaūded them: * for they haue made them a calfe of molten metall, and haue worshypped it, and haue offered therto, sayinge: These be thy goddes, O Israel, which hath brought the oute of the lande of Egipt. And the Lorde sayde sayd vnto Moses: * I haue sene this people: and beholde, it

* Deute.ix.b * Psal.cvj.c. * Exo.xxxij.a

C

is a styffnecked people, and nowe suffre me, that my wrath may waxe hote agaynst thē, and consume them: and I will make of the a mightye people.

D

And Moses besought the Lorde his God, and sayde: O Lorde, why doeth thy wrath waxe hote agaynst thy people, which thou hast brought oute of the lande of Egipte, wt greate power and with a mightye hande? * wherfore shulde the Egipcyās speake and saye: For a myschefe dyd he bring them out euen for to sley them in the mountaynes, and to consume them from the face of the earth? Turne from thy fearce wrath, and ✠ turne from thys euell (deuysed) agaynst thy people. Remēbre Abraham, Isaac and Israel thy seruauntes, to whom thou sweareste by thyne awne selfe, and saydeste vnto them: * I will multiplye your seede as the starres of heuen, and all this lande that I haue spoken of, will I geue vnto your seed: and they shall enheret it for euer. And yᵗ Lord repented him selfe frō that euell which he sayd he wolde do vnto hys people.

* Numer.xiiij.c. ✠ D * Gene.xv.b. and.xxvi.b

And Moses turned hys backe, and went downe from the hyll, and the * two tables of witnesse were in hys hande: and the same tables were written on both the leaues, and were the worcke of God, and the wrytynge was the wrytyng of God grauen in the tables. And when Josua heard the noyse of the people, as they showted, he sayde vnto Moses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the mastry, nor of them that haue the worse: but I do heare the noyes of them that synge.

* Exo.xxxij.d

And it fortuned, assoone as he came nye vnto the hooste, he sawe the calfe and the daunsynge, and Moses wrath waxed hote, and he cast the tables out of his handes, and brake them beneth the hyll. * And he toke the calfe which they had made, and burned it in the fyer, and stampte it vnto powder, and strawed it in the water, and made the chyldzen of Israel dryncke of it. And Moses sayde vnto Aaron: what dyd thys people vnto the, that thou hast brought so greate a synne vpon them?

E

* Deute.ix.c

And Aaron answered: let not the wrath of my Lorde waxe fearce, thou knowest the people that they are euen sett on myschefe: For they sayde vnto me: make vs goddes to go before vs, for we wote not what is become of Moses, the felowe that brought vs out of the lande of Egipte. And I sayd vnto thē: ☞ let them that haue golde pluck it of, and bring it me: and I cast it into the fier: and therof came out thys calfe.

Moses therfore sawe that the people were naked (and that Aaron had made them naked vnto theyr shame ✠ ☞ amonge theyr enemyes)

F

enemyes) and he went and stode in the gate of the hoste, and sayde: If any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues together, & came vnto him. And he sayde vnto them: Thus saith the Lorde God of Israel: put euery man his sweard by his syde, & go in and out, from gate to gate thorowout the hooste: and slaye euery man, his brother and euery man hys companyon, and euery man hys neyghboure. And the chyldren of Leui dyd as Moses had sayde. And there fell of the people the same daye about .iij. M. men. And Moses sayde: syll your handes vnto ỹ Lorde this daye, euery man vpon hys sonne and vpon his brother. and that ther maye be geuen you a blessing this daye.

6 And on the morowe it fortuned ỹ Moses sayde vnto the people: Ye haue synned a great synne. And nowe I wyll go vp vnto the Lorde: yf paraduenture I maye purchace an atonemẽt for your synne. Moses therfore went agayne vnto the Lorde, & sayde: Oh, thys people haue synned a greate synne and haue made them goddes of golde. And nowe I praye the, eyther forgeue them their synne: or (yf thou wilt not) ☞ * wipe me out of thy booke, which thou hast wrytten. And the Lorde sayd vnto Moses: I will put hym out of my booke that hath synned agaynst me. And nowe go thou, brynge the people vnto the place which I sayde vnto ỹ: beholde, * myne angell shall go before the. Neuerthelater in the daye when I vyset, I wyll vyset their synne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

* Psal.lxix.c

Exo.xiij.a

## ¶ The.xxxiij. Chapter.

¶ The Lorde sendeth an angell before hys people. The Lorde denyeth to goo vp with the people. The people lament their synne. Moses talketh wt ỹ Lord.

A AND the Lorde sayde vnto Moses: Departe, and go hence: thou and ỹ people, which thou hast brought out of the lande of Egypte, vnto the land which I sware vnto Abrahã, Isahac and Jacob, sayinge: * vnto thy seed will I geue it * (and I wyll sende an angel before the: and wyll cast out the Cananites, the Amorites and the Hethites, the Pherezites, the Heuites, and the Jebusites) a lande that floweth with mylke and honye. For I wyll not go amonge you my selfe: * for ye are a styffnecked people: lest I consume the in the waye. And when the people heard this euell tidynges, they sorowed: and no man did put on hys best rayment.

* Gen.xxij.d
‡ Ex.xxiij.c.d
* Exo.xxxiij.c

And the Lorde spake vnto Moses: saye vnto the children of Israel: ye are a stynecked people: I must come once sodenly vpon you, & make an ende of you. Therfore nowe put thy goodly rayment from the, ỹ I maye wete what to do vnto the. And the chyldren of Israel layde their goodly rayment from them, euen by the mount Horeb.

B And Moses toke the tabernacle, and pitched it without the hooste a farre of from the hooste: and called it the tabernacle of witnes. And so it came to passe, that euery one which wolde praye vnto the Lorde, wente out vnto the tabernacle of wytnesse, which was without the hooste. And it fortuned, that when Moses went out vnto the tabernacle, all the people rose vp: and stode euery man at his tente doore: and loked after Moses, vntyll he was gone into the tabernacle: And assoone as Moses was entred into the tabernacle, the clowdy pyller descended, and stode at the doore of the tabernacle, and he talked with Moses. And all the people sawe the clowdy pyller stande at the tabernacles doore, and they rose vp, and worshipped euery man in his tente doore.

And ỹ Lord spake vnto Moses * face to face, as a mã speaketh vnto his frende: and he turned agayne into ỹ hoost. ☞ And the chylde Josua hys seruaunte the sonne of Num, departed not oute of the tabernacle: And Moses sayde vnto the Lorde: se, thou sayest vnto me: leade this people forth, and thou hast not shewed me whom thou wylte sende with me. And thou hast sayde moreouer: I knowe the by name, and thou hast also founde grace in my syght. Nowe therfore yf I haue founde fauoure in thy syght, then shewe me thy waye, that I maye knowe ỹ, and that I maye fynde grace in thy syghte: And consyder also, that thys nacyon is thy people. And he sayde: my presence shall go with the: and I wyll geue the rest. He sayde vnto hym: yf thy presence go not with me, carye vs not hẽce: for howe shall it be knowẽ here, that I and thy people haue founde fauoure in thy syght, but in that thou goest wt vs? yf thou go with vs, shall not I and thy people haue preemynence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I will do this also that thou hast sayde, for thou hast founde grace in my syghte, and I knowe the by name.

* Num.xij.c

C

And he sayde: I beseech the, shewe me thy glorye. And he sayde: I wyll make all my good go before the; and I wyll be called in this name of the Lorde before the * and will shewe mercy to whom * I wyll shewe mercye, and wyll haue compassyon on whom I wyll haue compassion. And he sayd further more: ỹ mayst not se my face: for * ☞ there shall no man se me, and lyue.

D

* Roma.ix.i
* Roma.ix.d
* Deut.iiij.d Judg.vi.c. and.xiij.d. Johñ.i.c

And the Lorde sayde: beholde, there is a place by me, & thou shalt stonde vpon a rocke: and whyle my glorye goeth forth, I will put the in a clyft of the rocke: and wyll put myne hande



hãde vpõ the, whyle I passe by. And I wyll take awaye myne hande, & thou shalt se my backe partes: but my face shall not be sene.

## ¶ The.xxxiij. Chapter.

¶ The tables are renued. The mercy of God. To haue felowshypp with the Gentyles is forbydden: and theyr idolatrye also. Of theyr feastes.



A AND the Lorde sayde vnto Moses: * hewe the two tables of stone lyke vnto the fyrst, and I will write vpon them the wordes that were in the first tables which thou brakest. And be ready in the morninge, that thou mayest come vp early vnto the mount of Sinai: and stãd there with me in the top of the mout. There shall no man come vp wt the, neyther let any man be sene thorowout all the mount, neyther let shepe nor oxen fede before the hyll.

* Deute.x.a.

And Moses hewed two tables of stone lyke vnto the fyrst, and rose vp early in the morninge, and went vp vnto the mount of Sinai, as the Lorde had cõmaunded hym: and toke in his hande the two tables of stone. And the Lorde descended in the clowde, and stode with hym there: and he called vpõ the name of the Lorde. And when the Lord walked before him, he cryed, Lorde * Lorde God, mercyfull and gracyous, lõgsuffering, & aboundaũt in goodnes & trueth, & keppyng mercye in store for thousandes, forgeuynge wickednes, vngodlynes & synne, & ☞ not leauynge one innocent, visytynge the wyckednes of the fathers vpon the children and vpon childrens children, euen vnto the third and fourth generacyon. And Moses bowed him selfe to the earth quyckly, and worshipped, and sayde: If I haue founde grace in thy syght (O Lorde) then lett my Lorde go wt vs: for it is a stubburne people, and thou shalt haue mercy vpon oure wyckednes and oure synne, and shalt take vs for thyne enheritaunce.

* Ex.xxxij.c Jere.xxxj.d

B He sayde: beholde, I make an appoyntmẽt before all thy people: and I will do ☞ maruayles: soch as haue not bene done in all the worlde, neyther in all nacyons. And all the people amonge which thou art, shall se the worke of the Lorde: ☞ for it is a terryble thynge that I wyll do with the: kepe those thinges that I commaunde the thys daye: Behold, I cast out before the the Amorites, Canaanites, Hethites, Pherezites, Heuytes and Jebulites. * Take hede to thy selfe, that thou make no compacte with the inhabyters of the lande whether thou goest, lest it be cause of ruyne amonge you. But ouerthrowe their aulters, and breake their ymages, and cut doune their groues. Thou shalt worshipp no straunge God. For the Lorde is * called gelous, because he is a gelous God: lest yf thou make any agrement with the inhabiters of the lande, and they goo a whoring after theyr goddes, and do sacrifice vnto theyr goddes, they call the, and thou eate of theyr sacrifice: & thou take of their daughters vnto thy sonnes, and theyr daughters go a whoringe after theyr goddes, and make thy sonnes go a whoring after their goddes also.

* Deu.vij.a, iij.Reg.xi.a

* Exo.xx.a.

Thou shalt make the no goddes of metall. The * feaste of swete bread shalt thou kepe. Seuen dayes thou shalt eate vnleuended bread, as I commaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to ripe, thou camest out of Egipt. * All that breaketh vp the matrice is myne: and all that breaketh the matrice amõge thy catell, yf it be male: whether it be oxe or shepe. But the fyrst of the asse thou shalt bye out wt a lambe. And yf thou redeme hym not, thou shalt breake hys neck. All the fyrst borne of thy sonnes shalt thou redeme. * And se that no man appeare before me empty.

C * Exo.xxij.b and.xxiij.b

* Exo.xxxiij.a and.xxxiv.b Num.xviij.c

* Exo.xxxiij.b Exod.xxxij.a Deute.xvi.d. ‡ Exo.xx.b.

* Syxe dayes thou shalt worke, and in ỹ seuenth daye thou shalt rest, bothe from earyng and reaping. * Thou shalt obserue the feast of wekes with thy fyrst frutes of whet heruest, and the feast of ingatherynge at the yeares ende. Thryse in a yeare shall all your mens children appeare before the Lorde Jehoua God of Israel. Whan I cast out the nacions before the, and enlarge thy coastes: so that no man shall desyre thy lande, thou shalt go vp to appeare before the Lorde thy God, thryse in the yeare.

* Ex.xxxiv.c

D * Exo.xxiij.c Deu.xvi.c.

* Thou shalt not offre the blonde of my sacrifyce vpon leuen, neyther shall ought of the sacrifyce of the feaste of Passeouer be left vnto the morninge. * The fyrst rype frutes of thy lande thou shalt bryng vnto the house of the Lorde thy God. And ỹ thalt not * sethe a kydd in hys mothers mylke.

* Exo.xxiij.c

* Exo.xxiij.c

And the Lorde sayde vnto Moses: wryte these wordes: for after the tenoure of these wordes I haue made a couenaunt with the and with Israel. * And he was there wyth the Lorde fourtye dayes and fourtye nyghtes, and dyd neyther eate bread ner dryncke water. * And he wrote vpon the tables the wordes of the couenaunt, euen ten verses.

* Ex.xxxiv.d

* Deute.x.a.

And it foꝛtuned, whē Moyses came downe frō mount Sinai, the two tables of witnes were in Moyses hāde, whē he came downe from the mount. And Moyses wyst not that the skynne of his face shone in maner of an hoꝛne, whyle he talked with him. And Aaron and all the childꝛen of Israel loked vpon Moyses: and beholde, the skynne of his face & shone, & they were afrayed to come nye him. And whē he had called thē, Aarō & all the chefe that were in the company came vnto him, and Moyses talked with them.

And afterward, all the childꝛen of Israel came nye, & he cōmaunded them all that the Lozd had sayde vnto hym in mount Sinai. And whan Moyses had made an ende of co-
*ii.Coꝛ.iii.d menyng with thē, *he put a couerynge vpon his face. And agayne, whan Moyses went in
*ii.Coꝛ.iii.c beꝛe ỹ Lozd to speake wt̄ him, *he toke the couering of vntill he came out. And he came out, and spake vnto the childꝛen of Israel ỹ which he was cōmaunded. And the childꝛen of Israel sawe the face of Moyses, that the skinne of Moyses face shone. And Moyses put the couering vpon his face agayne, vntill he went in, to comen with him.

## ¶The.xxxv.Chapter.

¶The Sabbath. The fyrst frutes are requyred. The redynes of the people to offer. Bezaleel and Aholiab are prayed of Moyses, and set to woꝛke.

AND Moyses gathered all the cōpany of the childꝛē of Israel together, and sayd vnto thē: these are the woꝛdes which the Lozd hath cōmaunded that ye shulde do them: *Sixe dayes ye shall
*Exo.xx.b woꝛke: but the seuenth daye shalbe vnto you the holye Sabbath of the Lozdes reste: whosoeuer doth any woꝛke therin, shall die. Ye shall kyndle no fiꝛe thoꝛowout all youre habitacions vpon the Sabbath daye.

And Moyses spake vnto all the multitude
*Exo.xvi.a of the childꝛen of Israel saying: *this is the thyng which the Lozde cōmaunded, saying: Take from among you an heueoffering vnto ỹ Lozde. Whosoeuer is of a willing hert, let him bꝛyng it foꝛ the heueoffeꝛynge of the Lozde. Namely gold, syluer and bꝛasse, and yelowsilke, purple, scarlet, whyte sylke, goates heeꝛre, and rams skynnes red and taxus skinnes with sethim wod: oyle foꝛ light and spices foꝛ the anoynting oyle, & foꝛ ỹ swete cense. And Onix stones and stones to be set in the Ephod and in the bꝛestlappe.

23 And let all them that are wyse harted among you, come and make all that the Lozd hath commaunded: the habitacyon with the tent therof and his couerynge, & hys rynges, and his boꝛdes, his barres, his pyllers, and his sockettes: the aꝛck and the staues therof, with the mercy seate and the vayle that coꝛereth it: the table and his barres and all his vessels: and the shewebꝛed: the candelstick of lyght and his apparell and his lampes with the oyle foꝛ the light: the cens aultar and his barres: the anoynting oyle & the swete cens: and the hangyng of the doꝛe at the entryng in of the tabernacle: the aultar of burnt sacrifyce with his bꝛasen gꝛediren, his staues, and all his vessels: ỹ lauer and hys fote: and the hangynges of the court with his pyllers and their sockettes, and the hangyng in the doꝛe of the court: the pynnes of the habitacō and the pynnes of the court wt̄ their coardes: the minystring garmētes to minystre in the holy place: and the holy vestimētes foꝛ Aarō the pꝛeast, and the vestimētes of his sonnes, that they maye minystre him.

And all the companye of the chyldꝛen of ¶
Israel departed frō the pꝛesence of Moyses. And euerye one came (as many as theyꝛ hertes coꝛaged them, & as many as their spꝛetes made them wylling) & bꝛought a pꝛesent foꝛ the Lozd, to the making of the tabernacle of witnes, and foꝛ all his vses, and foꝛ the holy vestimentes. And they came both men & wemen (euē as many as were willing harted) and bꝛought bꝛacelettes, and earinges, ringes and chaynes, which iewels were all of golde: & all ỹ men bꝛought a waueofferyng of golde vnto the Lozd. And euery mā, with whom was founde yelow sylk, purple, scarlet, whyte sylk, and goates heeꝛre and redd skynnes of rams & taxus skynnes, bꝛought them. All that dyd heue vp an oblacyon of golde and bꝛasse, and bꝛought an heue offeꝛing vnto the Lozde. And all men with whō was found sethim wod foꝛ any maner woꝛke of the ministracyon, bꝛought it.

And all the women that were wyse herted dyd spynne with theyꝛ handes, and bꝛought the sponne woꝛke both of yelow sylke, purple, scarlet and whyte sylk. And all the wemen whom their awne hert moued, spun goates heeꝛre wisely. And ỹ Lozde bꝛought onix stones, & stones to be set in the Ephod, and in the bꝛestlappe, and spyce and oyle foꝛ lyght and foꝛ the anoynting oyle and foꝛ the swete cens. And ỹ childꝛen of Israel bꝛought a willyng offeryng vnto the Lozde, both mē and wemen: as many as had willing hertes to bꝛynge, foꝛ all maner woꝛkes which the Lozde had commaunded to be made, by the handes of Moyses.

And Moyses sayde vnto the chyldꝛen of
*Exo.xxxi.a Israel: beholde, *the Lozde hath called by name Bezaleel the sonne of Uri the sonne of Hur of the tꝛybe of Juda, & hath fylled hym with the spꝛete of God, in wisdome and vnderstādyng, in knowledge, and in all maner woꝛke, to fynde out curious woꝛkes which are made in golde, syluer and bꝛasse. In the crafte of stones to set them: and in caruynge of wood to make any maner of sotle woꝛke.

And he



☞ And he hath put in his harte ☞ that he may teache: both he and Aholiab the sonne of Ahisamach of the tꝛybe of Dan. Them hath he fylled with wysdome of herte, to woꝛke all maner of grauen, and sotle, and nedle woꝛke in yelowe sylke, and purple, in scarlet, and whyte sylke, and in weuynge. And to do all maner of woꝛke and sotle feates.

## ¶The.xxxvi.Chapter.

¶The thynges that Bezaleel and Aholiab made.

*Exo.xxxi.a AND *Bezaleel woꝛought, & Aholiab and all wyse harted mē, to whom the Lozde gaue wysdome and vnderstādynge, to knowe howe to woꝛcke all maner woꝛke foꝛ the seruyce of the Sanctuary, and all that the Lozde had commaunded. And Moyses called Bezaleel, Aholiab and all the wyse herted men and soche as the Lozde had geuen wysdome vnto, and as many as theyꝛ hartes coꝛaged to come vnto that woꝛcke to woꝛcke it. And they receaued of Moyses all the pꝛesent, whyche the chyldꝛen of Israell had bꝛought foꝛ the woꝛcke of the seruyce of the Sanctuary, to make it. And besyde that they bꝛought giftes vnto it euery daye in the moꝛynge.

And all the wyse men that woꝛought all the holye woꝛcke, came euery man from hys woꝛcke whyche they made, and spake vnto Moyses, sayinge: the people bꝛynge to moche and moꝛe then ynough foꝛ the seruyce and woꝛcke whyche the Lozd hath commaunded to be made. And then Moyses gaue a commaundement, and they caused it to be pꝛoclaymed thoꝛowe out the hoste sayinge: se ỹ nether man noꝛ woman pꝛepare any moꝛe woꝛcke foꝛ the pꝛesent of the Sanctuary: and so the people were foꝛbydden to bꝛynge: foꝛ the stuffe they had, was sufficyent foꝛ all the woꝛcke, to make it, and to moche.

*Exo.xxvi.a * All the wyse harted men ther foꝛe, and they that woꝛoughte foꝛ the habitacyon, ma-
B de ten curtaynes of whyte twyned sylke, yelowe sylke, purple and scarlet: ** with pictures of bꝛoderd woꝛcke made he them. The lengthe of one curtayne was .xxviii. cubytes, and the bꝛeadth foure and the curtaynes were all of one syse. And he coulpled fyue curtayns by them selues, and other fyue by thē selues. And he made lowpes of yelowe sylke alonge by the edge of one curtayne, euen in the seluege of the couplynge courtayne. And lykewyse he made on the syde of ỹ couplynge curtayne on the other syde. Fyftye lowpes made he in the one curtayne, & fyftye in the edge of the couplynge curtayne on the other syde: and the lowpes helde one curtayne to another.

And he made fyftye rynges of golde, and coupled the curtaynes one to another wyth the rynges: and so was it made one dwellynge place.

* And he made. xi. curtaynes of goates *Exo.xxvi.b
heꝛre, to be a tent ouer the tabernacle. The length of a curtayne, had .xxx. cubytes and was foure cubites bꝛode, and they all eleuen of one syse. And he coupled fyue curtaynes by them selues, & syxe by them selues, and he made fyftye lowpes alonge by the boꝛder of the vtmost couplynge curtayne, and fyftye in the edge of the other couplynge curtayne. ** (That they myght be ioyned together.) And he *c
made fyftye rynges of bꝛasse to couple the tent together, that it myght be one. And he ¶
made a couerynge vpon the tent, of rammes skynnes rodd, and yet another of taxus skinnes aboue that.

* And he made stondynge boꝛdes (foꝛ the *Exo.xxvi.c
tabernacle) of Sethim wodd. The length of a boꝛde was ten cubytes, the bꝛeadth one cubyte and a halfe. One boꝛde had two fete, wherby they were ioyned one to another. And thus made he foꝛ all the boꝛdes of the Tabernacle. And he made. xx. boꝛdes foꝛ the southsyde of the habitacyon, and .xl. sockettes of syluer vnder the .xx. boꝛdes two sockettes vnder one boꝛde, foꝛ his two fete. ** (Where the sockettes of the sydes ende in the cozners.) *d
And foꝛ the other syde of the dwelling which is towarde the noꝛth, he made twētye boꝛdes, & theyꝛ fourtye sockettes of syluer, two sockettes vnder one boꝛde. And towarde the west ende of the Tabernacle. ** (That is to *e
saye, at that ende of the tabernacle which enclineth towarde the see.) He made syxe boꝛdes, and two other boꝛdes made he in the cozners of the habitacyon foꝛ eyther syde, and they were ioyned closse beneth and aboue with a clampe, and thus they dyd to both the cozners. And there were eyght boꝛdes & syxtene sockettes, of syluer, vnder euery boꝛde two sockettes.

And he made barres of Sethim wodd D
fyue foꝛ the boꝛdes of the Tabernacle in the one syde: and fyue foꝛ the boꝛdes of the Tabernacle in the other syde, and fyue barres foꝛ the boꝛdes of the habitacyon in the west ende. ** (Towarde the see.) And he made the *e
myddest barre to shote thoꝛowe the boꝛdes: euen fꝛom the one ende to the other, and ouerlayde the boꝛdes wyth golde, and made rynges of golde to thꝛust the barres thoꝛowe, and couered the barres wyth golde. And he made an hangyng of yelow sylke, purple, scarlet and whyte twyned sylke, euen with pyctures made he it of bꝛoderd woꝛcke. And made ther vnto foure pillers of Sethim wodd, and ouerlayde thē with golde. Theyꝛ knoppes were also of golde, and he cast foꝛ them foure sockettes of syluer. And he made an hangynge foꝛ the tabernacle doꝛe: of yelowe sylke, purple, scarlet and whyte twyned sylke of nedle woꝛcke. And the fyue pyllers of it with theyꝛ knoppes, & ouerlayde the knoppes of them & the whopes wyth golde. Their

e v fyue

fyne sockettes also were of brasse.

## ¶The. xxxvii. Chapter.

¶ The arcke of witnesse. The mercyseate. The table. The candelstycke. The lyghtes. The altare and the incense.

A ND Bezaleel made the * arke
* Exo.xxv.a. of Sethim wodd, two cubites and an halfe long, and a cubite and a halfe brode, and a cubite and a halfe hye: and ouerlayde it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other, and made barres of Sethim wodd, and couered them with golde, and put the barres in the rynges a longe by the syde of the arke, to bere it with all.

And he made the mercy seate. (That is to saye, Gods answeringe place.) of pure gold: two cubytes and a halfe was the length therof, and one cubyte and a halfe the breadth: & he made two Cherubyns of thycke golde vpon the two endes of the mercyseate. One Cherub on the one ende, and another Cherub on ỹ other ende. Euen of the mercyseate made he the Cherubins: namely, in the endes therof. And the Cherubynes spred oute theyr wynges aboue an hie, and couered the mercyseate therwith. And theyr faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns.

*Exod.xxv.c And he made the table of Sethim wodd two cubytes was the length therof and a cubyte the breadth, and a cubyte and a halfe the heygth of it. And he ouerlayde it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an hande breade, rounde aboute and made vpon the whope a crowne of golde rounde aboute, and cast for it foure rynges of golde, and put the rynges in the foure corners that were in the foure fete therof. Euen harde by the whope were the rynges, into the whiche the barres were put, to bere ỹ table withall.
¶ And he made the barres of Sethim wodd, & couered thē with gold to bere the table withall, and made the vessels (for the table) of pure golde: the dishes, spones, flat peces and pottes to powre withall.

*Exo.xxv.d. And he made the candelstycke of pure golde: euen of one pece made he the candelstycke. For hys fote, hys shafte, hys cuppes, his knoppes and hys floures were of one pece. Syxe braunches proceding out of the sydes therof, thre out of the one side, and thre out of the other. And in one braunche thre cuppes made lyke vnto almondes wyth knoppes & floures: and in another braunche thre cuppes made lyke almondes with knoppes ād floures. And so thorowe out the syxe braunches that proceded out of the candelstycke. And vpon the candelstick self were .iiij. cuppes after the facyon of almondes wyth knoppes & floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceded out of it, and it was all one pece of pure thycke golde. And he made hys seuen lampes with the tonges and snoffers therof, of pure golde. Euen of an hundred weyght of pure golde, made he it with all the vessels therof.

And he made the cens alter of Sethim wood. The length of it was a cubyte, & the breadth a cubite, for it was, foure square & two cubytes hye, with hornes proceding out of it. And he couered it with pure golde, both the toppe and the sydes therof rounde about, and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the croune therof in the two corners of it and in the two sydes therof to put barres in, for to bere it withall: & made the barres of Sethim wodd and ouerlayde them with gold. And he made the holy anoyntinge oyle, and the swete pure incens after the apotecaryes crafte.

## ¶The. xxxviii. Chapter.

¶ The altare of burntofferynges. The brasen lauer. The somme of that the people offred.

AND he made the burntoffering * altar
* Ex. xxvii. of Sethim, wodd fyue cubytes was the length therof, and fyue cubytes ỹ the breadth: euen .iiii. square, & .iii. cubytes hye. And he made vnto it hornes in the foure corners of it procedyng out of it, & he ouerlayde it with brasse. And he made all the vessels of the alter: the cauldrōs, shouels, basyns, flesh hokes and colepannes. All the vessels therof made he of brasse.

And he made a brasen gredyron of net worcke vnto the alter, rounde aboute alowe beneth vnto the myddes of the altare, & cast .iiii. rynges of brasse for the .iiii. endes of the gredyron to put barres in. And he made the barres of Sethim wood and couered them with brasse, and put the barres into the rynges in the foure corners of the altare, to bere it withall, and made the alter holowe wyth in the bordes. And he made ỹ lauer of brasse, and the fote of it also of brasse in the syghte of them that dyd watch at the doze of the tabernacle of witnesse.

And he made the courte on the southsyde, & the hangynges of the courte were of whyte twyned sylke, haunge an hundred cubites. Theyr pylers were twentye, & theyr brasen sockettes twēty. But the knoppes of the pylers, & theyr whopes were of syluer. And on the nozth syde the hāgynges were an hūdred cubytes. Theyr pylers were .xx. & theyr sockettes of brasse .xx. But the knoppes & the whopes of the pylers were of syluer. On the west syde, were hangynges of .l. cubytes. .x. pylers



pylers & theyr .x. sockettes. (Of brasse.) But the knoppes & the whopes of the pylers were of syluer. And toward the east syde, were hāgynges of .l. cubytes: the hangynges of ỹ one syde of the gate were fyftene cubytes longe, with thre pylers, and thre sockettes. And of the other syde of the court gate were hāgynges also of .xv. cubytes longe, with thre pylers and thre sockettes. All the hangynges of the courte rounde aboute, were of whyte twyned sylke: but the sockettes of the pylers were of brasse: and the knoppes and the whopes of the pylers were of syluer, and the couerynge of the heedes was of syluer, and all the pylers of the courte were whoped about with syluer. And the hangynge of the gate of the courte was nedle worke, of yelowe, sylke purple, scarlet and whyte twyned sylke. .xx. cubytes longe, and fyue in the bredth, ouer agaynst the hangynges of the courte. And theyr pylers were foure and theyr foure sockettes of brasse, and the knoppes of syluer, and the heedes ouerlayed wyth syluer, and whoped aboute with syluer, and all the pynnes of the tabernacle & of the courte rounde aboute were of brasse.

Thys is the summe of the habitacyon of witnesse, as it was coūted accordynge to the cōmaundement of Moses for the office of the Leuytes by the hande of Ithamar sonne to Aaron the preast. And Bezaleel the sonne of Uri ỹ sonne of Hur of the trybe of Juda, made all that the Lorde commaunded Moses, and with him was Aholiab sonne of Ahisamach of the trybe of Dan, a conninge grauer and a worker of nedle worke in yelowe sylk, purple scarlet and whyte twyned sylke.

All the golde that was occupyed for all the worcke of the holy place, was the golde of the wauoffrynge, euen: .xxix. hundred weyght, and seuen hundred and .xxx. sycles, accordinge to the sycle of the Sānctuary. And the summe of syluer that came of the multitude, was .v. score hūdred weyght, & a thousande seuen hundred & .lxxv. sycles after the sycle of the Sanctuary. For euery man an halfe weight, euen halfe a sycle after the sycle of the Sanctuary, for all them that went to be nombred from .xx. yeare olde and aboue, euen for .vi. hūdred thousande and thre thousande and .v. hundred and .l. men.

And of the .v. score hūdred weyght of syluer, were cast the sockettes of the Sanctuary, and the sockettes of the vayle: an hundred sockettes of the fyne score hundred weyght, an hūdred weyght to euery sockette. And of the thousande seuen hundred & .lxx. sycles, he made knoppes to the pylers, and ouerlayde the heedes and whoped them. (with syluer.)

And the brasse of the waueofferinge was .lxx. hundred weyght, and two thousande, & .iiii. hundred sycles. And therwith he made the sockettes to the dore of the Tabernacle of witnesse, and the brasen altare and the brasen gredyron for it, withall the vessels of the alter, and the sockettes of the courte rounde aboute, & the sockettes for the courte gate, & all the pynnes of the habitacyon, and all the pynnes of the courte rounde aboute.

## ¶The. xxxix. Chapter.

¶ The apparell of Aaron and his sonnes. All that the Lorde commaunded was offred.

AND of the yelowe sylke, purple & scar- A
let, they made the vestimentes of ministracyō to do seruice in the holy place, and made the holy garmentes for Aarō, as the Lorde commaunded Moses.

And he made the Ephod of golde, yelow sylke, purple, scarlet & whyte twyned sylke. And they dyd beate the gold into thynne plates, ād cutte it into wyers: to worke it in the yelowe sylke, purple, scarlet, and in the fyne whyte, with brodered worke. And they made two sydes for it, to cloose them vp by the two edges. And the brodrynge of the gyrdell that was vpon it, was of the same stuffe, and after the same worcke: of golde, yelowe sylke, purple, scarlet, and twyned whyte sylke, as the Lorde comaunded Moses.

And they wrought Onix stones cloosed 25
in ouches of golde, and graued as sygnettes are graue, with the names of the chyldren of Israel, and put them on the shoulders of the Ephod, that they shuld be stones for a remēbraūce of the chyldren of Israel, as the Lord commaunded Moses.

And he made the breastlappe of cunnyng ¶
worcke, and lyke the worcke of the Ephod: euen of golde, yelowe sylke, purple, scarlet, & twyned whyte sylke. It was .iiii. square, and they made the breastlappe double, an hande breadeth longe and an hande breadeth brode. And they fylled it with .iiii. rowes of stones. The fyrst rowe: a Sardius, a Topas and * Smaragdus: the seconde rowe, a Rubye * or an Emeraude. for a carbun. cle.
a Saphir and a Diamonde: in the .iii. rowe, Ligurios, an Achat, and an Amatist: in the fourth rowe: a Turcas, and Onix, and a Jaspis. And they were closed in ouches of golde in theyr inclosers. And the .xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone wyth hys name, accordynge to the .xii. trybes.

And they made vpō the breastlappe, two D
fastenynge cheynes of wrethen worcke and pure golde. And they made two hokes of golde, & two golde rynges, and put the two rynges in the two corners of the breastlappe And they put the two chaines of golde in the two ringes, in the corners of the brestlappe: And the two endes of the two chaynes they fastened in the two hokes, and put them on the shulders of the Ephod vpon the fore front of it.

And

And they made two rynges of golde, and put them on the two corners of the brestlappe vpon the edge of it whych was on the inside by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the forepart of it and ouer agaynst hys felowe, aboue vpon the bordrynge of the Ephod, and they strayned the brestlappe by hys rynges vnto the rynges of the Ephod, with a lace of yelowe sylke: that it myght be vpon the bordrynge of the Ephod, and that the brestlappe shulde not be lowsed frō of the Ephod: as the Lorde commaunded Moses.

And he made the tunycle vnto the Ephod of wouen worcke, all together of yelowe sylke, and there was an hole in the myddest of the tunycle, as the coler of a partlet, with a bonde rounde aboute the coler, that it shulde not rent. And in the tunycle they made hēmes with pōgranates, of yelowe sylke, purple, scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pōgranates rounde aboute vpō the edge of the tunycle: a bell and a pomgranate, a bell and a pomgranate rounde about the hemmes of the tunycle to mynistre in, as the Lorde commaunded Moses.

And they made cotes of fyne whyte of wouen worcke for Aaron and hys sonnes, & a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdell of twyned whyte, yelowe sylke, purple and scarlet: euē of nedleworcke, as the Lord commaunded Moses.

And they made the plate for the holy croune of fyne golde, and wrote vpon it wyth grauen worcke, the holynes of the Lorde: and tyed vnto it a lace of yelowe silke to fasten it an hye vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worcke of the habitacyon and of the Tabernacle of witnesse fynyshed. And the chyldrē of Israel dyd accordynge to all that the Lorde had commaūded Moses: Euen so dyd they. And they brought the habitacyon vnto Moses: the tent and all his apparell, buttonces, boordes, barres, pillers & sockettes, the couerynge of rams skynnes redd, and the couerynge of taxus skynnes, and the hangynge vayle, the arcke of witnesse and the barres therof and the mercyseate: the table and all the vessels therof, & the shewbred: the pure candelstycke, with the lampes therof: euen with the lampes to be prepared and all the vessels therof, and the oyle for lyghte: the golden altare, and the anoyntynge oyle, and the swete cens, and the hangynge of the Tabernacle dooze, and the brasen alter wyth hys gredyron of brasse: his barres and all hys vessels, the lauer and hys fote: the hangynges of the courte wyth hys pyllers and sockettes: the hangynge to the courte gate, and hys pynnes and coardes, and all the vessell of the seruyce of the habitacyon for the Tabernacle of witnesse: the mynistrynge vestimentes to serue in the holy place, and the holy vestimentes for Aaron the preast, & his sonnes raymentes to mynistre in, accordinge to all that the Lorde commaunded Moses: euen so the chyldren of Israel made all the worcke. And Moses behelde all the worcke, and se, they had done it euen as the Lorde commaunded: euen so had they done, and Moses blessed them.

## The. xl. Chapter.

The Tabernacle is reared vp. The glorye of the Lord appereth in a clowde couerynge ꝑ Tabernacle.

And the Lorde spake vnto Moses saynge. In the fyrst daye of the fyrst moneth, shalt thou sett vp the habitacyō, and the Tabernacle of witnesse, and put therin the arcke of witnesse, and coner the arcke wyth the vayle, and bryng in the table and apparell it accordynge to the order therof. And thou shalt bryng in the candelstycke, and lyght hys lampes, and sett the cens alter of golde before the arcke of wytnesse, and put the hangynge at the doze of the habitacyon. And set the burntofferyng alter before the doze of the habitacyon and Tabernacle of witnesse, and sett the lauer betwene the Tabernacle of witnesse and the alter and put water therin, and make the courte round aboute, and hange vp the hangynge at the courte gate.

* Exo. xxx

* And thou shalt take the anoynt ynge oyle, and anoynt the habitacyon, and all that is therin, and halowe it with all the vessels therof, that it maye be holye. And thou shalt anoynte the altare of burntofferynge and all hys vessels, and sanctifye the altare, that it maye be an altare mooste holy. And thou shalt anoynte also the lauer and hys fote, and sanctifye it.

And thou shalt bryng Aaron and hys sonnes vnto the doze of the Tabernacle of witnesse, and washe them with water. And thou shalt put vpon Aaron the holy vestymentes, and anoynte him, and sanctifye hym that he maye mynistre vnto me. And thou shalt bringe his sonnes, and clothe them with garmentes, and anoynte them as thou dydest anoynt theyr father, that they maye mynistre vnto me. For theyr anoyntynge shall be an euerlastynge preasthode vnto them thorowe out theyr generacyons. * And Moses dyd accordynge to all that the Lorde commaunded hym: euen so dyd he.

* Num.iv

Thus was the Tabernacle reared vp the fyrst daye in the fyrst moneth in the secōde yere. And Moses reared vp the Tabernacle and fastened hys sockettes, and set vp the bordes therof, and put in the barres of it and reared vp hys pyllers, and spredde abrode the tent ouer the habitacion, & put the couerynge of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke the testimonye, and put it in the arcke, & set the barres to the arcke, & put the mercyseate an hye vpon the arcke, & brought the arcke into the habitacyon, & hāged vp the vayle, & couered the arcke of witnesse, as the Lorde commaunded Moses.

And he put the table in the Tabernacle of witnesse in the north syde of the habitacyon, (but without the vayle) and set the bread in order before the Lorde, euen as the Lord had commaunded Moses.

And he put the candelsticke in the tabernacle of witnesse oueragaynst ꝑ table towarde the south syde of the habitacyon, and set vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse before the vayle, and brent swete cens theron, as the Lorde commaunded Moses. And he hāged vp the hangynge at the doze of the habitacyon, and set the burntofferynge alter by the entrynge in of the habitacyō of the tabernacle of witnesse, and offred burntofferynges and meatofferynges theron, as the Lorde commaunded Moses.

Exod.xxx.c

* And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water therin, to wash withall. And Moses Aaron & his sonnes washed their handes and their fete therat: when they went into the tabernacle of witnesse, & when they went to the alter they washed them selues as the Lorde commaūded Moses. And he reared vp the courte rounde aboute the habitacyon and the alter, & set vp an hangynge at the courte gate: and so Moses fynyshed the worcke.

Nume.ix.c

* And the clowde couered the tabernacle of witnesse, and the glorye of the Lorde fylled the habitacyon. And Moses coulde not entre into the tabernacle of witnesse, because the clowde abode theron, and the glorye of ꝑ Lorde fylled the habitacyon. ** (For the cloude had couered all.)

And when the clowde was taken vp from of the habitacyon, the chyldren of Israel toke theyr iorneys thorowe out theyr armyes. And whan the clowde was not taken vp, they iorneyed not tyll it was taken vp: for the clowde of the Lorde was vpon the habitacyon by daye, and fyre by nyght: in the syghte of all the house of Israel thorow out all theyr armyes.

The ende of the secōde boke of Moses, called in the Hebrue Uelle schemothe, and in the Latyn Exodus.



# The thyrde boke of

Moses called in the Hebrue Mariah: and in the Latyn. Leuiticus.

## The fyrst Chapter.

The order of the burntofferynges.



And the Lorde called Moses, & spake vnto hym out of the * tabernacle of witnesse saynge. Speake vnto the chyldrē of Israel, and thou shalt saye vnto them. Yf a man of you bryng a sacrifyce vnto the Lorde, ye shall bryng youre sacrifyce frō amōge the catell, euen from amōge the orē and the shepe. Yf hys sacrifyce be a burntofferynge, let hym offre a male of the orē without blemyshe, and bryng hym (of hys own volūtary wyll) vnto the dore of the Tabernacle of witnesse before the Lorde. And he shal put hys hande vpō the heade of the brent sacrifyce, and it shalbe accepted for him, to be hys attonement. And he shall kyll the calfe of the droue before the Lord. And the preastes Aarons sonnes, shall bryng the bloude, and sprynckle it rounde aboute vpon the altare, ꝑ is by the dore of ꝑ Tabernacle of witnesse. And then shall he flaye the burntofferynge, and hewe hym in peces. And the sonnes of Aaron the preaste shall put fyre vpon the altare, and put wodd vpon the fyre. And the preastes Aarons sonnes shall laye the partes (euen the heade and the fatt) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof shall he washe in water, and the preast shall burne all in the altare, that they maye be a burnt sacrifyce for a swete odoure vnto the Lorde.

* Exo. xxix.g

And yf his sacrifyce be of the flockes (namely of the shepe or goates) let hym bryng a male without blemysh for a burnt offering. And let hym kyll it on the northsyde of the alter, before the Lorde. And the Preastes Aarons sonnes shall sprynckle the bloude of it rounde aboute vpon the alter. And it shall be cut in peces: euen with hys heed and hys fatt, and the Preaste shall put them vpon the wodd that lyeth vpon the fyre in the alter. But he shall washe the inwardes and the legges

legges with water, and the preste shall bringe all together, and burne it vpō the alter for a burntofferynge of a swete sauoure vnto ỹ Lorde. If the burntofferynge for the sacrifyce of the Lorde be of the foules, he shal brig hys sacrifice of the turtill doues or of the pōg pygeons. And the preaste shall bryngе it vnto the alter, and wryngе the necke a sundre of it, and burne it on the alter. But the bloud therof shall runne oute vpon, by the syde of the alter. And he shal plucke away his croppe with hys fethers, and cast them beside the alter on the easte parte in the place of asshes. And he shall breke the wynges of it, but plucke them not a sundre. And the Preaste shall burne it vpon the alter, euen vpon the wodd that is vpon the fyre, that it maye be a burnt sacrifyce for a swete sauoure vnto the Lord.

## ¶The.ii.Chapter.

¶The order of meateofferynges.

THe soule that wyll offer a meateofferynge vnto the Lorde, the same offerynge shalbe of fyne floure, and he shall poure oyle, vpon it, and put franckencens theron, and shall bryngе it vnto Aarons sonnes the preastes. And he shall take therout his handfull of the floure, and of the oyle wyth all the franckencens, and the preaste shall burne it for a memoriall of hym vpon the alter: to be an offerynge for a swete sauoure vnto the Lorde. And the remnaunt of the meateofferynge shalbe Aarons and his sonnes, a thynge most holy of the sacrifyces of the Lorde: If thou bringe also a meatoffe- B rynge ỹ is baken in the ouen, let it be a swete cake of fyne floure myngled with oyle, or an vnleuened wafer anoynted wt oyle. If thy meateofferynge be baken in the frypenge pan, it shalbe of swete floure myngled with oyle. And thou shalt mynce it small, & powre oyle theron, that it maye be a meateofferynge.

And yf thy meateofferynge be a thynge bzoyled vpon the gredyron, let it be of floure myngled with oyle. And thou shalt bryngе the meateofferynge (ỹ is made of these thynges) vnto the Lorde, and shalt delyuer it vnto the preaste, that he maye offre it vpon the alter, and the preaste shall take of the meateofferynge a memoriall, and shal burne it vpō the alter: that it maye be a burntofferyng for C a swete sauoure vnto the Lorde. And that whyche is lefte of the meatoffery nge shall be Aarons and hys sonnes, It is a thynge most holy of the offerynges of the Lorde.

All the meateofferynges which ye shall bryngе vnto the Lord, shalbe made without leuen. For ye shal nether burne leuen nor honye in any offerynge of the Lorde: Notwithstandynge ye shall bryngе the fyrstlynges of them vnto the Lorde: but they shall not come vpon the alter for a swete sauoure.

* All the meatofferynges also shalt thou season with salt: neyther shalt thou suffre the salt of the couenaunt of thy God to be lackynge from thy meateofferyng: but vpon all thyne offerynges thou shalt bryngе salt. * Math.b.b Marke.ix.g Colo.iiii.a.

And if thou offre a meateofferynge of thy fyrst rype frutes vnto the Lorde, thou shalt offre for the meateofferynge of thy fyrst frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and laye franckencens theron, that it maye be a meateofferynge. And the preaste shall burne parte of the beaten corne & parte of that oyle wyth all the franckencens, for a remembraunce. And it shalbe a sacrifyce vnto the Lorde. D

## ¶The.iii.Chapter.

¶The order of peaceofferynges.

AND yf his sacrifyce be a peaceofferynge, and he take it from amonge the droues, (whether it be male or female) he shall bryngе sochas is without blemyche, before the Lorde: & put his hande vpon the heed of his offeringe, and kyll it at the dore of ỹ tabernacle of witnesse. And Aarōs sonnes the Preastes shall sprincle the blonde vpō the alter roundе aboute. A

And he shall offre som what of the peaceofferynge to be a sacrifyce vnto the Lorde: euen the * fatt that couereth the inwardes, and all the fatt that is aboute the inwardes: and the two kydneys, & the fatt that is on them and vpon the loynes: and the abundaunce that is on the lyuer shall he take awaye wyth the kydneyes. And Aarōs sonnes shal burne thē on the alter vpon the burntsacrifyce whyche is vpō the wodd ỹ is on the fyre to be a burnt sacrifyce for a swete sauoure vnto ỹ Lorde. * Exo.xxix. B

If he bryngе a peaceofferynge vnto the Lorde from of the flocke, let hym offre male or female: but without blemysh. As yf he offre a shepe for hys sacrifyce, he shall bryngе it before the Lorde, and put hys hande vpon hys offerynges heed, and kyll it before the dooze of the tabernacle of witnesse, and Aarons sonnes shall sprynkle the blonde therof roundе aboute the alter.

And of the peaceofferynge, let hym bryng C a sacrifyce vnto the Lorde: the fatt therof, & the rompe all together, whiche they shall take off, harde by the backe bone: and the fatt that coueryth the inwardes, and all the fatt that is vpō the inwardes, and the two kydneyes, and the fatt that is vpō them & vpon the loynes, and the abundaunce that is vpō the lyuer shall he take awaye with the kydneyes. And the preaste shall burne them vpō the alter, to be the foode of a sacrifyce vnto the Lorde.

If hys offerynge be a goate, he shall bringe it



ge it before the Lorde, & put his hande vpon the heade of it, and kyll it before the Tabernacle of the couenaūt, and the sonnes of Aaron shall sprinkle the blonde therof vpon the alter roundе about. And he shall bryng therof, his offering, cuē a sacrifyce vnto the Lorde: the fatt that coueryth the in wardes, and all the fatt that is vpō the inwardes, and the two kydneyes, & the fatt that is vpon them and vpon the loynes, & the abundaunce vpō the lyuer shall he take awaye with the kydneyes. And the preaste shall burne them vpō the alter for the food of the sacrifyce: that all ỹ fat maye be a swete sauoure vnto ỹ Lorde. Let it be a perpetuall statute for youre generacyons throwe oute youre dwellynges, ỹ ye eate nether fatt nor * blonde. D

* Gene. ix.a. Leui. vbiſ. d. and.xix.k.

## ¶The.iiii.Chapter.

¶The offerynge made for synnes done of ignorauncе.

AND the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel, and saye: Yf a soule synne throwe ignorauncе, and hath done any of those thynges whyche the Lorde hath forbydden in hys commaundementes to be done. As yf the Preast that is anoynted do synne, + (accordynge to the synne of the people) let hym bryngе for hys synne whyche he hath synned a yonge ore without blemyshe vnto ỹ Lorde for a synneofferynge. And he shall bryngе the yonge ore vnto the dore of the tabernacle of witnesse before the Lorde, and shall put hys hande vpon the yonge ores heade, and kill the yonge ore before the Lorde. And the Preaste B that is anoynted * shall take of the yonge ore blonde, and bryngе it into the tabernacle of witnesse, and the preaste shall dyppe hys fynger in the blonde and sprynkle therof seuen tymes before the Lorde: euen before the hangynge of the holy place. And he shall put some of the blonde before the Lorde, vpō the hornes of the alter of swete cens, which is in the tabernacle of witnesse, and shall powre all the blonde of the yonge ore vnto the botome of the alter of burntofferynge, whyche is at the dore of the tabernacle of witnesse. And he shall take awaye all the fat of the ore that is for synne, the fatt that coueryth the inwardes, and all the fatt that is aboute the inwardes, and the two kydneyes, and the fatt that is vpon them, and vpon the loynes, and the abundaunce of the lyuer shall he take awaye with the kydneyes: as it was taken awaye in the ore of the peaceofferynges, and let the preaste burne them vpon the altare of C burntofferyng. * But the skyne of the yong Exo.xxix.c. ore, and all hys flesche, with hys heed, and hys legges, wyth hys inwardes, and hys donge, shall he beare oute and carye the yong ore altogether oute of the hoste vnto a clene place: euen where the asshes are powred out, and burne hym there on wodd in the fyre: eue by the place where the asshes are cast oute, shall he be brent. If the hole congregacyon of Israel synne throwe ignorauncе, and the thynge be hyd from theyr eyes, so that they haue committed any of those thynges which the Lorde hath forbydden to be done in hys cōmaundementes, and haue offended. Whan the synne which they haue synned in, is knowne, the congregacyon shall bryngе a yonge ore for the synne, and bryngе hym before the tabernacle of witnesse, and the elders of the multytude shall put theyr handes vpon the heed of the yonge ore before the Lorde. And the yonge ore shalbe slayne before the Lorde. And the Preast that is anoynted, shall bringe of hys blonde into the tabernacle of witnesse, and the Preaste shall dyppe hys fynger in the blonde, and sprinkle it seuen tymes before the Lorde: euen before the vayle. And shall put of the blonde vpon the hornes of the alter, whiche is before the Lord in the tabernacle of witnesse, and shall poure all ỹ blonde vnto the botome of the alter of burntofferynge whyche is before the dore of the tabernacle of witnesse, and shall take all hys fatt from hym, and burne it vpon the alter, and shall do with thys yonge ore, as he dyd with the yonge ore for synne: euen so shall he do wt thys. And the Preaste shall make an attonement for them, and it shalbe forgeuen them. And he shall bringe thys yonge ore without the hoste, and burne hym as he burned the fyrst. For it is an oblacyon for the synne of the congregacyon. D E

When a Lorde synneth, and commytteth throwe ignorauncе any of these thiges (which the Lorde hys God hath forbydden to be done in hys commaundementes) and hath offended. And yf his synne be shewed vnto him which he hath done, he shall bryngе hys offerynge: euen an he goate without blemyshe, and laye hys hande vpon the heed of the he goat, and kill it in the place where the burntofferinge is vsed to be kylled before the Lord For it is a synneoffering. And let the preaste take of the blonde of the offerynge with hys fynger, and put it vpō ỹ hornes of the burntofferinge alter, and powre hys blonde vnto the botome of the burntofferyng alter, & burne all his fatt vpon the alter, as the fat of the peaceofferynges. And the Preast shall make an attonement for hym, as concernynge his synne, and it shalbe forgeuen hym.

If one of the comen people of the lande synne throwe ignorauncе, and commytte any of the thynges whiche the Lorde hath forbydden in hys commaundementes to be done, and so hath trespaced: Yf hys synne whyche he hath synned, come to his knowlege, he shall bring for his offering, a fre goate from amonge the flockes, without blemyshe for hys synne which he hath synned, and laye F

hys

hys hande vpon the heed of the offeringe, and
* Leui. iii.d. slee it in the place of burntofferynges. * And
the preaste shall take of the blonde therof wt
hys fynger, and put it vpon the hoznes of ꝑ
burntofferinge alter, and poure all the blond
vnto the botome of the alter, and shall take
awaye all hys fatt, as the fatt of the peace
offerynges is taken awaye. And the preaste
shall burne it vpon the alter, that it maye be
a swete sauoure vnto the Lozd, and the preas-
ste shall make an attonement foz hym, and it
shalbe fozgeuen hym.

¶ And yf he bzynge a shepe foz a synne of-
ferynge, he shall bzinge a female without ble-
myshe, and laye hys hande vpon the heed of
the offerynge, and slee it foz a synofferynge in
the place where they kyll the burntofferyng.
And the preaste shall take of the blonde of the
offerynge with hys fynger, and put it vpon
the hoznes of the burntofferinge alter, & shall
poure the blonde therof vnto the botome of
*Leuiti.iiij.d the alter. * And he shall take away all the
fatt therof, as the fat of the shepe of the pea-
ce offerynge is wont to be taken awaye. And
the preaste shall burne it vpon the alter, that
it maye be the Lozdes burntsacrifyce, and
the Preaste shall make an attonemente foz
hys synne, that he hath cõmitted, and it shal-
be fozgeuen him.

¶ The. v. Chapter.

¶ Of oothes. The cleansynge of hym that toucheth
vncleane thynges. The purgacyon of an othe, and of
synne done by ignozaunce.

A VIf a soule synne ād heare the voy-
ce of swerynge, and is a witnesse:
whether he hath sene oz knowne
of it, yf he haue not vttered it, he
shall bere hys synne. Ether yf
☞ a soule touche any vnclene thynge: whe-
ther it be the caryon of an vnclene beest, oz of
vnclene catell, oz vnclene wozme, and is not
ware of it: beholde, he is vnclene and hath of-
fended. Ether yf he touche any vncleanesse
of man (whatsoeuer vncleanesse it be that a
mā is wont to be defiled withall) and is not
B ware of it, and commeth to the knowledge
of it, he hath trespased. Ether yf a soule swe-
are and pzonounceth with hys lyppes to do
euell oz to do good (whatsoeuer it be that a
man vseth to pzonounce with an othe) and
the thynge be hyd from hym, and commeth
to the knowledge of it, and hath offended in
one of these. And it shall come to passe that
when he hath synned in one of these thynges.
he shall confesse that he hath synned in that
thynge. Therfoze shall he bzynge hys tres-
pace offerynge vnto the Lozde, foz hys synne
whiche he hath synned. A female from the
flocke, a lambe oz a she goate, foz a synne of-
ferynge. And the Preaste shall make an at-
tonement foz hym concernynge hys synne.
* Leui.vii.d. Luk. ii.d * And yf he be not able to bzynge soche a
shepe, he shall bzynge foz hys trespace which
he hath synned, two turtyll doues oz two
yonge pygeons vnto the Lozd, one foz a syn-
ne offerynge, and the other foz a burntoffe-
rynge. And he shall bzynge them vnto the
Preaste, whiche shall offer the synneoffering
fyrst, and wzinge the necke a sundze of it, but
C pluckе it not clene of. And he shall spzynkle
of the blonde of the synneofferynge vpon the
syde of the alter, and the reste of the blonde
shall he powze by the botome of the alter: foz
it is a synneofferynge. And he shall offer the
seconde foz a burntofferynge as the maner
is: and so shall the Preaste make an attone-
ment foz hym (foz the synne whiche he hath
synned) and it shalbe forgeuē hym. And yf he
be not able to bzynge two turtyll doues oz
two younge pygeons, then he that hath syn-
ned shall bzynge foz hys offerynge: the tenth
parte of an Epha of fyne floure foz a synoffe-
rynge, but put none oyle there to, neither put
any franckencence theron, foz it is a synne-
offerynge. And let the preaste offre it, and the
preaste shall take hys handfull of it, foz a re-
membzaūce therof, and burne it vpon the al-
ter, to be a sacrifyce foz the Lozde, it is a syn-
ne offerynge. And the Preaste shall make an
attonement foz hym as touchynge his synne
that he hath synned in one of these, & it shalbe
fozgeuen. And the remnaūte shalbe the Pre-
stes, as a meatofferynge.

And the Lozd spake vnto Moses, saying: D
yf a soule trespace and synne thozowe igno-
raunce in thynges that are consecrated vnto
the Lozde, let hym bzynge foz hys trespace
vnto the Lozde a ram without blemyshe out
of the flockes, valued in money at two sy-
cles after the * sycle of the sanctuary, that it * Exod.xxx.
maye be foz a trespaceofferinge. And he shall
make amēdes foz the harme that he hath do-
ne in the holy thing, and let him put the fyfte
parte moze therto, and geue it vnto ꝑ Preast.
And the Preaste shall make an attonement
foz him with the ram that is foz the trespace.
and it shalbe fozgeuen hym.

Yf a soule synne, and commyt any of the-
se thynges whyche are fozbydden to be done
by the commaundementes of the Lozde: and
wyst it not, and hath offended, he shall beare
hys synne, and shall bzynge a ram without
blemyshe out of the flocke that is estemed to
be wozthe a trespace offering, vnto the prea-
ste. And the Preaste shall make an attone-
ment foz hym cōcernynge hys ignozaunce,
wherin he erred and was not ware, and it
shalbe fozgeuen hym. Thys is a trespaceof-
feringe, ☞ whyche he offred vnto the Lozde ☞
foz the trespace:

¶ The. vi. Chapter.

¶ The offerynges foz synnes which are done wyl-
fynge. The lawe of the burntofferynges. The fyre
must a byde euermoze vpon the aulter. The offeryn-
ges of Aaron and his sonnes.

And the



A AND the Lozde spake vnto
Moses saying: yf a soule syn
ne and trespace agaynst the
Lozde, and denye vnto hys
neyghboure that which was
taken hym to kepe, oz that
was put into hys hande, oz
doth violent robbery oz wzonge vnto hys
neyghboure, oz yf he haue fownde that whych
was loste, and denyeth it, and sweareth fal-
sely, vpon whatsoeuer thynge it be ý a man
doth, & synneth therin: yf he haue so synned
oz trespaced, he shall restoze agayne that he
toke violently awaye, oz the wzōge whych
he dyd, oz that whych was delyuered him to
kepe, oz the lost thinge which he founde, and
all that, aboute whych he hath swozne false-
ly, he shall restoze it agayne in ý whole sum-
me, and shall adde the fyfth parte moare the-
reto, and geue it vnto hym to whome it per-
tayneth ý same daye that he offereth foz his
trespace, and let hym bzynge foz hys trespa-
ce vnto the Lozd, a Ram wythout blemyshe
out of the flocke (ý is estemed wozth a tres-
B pace offrynge) vnto the preaste. And the pre-
aste shall make an attonemēt foz hym, befoze
the Lozde, & it shall be fozgeuen hym, what-
soeuer thynge it be that he hath done & tres-
paced therin.

And the Lozde spake vnto Moses, say-
inge: Commaunde Aaron and hys sonnes
sayinge: this is the lawe of the burntoffring.
Exo.xxix.g * The burntoffrynge shall be vpō the harth
of the alter all nyght vnto the moznynge, &
the fyze shall be kyndled on the alter. And ý
Exo.xxviij Preaste shall put on hys * lynen albe, and
hys lynen bzeches vpon hys flesshe, and take
awaye the asshes vpon the whych the fyze
cōsumed the burnt sacrifyce in the alter, and
he shall put them besyde the alter, and put of
his rayment, and put on other, and carye the
asshes out wythout the host vnto a clene
place.

The fyze vpon the alter shall burne styll.
and neuer be put out. But the preaste shall
laye wodd on it euery daye in the moznyng,
& put the burntsacrifice vpon it, and he shall
burne theron the fatt of the peaceoffrynges.
The fyze shall euer burne vpō the alter, and
neuer go out.

Num.xv.a * Thys is the lawe of the * meatof-
Leui.ij.a. frynge: whych Aarons sonnes shall bzynge
Minha. befoze the Lozde, euen befoze the alter: & one
of them shall take hys handfull of the floure
of the meatoffrynge and of the oyle and all
the franckencens whych is vpon the meat-
offeynge, and shall burne it vnto a remem-
bzaunce vpon the alter foz a swete sauoure,
euen a memozyall of it vnto the Lozd. And of
C the rest therof, shall Aaron and hys sonnes
eate: vnleuened shall it be eaten in the holy
place: euen in the courte of the tabernacle of
witnesse they shall eate it. It shall not be ba
ken wyth leuen. I haue geuen it vnto them
foz theyz pozciō of my sacrifyces. It is moste
holye, as is the synne offrynge and trespace-
offrynge. All the males amonge the chyldzē
of Aaron shall eate of it: It shalbe a statute
foz euer in youre generacyons concernynge
the sacrifyces of the Lozde: ☞ let euery one ☞
that toucheth it, be holy.

And the Lozde spake vnto Moses saying:
this is the offrynge of Aaron and of hys sōn-
nes which they shall offer vnto the Lozde in
the daye when he is anoynted: the tenth par-
te of an Epha of floure, foz a meatoffrynge
perpetuall: halfe in the moznynge and halfe
at nyght: In the fryenge pan it shalbe made
wyth oyle. And when it is fryed, thou shalt
bzynge it in, and the baken offrynges of this
oblacyon mynsed small, shalt thou offer foz a
swete sauoure vnto the Lozde. And that
Preast of his sonnes that is anoynted in hys
steade, shall offer it: It is the Lozdes dutye
foz euer: it shall be burnt all together. Foz D
euery meateoffrynge that is made foz the
Preaste, shalbe burnt all together, and shall
not be eaten. And the Lozde spake vnto Mo
ses, sayinge: speake vnto Aaron, and vnto
hys sonnes and saye: Thys is the lawe of ý
synne offring. In the place where the burnt-
offrynge is kylled, shall the synne offryng be
kylled befoze the Lozde, foz it is ☞ moost ☞
holy. * The Preast that offreth it, shall eate * Leui.iiij.b
it: In the holy place shall it be eaten: euen in
the courte of the tabernacle of wytnesse. No
man touche the flesshe therof, saue he that is
halowed. And who so sprēkleth of the blon-
de therof vpon any garment, ☞ thou shalt ☞
washe it in the holy place, there as it is sprē-
kled vpon. * But the erthen pot that it is so- * Leui.vi.b.
den in, shall be broken. And yf it be sodden in
a brasen pot, it shalbe scowred, and rynsed
in the water. All the males amōge the Preas-
tes shall eate therof, foz it is most holy. And
no synneoffrynge, whose blonde is brought
into the tabernacle of wytnesse to reconcyle
wyth all in the holy place, shall be eaten: but
shalbe burnt in the fyze.

¶ The. vij. Chapter.

¶ Trespaceoffrynges. Synneoffrynges, and
Peaceoffrynges. The fatt and the blonde
maye not be eaten.

THys is the lawe of the tres- A
paceoffrynge: it is moste ho-
ly. In the place where they
kyll the burntoffringe, shall
they kyll the trespaceoffring
also: and hys blonde shall he
sprynkle rounde aboute vpō
the alter. All the fat therof shall they offer:
the roumpe and the fat therof that couereth
the inwardes, and the .ii. kydneys, and the
fatt that is on them and vpō the loynes: and
the aboundaunce that is on the lyuer shalt

f thou

thou take awaye wyth the kydneyes: & the Preast shall burne them vpon the altare, to be a sacrifyce vnto the Lorde: for it is a trespace offeryng.

All the males amonge the preastes shall eate therof in the holy place, for it is most holy. As the synne offryng is, so is the trespace offryng, one lawe serueth for both, and it shall be the Preastes that reconcyleth ther w. And the Preaste ꝑ offereth any mans burnt-offrige, ☞ shall haue the skynne of ꝑ burnt-offrige which he hath offred. And all ꝑ meat-offryng that is baken in the ouen, and that is dressed vpon the gredyron, & in the frygge pan, shalbe the Preastes that offreth it. And euery meateofferinge that is myngled with oyle and that is dry, shall pertayne vnto all the sonnes of Aaron, and one shall haue as B moche as another. Thys is the lawe of the peaceoffringe, whā it is offred vnto the Lorde. If he offer it to geue thākes, he shall brīge vnto hys thanckoffryng, swete kakes myngled wyth oyle, & swete wafers anoynted w oyle, and kakes myngled with oyle of fyne floure fryed. He shall bryng hys offeryng vpon kakes of leuended bread for hys peaceoffringes to geue thākes: and of all the sacrifice he shall offer one for an heueoffringe vnto the Lorde, and it shall be the Preastes that sprynckled the blonde of the peaceoffringes. And the flesshe of the thankoffryng in hys peaceoffrynges shalbe eaten the same daye that it is offred. And let hym laye vp nothynge of it vntyll the morowe. But yf he offre hys sacrifyce by reason of a vowe, or of hys awne frewyll, it shall be eaten the same daye that he offreth hys sacrifyce. And yf ought remayne vntyll the morowe, it maye be eaten: but as moche of the offered flesshe as remayneth vnto the thyrde daye, shalbe burnt wyth fyre. And yf any of the flesshe of hys peaceoffrynges be eaten in the thyrde daye, then shall he that offreth it, obtayne no fauoure ☞ nether shall it be reckened vnto hym: but shalbe an abhomynacyon. Therfore the soule that eateth of it, ☞ shall bearre hys synne. And the flesh that toucheth any vncleane thynge shall not be eate, but burnt wyth fyre: and all that be cleane, shall eate the flesh. But yf any soule eate of the flesh of the peaceoffrynge that pertayneth vnto the Lorde haupnge hys vnclennesse vpon hym: the same soule shall perysshe frō amonge hys people. Moreouer, the soule that doth touche any vnclene thynge, that is of the vnclēnesse of man or of any vnclene beast or any abhomynacyon that is vnclene: and then eate of ꝑ flesh of the peaceoffrynge whych pertayneth vnto the Lorde, that soule shall perysh from hys people.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel and saye:

*Ye shall eate no maner fatt of oxen of * Leui.iij.c. shepe and of goates: neuerthelater the fatt of the beaste that dyeth alone, and the fatt of that whych is torne wyth wylde beastes, shall be occupied in any maner of vse, but ye shall in no wise eate of it. For whosoeuer eateth the fatt of the beaste of whych men vse to bryngc an offryng vnto the Lorde, that soule that eateth it, shall perysh from his people. Moreouer, ye * shall eate no maner of * Gene.ix.a. Leui.xvij.c. and.xix.f. Deut.xij.d. i.Reg.xiiij.f. blonde, whether it be of foule or of beast. Whatsoeuer soule it be that eateth any maner of blonde, the same soule shall perisshe frō hys people.

And the Lorde talked w Moses, sayinge: D speake vnto the chyldren of Israel and saye: he that bryngeth hys peaceoffringe vnto the Lorde, let hym bryngc hys gyfte vnto the Lorde of hys peaceoffrynge: let his awne hādes bryngc the offrynges of the Lorde: euen the fatt wyth the brest shall he bryngc: that the brest maye be waued for a waue offringe before the Lorde. And the Preast shall burne the fatt vpon the alter, and the brest shalbe Aarons & hys sonnes. And the ryght shoulder shall ye geue vnto the Preaste, for an heueoffrynge, of youre peaceoffrynges. The same that offreth the blonde of the peaceoffringes and the fatt, amonge the sonnes of Aarō, shall haue the ryght shoulder for his parte, for the * wauebrest and the heueshoulder * Nu.xviij.c haue I taken of the chyldrē of Israel, euen of their peaceoffringes, and haue geuen it vnto Aaron & vnto hys sonnes: by a statute for euer of the chyldren of Israel.

Thys is the anoyntynge of Aaron and the anoyntynge of his sonnes in the sacrifices of the Lorde, in the daye when he offered thē to be Preastes vnto the Lorde. And these be the sacrifyces which the Lord commaunded to be geuen them (in the daye of theyr anoyntynge) of the chyldren of Israel, by a statute for euer in theyr generacyons. Thys is the lawe of the burntoffrynge and of the meatoffrynge, and of the sacrifyce for synne and trespace, for consecracyon & for the peaceoffrynge: which the Lorde commaunded Moses in the mount of Synai, when he commaunded the chyldren of Israel to offer their sacrifyces vnto the Lorde in the wyldernesse of Synai.

## ¶ The. viij. Chapter.

¶ The anoyntynge of Aaron and hys sonnes.

A And the Lorde spake vnto Moses sayinge: take * Aaron & hys sonnes with him, and the vestures & the anoyntynge oyle, and a ponge oxe for synne, & two rāmes, and a basket wyth swete breed: and gether thou all the congregacyon together vnto the dore of the tabernacle of wytnesse. And Moses dyd as the Lorde commaunded hym, & * Exo. xxix.a



hym, and the people were gathered together vnto the dore of the tabernacle of wytnesse. And Moses sayde vnto the congregacyon: this is the thynge which the Lorde commaūded to be done.

And Moses brought Aaron & hys sonnes, and washed them with water, and put vpon hym the albe, & gyrded him w a girdle, & put vpō hym the tunycle, ✻ (of palowe sylke) and put the Ephod theron, which he gyrded wyth the broderd gyrdell that was in the Ephod, and bounde it vnto hym therwyth. And he put the brestlappe theron, and put in the brestlappe Urim & thumim. And he put the myter vpon hys heed, and put vpon the myter (euen vpon the forefront of hys face) the goldē plate or the holy crowne, as the Lorde commaunded Moses.

B * Exo.xxx.d. *And Moses toke the anoyntynge oyle, and anoynted the Tabernacle, and all that was therin, and sanctified them, and sprynkled therof vpon the alter seuen tymes, and anoynted the alter, and all hys vessels, the laver & his fote, to sanctifye thē ✻ (wyth the oyle.) And he powred of the anoyntynge oyle vpō Aarons heed, and anoynted hym, to sanctifye hym. And Moses brought Aarons sonnes, & put albes vpō them, and gyrded them with gyrdels, & put bonettes vpō their heedes: as the Lorde commaunded Moses.

C * Exo.xxix.a *And he brought the yonge oxe for synne, And Aaron and hys sonnes put theyr hādes vpon the heed of the yonge oxe that was for synne. And Moses slewe hym, & toke of the blonde, which he put vpon the hornes of the alter rounde about wt hys fynger, & ☞ purifyed it, and powred the blonde vnto the bottome of the alter, & sanctifyed it, and ☞ reconcyled it. And he toke all the fatt that was vpon the inwardes, and the abundaunce of the lyuer and the two kydneyes, and theyr fatt, & Moses burned it vpon the alter. But the yonge oxe and hys hyde, his flesh and his dōge, he burnt wyth fyre without the hoste, as the Lorde commaunded Moses.

D And he brought the ram for the burntoffrynge, and Aaron and hys sonnes put theyr handes vpon the heed of the ram, which Moses kylled, and sprynkled the blonde vpō the alter rounde about, and Moses cut the ram in peces and burnt the heed, the peces and ꝑ fatte, and washed the inwardes & the legges in water, and Moses burnt the ram euery whyt vpō the alter, for a burntsacrifyce, that it myght be a swete sauoure, and an offrynge vnto the Lorde, as the Lorde commaunded Moses.

Exo.xxix.c. ✻ *And he brought the other ram, namely the ram of consecracyon ✻ (of the prestes) & Aaron and his sonnes put theyr handes vpō the heed of the rā: which Moses slewe, and toke of the blonde of it, and put it vpon the typpe of Aarons ryghte eare, & vpon the thombe of hys ryght hande, & vpō the great too of his ryght fote. And Moses brought Aarōs sonnes, & put of the blonde ✻ (of the rā) on ꝑ typpe of the ryghte eare of thē, & vpō the thombes of theyr ryghte handes, and vpon the greate tooes of theyr righte fete, and Moses sprinkled the blonde vpon the alter roūde aboute: E ✻

* And he toke the fatte and the roumpe, * Exo.xxix.b and all the fat that was vpō the inwardes, and the aboundaunce of the lyuer, and the.ij kydneyes w theyr fatt, & the ryghte shoulder. And out of the basket of swete bread ꝑ was before the Lorde, he toke one swete cake of oyled bred, & one waker, & put them on the fatt & vpon the ryghte shoulder: & put altogether vpō Aarōs handes, & vpō hys sonnes handes, & waued it a waue offrynge before the Lorde. And Moses toke them from of their handes, & burnt them vpō the alter, F euen vpō the burntoffrynge alter: for it was the sacrifyce of consecracyon, for a swete sauoure & a sacrifyce vnto the Lorde. * And * Exo.xxix.c. Moses toke the breaste and waued it for a waueoffrynge before the Lord, for it was of the ram of the consecratiō, and it was Moses parte, as the Lorde cōmaunded Moses.

And Moses toke of the anoyntynge oyle, and of the blonde whych was vpō the alter, and sprynkled it vpon Aaron and vpon hys vestimentes, vpon hys sonnes & on hys sonnes vestimentes wyth him, and sanctyfyed Aarō, his vestures & hys sonnes, & hys sonnes vestures wyth hym: And Moses sayde vnto Aaron and hys sonnes: boyle the flesshe in the dore of the tabernacle of witnesse, and there * eate it wyth the bread that is in the G basket of consecracyon, as I commaunded, * Exo.xxix.f. sayinge: Aaron and hys sonnes shall eate it: & that whych remayneth of the bread, shall ye burne wyth fyre.

And ye shall not departe from the doore of the tabernacle of wytnesse. vij. dayes, vntyll the dayes of youre consecracyon be at an ende. For. vij. dayes shall he fyll youre hande as he dyd thys daye: euen so the Lorde hath commaunded to do, to reconcyle you wyth all. Therfore shall ye abide in the dore of the tabernacle of wytnesse daye and nyght seuē dayes longe: & kepe the watche of the Lord, and ye shall not dye: for so I am commaunded. And so Aarō & his sonnes dyd all thynges wyth the Lorde cōmaunded ☞ by the hande of Moses.

## ¶ The. ix. Chapter.

¶ The fyrst offrynges of Aaron, Aaron dieseth the people the glorye of the Lorde is shewed.

A And it forthuned that in the eight daye, Moses called Aaron and hys sonnes, and the elders of Israel: and sayde vnto Aaron: take the a calfe, a yōge one out of the droue, ☞ for synne, & a rā for a burntof- ☞

frynge: both wythout blemyth, and bzynge them befoze the Lozde. And vnto the chyldzē of Israel thou shalt speake, sayinge: take ye an he goote foz synne, & a calfe and a lambe bothe two of a yeare olde, wythout blemyth foz a burnt sacrifyce, and an oxe and a Ram foz peaceoffrynges, to offer befoze the Lozd, and a meateoffrynge myngled with oyle, foz
B to daye the Lozd will appere vnto you. And they brought that (which Moses commaūded) befoze the tabernacle of wytnesse, and all the congregacyon came and stode befoze the Lozd. And Moses sayd: this is the thing, whych the Lozde commaūded that ye shulde do: and the glozye of the Lozde shall appeare vnto you. And * Moses sayde vnto Aaron: * Heb.v.s. and.vij.d.
go vnto the alter and offer thy sacrifyce foz synne, and make an attonēment foz the and foz the people: & thou shalt offer the offrynge of the people, to reconcyle them, as the Lozde commaunded.

Aaron therfoze went vnto the alter, and slewe the calfe whych he had foz synne. And the sonnes of Aaron bzoughte the bloude vnto hym, and he dypte hys fynger in the bloude, and put it vpon the hoznes of the alter, and powzed the bloude vnto the botome of the alter. But the fatt and the two kydneyes and the abundaunce of the lyuer of the synneoffrynge, he burnt vpō the alter, as the Lozde commaunded Moses: The flesshe and the hyde, he burnt wyth fyze without the ho
C ste. And he slewe the burntoffrynge * and
* Leui.iiij.b. Aarons sonnes bzought vnto hym the bloude, whych he spzynkled rounde about vpō the alter. And they brought the burntoffrynge vnto hym with the peces therof, and the head: and he burnt it vpon the alter, and dyd washe the inwardes and the legges, and buznt them vpon the burntoffrynge in the alter.

And then he bzoughte the peoples offryng, takinge the goote that the people had foz the sacrifyce of synne, and slewe it and offered it foz synne, as he dyd the fyrst. And bzought the burntoffrynge, and offered it as the maner was * and bzought the meatoffrynge, * Leui.ij.a.
and fylled hys hande therof, and burnt it vpon the alter, besyde the burntsacrifice of the mozynge.

He slewe also the oxe & the Rā foz the peaceoffrynge, that the people had foz them selues: and Aarons sonnes bzought vnto hym the bloude, whych he spzynkled vpon the alter rounde about, and toke the fatt of the oxe and of the Ram, the roūpe, and the fatt that coureth the inwardes and the kydneyes & the abundaūce of the lyuer: and they put the fatt vpon the brestes, and he burnt the fatt vpon the alter: but the brestes and the ryght shoulders Aarō waued foz a waueoffrynge
D befoze the Lozde, as the Lozd commaunded Moses. And Aaron lyfte vp hys hande ouer the people, and blessed them, and came doune from offrynge of the synneoffringe, burntoffriges & peaceoffrynges. And Moses & Aarō went in to the tabernacle of witnesse, & came out, and blessed the people, and the glozye of the Lozde appered vnto all the people. * And * G.ix.bc.a
there came a fyze out from befoze the Lozde, v. Mach.ij.b
& consumed vpon the alter the burntoffryng & the fatt. Whych whan all the people sawe, they gaue thankes, and felle on theyr faces.

## The.x.Chapter.

Nadab & Abihu are slayne. Israel mourneth foz them. The prestes are forbydden wyne.



A ND * Nadab and Abihu the son A
* Exo.xxx.b. nes of Aaron tokē ether of them Leui.xvi.a.
his cēsoz, & put fyze therin, & put cens ther vpon, & offred straūge fyze befoze the Lozd * whych he * Exo.xxx.b.
commaunded them not, & there went a fyze out from the Lozde, & consumed thē, & they dyed befoze the Lozd. Then Moses sayde vnto Aaron: thys is it yᵗ the Lozde spake sayinge: I wyll be sanctifyed in them that come nye me and befoze all the people I wilbe glozifyed. And Aaron held hys peace. And Moses called Misael and Elsaphā the sonnes of Oziel the vncle of Aaron, and sayde vnto thē: come on, carye youre bzethren frō the holy place out of the hoste. And they went to them, and caryed thē in theyr albes out of the hoste, as Moses had sayde.

And Moses sayde vnto Aaron and vnto W
Eleazar and Ithamar his sonnes * vncouer *Deu.xxiij.
not youre heedes, nether rent youre clothes, Ierem.xlvi.b.
lest ye dye, and lest wzath come vpon all the people: But let youre bzethzē the hole housse of Israel bewepe the burnynge whych the Lozd hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anoyntynge oyle of God is vpō you. And they dyd as Moses sayde.

And the Lozde spake vnto Aaron, sayinge: Thou shalt not dzincke wyne & stronge dzyncke, thou and thy sonnes that are wyth the: when ye go into the tabernacle of wytnesse, lest ye dye. Let it be a lawe foz euer thorowe out youre generacyons, and yᵗ ye may
O * (haue knowledge to) put differēce betwene holy O
& vnholy, betwene vncleane & cleane, & yᵗ ye may teach the chyldzē of Israel all yᵗ statutes whych



whych the Lozde hath spoken vnto them by the hande of Moses.

C And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes that were lefte: take the meatoffrynge that remayneth of the sacrifyces of the Lozde, and eate it wythout leuen beside the alter, foz it is most holy: ye shall eate it in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifyces of the Lozde: foz so I am commaunded. And the wauebzest and heueshoulder shall ye eate in a cleane place: thou and thy sonnes and thy daughters with the. Foz they be thy dutye and thy sonnes dutye geuen out of the peaceoffrynges of the chyldzē of Israel. The heueshoulder and the wauebzest shall they bzynge in wyth the sacrifyces of the fatt, to waue it befoze the Lozde, and it shalbe thyne and thy sonnes wyth the: by a lawe foz euer, as the Lozde hath cōmaunded.

D And Moses sought the goate that was offred foz synne, and se, it was burnt. And he was angrye with Eleazar and Ithamar the sonnes of Aaron, whyche were lefte alyue, sayinge: wherfoze haue ye not eaten the synne offerynge in the holy place, seynge it is moost holye: and God hath geuen it you, to bere the synne of the congregacyon, to make agrement foz them befoze the Lozd? Beholde, the bloud of it was not bzought in within the holy place. Ye shulde haue eatē it in the holy place, as I commaunded. And Aaron sayde vnto Moses: beholde, thys daye haue they offered theyr synneoffrynge and theyr burntoffrynge befoze the Lozde, & and it is chaunced me after thys maner. And yf I had eaten the sacrifyce to daye, shulde it haue bene accepted in the syght of the Lozde? And when Moses heard that, he was content.

## The.xj.Chapter.

Of beastes, whych be cleane, and whych vncleane.



A ND the Lozd spake vnto Mo A
* Gen.vij.a. ses and Aaron and sayde vn
Deu.xiiij.a. to them: speake vnto the chil
Actes.x.c. dzen of Israel, & saye * these are the beastes whych ye shall eate, amonge all the catell that are on the earth: whatsoeuer parteth the hoofe, and deuydeth it into two clawes, and chaweth cud amōge the beastes, that shall ye eate. Neuertheles, these shall ye not eate, of them that chewe cud, & deuydeth the hoofes: as is the camell, whych chaweth cud, but he deuydeth not the hoofe, therfoze is he vncleane vnto you, euē so the conye, whych chaweth the cud but deuydeth not the hoofe: he is vncleane to you. And the hare though he chawe yᵗ cud, yet because he deuideth not the hoofe, he is therfoze vncleane to you. And agayne, the swyne, though he deuyde the hoffe i to two clawes, yet he chaweth not the cud. He is vncleane to you. Of theyr flesshe shall ye not eate, & theyr carkasses shall ye not touche, but let them be vncleane to you.

These shall ye eate of all that are in the waters: whatsoeuer hath fynnes and skales in the waters, sees and ryuers, that shall ye eate. And all that haue not fynnes and skales in the see and ryuers, of all that moue and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr flesh, but abhorre theyr carkases. Let all that haue no fynnes noz scales in the waters, be abhompnable vnto you. These are they C
whych ye shall abhorre amonge the foules, and that ought not to be eaten, foz they are an abhompnacyon. The egle, the gosshauke, & the cormorāunte, the vultur and the kyte after hys kynde, and all rauens after theyr kynde, the estrych, the nyghtcrowe, the coockowe, and the owle after hys kynde, the falcon, the stozcke, the great oule, the backe, the pellycane, the pye, the heron, the Jaye after his kynde, the lapwynge: and the swalowe. Let all foules that crepe & goo vpō all foure, be an abominacyon vnto you.

Yet these maye ye eate, of euery creppynge D
thynge that hath wynges and goo apō foure fete: euen those that haue knees aboue vpon theyr fete, to lepe wyth all vpon the erthe, euen these of them ye maye eate & * the.
Arbe after hys kynde: the * Selaam after *Bruchus.
hys kynde: the * Hargol after hys kynde, *Scarabeus
and the * Hagab after hys kynde. All other *Locusta.
foules that moue and haue foure fete, shalbe *Attachs.
abhominacyon vnto you. In soche ye be vncleane, and whosoeuer toucheth the carkas of them, shalbe vncleane vnto the euen: and whosoeuer bereth the carkasse of them, shall washe hys clothes, and be vncleane vntyll euen.

And euery beast that hath hoofe and de- E
uydeth it not into two clawes, ner chaweth cud, suche are vncleane vnto you: euery one yᵗ toucheth them, shalbe vncleane.

And what soeuer goeth vpon hys handes amōge all maner beastes that goo on all foure fete, such are vncleane vnto you: & who so doth touche theyr carkasse * shalbe vncle- *Leui.b.a.
ane vntyll the euen. And he that beareth the Legge.ij.c.
carkasse of them, shall washe hys clothes, &
be vncleane vntyll the euē, foz soche are vncleane vnto you.

And let these also be vncleane to you, amonge the thynges that crepe vpō the erth, the weasell, and the mouse, & the toade, after theyr kynde, the hedgehogge, the stellio, the lacerte, the snayle, and the molle: these are vncleane to you amōge all that crepe: whosoeuer doth touche them when they be dead,

chalbe vncleane vntyll the euen. And what soeuer any of the dead carkasses of thē doth fall vpon, chalbe vncleane: whether it be vessell of wodd, or rayment, or skynne, or bagge, or what soeuer vessell it be ỹ any worke is wrought in. And it must be plūged in the water, & it shall be vncleane vntyll the euē, and so shall it be clensed.

¶ All maner of rthen vessell wherinto any of them falleth, chalbe vncleane, wyth all ỹ ther in is: and * it shall be broken. All maner meate also that is vsed to be eaten ☞ yf any soche water come vpon it, it chalbe vncleane. And all maner dryncke that is vsed to be droncke in all maner soche vessels, chalbe vncleane. And euery thynge that theyr carcase falleth vpon, chalbe vncleane: Whether it be ouen or kettell, let it be broken. For they are vncleane, and chalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles & collection of waters chalbe cleane still. And whoso toucheth theyr carkasse, shall be vncleane.

* Leuit. bi. d. and. fb. b.

If the dead carkasse of any soche fall vpō any seed vsed to sowe, it shall yet be cleane styll: but and yf any water be powred vpon the seed, & a deed carkesse fall theron, it chalbe vncleane vnto you.

If any beast of whych ye maye eate, dye and any man touche the dead carkasse therof, he chalbe vncleane vntyll the euē. He that eateth of the dead carkasse of it, shall washe hys clothes and be vncleane vntyll the euē. And he also that beareth the carkasse of it, shall washe his clothes, and be vncleane vntyll euen.

G Let euery crepinge thynge that crepeth vpon the erth be an abhominacyon, and not be eaten. Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath moo fete amonge all crepynge thynges that crepe vpō the erth, of that se ye eate not for they are abhomynable. Ye shall not make youre soules abhominable wyth nothing that crepeth, nether make your selues vncleane wyth thē: that ye shulde be defyled therby. For I am the Lorde youre God. Be sanctifyed therfore, and ye shall be holy * for I am holy: and ye shall not defyle youre soules wyth any maner of crepynge thynge, that crepeth vpon the erth. For I am the Lorde, that brought you out of the lāde of Egypt, to be youre God: ye shall be holy therfore, for I am holy.

* Leuit. xix. a. i. Pet. i. c.

Thys is the lawe of beastes and foules & of euery lyuynge creature that moueth in ỹ waters, and of euery creature that crepeth vpon the erth, that there maye be a difference betwene the vncleane & clene, and betwene the beaste that maye be eaten, & the beaste that ought not to be eaten.

¶ The. xij. Chapter.

¶ A lawe howe wemen shulde be pourged after theyr delyueraunce.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye: yf a woman hath conceaued, & borne a manchylde, she chalbe vncleane seuen dayes: euen in lyke maner as when she is put a parte in tyme of hyr ☞ naturall dysease. And in the eyght daye the flesshe of the chyldes * foreskynne shalbe cut awaye. And she shall then contynue in the bloude of hyr purifyenge thre and thyrtye dayes. She shall touche no halowed thynge, nor come into the sanctuary, vntyll the tyme of hyr purifyenge be out. If she bere a maydechylde, she chalbe vnclene two wekes, as when she hath hyr naturall dysease. And she shall contynue in the bloude of hyr purifyenge thre score and syxe dayes.

* Gen. xvij. b and. xxi. a. Luke. ij. d.

* And when the dayes of hyr purifyenge are out: whether it be for a sonne or for a daughter, she shall brynge a lābe of one yeare olde for a burntoffringe, and a younge pigeon or a turtyll doue for synne vnto the dore of the tabernacle of wytnesse and vnto the Preaste: whych shall offer them before the Lorde, and make an attonement for her, and she chalbe pourged of the yssue of hyr bloude. * And thys is the lawe for her that hath borne a male or female. But and yf she be not able to brynge a lambe, she shall brynge * two turtyls or two younge pygeons: the one for the burntoffringe, and the other for synne. And the Preaste shall make an attonement for her, and she chalbe clene.

* Luke. ij. d.

* Leui. b. d.

¶ The. xiij. Chapter.

¶ The Preastes must iudge who are Lepers.

And the Lorde spake vnto Moses and Aaron sayinge: when there appeareth a rysynge in any mans flesshe, ether a scabbe, or a glystrynge whyte: and the plage of leprosye be in the skynne of hys flesshe, he shall be brought vnto Aarō the Preaste, or vnto one of hys sonnes the Preastes: and the Preaste shall loke on the sore in the skynne of hys flesshe. And whan the heere in the sore is turned vnto whyte, and the sore also seme to be lower then the skynne of his flesh, it wyll be a plage of leprosye, and the Preaste shall loke on hym, and iudge hym vnclene.

If there be but a whyte plecke in the skynne of hys flesh, and seme not to be lower thē the skynne, nor the heere therof is turned vnto whyte, the Preaste shall shut him vp seuē dayes. And the Preaste shall loke vpon hym agayne the seuēth daye: And yf ỹ plage seme to him to abyde still, & ỹ plage growe not in the



skynne the Preast shall shutt him vp yet vij. dayes moo. And the Preast shall loke on hym agayne the. vij. daye. Then yf the plage be darcker, & not growen in the skynne, the Preast shall iudge hym clene, for it is but a skyrf. And he shall washe his clothes, & be clene, But & yf the scabbe growe in the skynne after that he is sene of the Preast, & iudged clene, he shalbe sene of the preest agayne. If the preast se ỹ the scabbe be growen abrode ☞ in the skynne, ☞ the preest shall make hym vnclene: for it is a leprosye.

When the plage of leprosye is in a man he shall be brought vnto the Preast, and the Preast shall se hym. And yf the rysynge be whyte in the skynne, and haue made the heare whyte, and there be rawe flesshe in the sore it wylbe an olde leprosye in the skynne of his flesh. And the Preast shall make hym vnclene, and shall not shutte hym vp seynge he is vnclene.

If a leprosye breake out abrode in the skynne, & couer all the skynne, from hys heed to hys foote, whersoeuer the Preast loketh, and the Preast loke vpō him. And yf the leprosye haue couered all hys flesh, he shall iudge the plage to be clene because it is all turned into whytnesse, & he shalbe cleane. But āde yf ther be rawe flesshe on hī whē he is sene, he shalbe vncleane. And ỹ Preast shall se ỹ rawe flesh, and declare him to be vnclene. For the rawe flesh is vnclene seynge it is a leprosye. Or yf the rawe flesh departe agayne & chaūge vnto whyte, he shall come to the preste, and the preast shall se him & beholde: If the sooze be chaūged vnto whyte *(and couer the whole man) the Preast shall iudge the plage cleane & he shalbe cleane: The flesh also in whose skinne there is a byle & is healed, & in the place of ỹ byle there appeare a whyte rysynge, ether a chynynge whyte & somwhat reddish, it shall be sene of the Preast. And yf whē the Preast seyth hym, it appeare lower thā the skynne, & the heare therof be chaunged vnto whyte, the Preast shall iudge hym vncleane: for it is a plage of leprosye, broken out of the byle. But & yf the Preast loke on it and there be no whyte heares therin, & yf it be not lower then the skynne, but be darcker, the Preast shall shutt hym vp. vij. dayes. And yf it spre de abrode in the flesh, ☞ the preest shall make hym vncleane, seynge it is the plage. But and yf the spot stōde styll, & growe not, it is the prynte of an hote byle, and therfore the preest shall declare hym to be cleane. Yf there be any flesh, in whose skynne there is a hote burnynge, and the flesh that burneth haue a whyte spott, somwhat reddysh or whyte, ỹ preest shall loke vpon it. And yf the heare in that brynghe spot be chaunged to whyte, and it appeare lower then the skynne, it is a leprosye broken out of the burnynge. And therfore the preaste shall iudge hym vncleane, seynge it is the plage of leprosye. But yf the preast loke on it & there be no whyte heare in the brynghte spott, and be no lower then the other skynne, but be darcker, the preast shall shut him vp seuē dayes. And the preast shall loke on hym the seuenth daye: And yf it be growē abroad in the skynne, the preast shall iudge hym vncleane, seynge it is the plage of leprosye. And yf the spot stonde styll in it, & growe not in the skynne, but is darcke, it is a rysynge of the burnynge, & the Preast shall therfore declare hym cleane, seynge it is the prynte of the burnynge.

Yf man or woman hath a sore vpon the heed or the beard, the preast shall seit. And yf it appeare lower than the skynne, & ther be in it a palowe heare: & thynne ↩ (more then it was wont to be) the Preast shall iudge him vncleane, seynge that the same fretynge is a token of leprosye vpon the heed or berde. And yf the preast loke on the sore of the prynt, āde it seme not lower then the skynne, and that the heare is not blacke, ☞ the Preast shall shut vp the frettynge sore seuen dayes. And in the seuēth daye the preste shall loke on the sore: and yf the sore be not growen, and there be in it no palowe hayre, and the sore seme not lower then the skynne, he shalbe shauen: but the place of the sore shall he not shaue, & the preest shall shut vp the sore seuen dayes moo. And in the seuenth daye the preste shall loke on the sore: And if the sore be not growē in the skynne, ner seme lower then the other skynne, the preste shall clense hym, & he shall washe hys clothes, and be clene. But yf the sore growe in the flesshe after hys clensynge, the preste shall loke on hym. And yf the sore be growne in ỹ skynne, the preste shall not seke for yelowe heare, for he is vnclene. But if he se the prynte stonde styll, and that there is blacke heare growne vp therin, the sore is healed, and he shalbe cleane, and the preest shall declare hym to be cleane. Yf there be whyte spottes in the skynne of the flesshe of man or woman, the preast shall loke vpō it. And yf the spottes in the skynne of theyr flesshe be somwhat darcke & whyte wythall, ↩ (he maye be sure, that it is no leprosye) it is a freckell growynge in the flesshe: Therfore is he cleane.

And the man (whose heade is destitute of heare, wherby he is made balde) is cleane. And he that hath hys heare out in his forehede, is foreheed balde and cleane. If there be in the baulde heed or baulde forehead a whyte reddysh sore scabbe, there is leprosye spronge vp in hys baulde heed or baulde forehede. And the preast shall loke vpon him, and yf the rysynge of the sore be whyte reddysh in hys baulde heed or balde foreheed after the maner of a leprosye which is in the

skynne of the flesshe, then he is a leperous mā and vncleane. And the Pzeaste shall make hym vncleane, foz the plage therof is in hys heed. The leper in whome the plage is, shall haue hys clothes rent, and hys heed bare and shall put a couerynge vpon hys lyppe, and shalbe called vnclene and defyled. And as longe as the dysease lasteth vpon hym, he shalbe defyled and vncleane: he shall dwell alone, euen * wythout the host shall hys habitacyon be.

* Num.v.a. & xiij.Leuj.xiij.a

The cloth that the plage of lepzosye is in, whether it be lynen oz wollen, whether it be in the warpe oz woofe of lynen oz of wollen: ether in a skynne oz any thynge made of skynne, yf the dysease be pale oz somwhat reddyth in the cloth oz skynne: whether it be in the warpe oz woofe oz any thynge that is made of skynne, then it is a plage of lepzosye, and shall be shewed vnto the pzeaste. The pzeaste therfoze shall se the plage, and shut it vp seuē dayes, and loke on the plage the seuenth daye. Whych yf it be increased in the cloth (whether it be in the warpe oz woofe, oz in a skynne) oz in any thynge that is made of skynne it is the lepzosy of a fretinge soze: it is vncleane: & that cloth shalbe burnt, ether warpe oz woofe whether it be wollen oz lynnē, oz any thynge that is made of skynne, where in the plage is, foz it is a frettynge lepzosye, it shalbe burnt in the fyze.

If the Pzeaste se that the plage is not growen in the cloth: ether in the warpe oz woofe oz in whatsoeuer thynge of skynne it be, the pzeast shall commaūde them to wasshe the thynge wherin the plage is, and he shall shut it vp seuē dayes moo. And yͤ pzeaste shall loke on the plage agayne, after that it is washed. And yf the plage haue not chaunged hys colour, and is spzede no further abzode, it is vncleane. Thou shalt burne it in the fyze, foz it is freat inwarde: in parte oz in all together. And yf the Pzeaste se that the plage is darcker after that it is washed, he shall rēt it out of the cloth, oz out of the skynne, oz out of the warpe oz out of the woofe. And yf it appeare any moare in the cloth (ether in the warpe oz in the woofe oz in any thynge made of skynne) it is a waxinge plage. Thou shalt burne the plage that is in it. Wozeouer the cloth, ether warpe oz woofe oz whatsoeuer thynge of skynne it be whych thou hast washed, yf the plage be departed there from, it shalbe washed once agayne: and then shall it be cleane. Thys is the lawe of the plage of lepzosye in a cloth whether it be wollen oz lynnen: eyther in the warpe oz woofe, oz in any thynge of skynnes, to make it cleane oz vncleane.

¶ The .xiiij. Chapter.

¶ The clensynge of the leper, and of the house that he is in.

AND the Lozde spake vnto Moses, sayinge: * thys is the lawe of yͤ leper in the daye of hys clēsynge: he shalbe brought vnto the pzeaste, and the pzeaste shall go out wythout the hoste, and loke vpon hym. And yf the plage of lepzosye be healed in the leper, then shall the Pzeaste commaunde that he whych is to be clensed, bzynge two lyuynge byzdes and cleane, and cedar wodd, and purple cloth, and yssope. And the Pzeaste shall commaunde that one of the byzdes be kylled in an erthen vessell & vpon rennynge water. And he shall take the lyuynge byzde with the cedar wodd, the purple and the yssope, and shall dyppe them and the lyuynge byzde in the bloude of the slayne byzde, vpon the rennynge water, and spzynkle vpon hym (that must be clensed of hys lepzosye) seuen tymes, and clense hym, and shall let the lyuynge byzde goo fre into the felde.

* Leuj.xiij.a. Mat.viij.a. Mar.i.d. Luke.v.c. and.xvij.c.

And he that is clensed, shall washe hys clothes, and shaue of all hys heere, and wash hym selfe in water, that he maye be cleane. And after that shall he come into the hoste, & shall tarye wythout hys tent seuē dayes: but in the seuenth daye he shall shaue of all hys heere, namely, hys head, hys berde and hys browes: euen all hys heere shalbe shauen of. And he shall washe hys clothes & hys flesshe in water and he shalbe cleane.

In the eyght daye he shall take two lambes wythout blemysshe, and an ye welā be of a yeare olde without blemysh, and thze tenthdeales of fyne floure foz a * meatoffrynge mynglede wyth oyle and ☞ a logge of oyle. And the Pzeaste that maketh hym cleane, shall bzynge the man that is to be made cleane and those thynges, befoze the Lozde, euen befoze the doze of the tabernacle of wytnesse. And the Pzeaste shall take one lambe, and offer hym ☞ foz trespace, & the logge of oyle, and waue them befoze the Lozde. And he shall slee the lambe in the place where the synneoffrynge and the burntoffrynge are slayne: euen in the holy place. Foz as the synneoffryng is, euē so is the trespace offrynge the pzeastes: seyng it is moost holy.

* Exod.xxix.a. Leuj.ij.a. ☞

And the pzeaste shall take of the bloude of the trespaceoffrynge, & put it vpon the typpe of the ryght eare of hym that is to be clensed, & vpon the thombe of hys ryght hande, and vpon the great too of hys ryghte foote. The pzeaste shall take of the logge of oyle, & powze it into the palme of hys lefte hande, and dyppe hys ryght fynger in the oyle that is in hys left hande, and spzynkle of the oyle wyth hys fynger seuen tymes befoze the Lozde,



Lozde. And of the rest of yͤ oyle that is in hys hande, shall the Pzeaste put vpon the typpe of the ryghte eare of hym that is foz to be clensed, and vpon the thombe of hys ryghte hande, and vpon the great too of hys ryghte fote: euen vpon the bloude of the trespace offrynge. And the remnaunte of the oyle that is in the Pzeastes hande, he shall powze vpō the heed of hym that is foz to be clensed: and the Pzeaste shall make an attonemēt foz hym befoze the Lozde.

And the Pzeaste shall offer the synne offrynge, and make an attonement foz hym that is to be clensed, foz hys vnclennesse. And then shall he kyll yͤ burntoffrynge, and the Pzeaste shall offre the burntoffrynge and the meatoffrynge vpon the alter: & the pzeste shall make an attonement foz hym, and he shalbe cleane. * If he be poore, and can not gett so moche, he shall take one lambe foz a trespace offrynge to waue it foz hys clensynge, and a tenth deale of fyne floure mynglede wyth oyle foz a meatoffrynge, and a logge of oyle, and two turtyll doues oz two yonge pigeons, suche as he is able to gett, wherof the one shalbe foz synne, and the other foz a burntoffrynge. And he shall bzynge them the viij daye foz hys clensynge vnto the Pzeaste befoze the doze of the tabernacle of witnesse befoze the Lozde.

*Leuj.b.b.

And the Pzeaste shall take the lambe that is foz the trespace, and the logge of oyle, and waue them befoze the Lozde. And he shall kyll the lambe foz the trespace, and the Pzeaste shall take of the bloude of the trespaceoffrynge, and put it vpon the typpe of hys ryghte eare that is to be clensed, and vpon the thombe of hys ryghte hande, and vpon the greate too of hys ryght fote. And yͤ pzeaste shall powze of the oyle into hys ryghte hande, and the pzeste shall wyth hys fynger spzynkle of the oyle that is in hys lefte hāde, seuen tymes befoze the Lozde.

And the Pzeaste shall put of the oyle that is in hys hande vpon the typpe of the ryghte eare of hym that is to be clensed, and vpon the thombe of hys ryghte hande, and vpon the great too of hys ryghte fote: euen in the place where the bloude of the trespaceoffringe was put. And the reste of the oyle that is in the pzestes hande, he shall put vpon the heed of hym that is to be clēsed: that he maye make on attonement foz him befoze the Lozde. And he shall offer one of the turtyll doues oz of the yonge pigeons, soche as he can gett: the one foz a synneofferynge and the other foz a burntoffrynge wyth yͤ meatofferynge. And the Pzeaste shall make an attonement foz hym that is to be clensed befoze the Lozde. Thys is the lawe of hym in whom is the plage of lepzosye, and whose hande is not able to gett that whych pertayneth to hys clensynge.

And the Lozde spake vnto Moses and Aaron sayinge: when ye be come vnto the lande of Canaan whych I geue you in possessyon. And yf I put the plage of lepzosye in a house of the lande of youre possessyon, he that oweth the house shall come, and tell the pzeaste, sayinge: me thynke that there is as it were a lepzosy in the house. And the pzeaste shall cōmaunde them to emptie the house, befoze the Pzeaste goo into it to se the plage: that all that is in the house be not made vncleane, and then must the Pzeaste go in to se the house.

If the Pzeaste also se that the plage is in the walles of the house, and that there be holowe strakes pale oz rede whych seme to be lower then the wall it selfe, the Pzeaste shall go out at the house dozes, and shut vp the house seuen dayes. And the Pzeaste shall come agayne the seuenth daye, and yf he se that the plage be increased in the walles of the house, the Pzeaste shall commaunde them to take a waye the stones in which the plage is, & let them cast them into a foule place without the cytie, and he shall commaunde the house to be scraped wythyn rounde aboute, and powze out the dust (that they scrape of) wythout the cytie into a foule place. And they shall take other stones, and put them in the places of those stones, and other mozter, to plaster yͤ house wythall. And yf the plage come agayne and breake out in the house, after that he hath taken awaye the stones & scraped yͤ walles of the house, and after that he hath plastered the house anewe: yͤ pzeaste shall come and se it. And yf he perceaue that the plage hath growne further in the house, it is a fretynge lepzosye in the house. It is therfoze vncleane. And he shall breake downe the house. And the stones of it, & the tymbze therof, & all the mozter of the house, shall he carye out of the cytye vnto a foule place. Wozeouer he that goeth into the house all the whyle that it is shut vp, shalbe vncleane vntyll the euen: He that slepeth in the house, shall washe hys clothes: he lyke wyse that eateth in the house, shall washe hys clothes.

And yf the Pzeaste come and se, that the plage hath spzede no further in the house (after that it is newe plastered) yͤ pzeste shall iudge that house cleane, because the plage is healed. And let hym take to clense the house wythall: two byzdes, cedar wodd, purple clothe and yssope. And he shall kyll one of the byzdes in an erthē vessell and vpō runnynge water: & take the cedar wodd, & the yssope, & the purple wͭ the lyuynge byzde, & dyppe thē in the bloude of the slayne byzde, and in the runnynge water, and spzynkle the house seuen tymes, & clense the house with the bloud

of the hyde and wyth the runnynge water, with the lyuynge hyde, with ye cedar wodd, and the yſope, and the purple clothe. But he ſhall lett the lyuynge hyde flee oute of the towne into the hode feldes, and ſo make an attonement for the houſe, and it ſhalbe cleane. Thys is the lawe for all maner plage of leproſye and breakynge out, and of the leproſye of clothe and houſe: for a ſwellynge for a ſcabbe, and for a whyte blyſter. To teache whan it muſt be made vncleane and cleane. Thys is the lawe of leproſye.

## ¶ The.xv. Chapter.

¶ The maner of purgynge the vnclennes bothe of men and wemen.

AND the Lorde ſpake vnto Moſes and Aaron ſayinge: Speake vnto the chyldrē of Iſrael, and saye vnto them: Whoſoeuer hath a runnynge yſſue out of hys fleſhe, is vncleane by reaſon of that yſſue. And this ſhall be the token of hys vnclennesſe in hys yſſue: when he is vncleane. If hys fleſhe rūne, or yf hys fleſhe congele by the reaſon of hys yſſue, then is it vncleanesſe. Euery couche wheron he lyeth that hath the yſſue, is vncleane: and euery thynge wheron he ſytteth, is vncleane: Whoſoeuer toucheth is couche, ſhall waſche his clothes, & bath him ſelfe in water, & be vncleane vntyll the euen.

And he that ſytteth on any thynge wheron he ſatt that hath the yſſue, ſhall waſhe hys clothes, and bathe hym ſelfe in water, & be vncleane vntyll ye euenynge. He that toucheth the fleſhe of him that hath ye yſſue, ſhall waſche hys clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen. If he alſo that hath the yſſue, ſpyt vpon hym that is cleane, he ſhall waſhe his clothes, & bathe hym ſelfe in water, and be vncleane vntyll
B euen. And what horſe harneſſe ſoeuer he rydeth vpon that hath the yſſue, ſhalbe vncleane. And whoſoeuer toucheth any thinge that was vnder hym, ſhalbe vncleane vnto the euen. And he that beareth any ſoche thinges, ſhall waſhe hys clothes, and bathe hym ſelfe in water, and be vncleane vnto ye euen. And whoſoeuer he toucheth that hath the yſſue (& haue not fyrſt waſched hys hādes in water) ſhall waſche hys clothes, & bathe hym ſelfe in water, and be vncleane vnto the euē. * The
*Leu. vi.d.e xv.f. veſſell of erth that he toucheth, whych hath the yſſue, ſhalbe broken: and all veſſels of wodd ſhalbe rynſed in water.

When he alſo that hath an yſſue, is clenſed of hys yſſue, he ſhall nombre. vij. dayes for hys clenſynge, and waſhe hys clothes, & bathe hys fleſhe in runnynge water, and ſo ſhall he be cleane. And the. viij. daye he ſhall take to him two turtyll doues or two younge pygeons, and come before the Lorde vnto the doore of the tabernacle of witneſſe, & geue them vnto the Prieſte. And ye Prieaſte ſhall offer them: the one for a ſynne offrynge, and the other for a burntoffrynge: and the prieaſt ſhall make an attonemēt for hym before the Lorde, as concernynge hys yſſue.

If any mans ſeede departe from hym in hys ſlepe, he ſhall waſche his fleſhe in water, and be vncleane vntyll euen. And all the clothes and all the furres wherin is ſuche ſeede of ſlepe, ſhalbe waſhed with water, and be vncleane vnto the euen. And yf he that hath ſuche an yſſue of ſede, do lye wyth a woman, they ſhall both waſche them ſelues with water, and be vncleane vntyll euen.

Yf a womans naturall courſe of blonde ¶ do runne, ſhe ſhalbe put aparte. vij. dayes: whoſoeuer toucheth her, ſhalbe vncleane vnto the euen. And all that ſhe lyeth vpō, in the tyme of hyr naturall diſeaſe, ſhalbe vncleane, lyke as euery thynge alſo yᵗ ſhe ſytteth vpon, is vncleane. Whoſoeuer toucheth her bedd, ſhall waſche hys clothes, and bathe him ſelfe with water, and be vncleane vnto the euen. And whoſoeuer toucheth any thinge that ſhe ſat vpon, ſhall waſhe hys clothes, and bathe him ſelfe in water, and be vncleane vnto the euen: ſo that whether he touche her couche or any veſſell where on ſhe hath ſyttē, he ſhalbe vnclene vnto the euen. * And yf a man lye wō *Leu. xbiii her, and hyr vnclennesſe come vpon hym, he ſhalbe vncleane. vij. dayes, and all the couche wheron he lyeth ſhalbe vncleane.

* When a womans blonde runneth longe *Mat.ix.c tyme: out of the tyme of her naturall courſe: or yf it runne beyonde hyr naturall courſe, let all the dayes of ye yſſue be iudged vncleane, euen as ye dayes of hyr naturall diſeaſe, And ſhe ſhalbe vncleane. All her couches wheron ſhe lyeth (as lōge as her yſſue laſteth) ſhalbe as her couche when ſhe hath hyr naturall diſeaſe. And whatſoeuer ſhe ſytteth vpō, ſhalbe vncleane, as is her vnclēneſſe when ſhe is put a parte. And whoſoeuer toucheth any of theſe, ſhalbe vncleane, and ſhall waſhe hys clothes, and bathe hym ſelfe in water and be vncleane vnto euen.

And after that ſhe is cleanſed of hyr yſſue, ſhe ſhall counte her ſeuen dayes, and after ye, ſhe ſhall be cleane. In the. viij. daye ſhe ſhall take vnto her two turtils or two youge pigeons, and bryngе them vnto the prieaſte before the doore of the Tabernacle of wytneſſe. And the Prieaſte ſhall offer the one for a ſynne offrynge, and the other for a burntoffrynge: and make an attonement for her before the Lorde, as concernynge the yſſue of her vnclennesſe. Therfore ſhall ye ſeparate the chyldren of Iſrael from their vnclēneſſe, that they dye not in their vnclēneſſe: yf they defyle my habitacyon that is amōge them.

Thys is the lawe of hym that hath a rūnynge yſſue, and of hym whoſe ſeed runneth from hym



from hym in hys ſlepe, and is defyled therin, and of her, that (for hyr naturall diſeaſe) is put a parte, and of whoſoeuer hath a runnynge yſſue, whether it be man or woman, and of hym that lyeth wyth her whych is vncleane.

## ¶ The.xvi. Chapter.

¶ What Aaron muſt do. The cleanſynge of the ſanctuary. Of the feaſte of cleanſynge. Aaron confeſſeth the ſynnes of the chyldren of Iſrael.

AND the Lord ſpake vnto Moſes * after the deeth of the two ſonnes of Aaron, whē they offered before the Lorde, and dyed: And he ſayde vnto Moſes: ſpeake vnto Aarō thy brother, that he come not at all tymes into the holy place wythin the vayle before ye mercyſeate, whych is vpō the arke, that he dye not. For I will appeare
*Leui.r.a. *iiij.re.viij.b in the * clowde vpon the mercyſeate.

But with thys thynge ſhall Aaron come into the holy place: euen wᵗ a bullock for ſynne, and wyth a ram for a burntofferynge. He ſhall put the holy lynen albe vpō him, and ſhall haue a lynen breche vpō hys fleſhe, and ſhall be gyrded wyth a lynen gyrdell, & put the lynen mytre vpon hys heede: Theſe are holy garmentes: therfore ſhall he waſhe his fleſhe in water, whan he doth put thē on. And he ſhall take of the multitude of ye chyldren of Iſrael, two he goates for ſynne, and a ram for a burntofferynge.

B And Aaron ſhall offer hys bullock for
*Deb.ix.b. ſynne, * and make an attonement for hym, and for hys houſe. And he ſhall take the two goates, and preſent them before the Lorde at the doore of the tabernacle of wytneſſe. And Aaron ſhall caſt lottes ouer the ij. goates: one lotte ſhalbe for the Lorde, and the other for the ſcapegoate. And Aarō ſhall bryngе the goote vpon whych the Lordes lotte fell, and offer hym for ſynne. But the goate on whych the lotte fell to ſcape, ſhall be ſett alyue before the Lorde, to reconcyle wyth, and to let hym goo (as a ſcape goate) fre, into the wyldernesſe. And Aaron ſhall bryngе hys bullock for ſynne, and reconcyle for him ſelfe, and for hys houſe, and ſhall kyll hys bullock for ſynne.

¶ And he ſhall take a cenſer full of burnynge coles out of the alter before the Lord, and ſhall fyll hys handfull of ſwete cens, beaten ſmall, and bryngе them wythyn the vayle, and put the cens vpon the fyre before the Lorde: that the cloude of the cens maye couer the mercy ſeate that is vpon the wyt-
*Heb.ix.d. and.x.a. neſſe, and that he dye not. * And he ſhall take of the bloude of the bullock, and ſprynkle it wyth hys fynger vpon the mercyſeate eaſtwarde: and before the mercyſeate ſhall he ſprynkle of the bloude wyth hys fynger ſeuen tymes.

Then ſhall he kyll the goate that is the peoples ſynne offrynge, & bryngе hys bloude wythin the vayle, & doo wyth that bloude, as he dyd wᵗ the bloude of ye bullock, ſprynklynge it vpon the mercyſeate, and before the mercyſeate. And he ſhall reconcyle the holy place from the vnclennesſes of the chyldrē of Iſrael, and from their treſpaces in all theyr ſynnes. And ſo ſhall he doo for the taberna- D
cle of witneſſe that is ſet amonge them, euen amonge their vnclennesſes.

* And let there be no bodye in the taber- *Lu.i.a.
nacle of wytneſſe, when he goeth in to make an attonement in the holy place, vntyll he come out. And let hym make an attonement for hym ſelfe and for hys houſholde, and for all the multitude of Iſrael. And he ſhall go out vnto the alter that is before the Lorde, & reconcyle vpon it, and ſhall take of the bloude of the bullock, and of the bloude of ye goate, and put it vpon the hornes of the altare rounde aboute, and ſprynckle of the bloude vpon it wyth his fynger ſeuen tymes, and cleanſe it, and halowe it from the vnclēneſſes of the chyldren of Iſrael.

And when he hath made an ende of re- E
concylinge the holy place, and the tabernacle of wytneſſe, and the alter, he ſhall bryngе the lyue goate: and Aaron ſhall put both hys handes vpon the heed of the lyue goate, and confeſſe ouer hym all the myſdeades of the chyldren of Iſrael, and all their treſpaces, in all their ſynnes: puttynge them vpon the heed of the goate, and ſende hym awaye (by the hande of a conuenient man) into the wyldernesſe. And the goate ſhall bere vpon hym all theyr myſdeades vnto the wyldernesſe, and he ſhall let the goate goo fre into the wyldernesſe.

And Aaron ſhall come into the Tabernacle of wytneſſe, and put of the lynen clothes whych he put on (when he went in into the holy place) and leaue thē there. And lett hym waſhe hys fleſhe with water in the holy place, and put on hys owne rayment, and then come out, and offer hys burntoffrynge and the burntoffrynge of the people, and make an attonement for hym ſelfe and for the people, and the fatt of the ſynnofferynge ſhall F
be burne vpon the alter. And he that caryed forth the goate to Azazell, ſhall waſhe D
hys clothes, and bathe hys fleſhe in water, and then come into the hoſte.

And the bullock whych is for ſynne, and the goate that is for ſynne, (whoſe bloude was brought in, to cleāſe the holy place) ſhall one carye out wythout the hoſte to be burnt in the fyre, wyth theyr ſkynnes, their fleſhe & their donge. And he that burneth them, ſhall waſhe hys clothes, and bathe hys fleſhe in water, and then come into the hooſte. And thys ſhalbe an ordinaūce for euer vnto you:

that

that in the tenth daye of the seuenth moneth, ye ☞ hũble youre soules, and do no worke at all: whether it be one of youre selues or a straunger that soiourneth amonge you, for that daye shall the preest make an attonemẽt for you to clense you, and that ye maye be cleane from all youre synnes before the Lorde. Let it be a Sabboth of rest vnto you, and ye shall humble youre soules, by an ordinaunce for euer.

G

And the Preaste that is anoynted, and whose hande was consecrated (to mynistre in hys fathers steade) shall make the attonement, and shall put on the lynen clothes & holy vestimẽtes, and reconcyle the holy sanctuary and the Tabernacle of wytnesse, and shall clense the alter, and make an attonemẽt then for the preastes and for all the people of the congregacyon. And this shalbe an * euerlastynge ordinaunce vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: & he dyd as the Lorde commaunded Moses.

* Ero.xxv.b.

## ¶ The.xvij.Chapter.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuyls maye they not offer.

AND the Lorde spake vnto Moses, sayinge: speake vnto Aarõ & vnto hys sonnes and vnto all the chyldren of Israel and saye vnto them: Thys is the thynge which the Lord hath charged, sayinge: what man soeuer of the house of Israel kylleth an oxe, or lambe or goate in ỹ hoste, or that kylleth it out of the hoste, and bryngeth it not vnto the dore of the tabernacle of wytnesse, to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde, blonde shalbe imputed vnto that man, as though he had shed blonde, and that man shall be roted out from amonge his people.

A

Wherfore whan the chyldren of Israel brynge their offeringes, that they offer in the wyde felde, they shulde brynge them vnto ỹ Lorde: euen vnto the dooze of the tabernacle of wytnesse to the preaste, to offer them for peace offerynges vnto the Lord. And ỹ preaste must sprynkle the blonde vpõ the alter of the Lorde whych is before the doze of the tabernacle of wytnesse, and burne the fatt for a swete sauoure vnto the Lorde. And lett thẽ no moare offer their offeringes vnto deuyls, after whom they haue gone a whorynge. Thys shalbe an ordynaunce for euer vnto them in their generacyons.

B

And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the straungers whych soiourne amõge you that offereth a burntofferynge or sacrifyce, & bryngeth it not vnto the dore of the tabernacle of wytnesse to offer it vnto the Lorde, that mã shall perysshe from amonge hys people. And whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge you, that eateth any maner of blonde, I will sett my face agaynst that soule that eateth blonde, and will destroye hym from amonge hys people: for the lyfe of the flesshe is in the blonde, and I haue geuen it vnto you vpon the alter, to make an attonement for youre soules, for blonde shall make an attonement for the soule. And therfore I sayde vnto the chyldren of Israel: let no soule of you eate blonde. Neyther let any straunger that soiourneth amonge you, eate blonde.

C

D

And whatsoeuer man it be of the chyldren of Israel or of the straungers ỹ soiourne amonge you, whych hunteth and catcheth any beest or foule that maye be eaten, let him powre out the blonde therof, & couer it wyth erthe, for the lyfe of all flesshe is in the blonde of it, therfore I sayde vnto the chyldren of Israel * ye shall eate the blonde of no maner of flesshe, for the lyfe of all flesshe is the blonde therof: whosoeuer eateth it, shall perysshe. And euery soule that eateth it whych dyed alone, or that which was torne wyth wylde beastes: whether it be one of youre selues or a straunger, he shall washe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euen, and then shall he be cleane. Yf he washe them not, nor bathe hys flesshe, he shall beare hys synne.

* Gene.ix.c. Leui.iij.d.9 xviij.c.

## ¶ The.xviij.Chapter.

¶ What degrees of kynred may marye together.

AND the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: I am the Lorde youre God. After ỹ doynges of the lande of Egypte wherin ye dwelt, shall ye not doo: and after the doynges of the lande of Canaan, whether I wyll brynge you, shall ye not doo, nether walke in their ordinaunces, but do after my iudgementes, and kepe my ceremonyes, to walke therin: I am the Lorde youre God: Ye shall kepe therfore myne ordinaunces, & my iudgementes * whiche yf a man doo, he shall lyue in them. I am the Lorde.

A

* Roma.x.a. Gala.iij.b. Eze.xx.b.

Se that none go to his nyghest kynred, for to vncouer their secrettes. I am ỹ Lorde.

* The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer: for she is thy mother, therfore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. ‡ Thou shalt not discouer the preuite of thy syster, the daughter of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouer ỹ secrettes of thy sõnes daughter or thy daughters daughter, for that is thyne awne preuyte. Thou shalt not vncouer the secrettes of thy fathers wyues daughter

* Gene.xix.d Eze.xxij.c.

* Deu.xxvij.b. and.xxviij.c. 1.Cor.v.a. ‡ Deu.xxvij.b. ij.Reg.xiiij.c.

B



daughter, which was begotte here of thy father, and is thy syster: thou shalt not discouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kynswomã. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kynswoman.

* Leui.xx.c.

Thou shalt not vncouer the secrettes of thy fathers brother: ỹ is, thou shalt not go vnto hys wyfe, which is thyne awnte. Thou shalt not discouer ỹ secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therfore shalt thou not vncouer her secrettes. * Thou shalt not vnheale ỹ secrettes of thy brothers wyfe, for that is thy brothers preuitie. Thou shalt not discouer the preuyties of the wyfe and her daughter, nether shalt thou take her sonnes daughter or her daughters daughter, to vncouer their secrettes: for they are her nexte kyn, and it were wyckednesse. * Thou shalt not take a wyfe and her syster also, to vexe her, that thou woldest vncouer her secrettes, as longe as she lyueth. * Thou shalt also not go vnto a womã to vncouer her preuytie, as longe as she is put a parte for her vnclennesse. * Moreouer thou shalt not lye with thy neyghbours wyfe, to defyle her wt all. Thou shalt also not geue of ☞ thy seed to offer it vnto * Moloch: neyther shalt thou defyle the name of thy God. I am the Lorde. * Thou shalt not lye wyth mankynde as wt womankynde, for it is abominacyõ. ‡ Thou shalt lye wyth no maner of beaste to defyle thy selfe therwith, nether shall any woman stonde before a beast, to lye doune therto, for it is abhominacyon.

C

*Leu.xx.a.

*Leui.xx.c. Mat.xiiij.a.

*Gen.xxxix.c.

*Leu.xx.b. Eze.xxv.c.

*Leu.xx.b. ij.Esd.ix.a

*Leu.xx.a.

*Roma.i.d. Leui.xx.b. ‡Deu.xxiij.c

D

Ye shall not defyle youre selues in any of these thynges, wherin all ỹ nacyons are defyled whyche I cast out before you: Wherthorowe the lande is defyled, and I will vysett the wyckednesse therof vpon it, yea & the lande it selfe hath cast out her inhabiters. * Ye shall kepe therfore myne ordinaunces, & my iudgementes, and commyt none of these abhominacyons: nether any of you nor any straunger that soiourneth amonge you (for all these abhominacions haue the men of the lande done whyche were there before you, & the lande is defyled.) Shall not the lãde spewe you out also (yf ye defyle it) as it spewed out the people that were before you? For whosoeuer shall commytt any of these abhominacyons, the same soules that commyt them, shall perysshe from amonge their people. Therfore shall ye kepe my watche, that ye committ not one of these abhominable customes whych were commytted before you: and that ye defyle not youre selues therin. I am the Lorde youre God.

*Leu.xx.d.

## ¶ The.xix.Chapter.

¶ A repeticyon of lawes pertayninge to the.x. cõmaundementes. A consyderacyon for the poore. Witchcraft is forbydden.



AND ✝ the Lorde spake vnto Moses sayinge: speake vnto all the multitude of the chyldren of Israel, and saye vnto them: ‡ Ye shalbe holy, for I the Lorde youre God am holye. Ye shall feare euery man hys father & hys mother, and kepe my Sabbothes, I am the Lorde youre God. Ye shall not turne vnto ydolles nor make you Goddes of metall: I am the Lorde youre God.

A

‡ Leui.xi.g-l. Deut.i.c.

Yf ye offre a peaceofferynge vnto the Lorde, ye shall offer it that ye maye be accepted. * It shalbe eaten the same daye ye offer it & on the morowe. And yf ought remayne vntyll ỹ thyrde daye, it shalbe burnt in the fyre. And yf it be eaten the thyrde daye, it is vncleane, and not accepted. He that eateth it, shall bere his synne, because he hath defyled ỹ halowed thynge of the Lorde, & that soule shall perysshe from amonge his people.

* Leui.vij.

B

* When ye reape doune the rype corne of youre lande, ye shall not repe doune the vtmost border of youre felde, nether shalt thou gather ỹ whych is lefte behynde in thy harnest. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the poze and straunger. I am the Lorde youre God. ✝

* Leui.xxiij.d Deu.xxiiij.d.

C

✝ * Ye shall not steale, nether lye, nether deale falsely one with another. ‡ Ye shall not swere by my name in vayne: neyther shalt ỹ defyle the name of thy God. I am the Lorde. Thou shalt not do thy neyghboure wronge, nether robbe hym violently * nether shall the workmans labour abyde wyth the vtmost the morynge. Thou shalt not curse the deaffe * nether put a stomblynge blocke before the blynde: but shalt feare thy God. I am the Lorde. Ye shall doo no vnryghteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtye, but in ryghteousnes shalt thou iudge thy neyghboure.

* Ephe.iiij.c. Zacha.viij.c. ‡ Mat.v.f. Ero.xx.b. Deute.v.a.

* deu.xxiiij.c Tobi.iiij.c.

* deu.xxvij.c.

* deu.i.c. and xvi.d. Jaco.ij.b.

Thou shalt not goo vp & doune as a preuy accuser amonge thy people, nether shalt thou stonde agaynst ỹ blonde of thy neyghboure: I am the Lorde. * Thou shalt not hate thy brother in thyne hart, but shalt in any wyse * rebuke thy neyghbour: that thou bere not synne for hys sake. * Thou shalt not

D

* f. Joã.iij.b. & iij.c.

* mat.xviij.b Eccle.xix.b. * Mat.v.g.

not auēge thy selfe nor be myndfull of wrō-
*Mat.v.d Mar.xij.c. Roma.xiij.d. Gala.v.c. Jacob.ij.b. ge agaynst the chyldren of my people * but
shalt loue thy neyghboure euen as thy selfe.
I am the Lorde. ☩

Ye shall kepe myne ordinaunces. Thou
shalt not let catell gendre wyth a contrary
kynde, nether sowe thy felde wyth myngled
seed, nether shalt thou put on any garment
of lynen and wollen.

Whosoeuer lyeth and medleth with a wo-
man that is a bondmayde, neuertheles ap-
poynted to a husbande, but not redemed, nor
fredome geuen her, she shalbe scourged wyth
a lethren whyppe, and they shall not dye, be-
cause she was not fre. And he shall bringe
for his trespace vnto the Lorde: before the
dore of the tabernacle of wytnesse, a ram for
a trespace offrynge. And ꝑ Preaste shall ma-
ke an attonement for him wᵗ the ram whych
is for the trespace before the Lorde, concer-
nynge his synne which he hath done: & ꝑ syn-
ne which he hath done shalbe forgeuen hym.

When ye come to the lande, & haue plan-
ted all maner of trees conuenient to be eaten
of ye shall put awaye the foreskynne of
euery one with the frute therof: euē thre yere
shall they be vncircumcised vnto you, & shall
not be eaten of. But in the fourth yere all the
frute of them shalbe holy and commendable
to the Lorde. In the fyfth yere shall ye eate of
the frute of them, and ye maye gether in the
increase of them: I am the Lorde youre God.

☞ ✠ ☞ Ye shall not eate vpon blonde, nether
*Leui.xix.d ☞ shall ye vse wytchcrafte, ☞ nor obserue ty-
*Leui.xix.a. Eze.xiiij.f. mes. Ye * shall not rounde ꝑ lockes of youre
heedes, nether shalt thou marre the tuftes of
thy beerde. Ye shall not rent youre flesche
☞ for any soules sake, nor prynte any mar-
kes vpon you: I am the Lorde. Thou shalt
not make thy daughter commen, that thou
woldest cause her to be an whoore: lest the
lande also fall to whoredome, and be full of
wyckednesse. Ye shall kepe my sabbathes, and
feare my sanctuary: I am the Lorde. Ye shall
not regarde them that worke with spyrytes,
*Leui.xix.a. * nether seke after sothsayers to be defyled
G by them, I am the Lorde youre God.
*Eccl.viij.a. Timo.v.a. * Thou shalt ryse vp before the horeheed,
and reuerence the face of the olde man, and
dread thy God. I am the Lorde. If a straun-
ger soiourne with the in youre lāde, ye shall
*Exo.xxij.c. not vexe him. * But ꝑ straunger that dwel-
leth wyth you, shall be as one of youre sel-
nes, and thou shalt loue hym as thy selfe, for
ye were straungers in the lande of Egypt.
I am the Lorde youre God.

Ye shall do no vnryghteousnes in iudge-
ment, in meteyerde, in weyght or in mea-
sure. True balaunces, true weyghtes. ☞ A
true Epha & a true Hin shall ye haue. I am
the Lorde youre God wᵇch brought you
out of the lande of Egypt. Therfore shall ye
obserue all my ordinaunces and all my iud-
gementes, and do them. I am the Lorde.

## ¶ The.xx. Chapter.

¶ They that geue of their seede to Moloch shall dye therfore. Other goodly lawes.

And the Lorde spake vnto Moses say- A
inge. Thys shalt thou saye to the chyl
dren of Israel, whosoeuer he be of the
chyldren of Israel or of the straungers that
dwell in Israel, that geueth of his seed vnto
*Leu.xviij.c * Moloch, let him be slayne: the people of the
lande shall stone hym. And I wyll sett my
face agaynst that man, and wyll destroye
hym from amōge his people: because he hath
geuen of hys seed vnto Moloch, for to defyle
my sanctuary, and to polute my holy name.
And though that the people of the lande hyde
their eyes from the man that geueth of
hys seed vnto Moloch, and kyll hym not:
☞ I wyll put my face agaynst that man, ☞
and agaynst hys kynred, and wyll destroye
hym, and all that goo a whorynge after him
to commyt whordome with Moloch, from
amonge their people.

If a soule turne hym selfe after such as
worke wyth spretes, and after sothsayers,
to goo a whorynge after them, I wyll put
my face agaynst that soule, & wyll destroye
hym from amonge hys people. Sanctifye
*Leui.xix.a. youre selues therfore * and be holye, for I
am the Lorde youre God, kepe ye myne ordi-
naunces, and doo them. I am ꝑ Lorde which
doth sanctifye you.

B
‡Mat.v.b. Deuter.xxi.c. Ezech.xvi.b. ‡ Whosoeuer he be, that curseth his fa-
ther or hys mother, let hym dye: for he hath
cursed hys father and mother, hys blonde be
*Deu.xxij.a. 4.Reg.ix.a. vpon him. * And the man ꝑ breaketh wed-
locke with another mans wyfe: euen he that
breketh wedlocke wᵗ hys neyghbours wyfe
*Leu.xviij.a Deut.xxij.d let him be slayne, both the aduoutrer and the
aduoutresse. And the man that lyeth * with
hys fathers wyfe, & vncouereth hys fathers
secrettes, let them both dye, their blonde be
*Leu.xviij.d vpon them. * If a man lye with his daugh-
ter in lawe, let them dye both of them: they
haue wrought abhominacion, their blond be
*Leu.xviij.d Roma.i.d. vpon them. * If a man also lye wyth man-
kynde after the maner as wyth woman
kynde, they haue both commytted an abho-
minacyon: let them dye. Their blonde be
vpon them. And If a man take a wyfe and
her mother also, it is wyckednesse. They
shall be burnt wyth fyre both he and she,
*Leu.xviij.d that there be no wyckednesse amonge you.
And * If a man lye wyth a beast, let hym C
dye, and ye shall slee the beast also. If a wo-
man go vnto any beast, & lye downe therto:
thou shalt kyll the womā and the beast also,
let them dye, their blonde be vpon them. If
a man take hys syster, hys fathers daughter
or his mothers daughter, and se her secrettes
and she his secrettes, it is a shamefull thinge.

They



They shall perysh in the syghte of their peo-
ple, he hath vncouered hys systers secrettes,
*Leu.xviij.c he shall beare his synne. * If a man lye with
a womā bauynge her naturall dysease, and
vncouer her secrettes, & open her fountayne,
and she also open the foūtayne of her blonde
they shall both perysshe from amonge theyr
people. * Thou shalt not vncouer the secret-
*Leu.xviij.c Mat.xiiij.a. *Leu.xviij.b tes of thy mothers syster * nor of thy fa-
thers syster, for he that doth so, hath vnco-
uered hys nexte kyn: they shall beare theyr
mysdoynge.

If a man lye with hys vncles wyfe, and
vncouer his vncles secrettes: they shall beare
their synne, and shall dye chyldelesse.

D If a man take his brothers wyfe, it is an
vncleane thynge, he hath vncouered his bro-
thers secrettes, they shalbe chyldelesse.

*Leu.xviij.d * Ye shall kepe therfore all myne ordina-
unces and all my iudgementes, and doo the:
that ꝑ lande whether I bringe you to dwell
therin, spewe you not out. Ye shall not walke
in the maners of thys nacyon whyche I cast
oute before you: For they haue̅ymytted all these
*Deu.xij.a. thynges, * & therfore I abhorred them.

But I haue sayde vnto you: ye shall en-
ioye their lande, and I will geue it vnto you
to possesse it, euen a lande that floweth with
*Leui.xx.a. Deu.xiiij.a. mylke & honye. I am the Lorde youre God,
whyche haue separated you from other na-
cyons, * and therfore shall ye put difference
betwene cleane beastes & vncleane, betwene
vncleane foules and cleane. Ye shall not de-
fyle youre soules in beastes and foules, and
in all maner creppynge thynges ꝑ the groun-
de bringeth furth, whych I haue separated
from you as vncleane. Therfore shall ye be
holy vnto me, for I the Lorde am holy, and
haue seuered you from other nacyons: that
ye shulde be myne.

*Deu.xviij.b. Ezech.xxviij.a * If there be a man or woman that wor-
keth wyth a spyryte, or that is a sothsayer,
let them dye. With shall stone thē wyth sto-
nes, their blonde be vpon them.

## ¶ The.xxj. Chapter.

¶ A lawe for the preestes.

And the Lorde sayde vnto Mo- A
ses: speake vnto the Preastes ꝑ
sonnes of Aaron, and saye vnto
them. ☞ Let none be defyled
☞ vpon a soule amonge hys peo-
ple, but vpon hys kynsman, that is nye vn-
to hym: vpon his father, & his mother, vpon
sonne and daughter, and his brother, and on
his syster a mayde ꝑ is nye vnto him, whom
no man hath knowen: vpon her shall he be
defyled. But he shall not be defyled vpō him
that hath auctorytye amonge hys people, to
polute him selfe for him.

*Leui.xix.f. Let them not make * baldnesse vpō their
heed, nor shaue of the lockes of their bearde,
nor make any markes in their flesche. They
shalbe holy vnto their God, and not polute
the name of their God, for the sacrifyces of
the Lorde which are as ꝑ bread of their God
they do offer: therfore they shall be holy.

*Leui.xxi.b. * Let them not take a ☞ wyfe that is an
aduoutresse, or polluted, nor put frō her hus-
bande: for such a one is holy vnto his God. B
☞ Thou shalt sanctifye hym therfore, for ☜
he offereth vp the bread of thy God: he shall
therfore be holy vnto the, for I the Lorde
whyche sanctifye you am holy.

If a Preastes daughter fall to playe the
whore, she poluteth her father: therfore must
she be burnt with fyre.

He that is the hye Preaste amonge hys
brethren, vpon whose heed the anoyntynge
oyle was powred, and ☜ that consecrated ☜
hys hande to put on the vestimētes, shall not
vncouer his heade, nor rent his clothes * nei- *Leui.x.c.
ther goo to any deed body, nor make hym C
selfe vncleane on hys father or hys mother,
nether shall go out of the sanctuarye, nor po-
lute the holy place of hys God, for the crowne
of the anoyntynge oyle of hys God, is vpon
him. I am the Lord. * He shall take a mayde *Eze.xliij.f
vnto hys wyfe: but a wedowe, a denorsed
woman, or an harlot, shall he not mary:
But shall take a mayde of hys awne people
to wyfe. Neyther shall he defyle hys seed a-
monge hys people: for I am the Lord which
sanctifye him.

And the Lorde spake vnto Moses, sayin-
ge: speke vnto Aaron, and saye: Whosoeuer
of thy seed in their generacions hath any de- D
formyte, let hym not preace for to offer bread
vnto his God * for whosoeuer hath any ble- *Leui.xxj.b.b.
mysshe, shall not come nere: as yf he be blyn-
de or lame, or that hath a brused nose, or that
hath any mysshapen membre, or is broken
foted, or broken handed, or ☜ haue no heere ☜
on his eye browes, or haue a webbe or other
blemisshe in his eye, or be mawnge, or skaul-
de, or hath hys stones broken.

No man that hath a blemysshe, and is of
the seed of Aaron the preaste, shall come nye
to offer the sacrifyces of the Lorde. Whan he
hath a deformyte, let him not preace to offer
the bread of hys God. Let him eate the bread
of hys God: euen of the most holy and of the
holy: Only let him not goo in vnto ꝑ vayle,
nor come nye the alter, when he is deformed,
that he polute not my sanctuary, for I am
the Lorde that sanctifye them. And Moses
tolde it vnto Aaron and to hys sonnes, and
vnto all the chyldren of Israel.

## ¶ The.xxij. Chapter.

¶ Who ought to abstayne from eatynge the thyn-
ges that were offred. Howe, what, and when they
shulde be offered.

And the

AND the Lorde spake vnto Moses, sayinge: Speake vnto Aarō and hys sonnes, that they be separated from the holy thynges of the chyldren of Israel, and that they polute not my holy name in those thynges whych they halowe vnto me: I am the Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge youre generacyons after you, that goeth vnto ỹ holy thynges whych the chyldrē of Israel halowe vnto the Lorde, hauynge hys vnclennes vpon hym: that soule shall perysshe from out of my syght. I am the Lorde.

*Leui.xv.a. * What man soeuer of the seed of Aaron is a leper or hath a runnynge yssue, he shall not eate of ỹ holy thynges vntyll he be cleane. And whoso toucheth any mā that is vncleane ouer the soule of the deed, or a man whose seed runneth from him in hys slepe, or whosoeuer toucheth any wormē, wherby he maye be made vncleane, or a man, of whom he maye take vnclennesse (whatsoeuer vnclennesse he hath) ỹ same soule that hath touched any soche, shalbe vncleane vntyll euen, and shall not eate of the holy thinges, vntyll he haue washed his flesshe with water. And
B when the sonne is doune, he shalbe cleane, & shall afterwarde eate of the holy thinges: for
*Exo.xxix.c. almoche as it is hys fode. * Of a beast that dieth alone, or is rent wyth wylde beastes (wherby he maye be defyled) he shall not eate: I am the Lorde. Let them kepe therfore myne ordynaunce, lest they for the same lade synne vpon them, and dye for it, yf they defyle it. I the Lorde sanctifye them.

There shall no straunger eate of the holy thynge, neither a gest of the preastes, neyther shall an hyred seruaūte eate of ỹ holy thinge. But yf the Preaste bye any soule wyth money, he shall eate of it, lykewyse as he that is borne in hys house, shall they eate of hys bread. If the Preastes daughter also be maryed vnto a straūger, she maye not eate of the halowed heue offrynges. Notwythstandynge yf the Preastes daughter be a wedowe or denorsed & haue no chylde, but is returned vnto her fathers house agayne, she shall eate of her fathers bread, as well as she dyd in her youth. But there shall no straunger eate therof. If a man eate of the holy thynge vnwittingly, he shall put the fyfthe parte ther vnto, and
☞ geue it vnto the Preaste ☞ wyth the halowed thynge. And the Preastes shall not defyle the holy thynges of the chyldren of Israel (which they offer vnto the Lorde) to lade them selues wt myssdoynge & trespace whyle they eate their holy thynges, for I the Lorde do halowe them.

¶ And the Lorde spake vnto Moses sayinge: speake vnto Aaron and hys sonnes and vnto all the chyldrē of Israel, and saye vnto thē: whatsoeuer he be of ỹ house of Israel or straunger in Israel, ỹ will offer hys sacrifyce for all his vowes, and for all hys frewyll offeringes which they will offer vnto ỹ Lord for a burntofferynge, ye shall offre (to reconcyle youre selues) a male without blemyshe of the oxen, of ỹ shepe, or of the goates. But whatsoeuer hath a blemyshe, ỹ shall ye not offre, for ye shall gett no fauoure therwith.

And whosoeuer bringeth a peace offringe vnto the Lorde (accordynge as he is apoynted) or a vowe, or a frewyll offeringe, in oxe or shepe, that is without deformyte, he shall be accepted. There shalbe also no blemyshe therin: blinde, or brokē, or wouded, or haue a wen, or be mawnge, or scabbed. Ye shall not offre soche vnto ỹ Lorde, nor put an offerynge of any soche vpō the alter vnto ỹ Lorde.

An oxe or a shepe that hath any membre
D out of proporcion, mayst thou offer for a frewill offerynge: but for a vowe it shall not be accepted. Ye shall not offer vnto the Lorde ỹ which is broosed, or broken, or plucked out, or cut awaye, nether shall ye make any soch in youre lande, nether of a straungers hande shall ye offer bread vnto youre God of any soche. Because their corrupcyon is in them, and they haue deformite in them selues, and therfore shall they not be accepted for you.
And the Lorde spake vnto Moses sayinge: whē an oxe, or a shepe, or a goate is brought forth, it shalbe seuen dayes vnder ỹ damme: And frō the viij. daye forth, it shalbe accepted, for a sacrifice vnto the Lorde. And whether it be oxe or shepe, ye shall not kill it and her yonge both in one daye.

When ye wyll offre a thanke offerynge vnto the Lorde, offre it that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntyll ỹ morowe. I am the Lorde. Therfore shall ye kepe my commaundementes and do them, I am the Lorde. Neyther shall ye polute my holy name, but I will be halowed amonge the chyldren of Israel. I am the Lord which halowe you, and that brought you out of the lāde of Egypte, to be youre God: I am the Lorde.

¶ The.xxiij. Chapter.

¶ Of the holy dayes, that they shulde kepe.

AND the Lord spake vnto Moses, A sayinge: speake vnto the chyldren of Israel, & saye vnto them: These are my feastes, euen the feastes of the Lorde, wyych ye shall call holy conuocacyons. * Syxe dayes ye shall worke, but *Exo.xx.
the seuenth daye is the Sabboth of reast, an holy conuocacyon: so that ye doo no worke therin, it is the Sabboth of the Lorde, in all youre dwellynges. These are the feastes of the Lorde, euen holy conuocacyons, whyche ye shall proclayme in their ceasons. In the xiiij. daye of the fyrst moneth at euen is the



*Exo.xij.c. Mu.xxviij.c. is the Lordes * Passeouer. And in the fyfteneth daye of the same moneth is the feast of swete bread vnto the Lorde: seuen dayes ye
*Exo.xij.b. must eate vnleuended bread. * In the fyrst
B daye ye shall haue an holy conuocacyon: ye shall do no laborious worke therin. But ye shall offer sacrifyces vnto the Lorde thorow out thole seuen dayes, and in the seuēth daye is an holy conuocacyon: ye shall do no laborious worke therin.

✠ And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel
*Num.xv.a & saye vnto them * when ye be come into the lande (whyche I geue vnto you) & repe doune the haruest therof, ye shall bringe a shefe of the fyrst frutes of youre haruest vnto the preast, wyych shall waue the shefe before the Lorde to be accepted for you: & euen the morowe after the Sabboth the Preaste shall waue it. And ye shall offer that daye whē ye waue the shefe, an he lāb wythout blemish of a yeare olde, for a burntoffrynge vnto the Lorde: and the meatofferynge therof, shalbe made of two tenth deales of fyne floure mēgled with oyle, to be a sacrifyce vnto the Lorde for a swete fauoure: and the drynkoffring therof shalbe of wyne, euen the fourth deale
C of an hyn. And ye shall eate nether bread, nor parched corne, nor furmenty e, nor newe corne, vntyll the selfe same daye that ye haue brought an offrynge vnto youre God. Let thys be a lawe for euer in youre generacyons and in all youre dwellynges. ✠

And ye shall counte from the morowe after the Sabboth: euē from the daye that ye brought the shefe of the wauoffrynge. vij.
☞ Sabbathes complete: euē vnto the morowe after the seuenth Sabbath shall ye nōbre fyftye dayes. And ye shall bringe a newe meatoffrynge vnto the Lorde. And ye shall bringe out of youre habitacions two wauelowes made of two tēth deales of fyne floure and that are made wyth leuen for fyrst frutes vnto the Lord. And ye shall bringe with
Mu.xxviij.d. the breed * seuen lambes wythout deformite of one yeare of age, and one yonge oxe & two rammes, wyych shall serue for a burntoffrynge vnto the Lorde, wyth meatoffringes and theyr drynkoffrynges, to be a sacrifyce for a swete sauoure vnto the Lorde.

Then ye shall offer an he goate for a synne offrynge: and two lābes of one yeare olde for a peaceoffrynge. And the preast shall waue thē wyth the breed of the fyrst frutes before the Lorde, and wyth the two lambes. And these holy thynges of the Lorde, shalbe the preastes. And ye shall proclayme the same daye, that it maye be an holy conuocacyō vnto you: ye shall do no laborio⁹ worke there-
D in: let it be a lawe for euer in all your dwellynges, and in all youre generacyons.
*Leui.xxiij.b. Deu.xxiiij.d. * And when ye reepe doune your haruest, thou shalt not make cleane ryddaunce of thy felde, nether shalt thou make any aftergathe rynge of thy haruest: but shalt leaue it vnto the poore and the straunger. I am the Lorde youre God.

And the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel, and saye: In the seuēth moneth, in the fyrst daye of the moneth shall ye haue rest, * cuē the re- *Nu.xxix.a.
membraūce of blowynge, an holy conuocacyon: ye shall do no laborious worke therin, but offer sacrifyce vnto the Lorde.

✠ And the Lorde spake vnto Moses, E sayinge: the * tenth daye also of the selfe se- *Leui.xvi.f.
uenth moneth, is a daye of reconcylynge, therfore shall it be an holy conuocaciō vnto you, ☞ and ye shall humble youre soules, and of- ☞ D
fer sacrifyce vnto the Lorde. Ye shall do no worke the same daye, for it is a daye of reconcylynge, to make an atonement for you before the Lorde youre God. For whatsoeuer soule it be that humbleth not hym selfe that daye, he shalbe destroyed from amonge hys people. And whatsoeuer soule do any maner worke that daye, the same soule will I destroye from amonge his people. Ye shall do no maner worke therfore: Let it be a lawe for euer in youre generacyons and in all youre dwellynges. Let it be vnto you a Sabboth of reste, and ye shall humble youre soules in the nynth daye of the moneth at euen: from euen to euen shall ye rest in your Sabboth. ✠

And the Lord spake vnto Moses sayēg: F
speake vnto the chyldren of Israel, and saye:
* the fyftenth daye of the same seuenth mo- *Nu.xxix.b.
neth is the feast of tabernacles, seuen dayes Io.vii.b.
vnto ỹ Lord. The fyrst daye is an holy con- Ne.viij.c.
uocacyon: ye shall do no laboryous worke. Seuen dayes ye shall offer sacrifyce vnto the Lord, and in the eyght daye shalbe an holy conuocacyon vnto you, and ye shall offer ☞ D
sacrifyces vnto the Lorde. It is the ☞ collecyon, and ye shall do no laborious worke therin.

These are the feastes of the Lord, whiche ye shall call holy conuocacyons, for to offer sacrifyce vnto ỹ Lord, burntoffrynge, meatoffrynge, peaceoffrynge, and drynkeoffrynges, ☞ euery daye hys due sacrifyce beside ☞ D
the Sabbothes of the Lorde, & beside youre gyftes, beside all your vowes, and all your frewilloffrynges, whyche ye geue vnto the Lorde.

✠ Moreouer in the fyftenth daye of the seuenth moneth whan ye haue gathered in the frute of the lande, ye shall kepe holy daye vnto the Lorde seuen dayes. The fyrst daye G
shall be as a Sabboth: lykewise in the eyght daye shalbe the rest of the Sabboth. And ye shall take you in the fyrst daye, the frutes of goodly trees, braunches of palme trees, and

the bowes of thycke trees, and wyllowes of the brooke, and shall reioyse before the Lord your God seuē dayes. And ye shall kepe this feast vnto the Lorde seuē dayes in the yeare. It shalbe a lawe for euer in youre generacyons, that ye kepe it in the seuenth moneth. Ye shall dwell in boothes seuen dayes: euen all that are Israelites borne, shall dwell in boothes, that youre childrē after you maye knowe, howe that I made the childzen of Israel to dwell in boothes, when I brought thē out of the lande of Egypt: I am the Lord youre God ✠. And Moses spake vnto the childzen of Israel concernynge the feastes of the Lorde.

## ¶ The.xxiiij.Chapter.

¶ The oyle for the lampes. The that curseth must be stoned. He that kylleth shalbe kylled. &c.

A
*Ex.xxvij.d

AND the lord spake vnto Moses sayinge: * cōmaunde the childzen of Israel that they bringe vnto the, pure oyle olyue beaten for lyghtes, to cause the lāpes to burne allwaye: wythout the vayle of wytnesse in the tabernacle of wytnesse shall Aaron dresse them both euen and morynge before the Lorde all wayes. Let it be a lawe for euer in youre generacyons. He shall dresse the lampes vpon the pure candelstycke before the Lorde perpetually.

And thou shalt take fyne flour, and bake twelue wastels therof, two tenthdeales shalbe in one wastell. And thou shalt set thē in two rowes, syxe on a rowe vpō the pure table before the Lorde, and put pure frankencens vpon the rowes, that they maye be bread of remembraunce, and an offrynge to the Lorde. Euery Sabboth he shall put thē in rowes before the Lorde euermoare: of the childzen of Israel shall they be offred for an euerlastynge couenaunte. * And they shall be Aarons and hys sonnes, whych shall eate them in the holy place. For they are most holy vnto hym of the offerynges of the Lorde by a perpetuall statute.

B
*i.Reg.xxi.a
Leui.xxiiij.b

And the sonne of an Israelitish wife whose father was an Egyptian, wēt out amonge the childzen of Israel. And thys sonne of the Israelitish wyfe & a man of Israel, strouе together in the hoste. And the Israelitish
*Exo.xx.b. womās sonne * blaspheмed the name of the
† Leui.b.a. Lorde, and † cursed, and they broughte hym vnto Moses. Hys mothers name was Salompth, whych was the daughter of Dibzy,
* Num.xb.d of the trybe of Dan: and they * put hym in warde, that the mynde of the Lorde myght be shewed them.

☞ ¶ And the Lord spake vnto Moses sayinge: bringe the cursed speaker wythout the hoste, and lett all that heарde hym, put theyr handes vpon hys heed, and let all the multitude stone hym. And thou shalt speake vnto the childzen of Israel sayinge: Whosoeuer curseth hys God, shall bere his synne: And he that blaspheмeth the name of the Lorde, let hym be slayne, and all the multitude shall stone hym to deeth.

Whether he be borne in the londe or a straunger, whā he blaspheмeth the name of the Lorde, let hym be slayne. And * he that kylleth any man, let hym dye the death. And he that kylleth a beast, let hym make hym good, ☞ soule for soule. And yf a mā mayme hys neyghboure, as he hath done, so shall it be done to hym: broke for broke ✠ eye for eye, and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. And he that kylleth a beast, let him paye for it: and he that kylleth a man, let hym dye. Ye shall haue one maner of lawe: euen for the straunger as well as for one of youre selues, for I am the Lorde youre God.

D
*Exo.xxi.b.

†Mat.v.c
✠Exod.xxi.c.

And Moses tolde the childzen of Israel, and they brought hym (that had cursed) out of the hoste, and stoned hym wyth stones. And the childzen of Israel dyd as the Lord commaunded Moses.

## ¶ The.xxv.Chapter.

¶ The Saboth of the.vij.yeares, and of the yeare of iubelie, otherwyse called the fyftyth yeare.

A
AND the Lorde spake vnto Moses in mount Sinai sayinge: speake vnto the childzen of Israel, and saye vnto them: when ye be come into the lande whych I geue you, the lande shall rest, & kepe Sabboth vnto the Lorde. * Syxe yeares ỹ shalt
*Exo.xxiiij.b
sowe thy felde, and syxe yeare thou shalt cut thy vinyarde, and gether in the frute therof.
*Deut.xb.a
But the * seuenth yeare shall be a Sabboth of rest vnto the lāde. The Lordes Sabboth it shalbe: ỹ shalt nether sowe thy felde, nor cut thy vyneyarde. That which groweth of the owne accorde thou shalt not reape, nether gather ỹ grapes that thou hast left behynde, for it is a yeare of rest vnto the lāde. And the rest of the lāde shalbe meat for you: euen for the, for thy seruaunte, and for thy mayde, for thy hyred seruaunte, and for the straunger that sogeourneth wyth the: and for thy catell, and for the beastes that are in thy lande, shall all the encrease therof be meat. And thou shalt nombre seuen
B
☞ Sabbathes of yeares vnto the, euen seuen tymes seuen yeare: and the space of the seuen Sabbathes of yeares will be vnto the xlix. yeare. And then thou shalt make a trōpe blowe: in the tenth daye of the seuenth moneth, euen in the daye of attonemēt shall ye make the trompe blowe, throwe out all youre lāde. And thou shalt halowe that yeare: euē the fyftyth yeare, & proclayme lybertye



tye thrōwe out the lande vnto all the inhabiters therof, for it shalbe a yeare of ☞ iubelye vnto you, and ye shall retourne: euery man vnto hys possessyon, and euery man vnto hys kynred agayne. A yeare of iubelye shall that fiftieth yeare be vnto you. Ye shall not sowe nether repe that which groweth of it selfe, nor gether the grapes that are left. For that yeare of iubelie shalbe holy vnto you: but ye shall eate of the encreasle therof out of the felde. In the yeare of thys iubelye ye shall retourne euery man vnto hys possessyon agayne.

It thou sellest ought vnto thy neyghboure, or byest of thy neyghboures hande, ye shall not disceaue one another: but accordynge to the nombre of yeares after the iubelye yeare thou shalt bye of thy neyghboure, and accordynge vnto the nombre of yeares & of ỹ frutes, he shall sell vnto the. Accordinge
C
vnto the multitude of yeares, he shall encrease the pryse therof and accordyng to the fewnesse of yeares, he shall minysche the pryce of it: for the nombre of frutes doth he sell vnto
Leui.xlij.a
the. * Disceaue not ye therfore euery mā his neyghboure, but thou shalt feare thy God. For I am the Lorde youre God: wherfore ye shall do after myne ordinaūces and kepe my lawes, and do them, and ye shall dwell in the lande in safetye. And the lande shall geue her frute, and ye shall eate youre fyll, and dwell therin in safetye.

And yf ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gether in oure encreasle? I will sende my blessynge vpō you in the syxt yeare, and it shall bringe forth frute for thre yeares: & ye shall sowe the eyght yeare, and eate yet of olde corne vntyll the.ix. yeare: euen vntyll her frutes come, ye shall eate of olde store. The
D
lande shall not be solde to be wast: for * the
*Psa.xxiiij.a
lande is myne, and ye but straūgers and sotourners with me. In all the lande of youre possessyon, ☞ ye shall graunt a redemption for the lande.

*Ruth.iiij.a
Iere.xxxij.b.

* Yf thy brother be waxed poore, and hath solde a waye of hys possessyon: and yf any of his kyn come to redeme it, let him bye out that whyche hys ☞ brother solde. And yf he haue no man to redeme it, let hys hande get asmuch as maye be sufficyent to bye it oute agayne, and let hym counte howe lōge it hath bene solde, & delyuer the rest vnto the man to whome he solde it, that he maye retourne to hys possessyon agayne. But and yf hys hande cannot gett sufficyent to restore to the other agayne, then that whyche is solde shall remayne in the hande of hym that hath boughte it, vntyll the yeare of iubelye: and in the Jubelye it shall come out, and he shall retourne vnto hys possessyon agayne.

And yf a man sell a house or a dwellynge wythin the walles of a cytie, he maye bye it out agayne wythin a whole yeare after it is solde: euē any daye of the yeare shall he redeme it agayne. But and yf he bye it not out E
agayne wythin the space of a full yeare, then the house that is in ỹ walled citie, shalbe stablished, and be his owne that boughte it, ād hys successoures after him, and shall not go out in the iubelie. But the houses of villages which haue no walles roūde aboute thē, are counted as the felde of the coūtre, & therfore they maye be boughte out agayne, and shall returne in the iubelye.

Notwithstandinge the cyties of the leuytes, and the houses of the cyties of their possession, maye ỹ leuites redeme at all seasons. And yf a mā purchase ought of the Leuites, the house that was solde, and the cite of their possession shall go out in the yeare of iubelie: for the houses of the cyties of the leuites, are their possession amōge the childzē of Israel. But the felde of the suburbe that is beside their cyties, maye not be solde: for it is theyr perpetuall possession.

If thy brother be waxen poore, and fallen F
in decaye with the, thou shalt releue hi, both the straūger and sotourner, that he maye lyue with the. * And thou shalt take none vsu- *Exo.xxij.b
rye of him, or vantage. But thou shalt feare Deu.xxiij.b
Ezec.xviij
thy God, that thy brother maye lyue with the. Thou shalt not geue hym thy money vpon vsurye, ☞ nor lende him thy corne for increase. I am the Lorde youre God, which brought you out of the lande of Egypte to geue you the lande of Canaan, & to be youre God.

* ✠ If thy brother that dwelleth by the, *Exo.xxi.d,
be waxen poore, and be solde vnto the, thou Deu.xv.c.
shalt not compell him to the bondage of seruauntes: but as an hyred seruaunte and as a sotourner he shalbe with the, and shall serue the vnto the yeare of iubelie, & then shall he departe from the: both he and his childzen with him, and shall retourne vnto his awne kynred agayne, and vnto the possessiō of his fathers: for they are my seruauntes, whych I brought out of the lande of Egypte, and shall not therfore be solde as bondmē. Thou shalt not raygne ouer hym cruelly, but shalt feare thy God. Thy bondseruaunte, and thy bondmayde which thou shalt haue, shalbe of the heythen that are roūde aboute you: of them shall ye purchace seruauntes and maydes, and of the childzen of the straungers that are sotourners amonge you, & of theyr generacyons that are wyth you, which they begate in youre lande. These shalbe youre possessyon, and ye shall take them as inheritaunce for youre childzen after you, to possesse them, they shalbe youre bondmen for euer. But ouer youre brethren the childzen of Israel, ye shall not raygne one ouer ano-

ther cruelly.

G Yf a soiourner or straunger waxe ryche by the, and thy brother that dwelleth by him waxe poore, and sell hym selfe vnto the straunger or sogeourner by the, or to any of the straũgers kyn: after that he is solde, he maye be redemed agayne: one of his bretherē *(that wyll) ether his vncle or his vncles sonne maye bye hym out: or any that is nye of kynne vnto hym of his kynred, maye redeme hym: ether yf his hande can get so moch, he maye be loosed. And he shall reken wyth hym that boughte hym, from the yeare that he was solde in, vnto the yeare of iubelye & the pryce of hys byenge shalbe valued accordynge vnto the nombre of yeares. As a hyred seruaunte shall he be wyth hym. If there be yet many yeares behynde, accordynge vnto thē let hym geue agayne for hys delyueraunce, of ỹ money that he was bought for. Yf there remayne but fewe yeares vnto the yeare of iubelye, let hym counte wyth him agayne, and accordynge vnto his yeares geue hym agayne for hys redempcyon, and he shalbe with hym yeare by yeare as an hyred seruaunte & the other shall not raygne cruelly ouer him in thy sighte. If he be not redemed thus, he shall goo out in the yeare of iubelie, both he and his chyldren with hym: for the chyldren of Israel are my seruauntes, whych I broughte out of the lande of Egypte. I am the Lorde youre God.

## ¶ The.xxvj.Chapter.

¶ They are blessed that kepe those thynges that God byddeth.

A *Deute.v.a. Ye shall *make you no ydolles nor grauen ymage, nether reare you vp any stone, nether shall ye sett vp any ymage of stone in your lād to worshippe it: for I am the Lord youre God: ye shall kepe my Sabbothes, & feare my sanctuary: for I am the Lorde.

✠ If ye walke in myne ordinaunces and kepe my commaundementes, and do them, I will sende you rayne in the ryght season and the lāde shall yelde her encrease, and the trees of the felde shall geue theyr frute. And the threshynge shall reach vnto wyne harueste, and the wyneharueste shall reach vnto sowynge tyme, and ye shall eate your bread in plenteousnes, and dwell in youre lāde peasably. And I will sende peace in the lande, & ye shall slepe without any man to make you a fraydie.

And I will rydd euell beastes out of the lande, and there shall no swerde goo thorow out youre lande. And ye shall chase youre enemyes, and they shall fall before you vpon the * Ios.xxiij.c swerde. * And fyue of you shall chace an hūdred, & an hundred of you shall put ten thousande to flyghte, and youre enemyes shall B fall before you vpon the swerde. For I will haue respect vnto you, and make you encrease, and multiplye you, and sett vp my couenaunt with you. And ye shall eate olde stoare, and carye out olde for the newe. ‡ And I ‡ g.Cor.vi.d. will make my dwellynge place amōge you, & my soule shall not lothe you. I will walke amonge you, and wylbe youre God, and ye shalbe my people. ✠ I am the Lorde youre God, whyche broughte you out of the lande of Egypte, that ye shulde not be theyr bōdemen, and I haue broken the cheynes of your yoke, and made you go vpryghte.

* But and yf ye will not harken vnto me, nor wyll do all these my commaundementes: * deu.xxviij Malac.ij.a. And yf ye shall despise myne ordinaunces, ether yf youre soule abhorre my lawes, so that ye will not do all my commaundementes, but breake myne appoyntment, I also will do thys vnto you. For I will bring vpon you fearfulnesse, swellynge of body, and the burnynge agewe, to consume youre eyes, & gendre sorowe of hert. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it. And I will set my face agenste you, and ye shall fall before youre C enemyes, & they that hate you, shall raygne ouer you * and ye shall flee, when no man followeth you. * Deuter. xxviij.a.

And yf ye will not yet for all this herken vnto me, then will I punyth you seuen tymes more for youre synnes, and will breake the pryde of youre stubburnesse. And I will make youre heauen as yron, and youre erth as brasse. And youre labour shalbe spēt in vayne. For youre lande shall not geue hyr encrease, nether shall the trees of the lande geue theyr frutes.

And yf ye walke contrary vnto me, and will not herken vnto me, I will bringe seuen tymes moo plages vpon you, accordinge to youre synnes. I will also sende in wilde beastes vpon you, which shall robbe you of youre childzen, and destroye youre catell, and make you fewe in nombre, and cause youre hye wayes to growe vnto a wyldernesse.

And yf ye maye not be reformed by these thynges but shall walke contrarye vnto me, D then will I also walke contrarye vnto you, and will punish you yet seuen tymes for youre synnes. And I will sende a swerde vpon you, that shall auenge my testamēt And when ye are gathered together wythin youre cyties, I will sende the pestilence amonge you, and ye shalbe delyuered into the hande of the enemye. And when I haue broken the staffe of youre bread: ten wyues shall bake youre bread in one ouen, and they shall delyuer you youre bread agayne by * Osee.iiij.c. Michee.vi.d weyght * ye shall eate, and not be satisfyed.

And



And yf ye will not yet for all thys herken vnto me, but shall walke agaynst me, I will walke contrarye vnto you also in indignacyon, and will chastice you seuen tymes for Leuit.xxvi.d youre synnes. * And ye shall eate the flesh of youre sonnes and the flesche of youre daughters shall ye deuoure. I will destroye youre hye places, and roote out youre ymages, and cast youre carkasses vpon the bodyes of youre ydolles, and my soule shall abhorre you. And I will make your cyties desolate, and bryngе youre sanctuarye vnto nought, and will not smell the swetnesse of youre odoures.

I will bryngе the lande vnto a wyldernesse, and youre enemyes which dwell therin, shall wondre at it. And I will strawe you amonge the hethen, and will drawe out a swerde after you, and youre lande shalbe waste, and youre cyties desolate. Then shall E the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye shalbe in your enemyes lande: euen then shall the lande rest, and reioyse in her Sabbothes. As longe as it lyeth voyde it shall rest, because it dyd not reste in youre Sabbothes, when ye dwelt vpon it.

And vpō them that are left alyue of you, I will sende a faynтnesse into theyr hertes in the lande of theyr enemyes: & the soūde of a chakyng leef, shall chace thē, and whā they flee the swerde, they shall fall: no man folowinge vpon them. They shall fall one vpon another, as it were before a swerde, euen no man folowynge vpō them, and ye shall haue no power to stande before your enemyes: And ye shall perish amonge the hethen, & the lande of youre enemyes shall eate you vp.

And they that are left of you, shall pyne awaye in their vnryghteousnes, euē in their enemyes lāde, and in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers for their trespace, which they haue trespaced agaynst me, and for that also that they haue walked cōtrarye vnto me. G Therfore I also will walke contrary vnto them, and will bryngе them into the lande of their enemyes. And then at the leest waye their vncircumcysed hertes shall be tamed, and they shall make an attonement for their mysdeades.

* Deut.xxx.c. And * I will remembre my couenaunt, with Jacob, and my bōde with Isahac, and myne appointment with Abrahā, and will thynke on the lande. The lande shall be lefte of them, and shall enioye her Sabbothes, whyle she lyeth wast without thē. And they shall make an attonement for their mysdeades, because they despised my lawes, and because their soule refused myne ordinaunces: And yet for all that whē they be in the lāde of their enemyes, * I will not cast them away, neyther will abhorre thē, to destroye them vtterly, and to breake myne appoyntmēt with thē: for I am the Lorde their God. I will for their sakes remēbre the couenaūt made vnto their fathers, whom I brought out of the lande of Egypte in the syghte of the hethen, that I myght be their God: I am the Lorde. * Deut.iiij.c

These are the ordinaunces, and iudgemētes, and lawes, which the Lorde made betwene him and the childzen of Israel in moūt Sinai, by the hande of Moses.

## ¶ The.xxvij.Chapter.

¶ Of diuerses bowes, and of tythes &c.

AND the Lord spake vnto Moses sayinge: speake vnto the childzen of Israel, and saye vnto them: If any mā will geue a synguler vowe vnto ỹ Lord accordynge to the value of the soules, the value of the male from twentye yeare olde vnto sixtye shalbe fyfte * sycles of syluer, after the weyght of the sanctuary. And yf it be a female, the value shalbe thyrtye sicles. And from fyue yeares to twentye, the male shalbe set at twentye sicles, and the female at ten sycles. And from a moneth vnto fyue yeare, the male shalbe set at fyue sycles of syluer, and the female at three. And he that is syxtie yeare olde, and aboue, shalbe valued at fiftene sicles, and the woman at ten. But If he be to poore so to be set, he shall present himselfe before the preast: & the preast shall value him, accordinge as the hande of him ỹ vowed is able to gett, euen so shall the preest value him. * Num.iij.c.

If it be a beaste of which men bryngе an offrynge vnto the Lorde: all that any mā geueth of soche vnto the Lorde, ☞ shalbe counted holy. He shall not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged shalbe holy. If it be any maner of vncleane beast, of which men do not offer a sacrifyce vnto the Lord, he shall set the beast before the preast, and the preast shall value it, whether it be good or bad. And as ỹ preast setteth it, so shall it be. But yf he will bye it agayne, he shall geue the fyft parte moare aboue that it was set at.

If any man dedicate his house, to be holy vnto the Lord, the preast shall set it, whether it be good or bad: and as the preast hath set it, so shall the value be. And whan he that ☞ sanctifyed it will redeme hys house, lett hym geue the fyft parte of the money that it was iudged at therto, and it shalbe hys:

If a mā ☞ halowe a pece of hys enhereted lande vnto the Lorde, it shalbe set accordynge to ỹ sede therof. If it beare ☞ an

homer of barlye, it shalbe set at fyfttie sycles of syluer. If he halowe his felde immediatly from the yeare of iubely, it shalbe wozth accozdinge as it is estemed. But and yf he halowe hys felde after the Jubelye, the preast shall recken the money accozdinge to the nõbze of the yeares that remayne vnto the yeare of Jubely folowynge, & there after it shall be lower sett.

If he that consecrated the felde, wyll redeme it agayne, let hym put the fyft parte of the pryce that it was set at there vnto, and it shalbe hys, And yf he wyll not redeme the felde, but selleth the felde to another man, he (that vowed) *wyll maye redeme it nomoze. But when the felde goeth out in the yeare of iubelye, it shalbe made holy vnto the Lozd: euen as a felde that is vtterly put awaye, and it shall be the preastes possessyon.

If a man sanctefye vnto the Lozd a felde, whych he hath boughte, and is not of his enheritaunce, the preast shall reken vnto hym what it is wozth vnto the yeare of iubelye, & he shall geue the pryce that it is set at, the same daye, as a thynge consecrated vnto the Lozde. And in the yeare of iubelye, the felde shall returne vnto hi of whome he boughte it, euẽ to him, whose enheritaũce of lãd it is.

And all settynge shalbe accozdynge to the *Exo.xxx.b. sycle * of the sanctuary. One sycle cõteyneth twenye halfpens.

* But the fyrst bozne of the beastes that is appoynted vnto the Lozde, maye no man sanctifye: whether it be oxe oz shepe, foz it is the Lozdes allredy. If it be an vncleane beast, he shall redeme it, as it is sett at, and geue the fyfth parte moare therto: Oz, yf it be not redemed, it shalbe solde, accozdynge to the value. *Deu.xv.a

Notwithstandynge, no dãned thynge that a man putteth from hym and dedycateth vnto the Lozde, of all his good (whether it be mã oz beast oz lande of hys enheritaunce) maye be sold oz redemed: foz euery thynge so put awaye, is most holy vnto the Lozde. Let no damned thynge that a mã separateth, be redemed, but dye the death.

Euery tyth of the lande whych is of the sede of the lande, oz of the frute of the trees, is the Lozdes, and is sanctified vnto ꝑ Lozd. And yf a man wyll redeme ought of hys tythes, let him adde the fifth parte therto. And euery tyth of oxe and of shepe and of euery beest that goeth vnder the rodde euen euery tenth shalbe holy vnto the Lozd. He shall not loke yf it be good oz bad, ner chaunge it. Els, yf he chaũge it, both it, and that it was chaunged withall, shalbe halowed vnto the Lozde, and maye not be redemed.

These are the commaundemẽtes, whych the Lozde commaunded by Moses vnto the chyldzen of Jsrael in mount Sinai.

# ¶ The ende of the thyrde boke of Moses called in the Hebzue Vaiecra, and in the Latyn.

# Leuiticus.



# ¶ The fourth boke of

Moses called in the Hebzue, Vaiedabber, and in the Latyn Numeri.

## ¶ The fyrst Chapter.

¶ All that are apte foz batell, are nombzed. The trybe of Leui must mynister in the tabernacle.



AND the Lozde spake vnto Moses in the wildernesse of Sinay, in the tabernacle of wytnesse, the fyrst daye of ꝑ seconde moneth in the secõde yeare after they were come out of the lande of Egypte, saynge: *take ye the summe of all the multitude of the chyldzen of Jsrael, after theyr kynredes & housholde of theyr fathers wyth the nombze of theyr names, all that are males, heed by heed, from .xx. yeare & aboue: euẽ all that go fozthe to the warre in Jsrael, thou and Aaron shall nombze them thozowe out theyr armyes, and wyth you shalbe men of euery trybe, wherof euery one is heed mã of the house of hys fathers. *Exo.xxx.b. Num.xxvi.a 9.Re.xxiiij.a

And these are the names of the men that shall stande with you: of (the trybe of) *Rubẽ, Elizur the sonne of Sedeur: of Simeõ, Selumiel the sonne of Suri Sadai: of Juda, Nahesson ꝑ sonne of Aminadab: of Jsachar, Nathanael the sonne of zuar: of zabulon, Eliab the sonne of Helon. Amonge the chyldzẽ of Joseph: of Ephzaim, Elisama the sonne of Amihud: of Manasse, Gamaliel ꝑ sonne of Peda zur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer the sonne of Ammi Sadai: of Aser, Pagiel the sonne of Ocran: of Gad, Elisaph the sonne of Deguel: of Nephthali, Ahira the sonne of Enan.

These were of greate fame in the congregacyõ, Lozdes of the trybes of their fathers, and heades ouer thousandes in Jsrael. And Moses and Aarõ toke these men (which are expzessed by theyr names) and gethered all the congregacyon together, the fyrst daye of the seconde moneth, and they were rekened thozowe out their kinredes & houses of their fathers by name from .xx. yeare and aboue, heed by heed. As the Lozde cõmaunded Moses, euen so he nombzed them in the wyldernesse of Sinai.

And the chyldzen of Ruben Jsraels eldest sonne thozowe out theyr generacõs, & their kynredes, & houses of their fathers in the nõbze of names, heed by heed (all males frõ .xx. yeare & aboue) as many as dyd goo fozth to the warre: the nõbze of thẽ ꝑ were of the tribe of Rubẽ, was .xlvi. thousande & .v. hũdzed.

Of the chyldzen of Simeon thozowe out theyr generacyons and theyr kynredes and houses of theyr fathers, the summe of thẽ in the nõbze of names, heed by heed, all the males from .xx. yeares and aboue, whosoeuer myght go fozth to the warre: the summe of them that were of the trybe of Simeon. lix. thousande and .iij. hundzed.

Of the chyldzen of Gad thozowe out their generacyons and theyr kynredes and housholdes of theyr fathers, the nombze of the names from .xx. yeare & aboue, all that wẽte fozth to the warre: the nombze of them that were of the tribe of Gad, was .xlv. thousande, fyre hundzed and fyfty e.

Of the chyldzẽ of Juda thozowe out their generacyons and their kynredes and houses of their fathers, the nombze of names from .xx. yeare and aboue, all that were able to go furth to the warre: The nombze of thẽ that were of the tribe of Juda, was .lxxiiij. thousande and fyre hundzed.

Of the chyldzen of Jsachar thozowe out theyr generacions & theyr kynredes and houses of theyr fathers: the nõbze of names frõ .xx. yeare and aboue which went all furth to warre, the nõbze of thẽ ꝑ were of the tribe of Jsachar, was .liiij. thousande & .iiij. hundzed.

Of the chyldzen of zabulon: thozowe out theyr generacyons and theyr kynredes, and houses of their fathers, the nombze of names from .xx. yeare & aboue, whych were all able to go furth in the hoost: The nombze of them that were of the trybe of zabulon, was .lvij. thousande and foure hundzed.

Of the chyldzen of Joseph: Namely, of the chyldzen of Ephzaim thozowe out theyr generacyõs and theyr kynredes and houses of theyr fathers, the nombze of names frõ .xx. yeares & aboue, all ꝑ went out to the warre: the nombze of them that were of the tribe of Ephzaim was .xl. thousande, & fyue hũdzed.

Of ꝑ chyldzẽ of Manasse thozow out their generaciõs, & theyr kynredes, and houses of their fathers, the nõbze of names frõ twẽtye yeare olde & aboue, all ꝑ wẽt out to ꝑ warre: The nõbze of thẽ ꝑ were of the tribe of Manasse, was, xxxij. thousande & two hundzed.

Of the chyldzen of Ben Jamin thozowe out their generacyõs, and theyr kynredes & houses of theyr fathers, the nõbze of names frõ twentye yeare & aboue, all ꝑ wẽte furth to the warre: The nombze of thẽ that were

of the trybe of Bē Jamin was. xxxv. thou-
sande, and. iiii. hundzed.

E Of the chyldzē of Dan thozowe out their
generacyons and their kynredes and houses
of theyz fathers: the nombze of names from
twentye yeare olde and aboue, all that wēt
furth to the warre: The nombze of thē that
were of the trybe of Dā was. lxii. thousande
and. vii. hundzed.

Of the chyldzē of Aser thozowe out their
generacyons and their kynredes and houses
of theyz fathers, the nōbze of the names frō
xx. peares and aboue, all that wente out to
warre: The nombze of thē that were of the
trybe of Aser was. xli. thousande and. v.
hundzed.

Of the chyldzen of Nephthali: thozowe
out theyz generacyons and theyz kynredes &
houses of theyz fathers, the nōbze of names
frō. xx. peares and aboue, all that myght go
furth to the warre: The nombze of thē that
were of the trybe of Nephthali, was thze ād
fyftye thousande and. liii. hundzed.

G These are the summes whych Moses &
Aaron nombzed and the pzinces of Jsrael:
those twelue mē, which were euery one ouer
the house of theyz fathers. And all the nom-
bzes of the chyldzen of Jsrael, thozowe out
the houses of theyz fathers, frō twentie yea-
re & aboue, all that went furth to the warre
*Exod.xij.f. Num.i.c. in Jsrael, dze we all vnto the summe of *fyxe
hūdzed thousande and thze thousande, fyue
hundzed and fyftye. But the Leuites after
the trybe of theyz fathers were not nombzed
amonge them.

And the Lozde spake vnto Moses, saying:
Thou shalt not nombze the trybe of Leui,
nether take the summe of them from amōge
the chyldzen of Jsrael. But thou shalt appo-
ynte the leuites ouer the habytacyon of wit-
nesse, and ouer all the vessels therof, and ouer
all thynges that are in it. Yea they shall bea-
re the tabernacle and all the vessels therof, &
they shall minystre in it, & shall dwell rounde
aboute the tabernacle. And when the taber-
nacle goeth fozth, ꝑ leuites shall take it dow
ne: and when the tabernacle is to be pit-
ched, they shall sett it vp: and ꝑ any straun-
ger come nye, he shall dye. And the chyldzē of
Jsrael shall pytch theyz tentes, euery man in
hys owne companye, and euery man vnder
his awne stāderd thozowe out theyz hostes.
But the leuites shall pytche rounde aboute
the tabernacle of wytnesse, that there be no
wzath vpon the congregacyon of the chyldzē
of Jsrael, and the leuites shall kepe ꝑ watch
of the tabernacle of witnesse. And the childzē
of Jsrael dyd accozdynge to all that the Lozd
commaunded Moses, euen so dyd they.

C The. ij. Chapter.

C The order of the tentes. The heades of the kyn-
redes of Jsrael.

AND the Lozde spake vnto Mo- A
ses and Aaron sayinge: euery
man of ꝑ childzē of Jsrael shall
pytch vnder his owne standerd
& vnder the armes of theyz fa-
thers houses: on ꝑ other syde & roūde aboute
the tabernacle of wytnesse shall they pytch.

On the eastsyde towarde the rysynge of
the sonne, shall they of ꝑ stāderd of the hoste
of Juda pytch thozowe out theyz armyes:
And Nahesson the sonne of Aminadab was
captayne of the sonnes of Juda. And his ho-
ste and the nombze of thē. lxxiiii. thousande &
vi. hundzed. Next vnto him & shall they ꝑ
be of the trybe of Jzachar pytche: & Natha-
neel the sonne of zuar was captayne of the
chyldzen of Jzachar: hys hoste & the summe
of the nombze therof. lvii. thousande & foure
hundzed:

And then the trybe of zabulō: and Eliab
the sonne of Helō, captayne ouer the chyldzē
of zabulon, & his hoste & the nombze of them
lvii. thousande and. iiii. hundzed: so that the
whole nōbze of the whole hoste of Juda are
an hundzed thousande. lxxxvi. thousande. &
iiii. hundzed thozowe out theyz armyes: and
these shall go befoze.

On the southsyde shall the standerd of the B
hoste of Ruben kepe thozowe theyz compa-
nyes: & the captayne ouer the sonnes of Ru-
ben, was Elizur the sonne of Sedeur. And
hys hoste and the nombze of thē. xlvi. thou-
sande, and. v. hundzed. And fast by hym shall
the trybe of Symeon pytche, and the captay
ne ouer the sonnes of Simeon, was Salu-
miel the sonne of zuri Sadai, and his hoste
and the nombze of them. lix. thousande. c. iij.
hundzed. And the trybe of Gad also: and the
captayne ouer the sōnes of Gad, was Elia-
saph the sonne of Deguel: And his hoste and
the nombze of them. xlv. thousande. vi. hun-
dzed and. l. All that were nombzed wyth the
trybe of Ruben: an hundzed thousande. li.
thousande. iiii. hūdzed & l. thozowe out their
armyes, and they shall go in the secōde place.

And the tabernacle of wytnesse shall go C
wyth the hoste of the leuites, in the myddes
of the hostes: And as they lye in their tētes,
euen so shall they pzocede in the tourney, eue
ry man in hys degree, and vnder theyz owne
standerdes.

The westsyde shall the standard of the ho
ste of Ephzaim kepe wyth theyz armyes, &
the captayne ouer the sonnes of Ephzaim,
was Elisama the sonne of Ammhud: hys ho
ste and the nōbze of them. xl. thousande and
fyue hundzed.

And fast by hym, shalbe the trybe of Ma
nasse, and the captayne ouer the sonnes of
Manasse was Gamaleel the sonne of Peda-
zur. Hys hoste and the nombze of thē. xxxii:
thousande and. ii. hundzed. And the trybe of
Ben Jamin



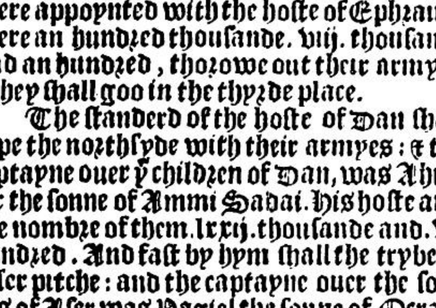
Ben Jamin also: and the captayne ouer the
sonnes of Beniamin was, Abidan the sonne
of Gedeoni. Hys hoste and the nombze of thē
xxxv. thousande and. iiij. hundzed. All that
were appoynted with the hoste of Ephzaim,
were an hundzed thousande. viij. thousande
and an hundzed, thozowe out their armyes
& they shall goo in the thyzde place.

The standerd of the hoste of Dan shall
kepe the nozthsyde with their armyes: & the
captayne ouer ꝑ childzen of Dan, was Ahie-
zer the sonne of Ammi Sadai. His hoste and
the nombze of them. lxxij. thousande and. vj.
hundzed. And fast by hym shall the trybe of
D Aser pitche: and the captayne ouer the son-
nes of Aser was Pagiel the sonne of Ocran.
Hys hoste and the nombze of them. xlj. thou-
sande. c. v. hundzed. And the trybe of Neph-
thali also, and the captayne ouer the chyldzē
of Nephthali: was Ahira ꝑ sonne of Enan.
Hys hoste and the nombze of them. liij. thou-
sande and. iiij. hundzed. All they that were
appoynted wyth the hoste of Dan, was an
hundzed thousande. lvij. thousande and. vj.
hundzed. And they shall go hynmost wyth
their standerdes.

These are the summes of the chyldzen of
Jsrael thozowe out ꝑ houses of their fathers:
euen all the nombzes ꝑ pytched thozowe out
their hostes. vi. hundzed thousande. iii. thou-
sande. v. hūdzed and fyftie. But the Leuites
were not nombzed amonge the chyldzen of
Jsrael, as the Lozde commaunded Moses.
And the chyldzen of Jsrael dyd accozdynge
to all that the Lozde commaunded Moses,
foz so they pytched with their stāderdes, & so
they tourneyd thozowe out their kynredes, &
thozowe out ꝑ houshoides of their fathers.

C The. iii. Chapter.

C The Leuites go not to batell, but mynistre in
the sanctuary. They pytche their tentes neyte to
the habitacyon.




A These are the generacyons of
Aaro and Moses, in ꝑ daye
that the Lozd spake wt Mo-
ses in mount Synai, & these
are the names of the sonnes
*Nu.xbi.g. of Aaron: Nadab the eldest
sone, Abihu, Eleazar and Jthamar. *These
Leu.biij.a. are the names of the sonnes of Aaron which
were + Pzeastes anoynted, & whose hande
was consecrated to minystre. * And Nadab *Leu.x.a.
and Abihu dyed befoze the Lozde whan they
offred straunge fyze befoze the Lozde in the
wylderneslle of Synai, and had no chyldzen.
And Eleazar and Jthamar mynistred in the
syght of Aaron their father.

And the Lozde spake vnto Moses, sayin- B
ge: bzynge the trybe of Leui, and set them be-
foze Aarō the Pzeast * that they maye serue *Nu.xbi.b.
him and wayte vpon hym and vpon all the and.xbiij.a.
multitude, befoze the tabernacle of witnesse,
to do the seruyce of ꝑ habitacyō. They shall
kepe all ꝑ apparell of the tabernacle of wyt-
nesse, and wayte vpō the chyldzen of Jsrael,
to do the seruyce of the habitacion. And thou
shalt geue the Leuites vnto Aaron and hys
sonnes, foz they are geuē and delyuered vn-
to him of the chyldzen of Jsrael. And thou
shalt appoynte Aarō & hys sonnes to wayte
on their Pzeastes offyce: and the straunger
that commeth nye, shall be slayne.

And the Lozde spake vnto Moses sayin- C
ge: beholde Jhaue taken the Leuites frō a-
monge ꝑ childzē of Jsraell * foz all the fyzst *Exo.xiij.a.
bozne ꝑ openeth the matrice amonge ꝑ chyl- Nu.biij.c.
dzen of Jsrael, and the Leuites shalbe myne:
because all the fyzst bozne are myne: foz the
same daye ꝑ I smote all the fyzst bozne in the
lande of Egypte, I halowed vnto me all the
fyzstbozne in Jsrael, both man & beast, and
myne they shalbe: I am the Lozde.

And the Lozde spake vnto Moses in the
wylderneslle of Synai sayinge: Nombze the
chyldzen of Leui after the houses of their fa-
thers in their kynredes. All that are males,
from a moneth olde and aboue shalt ꝑ nom-
bze. And Moses nombzed them, accozdynge
to the cōmaundement of the Lozd, and as he
had cōmaunded. * And these were the chyl- *Exo.vi.c.
dzen of Leui in their names: Gerson, & Ca-
hath and Merari. And these are the names
of the chyldzen of Gerson in their kynredes:
Libni and Semei. The sonnes of Cahath in
their kynredes: Amram, Jezehar, Hebzon &
Oziel. And the sonnes of Merari in their
kynredes Maheli and Musi. These are the
kynredes of the Leuites, accozdynge to the
houses of their fathers.

Of Gerson came the kynred of the Libni- D
tes and the kynred of the Semeites. These
are the kynredes of the Gersonites. And the
summe of thē (after the nōbze of all the ma-
les from a moneth olde and aboue) was. vii.
thousande and fyue hundzed. And the kyn-
redes of the Gersonytes shall pitche behynde
the habitacyon westwarde. The captayne &
most aunciēt of the house of the Gersonites,
was Eliasaph the sonne of Lael. And vnder
the keppynge of the chyldzen of Gerson in the
tabernacle of witnesse was & the habita- E
cyon and the tente, the couerynge therof, and
the hangynge of the doze of the tabernacle of

wytnesse, and the hangynges of the courte, and the curtayne of the dore of the courte: which is rounde about the Tabernacle, and the alter, and the cordes of it for all the seruyce therof. And of Cahath came the kynred of the Amramites, and ꝑ kynred of the Jezebarites: the kynred of the Hebronites, and the kynred of the Oziclites: These are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was. viij. thousande and syxe hundred: and these shall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldren of Cahath shall pytche on the southsyde of the Tabernacle. The captayne and most auncient of the house of the kynred of the Cahathites, was Elisaphan the sonne of Oziel, and vnder their keppynge was the arcke, the table, the candelstyck, and the alters, and all the vessels of the sanctuary ꝑ they mynistre in, and the vayle, and whatsoeuer belonged to the mynistracyon therof. And Eleazar the sonne of Aarō the Preaste, was captayne ouer all the captaynes of the Leuites, and had the ouersyghte of thē that wayted vpon the sanctuary.

E And of Merari came the kynred of the Mahelites, and the kynred of the Mushites: These are the kynredes of Merari. And the summe of them accordynge to the nombre of all the males, from a moneth olde and aboue was. vj thousande and. ij. hundred. The captayne and the most auncient of their house that were of the kynred of Merari, was zuriel the sonne of Abihael: and these shall pitche on the north syde of the tabernacle. And vnder the custody of the sonnes of Merari shalbe the bordes of the dwellynge, and the barres, pyllers and sockettes therof, all the vessell therof, and all that serueth therto: & the pyllers of the courte rounde aboute with their sockettes, their pynnes & their cordes. But on the forefront of the habitacyon before the Tabernacle of wytnesse eastwarde, shall Moses & Aaron and his sonnes pytche, and wayte to kepe the sanctuary, and to kepe the chyldren of Israel. And ꝑ straunger that commeth nye, shall be slayne. And the hole

F summe of ꝑ Leuites whych Moses and Aaron nombred, at the commaundement of the Lorde thorowe out their kynredes (euen all the males from a moneth olde and aboue)

* Nu.xxbi.c was * xxij. thousande.

And the Lorde sayde vnto Moses: Nombre all the fyrst borne that are males amōge the chyldren of Israel (from a moneth olde and aboue) and take the nombre of their names. And thou shalt apoynte the Leuites to me (for I am the Lorde,) for all ꝑ fyrst borne of the chyldren of Israel, and the catell of the Leuites, for all the fyrst gendred of the catell of the chyldren of Israel. And Moses nombred as the Lorde commaunded hym, all the fyrst borne of the chyldren of Israel. And all the fyrst borne males rehearsed by their names, (from a moneth olde and aboue, accordynge to their nombre) were. xxij. thousande ij. hundred and. lxxiij.

And the Lorde spake vnto Moses sayinge: G take the Leuites for all the fyrst borne of the chyldren of Israel, and the catell of ꝑ Leuites for their catell: and the Leuites shalbe myne. I am the Lorde. And for ꝑ redemynge of the two hundred and. lxxiij. (whych are moo then the Leuites in ꝑ fyrst borne of the chyldren of Israel,) take. v. sycles of euery ☞ heade, after the weyght of ꝑ Sanctuary ☜ * the Sycle conteynynge twenty halfpens. And geue the money wherwith the odde nōbre of them is redemed, vnto Aaron and his sonnes. And Moses toke ꝑ redempcyon money, of the ouerplus that were moo then the Leuites: of the fyrst borne of the chyldren of Israel toke he thys money: euen a thousande iij. hundred and. lxv. sycles, after the sycle of the Sanctuary. And Moses gaue the money of them that were redemed, vnto Aarō and his sonnes accordynge to ꝑ worde of ꝑ Lord, euen as the Lorde commaunded Moses.

*Exo. xxx.b. Leui. xxvij.d. Eze. xlv.d.

¶ The. iiij. Chapter.

¶ The offyces of the Leuites.

AND the Lorde spake vnto Mo- A ses and Aaron sayinge: Take the summe of the chyldrē of Cahath from amonge the sonnes of Leui, after theyr kynredes and houses of their fathers, (from. xxx. yere and aboue vntyll fyftie) all that are able to go furth to the warre, for to do the worke in the tabernacle of wytnesse. The offyce of the chyldren of kahath in the tabernacle of wytnesse, ☞ is moost holy. And when the hoste ☜ remoueth, Aaron & hys sonnes shall come & take doune the vayle, that hāgeth betwene, & wrappe ꝑ Arke of wytnesse in it: and shall put theron a couerynge of taxus skynnes, & shall sprede vpō it a cloth that is altogether of yelow silke, and put in the barres therof. And vpon the shewe table, they shall spreade abrode a cloth of yelowe sylke, & put theron the dysches, spones, flatpeces, and pottes to powre wyth, and there shalbe breed theron continually: & they shall spreade vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and put in the barres therof.

And they shall take a cloth of yelow silke, and couer the cādelstycke of lyght, with his lampes, tōges, and snoffers, and all the oyle vessels which they occuppye aboute it, & they shall put both it, and all the vessell therof within a couerynge of taxus skynnes, & put it vpon a barre. And vpon the golden alter they shall spreade a cloth of yelowe sylke, and couer



couer it with a couerynge of taxus skynnes, & put in ꝑ barres therof. And they shall take all the thynges (whych they occuppye to mynistre with in ꝑ holy place) and put a cloth of yelowe sylke vpon them, and couer them wt

B a couerynge of taxus skynnes, and put them on a barre. And they shall take awaye the asshes from ꝑ alter, and sprede a purple cloth theron: and put vpō it all the vessels therof, that they mynistre wythall: euen ꝑ cole pannes, the flesshe hokes, the shouels, the basens and ꝑ other vessels of ꝑ alter, and they shall spreade vpō it a couerynge of taxus skynnes, and put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holy thinges, and all the vessels of the sanctuarye (agaynst that the hoste remoue) then the sonnes of Cahath shall come in for to beare, but they shall not touche any holy thynge, least they dye. And thys is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the offyce of Eleazar the sonne of Aaron the Preaste pertayneth the oyle for the lyghte, the swete cens, the dayly meatoffrynge, & the anoyntynge oyle, and the ouersyghte of all the tabernacle, and of all that therin is, both in the sanctuary and in all the vessels therof.

C And the Lorde spake vnto Moses and ☞ Aaron, sayinge: ☜ Ye shall not destroye the trybe of the kynred of the Cahathites, from amonge ꝑ Leuites. But thus do vnto them, that they maye lyue and not dye, when they go vnto the most holy thynges: Let Aaron and his sonnes goin, and take them downe, to euery one after hys seruyce, and after hys charge. But let them not go in, to se when ꝑ the holy thynges are folden vp, lest they dye.

And the Lorde spake vnto Moses sayinge. Take also the summe of the chyldren of Gerson, thorowe out the houses of their fathers, and thorowe out their kynredes: from xxx. yere and aboue, vntyll. l. shalt thou nōbre them, all that are able to goo forth to the warre for to do seruyce in the tabernacle of wytnesse. And this is the seruyce of the kynred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellynge, and the rouffe of the Tabernacle of wytnesse, hys couerynge, & the couerynge of taxus skynnes, that is an hye aboue vpō it, and the hangynge of the doore which is in the tabernacle of wytnesse: & the hangynges of the courte, & the hangynge that is in the entrynge in of the gate of ꝑ courte roūde about the dwellynge & the altare, with the cordes, & all the instrumentes that serue vnto them, and all that is made for to serue them. At the mouth of Aaron and hys sonnes, shall all the seruyce of the chyldren of the Gersonytes be done, in all their charges and in all their ser-

☞ uyce, and ye ☜ shall nombre vnto them all their burthens to kepe. And thys is the seruyce of the kynred of the chyldren of Gerson in the Tabernacle of wytnesse, & their watche shalbe vnder the hande of Ithamar the sonne of Aaron the Preaste.

And thou shalt nombre the sonnes of Merari after their kynredes, & after the houses of their fathers: from. xxx. yeres & aboue vnto. l shalt thou nombre them, euery one that is able to go forth to the warre, to do the seruyce of ꝑ Tabernacle of wytnesse. And thys is the charge that they muste wayte vpō, accordynge to all their seruyce in the tabernacle of wytnesse. The bordes of ꝑ dwellynge, with the barres, pyllers, & sockettes therof, and the pyllers that are rounde aboute the courte, wt their sockettes, pynnes & cordes, & withall the instrumentes of it, for all their seruyce. And by name ye shall reken ꝑ thynges ꝑ they muste wayte vpon to beare. This D is the seruice of the kynredes of the sonnes of Merari accordynge to all their offyce in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the Preaste.

And Moses & Aaron & the prynces of the multitude nōbred ꝑ sonnes of ꝑ Cahathites, after their kynredes and houses of their fathers from. xxx. yere & aboue vnto fyftie, all that were able to go forth to the warre, to do seruyce in the tabernacle of wytnesse. And ꝑ nōbres of them thorowe out their kynredes were two thousande, seuen hūdred & .l. This is the nōbre of the kynredes of Cahath: namely, all that myght do seruyce in the tabernacle of wytnesse, whych Moses and Aaron dyd nombre, accordynge to the commaūdement of the Lorde by the hande of Moses.

These are ꝑ nōbres of the sonnes of Gerson thorowe out their kynredes & houses of their fathers, from. xxx. yere vp vnto fyftie all ꝑ were able to go forth to the warre, for to do seruyce in the Tabernacle of witnesse. And ꝑ nōbres of thē thorowe out their kynredes, and houses of their fathers, were two thousande. vj. hūdred & .xxx. Thys is the nōbre of the kynredes of the sonnes of Gerson, of all ꝑ dyd seruyce in the tabernacle of wytnesse, which Moses & Aarō dyd nōbre accordynge to the commaundement of the Lorde.

And these are ꝑ nōbres of the kynredes of ꝑ sonnes of Merari thorowe out their kynredes & houses of their fathers, frō. xxx. yere vp vnto fyftie: all ꝑ wente forth to ꝑ warre, & seruyd in the tabernacle of wytnesse. And ꝑ nōbres of them after their kynredes were, thre thousāde & two hūdred. This is ꝑ summe of the kynredes of the sonnes of merari, whiche Moses & Aarō nōbred accordynge to the worde of ꝑ Lorde, by ꝑ hande of Moses.

And so all the nombres of the Leuites which Moses, Aaron, and the Lordes of Israell nōbred, after their kynredes and houholdes.

sholdes of their fathers, from .xxx. yere vp vnto .l. euery one that came to do hys offyce and seruyce and to beare hys burthen in the Tabernacle of wytnesse: were (whan they were nombred.) viij. thousande, fyue hundred and .lxxx. ✠ Accordynge to the worde of the Lorde dyd (Aaron) nombre them by the hande of Moses, euery one accordynge to their seruyce and charge, and accordynge to their offyces: as the Lorde commaunded Moses.

## ¶ The .v. Chapter.

¶ The knowlegynge of synne. The cleansynge of synne. The lawe of the fyrst frutes, and of gelousye.

AND the Lorde spake vnto Moses, sayinge: commaunde the childzen of Israel that they ✠ put out of the hoste, euery leper and euery one that hath an yssue, and whosoeuer is defyled vpon a soule. Both male & female shall ye put out: euē out of the hooste shall ye put them, that they defyle not the tentes amonge which I dwell. And the chyldzen of Israel dyd so, and put them out of the hoste, euē as the Lorde spake vnto Moses, so dyd the chyldzen of Israel.

*Leui.xiij.g.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldzen of Israel: whether it be ✠ man or woman. Yf they haue cōmytted any synne that a man doeth, and haue trespaced agaynst the Lorde, that soule hath done amisse: Therfore they shall knowledge their synne, whyche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and put the fyft parte of it moare thereto, & geue it vnto hym whō he hath trespaced agenste. But and yf there be not a man to restore the hurte vnto, ner a kynsman of hys, let ỹ trespace be made good vnto the Lorde, and it shalbe the Preastes, besyde the ramme of the attonement wherby an attonement shalbe made for hym. And euery heue offeringe that is made of the holy thynges of the chyldzē of Israel whych they brynge vnto the Preaste, shall be hys: and euery mans halowed thinges shalbe his: and whatsoeuer any man geueth the Preaste, it shalbe hys.

*Leuit.v.a.

23

And the Lorde spake vnto Moses, sayinge: Speake vnto the chyldzen of Israel, and saye vnto them: If any mans wyfe gooa syde, and trespace agaynst hym, so that another man lye wyth her flechely, and it be hyd from the eyes of her husbande, and is not come to lyghte that she is defyled and ther is no wytnesse agaynst her, neyther she taken with the maner, and the spyrete of gelousye cōmeth vpon hym, so that he is gelouse ouer hys wyfe whych is defyled: or yf the spyrete of gelousye come vpon hym, so that he is gelouse ouer his wyfe whych is yet vndefyled: then let the man brynge his wyfe vnto the Preaste, and bryng wyth her an offerynge for her: ỹ tenthe parte of an Epha of barlye meale, but let him powre none oyle vpon it, nor put frankencens theron: for it is an offerynge of gelousye, an offerynge for a remēbraūce, causynge ỹ synne to be thought vpō.

And the Preaste shall bryng her and set her before the Lorde, and let him ✠ take holy water in an erthen vessell, & of the dust that is in the floore of the habitacyon, and put it into the water. And let the Preaste set the woman before the Lorde, and vncouer the womans head, and put the memoryall of the offerynge in her handes whyche is the gelousye offerynge, and ỹ Preaste shall haue bytter and cursyd water in hys hande, & the preest shall charge her, and saye vnto the woman. If no man haue lyen wyth the, nether haste gone asyde to vncleannesse without thy husbande, then haue thou no arme of thys bytter, and cursyd waters.

✠ Num.v.h.

But and yf thou hast gone asyde behynde thyne husbāde, and art defyled, and some other man hath lyen with the besyde thyne husoande. (& the preaste shall charge the woman with an horrible curse, & the preste shall saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge thy people: when the Lorde doth make thy thye rotte, and thy bely swell: These cursyd waters goo into the bowels of the that they maye make thy bely swell, & thy thye rotte, and let the woman saye, Amen Amen.

And let the Preaste wryte these curses: And whan they be clensed, let him cast them in to bytter waters, & geue the woman those bytter & cursed waters to drincke, that those cursed & bytter waters maye entre into her, And then the Preaste shall take the gelousy offrynge out of the womans hande, & waue it before the Lord, & bryng it vnto the alter & the preste shall take an handefull of the offerynge for a memoryall, & burne it vpō the alter, & then make the woman drynke ỹ water: & when he hath made the woman drinke the waters (yf she be defyled & haue trespaced agaynst her husoāde:) then shall the cursyd & bytter waters goo into her, & her bely shall swell, & her thye shall rotte, & ỹ woman shalbe a curse amonge her people. And yf the woman be not defiled but is cleane, she shall haue no harme, but shall conceaue and beare.

D

Thys is the lawe of gelousye, whē a wyfe goeth a syde behynde hyr husbande, and is defyled, or when the spyryte of gelousye commeth vpon a man, & he beynge gelouse ouer hys wyfe, doth bryng her before the Lorde, And the preaste shall do accordynge vnto all this lawe: and the man shalbe gyltlesse, & the woman shall beare her synne.

## ¶ The .vj. Chapter.

¶ The lawe of abstynēce. The blessynge of the people.



AND the Lorde spake vnto Moses, sayinge: speake vnto the childzen of Israel, and saye vnto them: when ether mā or woman doth separate them selues to vowe a vowe of ✠ an absteiner, and appoynte them selues vnto the Lorde, he shall

*Iudi. xiij.a Amos.ij.d.

separate hym selfe from ✠ wyne and stronge dryncke, and shall dryncke no vynagre of wyne nor of strōge drynke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no fresshe grapes nether yet dryed. As lōge as hys abstinēce endureth, shall he eate nothynge that is made of the vyne tre, or of the cornels, or of the huske of the grape.

B And as longe as he voweth, and is separated, there shall no rasure come apon hys heed: But vntyll hys dayes be out, in the which he separateth him selfe vnto the Lorde, he shalbe holy, and shall let the lockes of hys heere growe. As longe as he consecrateth hym selfe vnto the Lorde, he shall come at no deed bodye: he shall not make hym selfe vncleane at the death of hys father, mother, brother or syster: because that the vowe of the abstinence of hys God is vpon hys heade. All the dayes of hys abstinence he is holy vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before hym, the heed of hys

*Iud.xiij.d.

abstinence shalbe defyled, and he shall ✠ shaue hys heed the daye of hys clensynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall bryng two turtels or two ponge pigeons to the Preaste, before the doze of the Tabernacle of wytnesse. And the Preaste shall offer the one for synne and the other for a burntofferynge, and make an attonement for hym, as concernynge that he synned vpon a soule, and shall halowe hys heed the same daye, and he shall consecrate hym selfe vnto the Lorde (ỹ tyme of hys abstineneye) and shall bryng a lambe of a yere olde for trespace: but the dayes that were before are lost, because hys abstinēcie was defyled. Thys is the lawe of the absteyner, when the tyme of hys abstinence is out, he shalbe brought vnto the doze of the tabernacle of wytnesse, and he shall bryng hys offerynge vnto the Lorde: an he lambe of a yere olde without blemyshe for a burntofferynge, and a shelambe of a yere olde without blemyshe for synne, a ram wythout blemyshe also for a peaceofferynge, and a basket of swete breed, euē cakes of fyne floure myngled with oyle, and wafers of swete bread anoynted wyth oyle wyth their meatofferynges and drynkofferynges.

And the Preaste shall bryng hym before the Lord, and offer hys synnofferynge and his burntofferynge, and shall offer the ram for a peaceofferynge vnto the Lorde, wyth the basket of swete breed, and the Preaste shall offer also his meat offerynge and his drinckofferynge. And he shall shaue the heed of the abstcyner in the doze of the Tabernacle of wytnesse: euen the heed of his abstinence, and shall take the heere of his sober heed, and put it in the fyre, which is vnder the peaceofferynge. And the preaste shall take the sodden shoulder of the ram, and one swete cake out of the basket, and one swete waker also, and put them vpon the handes of the abstcyner (after he hath shauē his abstinēce of) and the Preaste shall ✠ (take them of hym, and) waue the before the Lorde. And these holy thynges shalbe the prestes, wyth the wauebrest and heue shoulder: and then the abstcyner maye drynke wyne. Thys is the lawe of the abstcyner whych hath vowed his offrynge vnto the Lorde for his consecracyon: Besydes those thynges that hys hande can gett, accordynge to the vowe whych he vowed, euen so he must do after the lawe of hys abstinence.

And the Lorde spake vnto Moses, sayinge: speake vnto Aaron and his sonnes sayinge: of thys wyse ye shall blesse the chyldzen of Israel, and saye vnto them.

The Lorde blesse the, and kepe the.

The Lorde make hys face shyne vpō the, and be mercyfull vnto the.

The Lorde ✠ lyfte vp countenaunce vpō the, and geue the peace. And they shall put my name vpon the chyldzen of Israel, and I wyll blesse them.

## ¶ The .vij. Chapter.

¶ The offerynge of the Lordes & heades of Israell.

AND it fortuned in ỹ daye, when ✠ Moses had full sett vp the habitacyon & anoynted it & sanctifyed it, & all ỹ apparell therof, the alter also and all the vessels therof: and had anoynted them & sanctifyed them, then the princes of Israell heedes ouer the houses of their fathers whych were the Lordes of the trybes, stondynge in their offices, offered & brought their sacrifices before ỹ Lorde: syre couered charettes .vj. oxen: one charet for two Lordes, & for one, an oxe, & they brought them before the habitacyon.

*Exo.xl.b.

And ỹ Lorde spake vnto Moses sayinge take it of them, that they maye be to do the seruice of the tabernacle of wytnesse, & thou shalt geue them vnto the Leuites, to euery man accordynge vnto his offyce. And Moses toke the charettes & the oxen, & gaue them vnto the Leuites. ij. charettes & .iiij. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And .iiij. charettes & eyght oxen he gaue vnto the sonnes of Merari (accordynge vnto their offices) vnder the hāde of Ithamar the sonne of Aaron the Preaste.

✠ But vnto the sonnes of Cahath he gaue none

*Nu.vij.b.

none, because they had vpon them the offyce of holy thynges, whych they dyd beare vpon shoulders.

B And the prynces offered for the dedycatynge of the alter (in the daye that it was anoynted) and brought theyr sacrifyces before the alter. And ỹ Lorde sayde vnto Moses: The prynces shall brynge theyr offerynges, euery daye one prynce, for the dedycatynge of the alter.

The offerynge of Nahesson. And so on the fyrst daye dyd Nahesson the sonne of Aminadab of the trybe of Juda offre hys sacrifyce: And hys offerynge was a syluer charger, of an hundred and xxx. sycles: a syluer boule of. lxx. sycles after the weyght of the Sanctuary: and they were both full of fyne wheten floure, myngled with oyle for a meatofferynge: a spone of ten sycles of golde, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for a synofferynge: and (for a peace offerynge) two oxen, fyue rãmes, fyue he goates, and fyue lambes of a yere olde: thys was the gyfte of Nahesson the sonne of Aminadab.

The offerynge of Nathanael. The seconde daye Nathanael, the sonne of zuar, captayne ouer Isachar dyd offre: And he offred for hys gyfte: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary: both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: and an he goate for synne: and (for a peaceofferynge) two oxen. v. rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Nathanael the sonne of zuar.

The offerynge of Eliab. The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of zabulon dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, and both were full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a labe of a yere olde for a burntofferynge: an he goate for synne: and (for a peaceofferynge) two oxen, fyue rãmes, fyue he goates, fyue lambes, of one yere olde. Thys was the offerynge of Eliab the sonne of Helon.

C

The offerynge of Elizur. The fourth daye, Elizur the sonne of Sedeur captayne of the chyldren of Ruben, dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles, after the Sycle of the Sanctuary, and they were, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge, an he goate for synne: and (for a peace offerynge) two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Elizur the sonne of Sedeur.

The offeringe of Selumiel. The fyfte daye, Selumiel the sonne of zuri Sadai, captayne of the chyldren of Simeon, offred. hys gyfte was: a syluer charger of an hundred and thirtye sycles, a syluer boule of seuentye sycles: after the sycle of the Sanctuary, and they were both full of fyne floure myggled wyth oyle for a meatofferynge: a golde spone of ten sicles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for sinne: and for a peace offerynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Selumiel the sonne of zuri Sadai.

D

The offeringe of Eliasaph. The syxte daye, Eliasaph the sonne of Deguel captayne of the chyldren of Gad, offered: hys gyfte was: a syluer charger of an hundred and thirtye sycles, a syluer boule of seuentye sicles: after the sycle of ỹ sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge, an he goate for synne. And for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lãbes of one yere olde. Thys was the offeringe of Eliasaph the sonne of Deguel.

The offringe of Elisama. The seuenth daye, Elisama the sonne of Amiud captayne of the chyldre of Ephraim, offered. And hys sacrifyce was: a syluer charger of an hundred and thirtye sycles: a syluer boule of seuentye sycles: after the sycle of the Sanctuary, both full of fyne floure myngled with oyle, for a meatofferynge. a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rãmes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Elisama the sonne of Amiud.

E

The offringe of Gamaliel. The eyght daye, offered Gamaliel the sonne of Pedazur, the captayne of the chyldren of Manasse. And hys offerynge was: a syluer charger of an hundred and thirtye sycles: a syluer boule of seuentye sycles after the sycle of the Sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golde spone of ten sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rãmes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Gamaliel the sonne of Pedazur.

The offringe of Abidan. The nynth daye, Abidã the sonne of Gedeoni captayne of the chyldre of Ben Jamin offered.



offered. And hys gyfte was a syluer charger of an hundred and. xxx. sycles: a syluer boule of. lxx. sycles, after the sycle of the sanctuary, both full of fyne floure myngled with oyle for a meatofferynge: a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goote for synne: and for a peace offerynge two oxẽ, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Abidan the sonne of Gedeoni.

The offryng of Ahiezer. The tenth daye: Ahiezer the sonne of Ammi Sadai, captayne of the chyldren of Dan offered. And his offerynge was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lãbes of a yere olde. Thys was the offrynge of Ahiezer the sonne of Ammi Sadai.

F

The offryng of Pagiell. The eleuenth daye, Pagiel the sonne of Oran captayne of the chyldren of Aser, offered. And hys offerynge was: a syluer charger of an hũdred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golde spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge: two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Pagiel the sonne of Oran.

The offryng of Ahira. The twelueth daye, Ahira the sonne of Enan, captayne of the chyldren of Nephthali offered. And hys offerynge was: a syluer charger of an hundred and. xxx. sycles: a syluer boule of. lxx. sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge, two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. This was the offerynge of Ahira, the sonne of Enan.

G

Thys was the dedicacyon of the alter in the daye when it was anoynted: vnto the whyche was brought of the prynces of Israel. xij. chargers of syluer. xij. syluer boules xij. spones of golde: euery charger contaynynge an hũdred & xxx. sycles of syluer, euery boule. lxx. And all the syluer vessell conteyned two thousande and. iiij. hundred sycles after the sycle of the sanctuary. And the golden spones were twelue full of cens, contaynynge ten sycles a pece after the sycle of the sanctuary: so that all the golde of the spones, was an hundred and. xx. sycles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meateofferynge: and the he goates for synne, twelue. And all the oxen for the peaceofferynge were. xxiij. the rammes syxtye, the he goates. lx. the lambes of a yere olde sixtye. Thys was the dedicacyon of the alter, after that it was anoynted.

And when Moses was gone into the tabernacle of wytnesse, to speke wyth hym, he harde the voyce of one spekynge vnto hym from of the mercyseate, that was vpon the arke of wytnesse betwene ỹ two cherubyns, and he talked with hym.

## ¶ The. viij. Chapter.

¶ The order of the lampes. The forme of the candelstycke. The clesynge & offrynge of the Leuites.

AND the Lorde spake vnto Moses, sayynge: speake vnto Aaron, and saye vnto hym: * when thou puttest on the lampes, the seuẽ lampes shall geue lyght towarde the forefrõt of the candelstycke. And Aaron dyd euen so, and lyghted ỹ lãpes towarde the forefront of the candelstycke, as ỹ Lorde commaunded Moses, and the worke of the candelsticke was of fyne golde, both the shaft and the floures therof: accordinge vnto ỹ visiõ whiche the Lord had shewed Moses euen so he made the cãdelsticke. A *Exo.xxv.d.

And the Lorde spake vnto Moses, sayynge: take the Leuites from amonge the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleansest thẽ: sprynckle water of purifynge vpon them, and let them make a rasure to runne alonge vpon all the flesshe of them, and let them washe their clothes, and so make them selues cleane. Then let them take a bullocke with his meatofferynge: euẽ fyne floure myngled wyth oyle: and another bullocke shalt thou take for synne.

And whan thou doest brynge the Leuites before the tabernacle of wytnesse, thou shalt gether the hole multitude of the chyldren of Israel together, and brynge the Leuites before the Lorde, and ỹ chyldren of Israel shall put their handes vpon the Leuites. And Aaron shall waue ỹ Leuites before the Lorde, for a waue offerynge of the chyldre of Israel, that they maye execute the mynystracyõ of the seruyce of the Lorde.

And the Leuytes shall put their handes vpon the heedes of the bullockes, and thou shalt offer the one for synne, and the other for a burntofferynge vnto the Lorde, that thou mayest make an attonemẽt for ỹ Leuytes. And

tes. And thou shalt sett ꝑ Leuites before Aaron and his sonnes, & waue them for a waue offerynge before the Lorde. And thus thou shalt separate the Leuites from amonge the chyldren of Israel, and the Leuites shall be myne: after that, shall the Leuites goin, to do the seruyce of the tabernacle of wytnesse. And thou shalt cleanse them and waue thē, ℭ for they are geuen and delyuered vnto me from amonge the chyldren of Israel, for such as open euery wombe: euē for the fyrst borne of all the chyldren of Israel haue I taken thē vnto me.

* Exo.xiij.a. Leui.xxvij.b. * For all the fyrstborne of the chyldren of Israel are myne both man and beest: seing the daye that I smote euery fyrst borne in ꝑ lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuites for all the fyrst borne of the chyldrē of Israel, and haue geuen the Leuites as a gyfte vnto Aaron & hys sonnes from amonge the chyldren of Israel, to do the seruyce of the chyldren of Israel in the Tabernacle of wytnesse, to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, yf the chyldren of Israel come nye vnto the holy thynges.

D And Moses and Aaron and all the congregacyon of the chyldrē of Israel dyd with the Leuytes, accordynge vnto all that the Lorde commaunded Moses cōcernynge the Leuytes: euen so dyd the chyldren of Israel vnto them. And the Leuites were purifyed, and washed their clothes. And Aaron waued them before the Lorde, and made an attonement for them, and cleansed them. After that went the Leuytes in to do theyr seruyce in the tabernacle of wytnesse, before Aaron and hys sonnes: as the Lorde had commaunded Moses concernynge the Leuytes, euē so they dyd vnto them.

And the Lorde spake vnto Moses sayinge: thys is it that belongeth vnto the Leuytes: * from .xxv. yere vpwarde they shall go in to wayte vpon the seruyce of the tabernacle of wytnesse, and from the age of fyfty yeare, they shall ceasse waytynge vpon the seruice therof, & shall serue no moare: but shall mynistre vnto theyr brethren in the tabernacle of wytnesse, to wayte, but shall do no moare seruyce. Thus therfore shalt thou do vnto the Leuites in their watche.

* Num.iiij.c

## ℭ The .ix. Chapter.

ℭ The passeouer. Of the cloude.

A

*Exo.xij.a. Leui.xxiij.a. Nu.xxviij.c. Deu.xvi.a.

AND the Lorde spake vnto Moses in ꝑ wylderneſſe of Synay, in the fyrste moneth of the secōde yere, after they * were come out of the lande of Egypte, sayinge: let the chyldren of Israel offre Passeouer in hys season: euē the .xuij. daye of thys moneth at euen let them kepe it in hys season, accordynge to all the ceremonyes of it, and accordynge to all the maners therof. And Moses spake vnto the chyldren of Israel, that they shulde offer Passeouer, and they offered Passeouer the .xuij. daye of the fyrst moneth at euen in ꝑ wyldernesse of Synai: accordynge to all that the Lorde commaunded Moses, euen so dyd the chyldren of Israel.

And certayne men were defyled ☞ vpō the soule of a man, that they myght not offer Passeouer the same daye. And they came before Moses and Aaron the same daye. And ꝑ men sayde vnto hym: We are defyled vpon ꝑ soule of a man: wherfore are we kepte backe, that we maye not offer an offerynge vnto the Lorde in the due season, amonge ꝑ chyldrē of Israel? And Moses sayde vnto thē: Stond styll, & I wyll heare what the Lorde will cōmaunde cōcernynge you. And the Lorde spake vnto Moses sayinge: speake vnto ꝑ chyldren of Israell and saye: If any man amonge you or youre chyldren after you be vncleane by the reason of a coarse, or is in the waye farre from you, and will offer Passeouer vnto the Lorde: the .xuij. daye of the secōde moneth at euē let them offre it, and eate it with swete breed and sowre herbes: let them leaue none of it vnto the morowe * nor breake any bone of it: But accordynge to all the ordinaunce of the Passeouer let them offer it.

* Exo.xij.g. Iohn.xix.f.

But the man that is cleane and is not in a iourney, & yet was negligēt to offer Passeouer: the same soule shall perysshe from hys people, because he brought not the offerynge of the Lord in hys due season: that man shall ℭ bere hys synne. And yf a straunger dwell amonge you, and wyll offer Passeouer vnto the Lorde, accordynge to the ordinaunce of Passeouer and maner therof, he shall offre it thus: Ye shall haue one lawe both for ꝑ straunger, and for hym that was borne at home in the lande.

And the same daye that the Tabernacle was reared vp, a * cloude couered the habitacyon, whych was as a tabernacle of the wytnesse: and at euen there was vpō the habitacyō, as it were the similitude of fyre vntyll the morowe. So it was alwaye, the cloude couered it by daye, and the similitude of fyre by nyghte. And when the cloude was taken vp frō of the tabernacle, then the chyldrē of Israel iourneyed: and where the cloude abode there the chyldren of Israel pitched theyr tentes. At the ☞ mouthe of the Lorde the chyldren of Israell iourneyed, and at the mouth of the Lorde they pytched. And as lōge as the cloude abode vpon the habitacyon they laye styll: and when the cloude taryed styll vpon the habitacyon longe tyme, the chyldren of Israell kepte the watche of the Lorde, and iourneyed not.

* Exo.xl.c. xiij.xvij.b.

And



And it chaunced ꝑ whā the clowde abode a few dayes vpon the habitacyō, they abode in their tentes, accordyng to the commaūdement of the Lorde: and they iorneyed also at the cōmaundment of the Lorde. And it happened that whan the cloude abode vpon the habitacion frō euen vnto the morowe, and was takē vp in that morning, then they iorneyed. Whether it was by daye or by nyght that the cloude was takē vp, they iorneyed. Or yf the cloud taryed two dayes or a moneth, or a longe season vpō the habitacyon, and remayned theron, the chyldren of Israel abode styll, and iorneyed not. And assone as the cloude was taken vp, they iorneyed. At the mouth of the Lorde, they rested in the tētes, and at the commaundment of the Lord, they iorneyed, keping ꝑ watche of the Lord, at the commaundement of the Lorde by the hande of Moses.

## ℭ The .x. Chapter.

ℭ The trompettes of syluer. The Israelites departe from Sinai. The captaynes of the host are nombred. Hobab refuseth to go with Moses.

A

AND the Lorde spake vnto Moses, saying: Make the two trompettes of syluer: of an whole pece shalt thou make thē, ꝑ thou mayst vse them to call the congregacyon together, and when the hoost shall iorneye. Therfore shall they blowe with thē, that all the multitude maye resorte to the before the doze of the tabernacle of witnes. And yf they blowe but one trompet, then the princes which are heedes ouer ꝑ thousandes of Israel shall come vnto the. But yf ye trompe, the hostes ꝑ lye on the east partes shall go forward. And ye trompe the second tyme, the hoost ꝑ lyeth on the south syde shall take their iorneye: for they shall trompe when they take their iorneyes. But when the congregacion is to be gathred together, they shall blowe only, and not trōpe. And the sonnes of Aaron ꝑ preast shal blowe wt their trōpettes, & ye shall haue thē as a lawe for euer in your generacions.

B And yf ye go to warre in your lāde against your enemyes that vexe you, ye shall blowe with the trompettes: and ye shalbe remembred before the Lorde your God, to be saued from your enemies. Also in the daye of your gladnes, and in your feaste dayes, and in the begynning of your monethes, ye shall blow the trompettes ouer your burntsacrifyces & peaceoffringes, that they maye be a remembraunce for you before youre God. I am the Lorde youre God.

And it came to passe the twētyth daye of the second moneth in the second yeare, that ꝑ cloude was taken vp from of the habitacion of wytnesse. And the chyldren of Israel toke their iorney out of the desert of Sinai, & the cloude rested in the wylderneſſe of Pharan.

And the fyrst toke their iorney at the mouth of the Lorde, by the hande of Moses. In the first place went the standart of the hoost of Juda, accordyng to their armies, whose captayne was Nahasson the sonne of Aminadab. And ouer the hoost of the tribe of ꝑ childrē of Isachar, was Nathanel the sonne of Zuar. And ouer the hoost of the trybe of the childrē of Zabulon, was Eliab the sonne of Helon. And the habitacyon was takē downe: and the sonnes of Gerson & Merari went forth bearyng the habitacyon.

And the hoost of Ruben went forth with ℭ their standart and armyes, whose captayne was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the chyldren of Simeō was Salamiel the sōne of Suri Saddai. And ouer the hoost of the trybe of ꝑ chyldren of Gad was Eliasaph the sonne of Deguel. The Cahathites also went forewarde and bare the sanctuarye, ☞ and the other dyd set vp the habitaciō agaynst they came. And the standart of the hoost of the chyldren of Ephraim went forth accordynge to theyr armyes, whose captayne was Elisama the sonne of Amiud. And ouer the hoost of the tribe of the sonnes of Manasse, was Gamaliel the sōne of Pedazur. And ouer the hoost of the trybe of the sonnes Ben Jamin was Abidan the sonne of Gedeoni.

And the standart of the hoost of the chyldrē of Dan came forth (hauing all the hostes together) throwout their armyes: whose captayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoost of the trybe of the chyldrē of Aser, was Pagiel the sonne of Ochram. And ouer the hoost of the trybe of the chyldren of Nephtali, was Ahira ꝑ sōne of Enā. These are the iorneyes of the chyldrē of Israel throwout theyr armyes: and thus the hostes remoued.

And Moses sayde vnto ☞ Hobab the sonne of Raguel the Madianite: which was D Moses father in lawe: we go vnto the place of which the Lorde sayd: I wyll geue it you. Come thou therfore with vs, & we wyll do the good: for the Lorde hath promysed good vnto Israel. And he answered hym: I wyll not go: but will departe to myne awne land and to my kynred. He sayde: Oh naye, leaue vs not: for thou knowest oure mansyons in the wylderneſſe: and thou hast bene to vs in steade of ☞ eyes. And yf thou go with vs loke what goodnesse the Lorde sheweth vnto vs, the same wyll we shewe vnto the.

And they departed from the mount of the Lorde, thre dayes iorneye: and the arcke of the testament of the Lord went before them in the thre dayes iorneye, to serche oute a restyng place for them. And the Lorde made a shadowe for thē throwe the cloude by day, when they went out of the tentes.

And it foztuned, that whā the arck went
*Pſ.lxviij.a forth, Moſes sayde: *Ryse vp Lozde, and
let thyne enemyes be scattered: and let them
that hate the, flye before the. And when the
arck rested, he sayde: Returne O Lozde vn-
to the many thousandes of Israel.

¶ The.xi.Chapter.

¶ The people murmureth. They despze sielde. They
lothe manna. The wauerynge faith of Moses. The Lozd
beareth the burden of Moses to seuentye of the aun-
cientes, and they prophesye. He rayneth quayles. The
sieth rauenners are punyshed.

AND it foztuned, ỹ whan* the
people dyd wykedlye, it was a
dysplearsure in the eares of the
Lozd. And whē the Lozd heard
it, his cōtenaūce was pzouoked to wzath, & the fier of the
Lozd burnt among thē, & cōsumed thē ỹ were
the vttemost of ỹ hoste. And ỹ people cried
vnto Moses. And whā Moses made inter-
cessiō vnto ỹ Lozd, ỹ fier quēched. And ỹ na-
me of ỹ place was called Thaberah, be-
cause ỹ fier of the Lozd burnt among them.

And the rascall people that was amonge
them, fell a lustyng, and turned them selues
and wepte (euen as dyd also the chyldzen of
Israel) and sayde: who shall geue vs flesh to
eate? we remembze the fysshe which we dyd
eate in Egipt for naught, & the Cucumbers,
and melons, lekes, onyons & garleke. But
nowe oure soule is dzyed awaye, for we can
se nothyng els, saue Manna.

*Exo.xvi.g. The manna was as* coziander seed, and
(to se to) lyke Bedellū. And the people wēt
about and gathered it, and groūde it in mil-
les, or bet it in mozters, and baked it in pan-
nes, and made kakes of it. And the taist of it
was like vnto the taist of an oyle kake. And
whan the dewe fell downe vpon the hooste
in the nyght, the Manna fell vpon it.

¶ And whan Moses herde the people wepe
thzowout theyr housholdes, euery mā in ỹ
dooze of his tent, & ỹ face of the Lozd was
pzouoked vnto wzath exceadingly: & it gre-
ued Moses also. And Moses sayde vnto the
Lozd: wherfore hast thou dealt cruelly with
thy seruaūt? And wherfore haue I not foūd
fauour in thy syght, seyng that thou puttest
the weyght of all this people vpon me? haue
I conceaued all thys people? Or haue I be-
gottē thē? that ỹ shuldest saye vnto me? carie
them in thy bosome (as a nurse beareth the
sucklyng chylde) vnto the lande, which thou
swarest vnto their fathers? where shulde I
haue flesshe, to geue vnto all thys people,
which wepe before me, saying: geue vs flesh
that we maye eate? I am not able to beare
all thys people alone, seyng it is to heuy for
me. If thou deale thus with me, kyll me, I
pzaye the, yf I haue founde fauour in thy sy-
ght, that I se not my wzechednes.

*Eze.xlvii.d. And the Lozde sayde vnto Moses, *ga-
ther vnto me.lxx.mē of the elders of Israel,
which thou knowest, that they are ỹ elders
of the people and officers ouer thē: and thou
shalt bzyng thē vnto the tabernacle of wit-
nesse, that they maye stande there with the:
And I will come downe, and talke with
the there, and take of the spzete which is
vpon the, and put vpō them, and they shall
beare the burthen of the people with the, lest
thou be constrayned to beare it alone.

And saye thou vnto the* people: be ha-
lowed agaynst tomozowe, and ye shall eate
flesh: for your whyning is in the eares of the
Lozde, seing ye sayd: who shall geue vs flesh
to eate? we were happye in Egipt: therfore
the Lozde wyll geue you flesh, and ye shall
eate. Ye shall not eate one daye noz two, noz
fyue dayes, neyther ten, noz twentye dayes:
but euen a moneth longe, vntyll it come out
at the nastrels of you: and make you to par-
bzake, because that ye haue cast the Lozde a-
syde which is amonge you: and haue wepte
before hym, saying: why came we thus oute
of Egipte?

And Moses sayde: *sixe hundzed thou-
sande fotmen are there of the people, among
which I am. And thou hast sayd: I wyll ge-
ue them flesh, that they maye eate a moneth
lōge. Shall the shepe & the oxē be slayne for
them, to fynde them? ether, shall all the fysh
of the see be gathered together for thē to ser-
ue them? And the Lozde sayde vnto Moses:
Shall* the Lozdes hande be waxed shozte?
Thou shalt se nowe whither my wozd shall
come to passe vnto the, oz not.

And Moses went out, and tolde the peo-
ple the saying of the Lozde, and gathzed the
lxx. elders of the people, and set them rounde
about the tabernacle. And the Lozde came
downe in a cloud, and spake vnto hym, and
toke of the spzete that was vpon hym, and
gaue it vnto the.lxx. elders. And it foztuned
that when the spzete rested vpon them, they
pphecied, & did not ceasse. But there remay-
ned two of the men in the hoost: the name of
the one was Eldad, and the name of ỹ other
Medad. And the spzete rested vpon them,
and they were of them that were wzytten,
and went not out vnto the tabernacle, but
pzophecied in the hoost. And there ran a yōg
man, and tolde Moses and sayd: Eldad and
Medad do pzopheeye in the hooste. And Jo-
sua the sonne of Nun the seruaunt of Moses
one of hys yonge men, answered & sayde:
master Moses, *fozbyd them. And Moses
sayde vnto hym: enuyest thou for my sake?
*wolde God ỹ all the Lozdes people coulde
pzopheeye, and that the Lozde wold put hys
spzete vpon them. And Moses gat him into
the hoost, he and the elders of Israel.

And there went fozth a wynde from the
Lozde: and *bzought quayles from the see:
and let

*Exo.xvi.a

*Exo.xvi.c

*Esa.l.a and.lix.a.

*Exo.xvi.d

*Luke.ix.g

*Joel.ij.g. i.Coz.xiiij.a

and let thē fall about the hoost, euen a daies
iozney roūde about on euery syde of ỹ hoost,
and* (they dyd flye in the ayze) as it were two cu-
bites hye ouer the erth. And the people stode
vp, and all that day and all ỹ nyght, and on
the mozowe they gathered quayles. And he
that gathzed a lytle, gathzed ten homers ful.
And they spzed them abzode rounde aboute
the hoost. *And whyle the flesh was yet be-
twene their teth, and ere it was chewed vp:
beholde, the countenaunce of the Lozde was
moued agaynst ỹ people, & the Lozd* slewe
the people with an exceadynge great plage.
And the name of the place was called, the
graues of lust, because they buryed the peo-
ple that lusted, there. And the people toke
their* iozneye from the graues of lust vnto
Haz croth, and bode at Hazeroth.

*Nu.xxxiij.c

¶ The.xij.Chapter.

¶ Aaron & Mir Jam grudge agaynst Moses.
Mir Jam is stricken with lepzosy, and healed at
the pzayer of Moses.

AND* Mir Jam and Aarō spa-
ke agaynst Moses, because of ỹ
woman of Inde which he had
taken: for he had taken to wyfe
one of Inde. And they sayde:
Hath the Lozde in dede spoken
only thozow Moses? hath he not spokē also
by vs? And the Lozde heard it. But Moses
was a very* meke mā, aboue all the men of
the earth. And the Lozde spake at once vnto
Moses vnto Aaron and to Mir Jam: come
out ye thze vnto* the tabernacle of witnes,
and they came out all thze.

*Nu.xxxiij.b

*Exo.xxxiij.d

*Exo.xxxiij.g

And the Lozde came downe in the* pyl-
ler of the cloude, and stode in the* dooze of the
tabernacle, and called Aaron and Mir Jam:
And they went out both of thē. And he said:
heare my wozdes. If there be a pzophete of
the Lozdes amonge you, I wylbe knowne
of him in a vysyō: and wyll speake vnto him
in slepe. My seruaūt Moses is not so, which
is faithfull in all myne house. Unto him wil
I speake* mouth to mouth in a vysyon: but
in rydels and symylitudes doth not he se the
Lozd. Wherfore then were ye not afrayed to
speake agaynst my seruaunt Moses? And
the Lozde was moued vnto wzath agaynst
them, and he went his waye: and the cloude
departed from the tabernacle. And beholde,
Mir Jam was become* lepzous, as it were
snowe. And Aaron looked vpon Mir Jam,
and beholde, she was lepzous, and Aaron
sayde vnto Moses: I beseech the my Lozde,
put not the synne vpon vs, which we haue
folishly commytted and synned. Oh, let her
not be as one that commeth out of hys mo-
thers wombe, and whose halfe flesh is eaten
awaye.

*Num.xij.d

*Exo.xxxiij.b

*Nu.pa.xxvi.b

*Deut.c.i.a.

And Moses cryed vnto the Lozde, saying:
Heale her, O God, I beseche the. And the
Lozde sayde vnto Moses: If her father had
spyt in her face, shulde she not be asha-
med seuen dayes? let her be shutte out of the
hoost seuen dayes, and after that, let her be
receaued in agayne. And Mir Jam was
shut out of the hoost seuē dayes: and the peo-
ple remoued not, tyll she was bzought in a-
gayn. * And afterward the people remoued
from Hazeroth, and pitched in the wylder-
nes of Pharan.

*Nu.xviij.d

¶ The.xiij.Chapter.

¶ Certayne men are sent to searche the lande of Canaan.

AND the Lozde spake vnto Moses
saying: *Sende mē out to searche
the lande of Canaan, which I ge-
ue vnto the chyldzen of Israel: of
euery trybe of their fathers shall ye sende a
man, and let them all be suche as are rulars
among them. And Moses at the commaun-
dement of the Lozde sent fozth out of the
wyldernes of Pharan suche men as were all
heades of the chyldzen of Israel: Their na-
mes are these.

Of the trybe of Ruben, Sammua the
sonne of zacur. Of the trybe of Symeon,
Saphat the sonne of Hozi. Of the trybe of
Juda, Caleb the sonne of Jephune. Of the
trybe of Isachar, Igeal the sonne of Joseph.
Of the tribe of Ephzaim, Osea the son-
ne of Nun. Of ỹ trybe of Ben Jamin, Pal-
thi the sonne of Raphu. Of the trybe of za-
bulon, Gadiel the sonne of Sodi. Of the tri-
be of Joseph, namelye of the trybe of Ma-
nasse, Gaddi the sonne of Suli. Of the tri-
be of Dan, Amiel the sonne of Gemali. Of
the trybe of Aser, Sethur the sonne of Mi-
chael. Of the trybe of Nephtali, Nahebi the
sonne of Vaphsi. Of the trybe of Gad, Guel
the sonne of Machi. These are the names of
the men, which Moses sent to spye oute the
lande. And Moses called the name of Osea
the sonne of Nun, Josua.

And Moses sent them fozth to spye oute
the lande of Canaan, and sayde vnto them:
get you vp thys waye southwarde, that ye
maye go vp into the hye contrey, and se the
lande what maner thyng it is, & the people
that dwelleth therin: whyther they be stroge
oz weake, ether fewe oz many, and what the
lande is ỹ they dwell in, whyther it be good
oz bad: and what maner of cyties they be, ỹ
they dwell in, whyther they dwell in tentes
oz walled townes: and what maner of lāde
it is: whether it be fat oz leane, and wheth er
there be trees therin oz not. Be of a good co-
rage, and bzynge of the frute of the lande.
And it was about the tyme that grapes are
fyrst rype.

And so they went vp, & searched out the
lande from the wildernesse of zin vnto Re-
hob, as men come to Hemath, & they a scen-
ded vnto the south, and came vnto Hebzon,
where Ahimā was & Sesai & Thalmani,

☞ it, accozding to thy requeſt. But ☞ as truly as I lyue, all the erth ſhalbe ☞ kylled wᵗ the glozye of the Lozde. But all thoſe men which haue ſene my glozy and my miracles which I dyd in Egipt and in the wildernes and haue tempted me nowe thys .x. tymes, and will not herkē vnto my voyce, ſhall not ſe the lande which I ſware vnto their fathers: nether ſhall any of them that pzouoked me ſe it. But my ſeruaunt *Caleb: with *Iosu.xiiij.b whō there was another maner of ſpzete: and becauſe he hath folowed me vnto ẏ vtmoſt, hym will I bzynge into the lande whiche he hath walked in, and his ſeed ſhall inheret it, and alſo ẏ Amalekites & Cananites whiche E dwell in the playne contreye. To mozowe turne you, and get you into the wildernelle: euen by the waye of the redd ſee.

And the Lozde ſpake vnto Moſes & Aaron, ſaying: howe longe doth this euell multitude murmur agaynſt me? I haue heard ẏ murmuringes of the chyldzē of Iſrael with the which they murmur agaynſt me. Tell them therfoze: As truly as I lyue (ſayth the Lozde) I will do vnto you, euen as ye haue ſpoken in myne eares. Youre carkaſſes ſhall lye in this wildernes. And all you that were tolde thozowout your nombzes, from .xx. yeare and aboue (which haue murmured againſt me) ſhall not come into the land, ouer ☞ which ☞ I lyfted vp myne hande, to make you dwell therin, ſaue Caleb the ſonne of Jephune, and Joſua the ſonne of Nun. F

But your childzen which ye ſaye ſhulde be a pzaye, them I will bzing in, & they ſhall knowe the land which ye haue refuſed, and your carkaſſes ſhall lye in this wylderneſſe. And your childzen ſhall wander in this wil- ☞ dernes .xl. yeres, & ſuffer foz your ☞ whozdom, vntyll your carkaſſes be waſted in the wildernes, after the nombze of the dayes in which ye ſearched out the lande euen fourty *Eze.iiij.b daies, *euery daye foz a yeare ſhall ye beare ✠ your vnrighteouſnes euen .xl. yeare, ✠ and ye ſhall knowe my diſpleaſure. I the Lozde haue ſayde that I will do it vnto all thys euell congregacion that are gathered together agaynſt me. Foz in this wildernes they ſhalbe conſumed, and here they ſhall dye.

And the men which Moſes ſent to ſearch the lāde, & which (when they came agayne) ☞ made all the people to murmure ☞ bekoze hym, and bzought vp a ſclaunder vpon the lande, euen thoſe men that did bzing vp that ſclaūder vpon it, as though it had bene euell *1.Cor.x.b dyed in a greate *plage bekoze ẏ Lozd. But Joſua the ſonne of Nun & Calleb the ſonne of Jephune which were of the men ẏ wente to ſearch the lande, lyued ſtyll. And Moſes tolde theſe ſayinges vnto all the chyldzen of Iſrael, and the people toke great ſozowe.

G And they roſe vp early in the mozninge, and gat them vp into the toppe of the moū- tayne, ſayinge: *lo, we be here, and wyll go *Deu.i.f. vp vnto the place of which the Lozde ſayde vnto vs, foz we haue ſynned. And Moſes ſayde: wherfoze wyll ye go on thys maner, beyonde the wozde of the Lozde? it will not come well to paſſe: go not vp therfoze: (foz the Lozde is not amonge you) that ye be not ſlayne bekoze your enemyes. Foz the Amaleckytes and the Cananites are there bekoze you, and ye will fall vpon the ſweard, ✠ be- ✠ cauſe ye are turned awaye frō the Lozd, and and the Lozde will not be with you.

But they ✠ preſumed obſtinatly to go vp ✠ into the hyll top. Neuerthelater, the arck of the teſtament of the Lozde, and Moſes departed not out of the hooſt. Then the Amaleckites and the Cananites which dwelt in that hyll, came downe, and ſmote thē, and hewed them euen vnto Hozma.

## ¶ The .xv. Chapter.

¶ The drynckofferinges of them that enter into the lande. The punyſchement of hym that ſynneth of arrogancye oz pzyde.

AND the Lozde ſpake vnto Moſes, ſayinge: ſpeake vnto the childzen of Iſrael and ſaye vnto them: * when ye be come in A to the lande of youre habitaciōs, * Leu.xxiij.b which I geue vnto you, & wyll offer an offerynge vnto the Lozde. Namely, a burntoffering oz a ſpeciall ſacrifyce, eyther of a vowe oz of a wyllinge mynde, and ☞ in youre pzincypall feaſtes, to make a ☞ ſwete ſauoure vnto the Lozde, of the oxen oz of the flocke.

Then * lett hym that offereth hys offe- *Leui.ij.a ryng vnto the Lozde, bzing alſo a meatoffe- and.bi.b. ringe of a tenth deale of floure, myngled wᵗ the fourth parte of an hin of oyle, & ẏ fourth part of an hin of wyne foz a dzynckoffering, and offer with ẏ burntofferyng oz any other offeryng: when it is a lambe. Oz yf it be a ram, thou ſhalt offer foz a meate offerynge, two tenth deales of floure, myngled with ẏ thyzd part of an hin of oyle: and foz a dzinkofferynge, thou ſhalt offer the thyzde parte of an hyn of wyne foz a ſwete ſauoure vnto the Lozde.

And when thou offereſt a bullocke foz a burntoffeing oz foz a ſpeciall vowe oz peace B offering vnto the Lozde, let him bzing with a bullock a meateoffering of .iij. tenth deales of floure myngled with halfe an hin of oyle. And thou ſhalt bzyng foz a dzinckofferynge euen halfe an hin of wyne, foz an offering of a ſwete ſauoure vnto the Lozde. After thys maner, ſhall it be done foz an oxe, oz foz a ram, oz foz a lābe oz a kyd. Loke what nombze thou makeſt in theſe, ſuch a nōbze ſhalt ẏ make in thē alſo. And accozding to the nōbze of ſuche offeringes, thou ſhalt encreaſe ẏ meatofferynges and the dzynckofferinges.





the ſonnes of Enack. Hebzon was buylt ſe- ☞ uen yere bekoze ☞ Zoan in Egipt. And they came vnto ẏ ryuer of Eſcol, and cut downe there a bzaunch with one cloyſtre of grapes and twayne bare it vpon a ſtaffe: and they bzought alſo of the pomgranates and of the kygges. And the place was called the ryuer Eſcol: becauſe of ẏ cloyſtre of grapes which the childzen of Iſrael cut downe thence.

D And they turned backe agayne from ſearchynge of the lande after fourty dayes. And they went and came to Moſes and Aaron, and vnto all the multitude of the chyldzen of Iſrael, in the wildernes of Pharan: which is Cades, and bzought them wozde. and alſo vnto all the cōgregacion, and ſhewed thē the frute of the lande. And they tolde hym, and ſayde: we came vnto the lande whether thou ſendeſt vs, and ſurely it floweth with mylke and honye: and here is of the frute of it. Neuertheleſſe, the people be ſtronge that dwell in the lande, and the cityes are walled and exceadynge greate: and mozeouer, we ſawe the chyldzē of Enack there. The Amaleckes dwell in the ſouth contrey, and the Hethites, Jebuſites, & the Amozites dwell in the mountaynes, & the Cananites dwell by the ſee, and by the coaſte of Jozdan.

✠ And Caleb ſtylled the ✠ (murmur that was rayſed vp.) of the people bekoze Moſes, ſaying: we wyll go vp, and conquerre it: foz we be able to ouercome it. But the men that went vp with hym, ſayde: We be not able to go vp againſt ẏ people: foz they are ſtrōger thā we. And they bzought vp an euell repozte of the lande which they had ſearched, ſaying vnto the childzen of Iſrael: The land which we haue gone thozowe to ſearche it out, is a lande that ☞ eateth vp the inhabiters ther- ☞ of: and the people that we ſawe in it, are mē of a greate ſtature. And there we ſawe alſo gyauntes, the chyldzen of Enack, which come of the gyauntes. And we ſemed in oure ſyght as it were grechoppers, and ſo we did in theyz ſyght.

## ¶ The .xiij. Chapter.

¶ The people murmur agaynſt God, and wolde haue ſtoned Caleb & Joſue. The ſearchers of the lande dye. Amaleck kylleth the Iſraelites.

AND all the multitude of ẏ people cryed out, and wepte thozowout that nyght, and all the chyldzen of Iſrael murmured agaynſt Moſes and Aaron. A

And the whole congregacyon ſayde vnto them: wolde God that we hadd dyed in the lande of Egypte, eyther that we had dyed in thys wildernes. Wherfoze hath the Lozde bzought vs vnto thys lande to fall vpon the ſwearde: and that our wyues, and oure childzen ſhulde be a pzaye? Were it not better, that we retourne vnto Egypte agayne? And they ſayde one to another: We wyll make a captayne, and retourne vnto Egipt agayne.

But Moſes and Aaron fell on theyz fa- W ces bekoze all the congregacyon and multytude of the chyldzen of Iſrael. And Joſua the ſonne of Nun, and Caleb the ſonne of Jephune (which were of them that ſearched the lande) rent theyz clothes, and ſpake vnto all the companye of the chyldzen of Iſrael, ſayinge: The lande which we walked thorowe to ſearche it, is a very good lande. If the Lozde hath luſt to vs, he wyll bzynge vs into this lande and geue it vs, which is ſuch a lande as floweth with mylke and honye; But in any wyſe rebell not ye agaynſt the Lozde. * Neyther nede ye to feare the people * Deute.vij. of the lande: foz they are but ☞ bzead foz ☞ vs. ☞ Theyz ✠ ſhadowe is departed from ☞ ✠ them, and the Lozde is with vs, feare them not therfoze.

But all they which were in that multytude, bade ſtone them with ſtones. And the glozye of the Lozde appeared in the tabernacle of wytneſſe, bekoze all the chyldzen of Iſrael. And the Lozde ſayde vnto Moſes: How longe do this people pzouoke me, and howe longe will it be yer they beleue me: foz all ẏ ſignes which I haue ſhewed amōg thē? I wyll ſmyte them with the peſtilence and deſtroie them: and wyll make of the a greater nacion and a myghtier then they. C

And Moſes ſayde vnto the Lozde: then the Egipcyans ſhall heare it, foz ẏ bzoughteſt thys people in thy myght from amonge them. And it wylbe tolde to the inhabyters of this lande alſo: foz they haue heard lykewyſe, that thou Lozde art amonge this people: and that thou Lozde art ſene face to face, and that thy cloude ſtandeth ouer them, and that * thou goeſt bekoze them by daye * Exo.xiij. tyme in a pyller of a cloude, and in a pyller of fyer by nyght. If thou ſhalt kyll all thys people as they were but one man, then the nacyons which haue heard the fame of the, wyll ſaye: The Lozde is not able to bzynge in this people into the lande which he ſware vnto them: but hath ſlayne them in the wildernelle.

And nowe I beſech the, let the power of my Lozde be greate, accozdyng as thou haſt ſpoken, ſaying: the Lozde is longe yer he be angrye, and full of mercy, and ſuffereth iniquitie, and ſynne, and ✠ ☞ leaueth no man ☞ innocent, and viſiteth the vnryghteouſneſſe of the fathers vpon the chyldzen, in the third D and fourth generacyon: be mercyfull I beſeche the vnto the ſynne of thys people, accozdynge vnto thy greate mercye, as thou haſt fozgeuen this people from Egipt, euen vntyll nowe.

And the Lozde ſayde: I haue fozgeuen ☞ it

All that are of your selues shall do these thinges after this maner, to offer an offeringe of swete sauour vnto the Lorde. And yf a straunger sogeorne with you, or whoso euer be amonge you in your generacios, and will offer an offering of a swete sauour vnto the Lorde: euen as ye do, so he shall do. One ordinaunce shalbe both for you of the congregacion, and also for the straunger. It shalbe an ordinaunce for euer in your generacions, both vnto you and to the straunger before the Lorde. One lawe and one maner shall serue, both for you and for the straunger that sogeorneth with you.

¶ And the Lorde spake vnto Moses, saynge: speake vnto the childzen of Israel, and saye vnto them: * When ye become into the lande to the which I bring you, then whē ye will eate of the bread of the lande, ye shall take vp an heueoffering vnto the Lorde. Ye shall take vp a cake of the fyrst of your dow for an heue offering, * as ye do the heueoffering of the barne, euen so ye shall heue it. Of the fyrst of your dowe ye shall geue vnto the Lorde an heueoffering in your generacions.

* Deu.xviij.c

* Leu.xxiij.b

And yf ye ouerse your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moses: euen all that the Lorde hath commaunded you by the hande of Moses, from the fyrst daie that the Lorde commaunded Moses, and hence forwarde amonge youre generacions. Yf it happen that ought is committed ignorantlye of the congregacion, all the multitude shall offer a bullocke for a burntofferyng, to be a swete sauoure vnto the Lorde, with the meatoffering and drynckoffering therto, acdynge to the maner, and an hegoate for synne. And the preast shall make an atonement for all the multitude of the childzen of Israel, and it shalbe forgeuē them: for it is ignorannce. And they shall bringe their offeryng for a sacrifice vnto the Lorde: & their synofferynge before the Lorde for their ignorannce. And it shalbe forgeuen vnto all the multitude of the childzen of Israel, and vnto the straunger that dwelleth amonge you: seinge all the people were in ignorannce.

* Leui.iiij.f. * If any one soule synne thorow ignorannce, he shall bringe a she goate of a yeare olde for synne. And the preaste shall make an atonemēt for the soule that synned ignorauntly, with the synneofferynge before the Lorde to reconcyle hym: and that it maye be forgeuen hym. And both thou that art borne of the childzen of Israel and the straunger that dwelleth amonge you, shall haue both one lawe, whoso doeth synne thorowe ignorannce.

But the soule that doeth ought presumptuouslye, whyther he be an Israelite or a straunger, the same blasphemeth the Lorde. And that soule shalbe roted out from amōg his people, because he hath despysed ỹ word of the Lorde, and hath broken hys cōmaundement, that soule therfore shall perish, and his synne shalbe vpon him.

And whyle the chyldzen of Israel were in the wyldernesse, they founde a man that gathered stickes vpon the * Sabboth daye. And they that founde him gatherynge stickes, brought hym vnto Moses and Aaron and vnto all the congregacyon: * and they put him inwarde, seyng it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moses: Let the man die: and let all the multitude stone him with stones without the hoost. And all the multitude brought him without the hoost, & stoned him with stones, and he dyed as ỹ Lord commaunded Moses.

* Exo.xxxi.c

* Leui.xxiiij.d

And the Lorde spake vnto Moses, sayeing: speake vnto the childzen of Israel and byd them: that they * make them gardes in the quarters of theyr garmentes thorow out their generacions, and put vpō the garde of the quarters a ryband of yelow sylke: And the garde shalbe vnto you to loke vpō it, that ye maye remembre all the commaūdementes of the Lorde, and do them: and * that ye seke not after youre awne hert or youre awne eyes: after the which ye vse to go a whoring: but ye shall remembre rather and do all my cōmaundementes, and be holy vnto youre God: I am the Lorde youre God, which broughte you oute of the lande of Egypte, for to be youre God. I am the Lorde youre God.

* Deu.xxij.d

* 40

## ¶ The.xvj. Chapter.

¶ The rebellyon of Corah, Dathan and Abyram.



AND * Corah the sonne of Jezehar the sonne of Caath the sōne of Leui, and Dathan & Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moses, with other mē of the childzen of Israel, two hūdred and fiftye, which were captaynes of the multitude great and famous men in the congregacion: & they gathzed them selues together agaynst Moses and Aaron, & sayde vnto

* Eccle.xlv.c



vnto them: ye make moche to do, seynge all the multitude are holy euery one of thē, and the Lorde is amonge them: Why heaue ye your selues vp aboue the congregacyon of the Lorde?

And when Moses heard it, he fell vpon his face, and spake vnto Corah and vnto all his company, saying: to morowe the Lorde will shewe who are his, who is holy, & who ought to approch nye vnto him, and whom he hath chosen to come to him. This do therfore, take you fyerpannes, both Corah and all his company and do fyer therin, and put cens in them before the Lorde to morowe. And the man whom the Lorde doth chose, the same shalbe holy. Ye make moche to do, ye chyldzen of Leui.

B And Moses sayde vnto Corah: * heare ye chyldzen of Leui: Is it but a small thinge vnto you, that the God of Israel hath separated you from the multitude of Israel: and brought you to him selfe, to do the scrupce of the dwelling place of the Lord, and to stāde before the multitude, and to minystre vnto him? he hath takē the to him and all thy brethren the sonnes of Leui with the, and seke ye the offyce of the preastē also. For which cause both thou and all thy cōpany ye are gathered together against ỹ Lorde? And what is Aaron, that ye murmur agaynst him?

* Nume.iij.b

And Moses sent, and called Dathā and Abiram the sonnes of Eliab, which sayde: we wyll not come vp. Is it a small thynge, that thou hast brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wildernes, and to raygne ouer vs also? Hast thou brought vs vnto a lande ỹ floweth with mylke and hony, and geuen vs inheritaunce of feldes and vyneyardes? wilt thou pull out the eyes of these men? we wyll not come vp.

C And Moses waxed very angry, & sayde vnto the Lorde. Turne not thou vnto their offeryng. I haue not taken so muche as an asse from them, neyther haue I hurte any of them. And Moses sayde vnto Corah: Be thou and all thy company before the Lorde both thou, they, and Aaron tomorowe. And take euery man his censer, and put cens in them, that ye maye offre before the Lorde: euery man of the two hundred and fyftye take his censoure, thou also Aarō, that euery one maye haue his censer. And they toke euery man hys censer, and put fyer in them, and layed cens theron, and stode in the dore of the tabernacle of witnesse with Moses and Aaron. And Corah gathered all the cōgregacyon agaynst them vnto the dore of the tabernacle of witnes.

And the glory of the Lord appeared vnto all the cōgregacion. And the Lorde spake vnto Moses and Aaron, sayinge: separate your selues from amonge this congregaciō, that I maye cōsume them atonce. And they fell vpon their faces and sayde. * O moost myghtye God of the spirites of all flesche, yf one man hath synned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses saying: speake vnto the congregacyon and saye: Get you awaye from about the dwellyng of Corah, Dathan and Abiram. And Moses rose vp, and went vnto Dathan and Abirā, and the elders of Israel folowed him. And he spake vnto ỹ congregacion, saying: departe from the tentes of these wicked men, and touche nothing of theirs: lest ye perysh in all their synnes. And so they gate them from the dwellyng of Corah, Dathan and Abirā on euery syde. And Dathan and Abiram came out and stode in the dore of their tentes with their wyues, their sonnes and their lytle chyldzen.

* Num.xvi.d

And Moses sayd: Herby ye shall knowe ỹ the Lorde hath sent me to do all these workes, and that I haue not done them of mine awne minde. If these men dye ỹ comen deth of all men: or yf they be vysyted after the visitacyon of all men, then the Lorde hath not sent me. But and yf the Lorde make a newe thyng, and the earth open her mouth and swalowe them vp wt all that they haue: and they go downe quycke into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortuned ỹ assone as he had made an ende of speakyng all these wordes, * the grounde cloue asonder that was vnder thē: & the erth opened her mouth, and swalowed them vp, and their houses, and all the men that were with Corah and all their goodes. And they and all that they had, wēt downe alyue vnto hell, and the earth closed vpon them: and they perysched from amonge the congregacion. And all Israel ỹ were aboute them fledd at the crye of thē. And they sayd: lest the earthe swalowe vs vp also. And there came oute a fyer from the Lorde, and consumed the two hundred and fyftye men that offred cens.

* Deute.xi.a Num.xxvi.b Psal.cvi.c

And ỹ Lorde spake vnto Moses, saying: Speake vnto Eleazar the sonne of Aaron the preaste, that he take vp the censers oute of the burnynge, and skatter the fyer here and there, for the censers of these synners are halowed in theyr deathes: and let them make of them thinne beaten plates for a couering of the aultare. For they offerred them before the Lord, and therfore they are halowed, and they shalbe a sygne vnto the chyldzen of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered, and beate them thinne for a couering of the aultare, to be a remembraunce vnto

the chyldren of Israel, that no straunger which is not of the seed of Aaron, come nere to offer cens before the Lord, that it happen not vnto hym lyke as vnto Cozah and hys companye, as the Lorde sayde of him by the hande of Moses.

But on the morowe all the multitude of the children of Israel murmured agaynste Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathred agaynst Moses and Aaron, they loked towarde the tabernacle of witnes. And behold, * (when they were entred into it) the cloude couered it, and the glory of the Lorde appeared. And Moses and Aarō came before the tabernacle of witnes. And the Lorde spake vnto Moses, G saying: Get you from amonge thys congregacion, that I maye consume them quickly. And they fell vpon their faces.

And Moses sayde vnto Aarō: take a censer, and put fier therin out of the aulter, and powre on cens, and go quyckly vnto the cōgregacion, ỹ thou mayest obteyne forgeuenes for them. For there is wrath gone oute from the Lorde, and there is a plage begōne. And Aaron toke as Moses cōmaūded him, and ran into the middes of the cōgregacion: and behold, the plage was begonne among the people, and he put on cens, and made an atonement for the people. And when he stod betwene the deed and them that were alyue, the plage ceased. They that dyed in ỹ plage, were. xiiij. thousande and seuen hundred: besyde them that dyed aboute the busynes of Cozah. And Aaron went againe vnto Moses before the dore of the tabernacle of witnes, and the plage ceased.

## ¶The. xvii. Chapter.

¶ Aarons rodd budded & beareth blossomes.

A ND the Lorde spake vnto Moses, saying: speake vnto the children of Israel: and take of euery prynce of them a rodd, after the houses of their fathers, euen twelue roddes: and write euery mans name vpō his rodd. And wryte Aarōs name vpō the rodd of Leui: for euery rodd is for a house of their fathers. And put them in the tabernacle of witnes, cuē in the B place where I mete you. And the mans rod whom I chose, shall blossome. And I wyll make cease from me the grudgynges of the chyldren of Israel, whereby they grudge agaynst you.

And Moses spake vnto the chyldren of Israel, and all the prynces gaue hym euery prince ouer their fathers houses, a rod, euen ¶ twelue roddes: and the rodd of Aaron was among the roddes. And Moses put the roddes before the Lorde in the tabernacle of witnes. And on the morowe, Moses went into the tabernacle of witnes: and behold, * the rodd of Aaron for the house of Leui was budded, and bare blossomes and almōdes. And Moses brought out all the roddes from before the Lorde vnto all the chyldren of Israel: and they loked vpon them, and toke euery man his rodd. * Heb. 15.a

And the Lord sayde vnto Moses: bring D Aarons rod agayne before the witnes to be kepte for a token of the childrens rebellyon, and that their murmuring maye cease from me, and that they dye not. And Moses dyd as the Lorde cōmaūded him, euen so dyd he. And the children of Israel spake vnto Moses, saying: behold, we are wasted awaye & consumed: we all come to naught: whosoeuer commeth nye the dwellyng of the Lord, dyeth. Shall we vtterly consume awaye?

## ¶The. xviij. Chapter.

¶ The office of the Leuytes. The tythes and fyrst frutes must be geuen them. Aarons heritage.

AND the Lorde sayde vnto Aarō A Thou and thy sonnes and thy fathers house with the shall beare the faute of that which is done amysse in the holy place. And thou and thy sonnes w' the shall beare the faute of that which is done amysse in your prestehode. * And thy brethrē * Num. 16.b. of the trybe of Leui and of thy fathers housholde ỹ thou take vnto the, that they maye be ioyned vnto the and mynystre vnto the: euen vnto the and thy sonnes with the before the tabernacle of witnes. They shall wayte vpon the and vpon all the tabernacle: onely let them not come nye the vesselles of the sanctuary and the alter, that they and ye also dye not. And they shalbe by the, and wayte on the tabernacle of witnes for all ỹ seruyce of the tabernacle, and let no straunger come nye vnto you.

Therfore shall ye kepe the holy place and the aulter, that ther fall nomore wrath vpō the chyldren of Israel: beholde, I haue take your brethren the Leuites from amonge the ỹ childrē of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the seruyce of the tabernacle of witnes. Therfore shalt thou and thy sonnes with the take hede vnto your preastes office vnto you as a gyft: and therfore the straunger that cōmeth nye, must be slayne.

And the Lorde spake vnto Aarō: behold, B I haue geuen the the kepynge of myne heueofferynges of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntinge, and to thy sonnes, for a dutye for euer. Thys shall be thyne



be thyne of most holy from the fyre of the altare. All theyr sacrifyces for all theyr meate offerynges, synne offerynges or trespace offerynges, which they bringe vnto me, are most holy. It is thyne and thy sonnes. In the most holy place shalt thou eat it: and all that are males shall eat of it: let it be holy vnto ỹ.

*Leui. vii.d And this also is thyne * the heueofferynges of theyr gyftes, thorowe out all the waue offerynges of the chyldren of Israel: I haue geuē them vnto the and thy sonnes, and thy daughters with ỹ, to be a dutye for euer and all that are cleane in thy house, shall eate of it, all the fatt of the oyle, and all the fatt of the wyne and of the corne, whyche they shall offre vnto the Lord for fyrst frutes, the same haue I geuen vnto the. And what soeuer is fyrst rype in theyr lande whych they bringe vnto the Lord, shalbe thyne: and all that are cleane in thyne house, shall eate of it.

¶ All dedicate thinges in Israel, shalbe thyne. All that breaketh the matrice in all flesche that men bringe vnto the Lorde, whether it be of men or beastes, shalbe thyne. Neuertheles the fyrst borne of man shalt thou redeme, and the fyrst borne of vncleane beastes shalt thou redeme lykewyse. Those that are to be redemed, shalt thou redeme frō the age of a moneth, for the value of the money, namely for fyue sycles after the sycle of the sanctuari. A sycle maketh twenty halfpēs. But the fyrst borne of oxen, sheepe and goates shalt thou not redeme. For they are holy, therfore thou shalt sprynkle theyr blonde vpon the alter, and shalt burne theyr fatt vpon the sacrifyce for a swete sauoure vnto the Lorde.

*Leui. vii.d. And the flesh of thē is thyne * as the wauebreest and the ryght shoulder. These are thyne. All the holy heueofferynges whych ỹ chyldrē of Israel offre vnto the Lorde, haue I geuen the and thy sonnes and thy daughters wyth the, to be a dutye for euer: let it be a salted couenaunte for euer, before the Lorde, both vnto the & to thy seed with the.

*deu. xviij.a Ecclc. xlix.c. And the Lorde spake vnto Aarō * ỹ shalt haue none enheritaunce in their lande, nether shalt thou haue any parte amonge them. I am thy parte and thy enheritaunce amonge the chyldren of Israel. Beholde, I haue geuen the chyldrē of Leui all the tenth in Israel to enheryte, for the seruyce whiche they serue in the tabernacle of witnesse. Neither must the chyldren of Israel henceforth come nye the tabernacle of witnesse, lest they beare synne and dye. But the Leuites shall do the seruice in the tabernacle of witnesse & beare D theyr synne, It shalbe a lawe for euer in youre generacyons, that amonge the chyldren of Israel they possesse none enheritaunce. But the tythes of the chyldren of Israel whyche they paye as an heueofferynge vnto the Lorde, I haue geuē the Leuites to enherit. And therfore I haue sayed vnto them. Amonge ỹ chyldren of Israel ye shall possesse none enheritaunce.

And the Lorde spake vnto Moses saying: speake vnto the Leuites and saye vnto them when ye take of the chyldren of Israel the tythes which I haue geuen you of thē for youre enheritaunce, ye shall take an heueofferynge of that same for the Lorde: euen the tenth parte of that tythe. And thys youre heueofferyng shalbe reken vnto you, euē as though it were of the corne of the barne, or out of the fulnesse of the wyne presse.

Of thys maner ye shall therfore separate an heueofferynge vnto the Lorde, of all youre tythes which ye receaue of the chyldren of Israel, and ye shall geue therof vnto ỹ Lord an heueofferynge, whyche shall belonge to Aaron the preaste. Of all youre gyftes, ye shal take out all the Lordes heueofferynges & euen the fatt of theyr halowed thynges.

Therfore thou shalt saye vnto them: whē ye haue taken awaye the fatt of it from it, it shalbe coūted vnto the Leuites, as yf it were the encrease of the corne floore, or ỹ increase of the wyne presse. And ye shall eate it in all places, both ye and youre houholdes, for it is youre rewarde for youre seruyce in the tabernacle of witnesse. And ye shall beare no synne by the reason of it, when ye haue take from it the fatt of it: nether shall ye vnhalowe the holy thynges of the children of Israel lest ye dye.

## ¶The. xix. Chapter.

¶ Of the redd kowe. The lawe of hym that dyeth in the tabernacle, and of him also that toucheth any vncleane thynge.

AND the Lorde spake vnto Moses and Aaron saynge: thys is ỹ A ordinaunce of the lawe whyche the Lorde hath cōmaunded saynge: speake vnto the chyldren of Israel, that they bringe the a redd kowe without spot, and wherin is no blemish, and vpon which neuer came yocke. And ye shall geue her vnto Eleazar the preaste, ỹ he maye bringe * her without the hoste, & cause her * Heb. xviii.c to be slayne before hys face.

And let Eleazar ỹ preast take of her blonde with hys fynger, and sprynkle it before ỹ tabernacle of witnesse seuen tymes. And cause the kowe to be burnt in his syghte w' * hyr * Leui. iiii.c. skynne, flesshe and blonde. And the dounge of hyr shall be burne also. And let the preast take Cedar wodd, and Isope and purple cloth, and cast it vpon the kowe as the burneth. Then let the preast wash hys clothes, and he shall bathe hys flesh in water, and then come into the hoste, and the preast shalbe vncleane vnto the euen.

And he ỹ burneth her, shall wasshe his clothes in water, and bathe his flesshe in water,

and be vncleane vntill euen. And a man that is cleane, shall take vp the asshes of the kowe, and put thē without the poste in a cleane place. And it shall be kepte for the multitude
* Num.xix.b of the chyldren of Israel * for a sprenklynge water and for an atonement of synne. Therfore, he that gathered the asshes of the kowe, shall washe hys clothes, & remayne vncleane vntyll euen. And thys shalbe vnto the chyldren of Israel and vnto the straunger that dwelleth amonge them, a statute for euer.

* Nu.xxxi.c. Eccl.xxxiii.d Agge.ii.c. * He that toucheth the deed body of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with thys water the
C thyrde daye and the seuēth daye, and he shalbe cleane. But yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shal not be cleane. Whosoeuer toucheth the coarse of any man that is deed, and sprynkleth not hym sel'e, defyleth the dwellynge of the Lorde: and that soule shalbe roted out of Israel, because the sprynklyng water was not sprenkled vpon hym. He shalbe therfore vncleane, and hys vnclēnesse shall remayne vpon hym.

Thys is the lawe of the man that dyeth in a tēt: all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.
And all the vessels that be open whych haue no lyd nor couerynge vpon them, shalbe vn-
D cleane. And whosoeuer toucheth one that is slayne with a swerde in the feldes, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane seuen dayes.

Therfore, for an vncleane persone they shall take of the burnt asshes of the synofferynge, & running water shall be put therto
* Psal.li.b. in a vessell. And let a cleane persone * take Isope and dyppe it in the water, & sprynkle it vpon the tent, and vpō all the vessels, and on the soules yͤ were there in, and vpon hym that touched a bone, or a slayne persone, or a deed body, or a graue. And the cleane persone shall sprynkle vpon the vncleane the thirde daye and the seuenth daye. And the seuēth daye he shall purifye him selfe, & washe hys clothes, & bathe him selfe in water, and shalbe cleane at euen.

But the man that is vncleane, and sprynkleth not him selfe, the same soule shalbe destroyed from amonge the congregacyon: because he hath defyled the holy place of yͤ Lorde, and the sprynklynge water hath not bene sprynkled vpon him, therfore shall he remayne vncleane. And thys shalbe a perpetuall lawe vnto them. And he that sprynkleth the sprynklynge water, shall washe his clothes.
And he that toucheth the sprynklyng water, shalbe vncleane vntyll euen. And what soeuer the vncleane persone toucheth, shalbe vncleane. And yͤ soule that toucheth it, shalbe vncleane vntyll the euen.

## The. xx. Chapter.

C Mir Jam dyeth. The people murmur. They haue water euen oute of the rocke. Edō denyeth the Israelites passage thorowe hys realme. The death of Aaron in whose rowme Eleazar succedeth.

AND the chyldren of Israel came with A
the whole multitude into the desserte * of Sin in yͤ fyrst moneth, *nu.xxxiij.d.
and the people abode at Cades.
And there hyed Mir Jam, and was buryed there. But there was no water for the multitude, ✠ and they gathered them selues together agaynst Moses & Aaron. And the people chode with Moses, and spake, sayinge: wolde God that we had perysshed, when oure brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wyldernesse, that both we and oure catell shulde dye in it?
* Wherfore haue ye made vs to go oute of Egypte, to bringe vs into this vngracious * Exo.xvii.a
place, which is no place of seed nor of fygges nor vynes, nor of pōgranates, nether is there any water to drynke?

And Moses and Aaron went from the cōgregacyon vnto the dore of the tabernacle of B
witnesse, and fell vpō their faces. (And they cryed vnto the Lorde and sayde, O Lord God, heare the crie of thys people, and open them thy treasure, euen a fountayne of lyuynge water, that they maye be satisfyed, and that their murmurynge maye ceasse.) And the glory of yͤ Lorde appered vnto them. And the Lorde spake vnto Moses sayinge: take the rodd, and gether thou and thy brother Aaron the congregacyon together, and speake vnto the rocke before their eyes, and it shall geue forth hys water. And thou shalt bringe them water out of the rocke, to geue the company drynke, and their beastes also.

* And Moses toke the rodd from before the Lorde, as he cōmaunded hym. And Mo- * Exod.xvii.c
ses & Aaron gethered the congregacyō together before the rocke: and Moses sayde vnto them: heare ye rebellyous, must we fett you water oute of thys rocke? And Moses lyfte vp hys hande, and with hys * rodd be * Psal.lxxviij.
smote the rocke two tymes, and the water came oute aboundantly, and the multitude dranke and their beastes also.

And the Lorde spake vnto Moses & Aa- C
ron: because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therfore ye shall not bringe thys congregacyon into the lande whyche I haue geuen them.
Thys is the water of stryfe, because yͤ chyldrē of Israel stroue with the Lorde, & he was sanctifyed in them. ✠

And Moses * sent messengers from Ca- * Judge.xi.c
des vnto the kynge of Edom. Thus sayeth thy brother Israel: Thou knowest all yͤ trauell that hath happened vs, Oure fathers went doune into Egpte, and we haue dwelt in Egypte a longe tyme, and the Egyptians vexed vs & oure fathers. And whā we cryed vnto



vnto the Lorde, he herde oure voyce, and sent an angell, and hath fett vs vp out of Egypt. And beholde, we are in Cades, euē in the vtermost cyte of thy border. We wyll go now
*Num.xxi.c. thorow thy coūtre: but * we will not go thorowe the feldes or vyneyardes, nether wyll we drynke of the water of the fountaynes, we wyll go by the kynges hye waye, and nether turne vnto the ryghte hande nor to the lefte, vntyll we be past thy coūtre. And Edō
D answered hym. Thou shalt not go by me, lest I come out agaynst the with the swerde. The chyldren of Israel sayde vnto hym: we wyll go by the beatē waye: and yf I and my catell drynke of thy water, I wyll paye for it * I wyll but onely (without any harme) go thorowe on my fete. He answered. Thou shalt not go thorowe. And Edom came oute agaynst hym with moche people, and wyth a myghtie power. And thus Edom denied to geue Israel passage thorow his coūtre: wherfore Israel turned awaye from hym.

And the chyldren of Israel departed from Cades, and came vnto mount Hor, wyth all the congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coaste of the londe of Edom sayinge:
☞ Aaron shall be ☞ gathered vnto hys people, for he shall not come into the lāde whych I haue geuen vnto the chyldrē of Israel: because ye dislobeyed my mouth at the water of stryfe. Take Aaron and Eleazar his sonne, and bringe them vp into mount Hor, and thou shalt stryppe Aaron out of hys vestimētes, and put them vpon Eleazar hys sonne, and Aaron shalbe gathered vnto hys people and shall dye there.

And Moses dyd as the Lorde commaunded: and they wēt vp into mount Hor in the syghte of all the multitude. And Moses toke of Aarons clothes, and put them vpō Eleazar hys sonne * and Aaron dyed there in the
* Deute.x.b. and.xxxi.g. toppe of the mount. And Moses and Eleazar came doune oute of the mount. Whan all the multytude sawe that Aaron was deed, they mourned for Aaron thyrtye dayes, thorowe oute all the housholdes of Israel.

## The. xxi. Chapter.

C Israel banquesheth kynge Arad. The fyrye serpentes stinge them. The kynges, Sehon and Og are ouercome in battell.

AND when kynge * Arad the Cananite whyche dwelt towarde the south, A
* Nu.xxxiij.d harde tell yͤ Israel came by the waye that the spyes had founde oute, he foughte agaynst Israel, and toke some of them presoners. And Israel vowed a vowe vnto the Lorde, and sayde: If thou wylt delyuer this people into my hāde, I wyll vtterly destroye their cyties. And the Lorde herde the voyce of Israel, and deliuered them the Cananites. And they destroyed them and their cyties, & called the name of the ‡ place * Horma. ‡ destruction. * Judices.i.d * Deute.v.a.

* And they departed from mount Hor by the waye of the redd see: to compasse the land B
of Edom. And the soule of the people fainted by the waye. And yͤ people spake agaynst God & agaynst Moses * wherfore hast thou brought vs oute of Egypte, for to dye in the wildernesse: for here is nether bread nor water, & oure soule lotheth thys lyghte breade. * Nume.xi.a



* Wherfore the Lorde sent fyrye serpen- * 1.Cor.x.a. Sapien.xvi.a
tes amonge the people, whych stonge them: and moche people of Israel dyed. Therfore the people came to Moses and sayde: we haue synned, for we haue spoken agaynst the C
Lorde & agaynst the, * make intercessyon to * Exo.xvii.b. iii.Reg.viii.b Actes.viii.d.
the Lorde, that he take awaye the serpentes from vs. And Moses made intercessyon for the people. And the Lorde sayde vnto Moses: ☞ make the a fyrye serpent, & set it vp ☞
for a sygne, yͤ as many as are hytten, maye loke vpon it, & lyue. * And Moses made a ser- * Johan.iii.b.
pent of brasse, and set it vp for a sygne. And iii.Regum. xviii.a
when the serpentes had bytten any man, he beheld the serpent of brasse, and was healed.

* And the chyldren of Israel departed * Nu.xxxiij.e
thence, and pytched in Oboth. And they departed frō Oboth, and pitched at the heapes of Abarim: euen in the wyldernesse whyche is by the playne of Moab on the east syde.
And they remoued thence, and pytched vpon the ryuer of Zarad. And they departed thence, and pytched on the other syde of Arnon, which is in the wyldernesse, and cōmeth oute of the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherfore it is spoken in ☞ the ☞
boke of the warre of the Lord, what thynge D
he dyd in the redd see, & in the ryuers of Arnon. And the heade of the ryuers, that goeth downe to the dwellyng of Ar, and stretcheth vnto the border of Moab: from thēce it turneth vnto Beer. The same is Beer, or well wherof the Lorde spake vnto Moses: gether the people together, and I wyll geue them water. Then Israel sange thys songe:
Aryse vp well, singe ye vnto him. The princes dygged thys well, the captaynes of the people dyggedit, with the teacher, and with their staues.

And from the wyldernesse they went to E
Mathana,

Wyatana, and from Wyatana to Nahaliel, & from Nahaliel to Bamoth, and from Bamoth to ỹ valay that is in the felde of Moab vnto the top of the hyll that appeareth before Jesimon. And Israel sent messengers vnto Sehon, kynge of the Amozites, sayinge:
* Nume.xx.c Deute.ii.c and.xx.b. * I wyll go thozowe thy lande: we wyll not tourne into thy feldes oz vyneyardes, nether dzynke of the waters of ỹ well: but we wyll go a longe by the kynges hye waye, vntyll
*Deu.xxix.b we be past thy countre. * But Sehō wolde geue Israel no licence to passe thozowe hys countre, but gethered all hys people together and went oute agaynst Israel into the wyldernesse. And he came to Jaheza and foughte agaynst Israel.
* Deute.i.a. and.xxi.a. Josu.xxiiij.a * And Israel smote him in the edge of the swerde, and conquered hys lande, frō Arnon vnto Jakob: and vnto the chyldzen of Ammon. Foz the bozder of the chyldzen of Ammon was, * ströge. And Israel toke all these
* Deute.ij.d. cities and dwelt in all the cyties of the Amozites: in Hesbon and in all the townes that longe therto. Foz Hesbon was the cytie of Sehon the kynge of the Amozites, whyche fought before agaynst the kynge of ỹ Moabites, and toke all his lande out of hys hāde, euen vnto Arnon. Wherfoze they saye in the pzouerbe: come to Hesbon, and let the cytye of Sehō be bylt & repayzed: foz there is a fyre gone out of Hesbon, and a flamme frō the cytie of Sehon, and hath consumed Ar in Moab, and the inheritours of the hye places in Arnon. Wo be to the Moab: o people of
☞ ☞ Chamos, ye are vndone, he hath put his sonnes to flyghte, and hys daughters to captiuyte vnto Sehon kynge of the Amozites.
G Theyz empire is lost from Hesbon vnto Dibon, and we made a wyldernesse euen vnto Nopha, whych reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amorites. And Moses sent to serche oute Jaezer, and they toke townes belongynge therto, and rooted oute the Amozites that were there in.
* Deu.iij.a. and.xxix.b * And they tourned and went vp towarde Basan. And Og the kynge of Basan came out agaynst them, he and all his people to fyght at Adzei. And the Lozde sayde vnto Moses, feare him not, foz I haue delyuered him in thy hande, and all his people, and hys lāde. And thou shalt do to him as thou dydest vnto Sehō the kyng of the Amozites which dwelt at Hesbon. They smote hym therfoze, and his sonnes, and all his people, vntill ther was nothinge lefte him. And they conquered hys lande:

## ¶The. xxii. Chapter.

¶ Kynge Balac sendeth foz Balaam (whose name in the Hebzue is wzitten Bileam) Balaams asse speaketh.

AND the chyldzē of Israel departed and pytched in the feldes of Moab, on the other syde of Jozdane, ouer against Jericho. And * Balac ỹ sonne of ziphoz sawe *Jo.xxiiij.b all that Israel had done to the Amozites: and the Moabites were soze afrayed of the people, because they were many, and ⁂ stode in ⁂ feare of the chyldzen of Israel. And Moab sayde vnto the elders of Madian: now shall this cōpanye lycke vs vp all that are rounde aboute vs, as an oxe lycketh vp the grasse of the felde. And Balac the sonne of ziphoz was kynge of the Moabites at that tyme.

B He sent messengers therfoze vnto * Balaam the sonne of Beoz in Pethoz (whych is by the ryuer in the lande of the chyldzē of his folke) to call him, sayinge: beholde, there is a people come oute of Egypte, & beholde, they couer ỹ face of the erth, & dwell ouer agaynst me. Come nowe therfoze & curse thys people foz my sake. Foz they are to myghtie foz me, pf so peraduenture I myght be able to smyte them & to dzyue them oute of the lande. Foz I wote that he whome thou blessest, is blessed, and whome thou cursest is cursed.
*Deu.xxiii.a i.Petr.iij.c

And the elders of Moab and the elders of Madian departed, hauynge the rewarde of the sothsayinge in theyz hande. And they came vnto Balaam, and tolde him the wozdes of Balac. He answered them: tary here thys nyght, and I wyll bzynge you wozde, euen as the Lozd shall saye vnto me. And the Lozdes of Moab abode with Balaam.

And God came vnto Balaam and sayde, C what men are these wyth the? And Balaam sayde vnto God: Balac the sonne of ziphoz kynge of Moab hath sent vnto me, sayinge: beholde, there is a people come out of Egypt and couereth the face of the erth: come nowe therfoze, and curse them foz my sake, pf so peraduenture I maye be able to ouercome them in batell, and to dzyue them oute. And God sayde vnto Balaam: Go not thou with them, nether curse the people, foz they are blessed.

And Balaam rose vp in the mozynnge & sayde vnto the Lozdes of Balac: get you vnto youre lande: foz the Lozde wyll not suffre me to go wyth you. And ỹ Lozdes of Moab rose vp, & went vnto Balac and sayde: Balaam wolde not come wyth vs. And Balac sent agayne a greatter companye of Lozdes and moze honozable then they: whyche came to Balaam, and told him: Thus sayeth Balac the sonne of ziphoz: oh, let nothynge let ỹ, but come vnto me, foz I wyll greatly pzomote the vnto greate honoure, and wyll do what soeuer ỹ sayest vnto me, come I pzaye the, curse thys people foz my sake:

And Balaam answered and sayde vnto ỹ D seruauntes of Balac: * If Balac wolde *Nu.xxiiij.a geue me



geue me hys housefull of syluer and golde, I cānot go beyonde the wozde of the Lozd my God, to do lesse oz moare. Nowe therfoze tarye ye here thys nyghte: that I maye wete, what the Lozde wyll saye vnto me moare. And God came vnto Balaam by nyghte, & sayde vnto him: If the men come to call the, ryse vp and go with them: but loke what I saye vnto the, that shalt thou do.

And Balaam rose vp early, and sadeld hys asse, & went with the Lozdes of Moab. ☞ And the countenaunce of God was ☞ angrye because he went. And the angell of the Lozde stode in the waye agaynst hym, as he rode vpon hys asse, and hys two seruauntes were with hym. And when the asse sawe the angell of the Lozde stāde in the waye, and hauynge a swerde dzawen in his hande, the asse turned asyde oute of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

E But the angell of the Lozd stode in a path betwene the vyneyardes, and there was a wall on the one syde & another on the other. And whē the asse sawe ỹ angell of the Lozde, she wzenched vnto the wall, and thzust Balaams fote vnto the wall, and he smote her agayne. And the angell of ỹ Lozde went fozther and stode in a narowe place, where was no waye to tourne, ether to the ryght hande oz to the lyfte. And whē the asse sawe the angell of the Lozde, she fell downe vnder Balaam: and Balaam was wzoth, and smote the asse with a staffe. And the Lozde opened the mouth of the asse, & she sayed vnto Balaam: what haue I done vnto the, that thou hast smytten me nowe thze tymes? And Balaam sayde vnto the Asse: because thou hast mocked me: I wolde also there were a swerde in myne hande, foz euen nowe wolde I
F kyll the. And the asse sayde vnto Balaam: am not I thyne Asse whyche thou hast rydden vpon sence thou wast bozne vnto thys daye? Was I euer wont to do so vnto the? he sayde: nay.

And the Lozde opened the eyes of Balaā and he sawe the angell of the Lozde standinge in the waye, hauynge a swerde dzawen in hys hande. He bowed hym selfe therfoze, and fell flat on hys face. And the angell of the Lozde sayde vnto hym: Wherfoze hast thou smyten thyne asse thze tymes? beholde, I came out as an aduersary, because thou makest thy waye cōtrary vnto me, and the asse sawe me, and went backe fro me thze tymes: oz els
⁂ pf she had not turned fro me ⁂ (geuynge place to me that stode in the waye.) I had suerly slayne the, and saued her alyue. Balaam sayd vnto the angell of the Lozd: I haue synned: foz I wist not that thou stodest in the waye agaynst me. Nowe therfoze pf it displease the I wyll turne home agayne. The angell sayde vnto Balaam: go with the men: but, what I saye vnto the, that shalt thou speake. And so Balaam went with the Lozdes of Balac.

And when Balac herde that Balaā was G come, he went out to mete hym vnto a cytie of Moab, whiche is in the bozder of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaā: dyd I not sende foz the, to call the? And wherfoze camest thou not vnto me? because I am not able to pzomote the vnto honoure? And Balaam made answere vnto Balac: Loo, I am come vnto the. And can I nowe saye any thinge at all? The wozde that God * putteth in my mouthe, that shall I * Nu.xxiii.c speake. And Balaam went wyth Balac, and they came ⁂ vnto a cytie of stretes. ⁂
And Balac offered oxen and sheepe, and sent ⁂ (rewardes) foz Balaam and foz the Lozdes ỹ * were with hym. And on the mozowe Balac toke Balaam, and bzought hym vp into the hye place of Baal, that thēce he myght se the vtmost parte of the people.

## ¶The. xxiii. Chapter.

¶ Balaam blesseth the people.

AND Balaam sayd vnto Balac: bylde me here seuē alters and pzepare me here seuen oxen and seuen rammes. And Balac dyd as Balaā sayde. And Balac and Balaā offered on euery alter an oxe and a ram. And Balaam sayd vnto Balac: stāde by the sacrifyce, and I wyll goo pf happly the Lozde wyll mete me: and whatsoeuer he sheweth me, I will tell the, and he wēt foz thy alone. But God met Balaam, and Balaam sayde vnto hym: I haue prepared seuen alters, and haue offered vpon euery alter, an oxe and a ram. And the Lozde put a sayinge in Balams mouth, and sayde: go agayn to Balac and saye on thys wyse. And whan he went agayne vnto him, loo, he stode by hys sacrifice, he and all the Lozdes of Moab. And 23 he toke vp hys parable and sayde * Balac ỹ * Nu.xxiii.a kynge of Moab hath sett me from Mesopotamia out of ỹ moūtaynes of ỹ east (sayige:) come, curse Jacob foz my sake: come, & defye Israel. Howe shall I curse hi, whō God hath not cursed? oz howe shall I defye him, whom God hath not defyed? from the toppe of the rockes I se hym, and from the hylles I beholde hym: loo, the people shall dwell by thē selfe, and shall not be rekened among the nacyons. Who can tell ỹ dust of Jacob, and the nōbze of the fourth parte of Israel? I pzaye God, that my soule maye dye the death of the ryghteous, & that my last ende maye be lyke hys. And Balac sayde vnto Balaam: what hast thou done vnto me? I sett the to curse myne enemyes, and beholde, thou hast blessed them. He answered and sayde: must I not kepe that & speake it, whych the Lozde hath

put in

put in my mouthe? And Balac sayde vnto hym: Come I praye the with me vnto another place, whence thou mayest se them, and thou shalt se but the vtmost parte of them, and shalt not se them all: curse them out of ỹ ℭ place for my sake. And he brought him into a felde (where men myght se farre of) euen to the toppe of an hyll, and bylt seuē alters, and offered an ore and a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifyce, whyle I go yonder. And the Lord mett * Nu.xxiij.g. Balaam, and * put a worde in hys mouth & sayd: go agayne vnto Balac, and thus saye. And when he came to hym: beholde, he stode by his sacrifyce, & the Lordes of Moab with hym. And Balac sayde vnto him: what hath the Lorde sayde?

And he toke vp his parable & answered: ryse vp Balac and heare, and herkē vnto me thou sonne of Ziphor. * God is not a mā that * 1.Corin.i.b and.f.c. he shulde lye, nether the sonne of a man that he shulde repent: shulde he saye, and not doo? or shulde he speake, and not make it good? beholde, I haue taken vpon me to blesse, for D he hath blessed, and it is not in my power to ✣ alter it. ✣ He behelde no vanyte in Jacob, nor sawe trauayll in Israel. The Lorde hys ✣ God is wt him, and ✣ the presence of the kyng *Nu.xxiiij.b is amonge them. * God brought them oute of Egypte, he hath strength as an vnicorne. There is no sorcery in Jacob, nor sothsaying ✣ in Israel. ✣ It is nowe tolde vnto Jacob & Israel, what God hath wrought. Beholde, the people shal ryse vp as a lyoness, and heue vp hym selfe as a lyon. He shall not lye downe, vntill he eate of the praye, and drynke the bloude of them that are slayne.

And Balac sayde vnto Balaam: nether curse them nor blesse them. But Balaā answered and sayde vnto Balac: tolde not I the sayinge: all that the Lorde speaketh, that I must doo? And Balac sayde vnto Balaam: come I praye the, and I wyll bringe the yet vnto another place: ỹ peraduenture it shall please God, that thou mayst thence curse thē for my sake. And Balac broughte Balaam vnto the toppe of Peor, that boweth toward the wylderneſſe of Jesymmō. And Balaam sayde vnto Balac: make me here seuen alters, and prepare me here seuen oxen, and seuen rammes. And Balac dyd as Balaam had sayde, and offered an oxe and a ram on euery alter.

## ℭ The.xxiiij. Chapter.

ℭ Balaam prophesieth of the kyngdome of Israel and of the comynge of Christ. Balac is angrie with Balaam. The destruction of the Amelkites, and of the kenytes.

A And when Balaam sawe that it pleased the Lorde that he shulde blesse Israel, he went not as he dyd twyse before to fett sothsayinge, but sett hys face toward the wylderneſſe. And Balaā lyfte vp hys eyes, and loked vpō Israel as he laye accordyng to his trybes, and the spirite of God came vpon him. * And he toke vp hys parable * Nu.xxiiij.d and sayde: Balaā the sonne of Beor hath sayde & the man whose eye is open hath sayd: he hath sayde, whyche heareth the wordes of God and seyth the visyons of the almyghtie, and falleth doune with open eyes.

How goodly are thy tentes o Jacob, and thyne habitacyons o Israel? Euē as the valeyes are they layed abrode, and as gardens by the ryuers syde: as the tentes whyche the Lorde hath pytched, and as cypers trees besyde the waters. ✣ The water droppeth out ✣ B of his bouket, and hys seed shal be many waters * and hys kinge shalbe hyer thē Agag, * i.Reg.xv.b And hys kyngdome shalbe exalted. ‡ God ‡ Nu.xxiiij.b broughte hym out of Egypt: as the strength of an vnycorne is he vnto hym. He shall eate the nacyons hys enemyes, and gnawe theyr bones, & perce thē thorowe with his arowes. * He couched hym selfe, and ☞ laye doune * Gen.xlix.b as a lyon, and as a lyoness, who shall sterre ☞ hym vp? blessed is he that blesseth the, & cursed is he that curseth the.

And Balac was wroth wyth Balaam, and smote hys handes together, and Balac sayde vnto Balaam: I sent for the to curse myne enemyes, and beholde, thou hast blessed thē this thre tymes. Therfore nowe gett the quyckly vnto thy place. I thought that I wolde promote the vnto honoure, but lo, the Lorde hath kept the backe frō worshype Balaam answered vnto Balac: tolde I not * Nu.xxij.d thy messengers which thou sentest vnto me, sayinge: * If Balac wolde geue me his house full of syluer and golde, I cannot passe the worde of the Lorde, to do ether good or bad of myne awne mynde? But what the Lorde sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyll aduertise the, what this people shal do to thy folke in the later dayes. And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde. He hath sayde that heareth the wordes of God, and hath ỹ knowledge of the most hye, and beholdeth the visyon of the almyghtie, and that falleth with open eyes: I shall se hym, but not nowe I shall beholde hi, but not nye. * There shall * Math.ij.c come a starre of Jacob, and ryse a sceptre of Israel, and shal * smyte the costes of Moab * ii. Regum. & vndermyne all the chyldrē of Seth. * And viij.a. Edom shalbe possessed, and Seir shall fall to * ii. Regum. the possession of theyr enemyes, and Israel viij.d. shall do mankully. Out of Jacob shall come he that shal haue dominiō, and shall destroye the remnaunt of the cytie.

And whan he loked on Amaleck, he toke D vp his parable, & sayde: Amaleck is the fyrst * Exo.xvij. of the nacyons * but hys latter ende shall i.Regū.xv. perysshe



perysh vtterly. And he loked on the kenytes and toke vp hys parable, and sayde: stronge is thy dwellynge place, and thou puttest thy nest in a rocke, Neuerthelesse the kenyte shalbe roted out, vntyll Assur take the presoner: And he toke vp his parable and sayd: Alas, Who shall lyue when God doeth thys? The shyppes also shall come out of the coste of Italy, and subdue Assur, & subdue Eber, and he hym selfe shall perishe at the last. And Balaam rose vp, and went and returned to hys place: and Balac also went hys waye.

## ℭ The.xxv. Chapter.

ℭ The people commytteth fornicacyon with the daughters of Moab. Phinehes kylleth zamri and Cozbi. God commaundeth to kyll the Madianites.

A And Israel dwelt in Sittim, and the people began to cōmitte whoredome with the daughters of Moab, which called the people vnto ỹ sacrifyce of theyr goddes. Exo.xxxiij.c * And the people dyd eate, and worshypped theyr goddes, & Israel coupled him selfe vnto ☞ Baal Peor. And the ☞ indignacyon of the Lorde was prouoked agaynst Israel, and the Lorde sayde vnto Moses: take all the heades of the people, & hange ☞ thē vp before the Lorde ☞ agaynst the sonne, that the wrath of the Lordes countenaūce maye be toured awaye from Israel. And B ✣ Moses sayd vnto ỹ iudges of Israel * ✣ euery one slaye hys men that were ioyned vnto Exo.xxxiij.f. Baal Peor.

And beholde, one of the chyldren of Israel came and broughte vnto his brethren a Madianitish wyfe euen in the syghte of Moses, and in the sight of all ỹ multitude of the childrē of Israel, that wepte before the dore of Exach.ij.f the tabernacle of witnesse. * And when Phinehes the sonne of Eleazar the sonne of Aaron the preaste sawe it, he rose vp oute of the myddes of the companie, and toke a weapon in hys hande, and went after the man of Israel ☞ into the tent, and thrust them thorowe: both the mā of Israel and also the woman, euen thorowe the belly of her. And the Exo.xxxij.a. plage ceased frō the chyldrē of Israel. * And there dyed in the plage.xxiiij.thousande. C Eccl.xlv.f. And the Lorde spake vnto Moses sayinge: Dach.ij.f. * Phinehes the sonne of Eleazar the sonne of Aaron the preaste, hath tourned myne anger awaye from the chyldren of Israel, whyle he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. Wherfore saye: beholde, Nala.ij.a. * I geue vnto him my couenaunt of peace, and he shall haue it, & his seed after him, euen the couenaunte of the preastes office for euer because he was gelous for his Goddes sake, and made an attonement for the chyldren of Israel. The name of ỹ Israelite whych was D slayne with the Madianytysshe wyfe was Zamri the sonne of Salu, a Lorde of an house and kynred of Symeon. And the name of the Madianitish wyfe that was slayne, was Cozbi ỹ daughter of Zur, a heed ouer the people of an house and kynred of Madian.

And the Lord spake vnto Moses, sayinge: * vexe the Madianites, and smyte them, for * Nu.xxxi.a. they trouble you with theyr wyles, whyche haue begyled you by disceate in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a Lorde of the Madianites, which was slayne in the daye of the plage for Peors sake.

## ℭ The.xxvi. Chapter.

ℭ The chyldren of Israel are nombred.

AND it fortuned, that after the plage, ỹ A Lorde spake vnto Moses & vnto Eleazar the sonne of Aaron the preste, sayinge: * take the nomber of all the multy- * Nume.i.a. tude of the chyldren of Israel from.xx. yeare and aboue thorowe out theyr fathers houses, all that are able to goo to warre in Israel. And Moses and Eleazar the preast spake vnto them in the feldes of Moab, by Jordane ouer agaynst Jericho, from.xx. yeare and aboue, as the Lorde commaunded Moses & the chyldren of Israel, whan they were come oute of Egypte.

* Ruben the eldest sonne of Israel. The * Gen.xlvi.b chyldren of Ruben: Hanoch, of whome com- i. Para. v. a. meth the kynred of the Hanochites: and Palu of whom commeth the kynred of the Palutes. Of Hesron, commeth the kynred of the Hesromites: of Carmi, commeth the kynred of the Carmites. These are the kynredes of ỹ Rubenites, and they were in nombre. xliij. thousande seuen hundred & thyrtye. And the sonnes of Palu: Eliab. And ỹ sōnes of Eliab Nemuel, Dathan and Abiram.

This is that Dathā and Abiram, which B were famous in the congregacyō, & * strouе * Num.xvi.a agaynst Moses and Aaron in the cōpanye of Corah, when they strouе agaynst the Lorde. * And the erth opened her mouth, and swa- * Num.xvi.e lowed them vp, Corah also was in the death of that multitude, what tyme the fyre consumed two hundred and fyfty men, and they became a sygne: Notwithstonding, the chyldren of Corah dyed not.

And the chyldren of Symeon after theyr kynredes were: Nemuel, of whom commeth ỹ kynred of the Nemuelites: Jamin, of whō commeth the kynred of the Jaminytes: Jachin, of whō commeth the kynred of the Jachinites: of Zareh, commeth the kynred of the Zarehites. And of Saul, commeth the kynred of the Saulites. These are the kynredes of Symeon: euē.xxii. thousande & ij. hundred C

The chyldrē of Gad after theyr kynredes were: Zephon, of whom commeth the kynred of the

of the zephonites: Haggi, of whom commeth the kynred of the Haggites: Suni of whom commeth ꝑ kynred of the Sunites: Of Aseni, commeth the kynred of the Asenites: and of Eri, commeth the kynred of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariel, commeth kynred of the Arielites. These are the kynredes of the chyldzen of Gad accozding to their nombzes. xl. thousande and fyue hundzed.

* Gene. xxxviii. a. The childzen of Juda: Er and Onan * Er and Onan dyed in the lande of Canaan. But the chyldzen of Juda after theyr kynredes, were: Sela, of whom commeth ꝑ kynred of the Selanites: Phares, of whom commeth the kynred of the Pharesites: zareh, of whom commeth the kynred of the zarehites. And the chyldzen of Phares were: Hesron, of whom commeth the kynred of the Hesromites: Hamul, of whō commeth the kynred of the Hamulites. These are ꝑ kynredes of Juda, after theyr nombzes. lxxvi thousand and fyue hundzed.

The chyldzen of Jssachar after theyr kynredes, were: Thola, of whom commeth the kynred of the Tholaites: Phuua, of whom cōmeth the kynred of the Phuuaites: of Jasub commeth the kynred of the Jasubytes, of Symron, commeth the kynred of the Symromites. These are the kynredes of Jssachar after theyr nombzes. lxiiii. thousande, and thze hundzed.

D The chyldzen of zabulon after theyr kynredes were: Sered, of whom commeth the kynred of the Seredites: Elon, of whom cōmeth the kynred of the Elonites: Jahelel, of whom commeth the kynred of the Jahelelites. These are the kynredes of the zabulonites after theyr nombzes: thzescoze thousande, and fyue hundzed.

The chyldzen of Joseph thozow out their kynredes were: Manasse & Ephzaim. The
* Jos. xvii. a. chyldzen of Manasse: * Machir, of whom commeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of the Gileadites. And these are the chyldzen of Gilead: Hieser, of whom cōmeth the kynred of the Hieserites: Helech, of whom commeth the kynred of the Helechites: and Asriel, of whom commeth the kynred of the Asrielites: and Sichem, of whom commeth the kynred of the Sichemites: Simida, of whom commeth the kynred of the Simidites: and Hepher, of whom commeth
* Jos. xvii. a ꝑ kynred of the Hepherites. And * zelaphead the sonne of Hepher had no sonnes but daughters. And the names of the daughters of zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. These are the kynredes of Manasse, and the nombze of them. lii. thousande and seuen hundzed.

These are the chyldzen of Ephzaim after theyr kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Thahen, of whom commeth the E kynred of the Thahenites. And these are the chyldzen of Suthelah: Eran, of whom commeth the kynred of the Eranites. These are the kynredes of the chyldzen of Ephzaim after theyr nombzes. xxxii. thousande and fyue hundzed. And these are the chyldzen of Joseph after theyr kynredes.

These are the chyldzen of Ben Jamin after their kynredes: Bela, of whom commeth the kynred of the Belaites: Asbel, of whom commeth the kynred of the Asbelites: Ahiram, of whom commeth the kynred of the Ahiramites: Suphan, of whom commeth the kynred of the Suphamites: Hupham, of whom commeth the kynred of the Huphamites. And the chyldzen of Bela were, Ard and Naaman, from whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the chyldzē of Ben Jamin after theyr kynredes, and after theyr nombzes. xlv. thousande and fyue hundzed.

These are the chyldzen of Dan after their kynredes: Suham, of whom cōmeth the kynred of the Suhamites. These are ꝑ housholdes of Dā after their kynredes. And the kynredes of the Suhamites were after theyr nōbzes. lxiiii. thousande, & foure hundzed.

The chyldzen of Aser after theyr kynredes were: Jemna, of whom commeth the kynred of the Jemnites. Jesui, of whom cōmeth the kynred of the Jesuites: Bzia, of M whom commeth the kynred of the Bzites. The chyldzen of Bzia were: Heber, of whom commeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser after their nombzes. liii. thousande and foure hundzed. The chyldzen of Nephthali, after theyr kynredes were: Jaheziel, of whom came the kynred of the Jahezielites: Guni, of whom came the kynred of the Gunites: Jezer, of whom came the kynred of the Jezerites: Selem, of whō came the kynred of the Selemites. These are the kynredes of Nephthali accozding to theyr housholdes, whose nombze is. xlv. thousāde and foure hūdzed These are the nombzes of the chyldzen of Jsrael: fyue hūdzed thousande, and a thousand, seuen hundzed and thyrtye.

And the Lozde spake vnto Moses, sayīg: vnto these the lande shalbe deuyded to enheret, accozdyng to the nombze of names. * To many thou shalt geue the moare enheritaunce, and to fewe the lesse: to euery tribe shall the enheritaunce be geuen accozdynge to the nombze therof Notwithstandynge, the lāde shalbe

* Num. xxvi. g. Josue. xiii.



shalbe deuyded by lot, and accozding to the names of the tribes of their fathers, they shall inheret, accozdynge to the lott shall the possession therof be deuyded betwene many and fewe.

G * These are the nombzes of the Leuites,
* Num. iii. a after their kinredes: Gerson, of whom came the kynred of the Gersonites: Cahath, of whom came the kynred of the Cahathytes: Merrari, of whom came the kynred of the Merrarites. These are the kynredes of the Leuites: the kynred of ꝑ Libnites, the kinred of the Hebzonites: the kinred of the Mahelites: the kynred of the Mulites: the kinred of ꝑ Karahites Cahath begat Amram, & Amrās wyfe was called * Jochebed a daughter of Leui, which was bozne vnto Leui in
* Exo. vi. d Egipte. And she bare vnto Amram Aaron, Moses, and Mir Jam their syster. And vnto Aaron were bozne Nadab and Abihu,
* Num. iii. a. Eleazar and Ithamar. * And Nadab and Abihu dyed, when they offered straunge fier
* Num. iii. f. befoze the Lozde. And after theyr nombzes, they were * foure and twentye thousande, all males from a moneth olde and aboue.

For they were not nombzed amonge the chyldzen of Jsrael, because there was no enheritaunce geuen them amonge the childzen of Jsrael. These are the nōbzes, when Moses and Eleazar the preast nombzed the childzen of Jsrael in the playne of Moab, fast by Jozdan, ouer against Jericho. And amōg these there was not a man of them, whom Moses and Aarō nombzed, when they tolde the chyldzen of Jsrael in the wylderneße of Sinai. For the Lozde sayde of them: they shall dye in the wildernes: and ther was not left a man of them, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

## ¶ The. xxvij. Chapter.

¶ The lawe of the heritage of the daughters of zelaphead. The lande of promes is shewed vnto Moses: in whose stede is appointed Josua.

A * Num. xxvi. d and. xxvi. a Josu. xvii. a

AND ꝑ daughters of * zelaphead the sonne of Heber the sonne of Gilead the sōne of Machir the sonne of Manasse, of the kinred of Manasse the sōne of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came, and stode befoze Moses and Eleazar the preest, and befoze the lozdes, and all the multitude by the doze of the tabernacle of witnes, saying: oure father dyed in the wylder-
* Nu. xvi. c nes: and * was not in the companye of them that gathered them selues together against the Lozde in the congregacyon of Cozah.

B But & dyed in hys awne synne, and hadd no sonnes. Wherfoze then is the name of our fathers taken awaye from amonge his kin-
* Nu. xxvi. a red, because he hath no sonne? * Geue vnto vs therfoze a possession among the brethren of oure father.

And Moses brought theyr cause befoze the Lozde. And the Lozde spake vnto Moses, sayinge: The daughters of zelaphead speake ryght: thou shalt geue them a possession to enheret amonge theyr fathers brethren, & shalt turne the enheritaunce of their father vnto them. And thou shalt speake vnto the chyldzen of Jsrael, sayinge: If a man dye and haue no sonne, ye shall turne his enheritaunce vnto hys daughter. If he haue no daughter, ye shall geue his enheritaunce vnto hys brethren. If he haue also no brethren, ye shall geue his enheritaūce vnto his fathers brethren. And yf his father haue no brethren, ye shall geue his enheritaunce vnto him that is next to him of his kinred, and he shall possesse it. And thys shalbe vnto the C childzen of Jsrael & a lawe of iudgement, & as the Lozde hath commaunded Moses.

And the Lozde sayde vnto Moses: * get
* Deu. xxxii. b and. xxxiiii. a. vp into this mount Abarim, and behold the lande which I haue geuen vnto the childzen of Jsrael. And when thou hast seene it, & thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobedyent vnto my mouthe in the deserte of Sin, in the stryfe of the congregacyon. Neyther dyd ye sanctifye me in the waters befoze their eyes. * That is the
* Exo. xvii. c water of stryfe in Cades in the wilderneße of Sin. And Moses spake vnto the Lozde sayinge: let the Lozde God of the spirites of all fleshe sett a man ouer the congregacyon, which maye & go out and in befoze them, & leade them out and in: that the congregacyon of the Lozde be not as shepe which haue not a shepherde. And the Lozde sayde vnto Moses: take Josua the sonne of Nun, D in whom is & the spirite, and putt thyne handes vpon hym, & set hym befoze Eleazar the preast, and befoze all the congregacyon: and geue hym a charge in theyr syght. And put of thy prayse vpō him, that all the companye of the childzen of Jsrael maye be obedient. And he shall stāde befoze Eleazar the preaste, which shall aske councell foz hym * * Ex. xxviii. c & after the iudgement of Urim befoze the Lozde. And accozding vnto his wozde shall they go out and in, both he and all the chyldzen of Jsrael wyth hym, and all the congregacyon.

And Moses dyd as the Lozde commaūded him: and he toke Josua, and set hym befoze Eleazar the preaste, and befoze all the congregacyon: * and put hys handes vpon * Act. vi. b him, & gaue him a charge, as the Lozd commaunded thozowe the hande of Moses.

## ¶ The. xxviij. Chapter.

¶ What must be offered on euery feast daye.

A AND the Lord spake vnto Moses saying: Commaunde the childzen of Israel, and saye vnto them: My offring and my bzed foz my sacrifyces which are made foz a swete sauoure, shall ye obserue in theyz due
*Exo.xxix.g season. And ỹ shalt saye vnto them: *This is the offering which ye shall offer vnto the Lord. ij. lambes of a yere olde without spot daye by daye, foz a cõtinuall burntoffering. One lambe shalt thou offer in the mozning,
*Num.xxviij.a and the other at euen. *And therto the tenth part of an epha of floure foz a meatofferyng mynngled with beaten oyle conteyninge the fourth part of an hin. It is a dayly burntofering, such as was ozdeyned in the mounte Sinai foz a swete sauoure a sacrifyce vnto the Lozde. And let the dzinckofferyng of the same be the fourth part of an hin foz one lãbe, and in the holy place shalt thou cõmaunde the wyne to be powzed vnto the Lozde.

B And the other lãbe thou shalt offer at euẽ after the maner of the meatofferyng and the dzinckoffering of ỹ mozning: a sacrifice shalt thou offre foz a swete sauoure vnto ỹ Lozde. And on the Sabboth daye two lambes of a yere olde a pece, and without spot, and two tẽth deales of flour foz a meatoffering myngled wt oyle, and the dzinckofferynge therto. The burntoffering of the Sabboth must be done in the selfe Sabboth, besyde the dayly burntoffering and his dzinckoffering.

And in the beginnynge of youre monethes, ye shall offer a burntofferinge vnto the Lord: two yonge bullockes, and a ram, and vij. lambes of a yere olde without spot: and iij. tenth deales of floure foz a meatoffering myngled with oyle foz one bullocke, and .ij. tẽth deales of floure foz a meatoffering mingled with oyle foz one ram. And a tenth deale of floure myngled with oyle foz a meatoffering vnto one lambe, foz a burntoffring and a swete sauoure and a sacrifice vnto the Lozde. And theyz dzinckofferynges shalbe
C halfe an hin of wyne vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe. Thys is the burntofferynge of the moneth
☞ ☞ in hys moneth, thozowout the monethes of the yere: and one hegoate foz a synofkering vnto the Lord shalbe offred, after the dayly burntoffering and hys dzinckoffring.
*Exo.xij.c. Leui.xxiij.a Deute.xvi.a. * And the fourtenth daye of the fyrst moneth, is the passeouer of the Lozde. And in ỹ fyftẽth daye of the same moneth is the feast: and seuen dayes longe shall vnleuened bzed be eatẽ. In the *fyrst daye shalbe an ☞ holy conuocacyon, ye shall do no maner of seruile wozke therin. But ye shall offer a sacrifyce foz a burntofferynge vnto the Lozde. ij. yong bullockes, one ram, and seuen lambes of a yere olde, which are to you wout spot,
*Leui.xxiij.b ☞ and let theyz meatoffering be of floure mingled with oyle: thze tenth deales also shall ye offre foz a bullock, and two tenth deales foz a ram: one tẽth deale shalt thou offre foz euery lambe of the seuen lãbes: and a hegoate foz synne to make atonement foz you.

Ye shall offer these, besyde the burntofferyng in the mozning, which is a contynuall burntsacrifyce. After this maner ye shall ofkfre thozowout the .vij. dayes: the fode of the D sacrifyce foz a swete sauoure vnto the Lozd. And it shalbe done besyde the dayly burntoffering and his dzinckofferyng. And in the seuenth daye ye shall haue an holy conuocacio, and ye shall do no seruyle wozke. Therfoze in the daye of your first frutes, when ye bzyng a newe meatoffering vnto the Lozde (accozdyng to your wekes) ye shall haue an holy cõuocacio, & ye shall do no seruile wozke in it: but offer a burntofferynge foz a swete sauoure vnto the Lozde two yonge bullockes, a ram, *and .vij. lambes of a yere olde *Leui.xxiij.d a pece, with their meatofferynges of floure myngled with oyle, thze tenth deales vnto a bullock, two tẽth deales to a ram, and one tenth deale vnto a lambe thozowout the seuen lambes, and an hegoate to make an atonement foz you. This ye shall do ☞ besydes the contynuall burntofferynge, and hys meatofferyng: & they shalbe vnto you without spot, with their dzynckofferynges.

## ¶The.xxix.Chapter.

¶What must be offered the eyght fyrst dayes of the seuenth moneth.

AND in ỹ fyrst daye of ỹ. vij. moneth ye shall haue an holy cõuocacion: *ye shall do then no ser- * Leui.xxiij.e
uyle wozke. For it is a daye of ☞ blowing vnto you. But ye E
shall offre a burntoffering foz a swete sauoure vnto the Lozd: one yong bullocke, one ram, and. vij. lãbes of a yere olde a pece that are pure. And their meatoffering shalbe made of floure mingled with oyle. iij. tenth deales vnto the bullocke, and .ij. vnto the ram: and one tẽth deale vnto one lambe thozowout the. vij. lambes. And an hegoate foz synne to make an atonemẽt foz you, besyde ỹ daylye burntoffering of ỹ moneth & his meatoffering, & besyde the dayly burntofferyng & his meatofferyng, and the dzynckofferinges of the same, which must be done accozding vnto the maner of thẽ foz a sauoure of swetnes of the sacrifyce of the Lozde:

*And ye shall haue the tenth daye of that *Leui.xxiij.f
same seuenth moneth an holy conuocacyon: B
and ye ☞ shall humble youre soules, & shall ☞
do no maner wozke therin. But ye shall offre a burntofferynge vnto the Lozde foz a swete sauoure: one bullocke, a ram, and. vij. lãbes of a yere olde a pece, which shalbe vnto you, without faute. Theyz meatoffering shalbe



shalbe of floure mingled with oyle. iij. tenth deales to a bullock, and .ij. to a ram, & a tẽth deale vnto a lãbe, thozowout the .vij. lambes. An hegoate foz synne, besyde the synofkering of atonemẽt and dayly burntoffring, and the meate and drinckofferinges ỹ longe
*Leui.xxiij.f to the same. *And in the fyftẽth daye of the vij. moneth ☞ ye shall haue an holy conuocacyon, and do then no seruyle wozcke, and ye shall kepe a feast vnto ỹ Lozde. vij. daies longe. And ye shall offer a burntoffering foz a sacrifice of a swete sauoure vnto the Lozd thirtene bullockes, two rams, and fourtene lambes of a yere olde: which shalbe without blemysh. And their meatofferynge shalbe of floure myngled wt oyle. iij. tenth deales vnto euery one of ỹ. xiij. bullockes. ij. tenth deales to ether of the rams, and one tenth deale vnto eche of ỹ. xiiij. lãbes. And one hegoate foz synne, besyde the dayly burntofferynge with his meate and dzinckofferyng.

C And the second daye ye shall offre twelue yonge bullockes. ij. rams. xiiij. perlyng lambes without spot: and let their meatoffering and dzynckeofferynges vnto the bullockes, rams and lambes be accozding to the nombze of them and after the maner. And an hegoate foz synne, besyde the dayly burntofferinge and his meate and dzynckofferinges. And the thirde daye ye shall offre .xi. bullockes. ij. rams, and. xiiij. perling lambes without spot: and let their meate and dzinckofferinges vnto the bullockes, rams, and lãbes be after the nombze of them and accozdynge to the maner. And there shalbe offred an hegoate foz synne, besyde the dayly burntoffering and his meate and dzinckofferynge.

In the fourth daye, ye shall offre ten bullockes, two rams, and fourtene lambes perlynges and pure: let their meate and dzinckofferinges vnto the bullockes, rams & lambes be, accozding to the nombze of them and after the maner. And an hegoate foz synne, besyde the dayly burntofferynge, and hys meate and dzinckoffering. In the fyfth daye ye shall offre nyne bullockes, two rams and thirtene lambes of one yere olde a pece without spot. And let their meate and drinckofferinges vnto the bullockes, rams and lambes be accozding to the nombze of them, and after the maner. And an hegoate foz synne, beside the dayly burntoffering and his meat
D and dzinckofferynge. And in the syxth daye, ye shall offre eight bullockes, two rams and fourtene perling lambes without spot. And let their meat and dzinckofferinges vnto the bullockes, rams and lambes be accozdynge to the maner. And an hegoate foz synne, besyde the dayly burntoffering, and his meate and dzinckofferynges. In the seuenth daye, ye shal offre seuen bullockes, two rams and thirten lambes that are perlinges and pure. And let their meate and dzynckofferynges vnto the bullockes, rams and lambes be accozdynge to their nombze, and after the maner. And an hegoate foz synne, besyde the daylye burntofferynge, and hys meate and dzinckofferinge.

In the eight daye, ye shall haue a ☞ collecyon of the feaste vnto you, and ye shall do no seruile wozcke therin. But ye shall offre a burntofferinge, a sacrifyce foz a swete sauoure vnto the Lozd: one bullock, one ram and seuen perelynge lambes without spot. Let theyz meat and dzynckofferynges vnto the bullocke, ram and lambes be accozdyng to the nombze, and accozdyng to the maner. And an hegoate foz synne, besyde the dayly burntofferynge and hys meate and dzynckofferynges.

These thinges ye shall do vnto the Lozde in youre feastes: besyde youre vowes and frewyllofferynges, in youre burntofferynges, meateofferynges, dzynckeofferynges, and peaceofferynges. And Moses tolde the chyldzen of Israel all that the Lozde commaunded him.

## ¶The.xxx.Chapter.

¶Of bowes when they shalbe kept, and when not.

AND Moses spake vnto the heades of the tribes of the childzen A
of Israel, saying: this is ỹ thig which the Lozde hath cõmaunded. *If a man bowe a bowe *Deu.xxiij.b
vnto the Lozd, oz swere an oth to bynde his soule: he shall not go back with his wozde: but shall fulfyll all that is pzoceded out of his mouth.

If a woman also bowe a bowe vnto the Lozde, and bynde her selfe beynge in her fathers house in the tyme of her youth, and her father heare her bowe and bonde which she hath made vpõ her soule, and holde his peace therto: then all her bowes & bõdes which B
she hath made vpon her soule shall stande in effect. But and yf her father fozbyd her the same daie ỹ he heareth it, none of her bowes noz bondes which she hath made vpon her soule shalbe of value: and ỹ Lozde shall fozgeue her, because her father fozbade her.

If she had an husbande when she bowed oz pronoũced ought out of her lippes, wherwith she bonde her soule, and her husbande heard it and helde his peace there at the same daye he heard it, then her bowes and her bondes wherwith she bounde her soule, shall stande in effecte. And yf her husbande fozbade her the same daye that he heard it: and made her bowe which she hath vpon her of none effecte, and released the openyng of her lyppes, wherwith she bounde her soule, the Lozde shall fozgeue her.

But euery bowe of a wedowe and of her C

that is deuozed (ꝑ they haue bouȝde & their
& soule withall) shall stande in effect vꝑ them:
If she vowed in her husbandes house,
oꝛ bounde her soule with an oth, and her hus
bande heard it, and held his peace, and koꝛ-
bad her not, then all her vowes and bondes
wherwith she bounde her soule, shall stande.
But ꝑ her husbande disannulled them the
same daye that he heard them, then nothing
ꝑ proceadeth out of her lippes in vowes and
bondes (wherwith she bouȝde her soule) shall
stande in effecte: koꝛ her husbande hath lowe-
sed them. And the Lozde shall koꝛgeue her.
All vowes and othes that binde to humble the soule, maye her husbande stablysh oꝛ
breake. But ꝑ her husbande holde his peace from one daye vnto another, then he stablysheth all her vowes and bȳdes which she had vpon her, because he held his peace the same daye that he heard them: But ꝑ he
& breake thē, & after that he hath heard thē, he shall beare her synne him selfe.
These are the oꝛdynaunces whiche the Lozde commaunded Moses, betwene a mā and hys wyfe: and betwene the father and his daughter, beynge yet a damsell in her fathers house.

## ¶ The.xxxi. Chapter.

¶ The Madianytes and Balaam are sleyne. The praye is equallye deuyded. A present geuen of Israel.



AND the Lozde spake vnto Moses, sayinge: * auenge the chyldren of Israel of the Madiantes, and afterwarde shalt thou be gathered vnto thy people.
* Nu.xxv.d
And Moses spake vnto ꝑ folke sayinge. Harnesse some of you vnto warre, and let them go vpon the Madianites, and auenge the Lozde of the Madianites. Lett there be chosen a thousāde out of euery tribe of Israel, that out of all ꝑ tribes ye may send some to the warre. And there were taken
& out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande. And Moses sent them to the warre, euen a thousande of euery trybe, and with them, Phineas the sonne of Eleazar the preaste, and & the holy vesselles:
* Num.x.a. and the * trompettes to blowe were in hys hande. And they warred agaynst the Madianites, as the Lozde cōmaunded Moses, & slue all the males. And they slue the kinges of Madian amonge other that were sleyne: Namely Eui, and Rekem, zur and Hur and Reba: fyue kinges of Madian vꝑ Balaā the sonne of Beoz, whō they slue vꝑ the sweard: And the chyldren of Israel toke all the wemen of Madian preſoners, & their chyldren: and spoiled all their catell, and all their flockes, and all their goodes. And they burnt al their cityes wherin they dwelt, and all their castels with fier. And they toke all ꝑ spoyle and all that they coulde catch both of mē and beastes. And they brought the captiues and that which they had takē and the spoile vnto Moses and Eleazar the preaste, and vnto the company of the childrē of Israel, euen vnto the hoost ꝑ were in the feldes of Moab by Jozdan, ouer agaynst Jericho.
And Moses and Eleazar the preast, and all the lozdes of the congregacion went out of the hoost against them. And Moses was angrye with the officers of the hoost, with ꝑ captaynes ouer thousandes and ouer hundredes, which came frō the warre and battayll: and Moses sayde vnto them: Haue ye saued all the wemen alyue? beholde, * these caused the childzen of Israel thoꝛow & the councell of * Balaam, to commyt trespace against the Lozde, in the busynes of Peoꝛ, & there folowed a plage among the congregacion of the Lozde. Nowe therfoꝛe, * sleye all the men childzen, and the wemen ꝑ haue lien with men fleshly. But all the wemen childrē that haue not lyen with men, kepe alyue koꝛ your selues. And ye shall remayne without the hoost seuen dayes, all ꝑ haue kylled any persone: * & all that haue touched any deed body, and purify both your selues and your preſoners, the.iij. daye & the.vij. And syꝛynkle all your raymentes and all that is made of skinnes, and al wozke of goates heer, and all thinges made of wodd.
* Nu.xxv.b
* ii. Pet.ii.b
* Judic.xxi.b
* Num.xix.b
And Eleazar the preaste sayde vnto the mē of warre, which came from the battayll: this is the oꝛdinaunce of the lawe which the Lozde commaunded Moses: Golde, syluer, brasse, and yꝛon, tyn and lead, and all that
& maye abyde the fier, ye shall make it go thoꝛowe the fier, and it shalbe cleane. Neuertheleſſe, it shalbe syꝛynked with syꝛynkling water. And all that suffreth not the fier ye shall make go thoꝛowe the water. And washe youre clothes the seuenth daye, and ye shalbe cleane. And afterwarde come into the hooste.
And ꝑ Lozde spake vnto Moses, sayinge: take the summe of the praye that was take both of the wemen and of catell, thou & Eleazar the preaste, and the auncient fathers of of the congregacyon. And deuyde it into two



two partes, betwene them ꝑ toke the warre vpon them, and wēt out to battayll: and all the congregacion. And take a poꝛcyon vnto the Lozde of the men of warre, which went
& out to battayll: & one soule of fyue hundzed, both of the wemen and of the oxen, and of the asses, and of the shepe: and ye shall take it of theyꝛ halfe, and geue it vnto Eleazar the preast, as an heueoffering of ꝑ Lozd.
E And of the halfe of the chyldzen of Israel, ꝑ shalt take one poꝛcion of fyfty, of the wemē, of the oxen, of the asses and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, which wayte vpon the habitacyon of the Lozde.
And Moses and Eleazar the preaste dyd as the Lozde commaunded Moses. And the botye and the praye which the men of warre had caught, was syxe hundzed thousande, and.lxxv. thousande shepe: and.lxxij. thousande oxen. lxj. thousande asses: and. xxxij. thousande soules of wemen, that had lyen by no man.
And the halfe which was the parte of thē that went out to warre, was thꝛe hundzed thousande and seuen and thirtye thousande and.v. hūdzed shepe. And the Lozdes part of the shepe was syxe hundzed and.lxxv. And the oxen were.xxxvi. thousande, of which ꝑ Lozdes parte was.lxxij. And the asses were xxx. thousande and fyue hundzed, of which the Lozdes parte was. lxi. And the soules of wemen were.xvi. thousande, of whyche ꝑ Lozdes parte was.xxxij. soules. And Moses gaue that summe which was the Lozdes heue offeryng, vnto Eleazar the preaste: as the Lozde commaunded Moses. And the
M other halfe of the chyldzen of Israel whiche Moses separated from the men of warre, (ꝑ is to wete the halfe ꝑ perteyned & vnto the congregacion) was. iij. hundzed thousande, and.xxxvij. thousande & fyue hundzed shepe: and.xxxvi. thousande oxen: and.xxx. thousand asses, and fyue hundzed: and.xvi. thousande soules of wemen. And Moses toke of his halfe that perteyned vnto the childzen of Israel, one poꝛcyon of fyftye, both of ꝑ wemen and of the catell, and gaue them vnto ꝑ Leuites, which wayted vpon the habitacyō of the Lozde, as the Lozde cōmaunded Moses. And the offycers of thousandes of the hoofte, the captaynes ouer the thousandes, and the captaynes ouer the hundzedes came
G koꝛth, and sayde vnto Moses: Thy seruaūtes haue takē the summe of ꝑ men of warre, which are vnder oure auctoꝛyte, and there lacketh not one man of vs. We haue therfoꝛe bꝛought a pꝛesent vnto the Lozde what euery man foūde of iewels of golde, cheyns, bꝛacellettes, rynges, earynges and spāgels, to make an atonement koꝛ our soules befoꝛe the Lozde.
And Moses and Eleazar toke the golde of them, iewels of all maner fashions: And all the golde of the heueoffering that they heued vp to the Lozde, (of the captaynes ouer thousandes and hundzedes) was. xvi. thousande. vij. hundzed and fyftye sycles, koꝛ the men of warre had spoyled, euery man koꝛ him selfe. And Moses and Eleazar the preſt toke the golde of the captaynes ouer ꝑ thousandes and of the captaynes ouer the hūdzedes, & bꝛought it into the tabernacle of witnes, koꝛ a memoꝛiall of the childzen of Israel befoꝛe the Lozde.

## ¶ The.xxxij. Chapter.

¶ To Ruben and Gad and to halfe the tꝛybe of Manasses, is pꝛompted the possessyon beyonde Jozdan eastwarde.

THe chyldzen Ruben and the chyldzen of Gad had an exceadynge greate multitude of catell. And A
when they sawe the lande of Jazer and the lande of Gilead that it was apte place koꝛ catell, the chyldzen of Ruben and the chyldzen of Gad came & spake vnto Moses and Eleazar the preast and vnto the lozdes of the congregacyō, saying: The lande of Ataroth and Dibō, Jazer and Nemrah, Hesbon and Elealeh, Sabam and Nebo and Beon: which contreye the Lozde smote befoꝛe the congregacyon of Israel: is a lande mete koꝛ a catell, and we thy seruaūtes haue catell: wherfoꝛe (sayde they) yf we haue founde grace in thy syght, let this land be geuen vnto thy seruaūtes to possesse, and bꝛyng vs not ouer Jozdan.
And Moses sayde vnto the childrē of Gad and of Ruben: shall youre bꝛethren goo to warre, and ye shall syt here? Wherfoꝛe discoꝛage ye the hert of the chyldzen of Israel, that they shulde not goo ouer into the lande, which the Lozde hath geuen them? * Thus dyd youre fathers, when I sent them frō Cades Barne to se ꝑ lāde. Koꝛ when they wēt vp euen vnto the riuer of Escol, and sawe ꝑ lande: they discoꝛaged the hert of the childrē of Israel, that they shulde not go into the lande, which the Lozde hath geuen them.
* Nu.xiij.d
And the Lozde was wꝛoth the same tyme and sware, saying: * None of the men ꝑ C
came out of Egipte from twentye yere olde and aboue, shall se the lande which I sware vnto Abzaham, Isaac and Jacob, because they haue not wholy folowed me: saue Caleb the sonne of Jephune the Kenesite, and Josua the sonne of Nun: koꝛ they haue folowed the Lozde. And the Lozde was angry with Israel, and made them wandze in the wildernes fourty yere, vntyll all the generacyon that had done euell in the syght of the Lozde were consumed.
* Nu.xiij.e
And beholde, ye are rysen vp in youre fathers stede, as an encrease of synfull men,

to augmente the fearce wrath of the Lorde, to Israel warde. For yf ye turne awaye frō after hym, he will yet agayne leaue the people in the wyldernesse, and ye shall destroye all thys folke. And they went nere him, and sayde: we will buylde shepefoldes here for oure shepe and for oure catell, and (walled) cityes for our children. But we our selues will goo ready armed before the chyldren of Israel, vntyll we haue brought them vnto their place. And our children (and whatsoeuer we maye haue) shall dwell in the fenced cityes, because of the inhabiters of the lande. We wyll not returne vnto oure houses, vntyll the children of Israel haue enhereted, euery man his enheritaunce. Neyther will we enheret with them on yonder syde Jordan forwarde, because oure enheritaunce is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: yf ye will do this thinge, and goo harnessed before the Lorde to warre, and wyll go all of you in harnesse ouer Jordan before the Lorde, vntyll he haue cast out his enemies before him: and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne before the Lord and before Israel, and this lande shalbe youre possessyon before the Lorde. But and yf ye wyll not do so, beholde, ye haue synned agaynst the Lord: and be sure, youre synne wyll synde you out.

Nowe therfore, buylde cityes for youre chyldren, and foldes for your shepe, and do that ye haue spoken. The children of Gad and the children of Ruben spake vnto Moses, sayinge: thy seruauntes wyll do as my lorde commaundeth. Our chyldren, our wyues, oure shepe and our catell shall remayne here in the cityes of Gilead. But *thy seruautes wyll goo all harnessed for the warre, and vnto battayll before the Lorde, as my lorde sayth.

And for theyr sakes, Moses commaunded Eleazar the preast, and Josua the sonne of Nun, and the auncient fathers of the tribes of the chyldren of Israel: and Moses sayde vnto them: If the children of Gad and the childrē of Ruben wyll go with you ouer Jordā, all prepared to fyght before the Lord, then when the lande is subdued before you, ye shall geue them the lāde of Gilead to possesse: but and yf they wyll not go ouer with you in harnesse, they shall haue their possessions amonge you in the lande of Canaam. And the children of Gad and the chyldren of Ruben answered, sayinge: As the Lorde hath sayde vnto thy seruauntes, so wyll we do. *We will go harnessed before the Lorde into the lande of Canaan, that the possession of oure enheritaunce maye be on thys syde Jordan.

And Moses gaue vnto the chyldren of Gad and to the children of Ruben, and vnto halfe the tribe of Manasse the sonne of Joseph, the kingdome of Sehon kynge of the Amorites, and the kingdome of Og king of Basan, the lāde with the cityes therof in the coastes and cityes of the countrey rounde about. And the childrē of Gad buylt Dibon & Ataroth, & Aroer, and Atroth, Sophan Jaeser, & Jegabea, Bethnimra, & Betharan, fenced cities, & they buylt foldes for the shepe. And the childrē of Ruben buylt Helbon, Elcale, Kiriathaim, Nebo, Baal, Meon, & turned their names, & Sibama also: and gaue other names vnto the citys which they builded. And the children of Machir the sonne of Manasse went to Gilead, and toke it, & put out the Amorites that dwelt therin. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therin. And *Jahir the sonne of Manasse went and toke the small townes therof, and called them Hauoth Jair. And Nobah went and toke Kenath, and the townes longyng therto, & called it Nobah after his awne name.

## ¶ The.xxxiij. Chapter.

¶ The iourneys of Israel are nōbred. They are cōmaunded to kyll the Canaanites.

These are the iourneies of the childrē of Israel, which went out of the lande of Egipt with their armyes vnder the hande of Moses and Aaron. And Moses wrote their goinge out by their iourneyes, accordyng to the cōmaundemēt of the Lord: euē these are the iourneyes of their goynge out. They *departed from Rahemses the xv. daye of the fyrst moneth, on the morowe after *Passeouer: and the children of Israel went out with an hye hande in the syght of all the Egipcyans. For the Egipcyans buryed all their fyrst borne which the Lorde had smyten amonge them. And vpon theyr goddes also the Lorde dyd execucion. And the childrē of Israel remoued from Rahemses, and pitched in Socoth.

And they departed frō *Socoth, and pitched theyr tentes in Ethan, which is in the edge of the wildernesse. And they remoued frō Ethan, and turned againe vnto *Pihiroth which is before Baal zephō: and pitched before Migdol. And they departed frō the playne of Hiroth: and *went thorowe the myddes of the see in the wildernes, and went. iij. dayes iorney in the wildernes of Ethā, and pitched in Marah. And they remoued from Marah, and came vnto *Elim, where were twelue fountaynes of water, and. lxx. paulmetrees, and they pitched there.

And they remoued from Elim, and laye fast by the red see. And they remoued from the red see, and laye in the *wildernes of Sin. And they toke their iorneye out of the wyldernesse of Sin, and set vp theyr tentes in Daphka. And they departed from Daphka, and laye in Alus. And they remoued from Alus, and laye at *Raphedim, where was no water for the people to drynke. And they departed from Raphedim, and pitched in the *wildernes of Sinai.

And they remoued from the desert of Sinai, and pitched at the *graues of lust. And they departed frō the sepulchres of lust, and laye at *Hazeroth. And they departed frō Hazeroth, and pitched in Rithma. And departed from Rithma, and pitched at Rimon Parez. And they departed from Rimō parez, and pitched in Libna. And they remoued from Libna, and pitched at Rissa. And they iourneied from Rissa, and pitched in Rehelatha. And they went from Rehelatha, and pitched in mount Sapher. And they remoued from moūt Sapher, and laye in Harada. And they remoued from Harada, and pitched in Makeheloth.

And they remoued from Makeheloth, and laye at Tahath. And they departed frō Tahath, and pitched at Tharath. And they remoued from Tharath, & pitched in Mithca. And they went from Mithca, and pitched in Hasmona. And they departed from Hasmona, and laye at Moseroth. And they departed frō Moseroth, and pitched in Bane Jakan. And they remoued from Bane Jakan, and laye at Horgadgad. And they went frō Horgadgad, and pitched in Jathbatha. And they remoued from Jathbatha, and laye at Abrona. And they departed frō Abrona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the *wyldernesse of Sin, whych is Cades.

And they remoued from Cades, and pitched in mounte Hor, whiche is in the edge of the lande of Edom. *And Aaron the preast went vp into mount Hor at the commaundement of the Lorde, and dyed there, euen in the fourtyth yere, after the chyldren of Israel were come out of the lande of Egypte, and in the fyrst daye of yͤ fyfth moneth. And Aaron was an hundred and. xxuj. yere olde when he died in mount Hor. And king Erad the Canaanite, which dwelte in the south of the lande of Canaan, heard of the comming of the chyldren of Israel.

And they departed from *mounte Hor, and pitched in zalmona. And they departed from zalmona, and pitched in Phunun. And they departed from Phunun, and pitched in Oboth. And they departed frō Oboth, and pitched in Jehabarim, and towarde the border of Moab. And they departed frō *Jehabarim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almō Diblathaim. And they remoued from Almon Diblathaim, and pitched in yͤ mountaynes of Abarim before Nabo. And they departed from the mountaynes of Abarim, and pitched in the feldes of Moab, fast by Jordan ouer against Jericho. And they pitched by Jordan, from Beth Haiesmoth * vnto the playne of Sittim in the feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordan ouer against Jericho, saying: speake vnto the children of Israel, and say vnto them: *when ye are come ouer Jordan to entre into the lande of Canaan, ye shall dryue out all the inhabiters of the lande before you, and destroye all *their pictures, and breake asunder all their ymages of metall, and plucke downe all theyr aulters. And possesse the lande & dwell therin, for I haue geuen you the lande to enioye it. And ye shall deuyde the enheritaunce of the land by lot amōge your kynredes, *and geue to the mo the more enheritaūce, and to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in the trybes of your fathers, euery mans enheritaunce in the place where his lot falleth.

*But and yf ye wyll not dryue oute the inhabiters of the lande before you, thā those which ye let remayne of thē, shalbe pricks in youre eyes, and darts in your sydes, and shall vexe you in the lande wherin ye dwell. Moreouer, it will come to passe, that I shall do vnto you, as I thought to do vnto them.

## ¶ The.xxxiij. Chapter.

¶ The coastes and borders of the lande of promesse. Certayne men are assygned to deuyde the lande.

And the Lorde spake vnto Moses, saying: cōmaunde the chyldren of Israel, and saye vnto them: when ye come into yͤ lāde of Canaan, thys is the lande yͤ shall fall vnto your enheritaūce, the lande of Canaā with her coastes. And *your southquarter shalbe frō yͤ wildernes Sin alonge by the coaste of Edom, so that youre southquarter reache vpon the syde of the salt see eastwarde: & fet a compasse from the south vp to Acrabim: and reache to zinna. And go out from the south to Cades Barne, & go out also to Hazar Adar, and go alonge to Azmon: and fet a compasse agayn from Azmon vnto the ryuer of Egipte, and shall go out at the see.

And let youre westquarter be the greate see: let the same see be your westcoaste. And thys shalbe youre northquarter: ye shall cōpasse youre border from the greate see vnto mount Hor. And from mount Hor, ye shall describe youre border, tyll it come vnto Hemath, and the ende of the coaste shalbe at zedada, and the coaste shall reache out to ziphron, and go oute at Hazar Enan. Thys

chalbe your nozthquarter.

And ye chall compaſſe your eaſtquarter from Hazarenan to Sephā. And the coaſt chall go downe from Sepham to Ribla on
C the eaſt ſyde of Ain: And the ſame bozder chall deſcende and go out at the ſyde of the ſee of Cenereth eaſtwarde. And then go downe alōge by Jozdane, & leaue at the ſalt ſee. And thys chalbe your lāde with the coaſtes therof rounde aboute.

And Moſes commaunded the chyldzen of Iſrael ſayenge: thys is the lande whyche ye chall enherit by lot, and which the Lozde commaunded to geue vnto nyne trybes and
* Nu.xxxiii.c an halfe: * foz the tribe of the childzē of Ruben accozdyng to the houſholdes of theyz fathers, and the trybe of the chyldzen of Gad accozdyng to theyz fathers houſholdes, and halfe the trybe of Manaſſe, haue receaued theyz enheritaūce. Two trybes and an halfe haue receaued their enheritaūce on the other ſyde of Jozdan, oueragaynſt Jericho eaſtwarde.

D And the Lozde ſpake to Moſes, ſayinge: Theſe are the names of the men, which chall deuyde the lande vnto you: Eleazar the preaſte, and Joſua the ſonne of * Nun. And
*Deu.iii.d. Joſue.xxiii.a ye chall take alſo a Lozde of euery trybe, when ye deuyde the lande. The names of the men are theſe: Of the tribe of Juda, Caleb the ſonne of Jephune. Of the trybe of the chyldzen of Simeon, Semuel the ſonne of Amiud. Of the trybe of Ben Jamin, Elidad the ſonne of Ciſlon. Of the trybe of the chyldzen of Dan, the lozde Bucki, the ſonne of Jagli. From amonge the childzen of Joſeph foz the trybe of the chyldzen of Manaſſe, the lozde haniel, the ſonne of Ephod. Of the trybe of the chyldzen of Ephzaim, the lozde Camuel the ſonne of Siphtan. Of the tribe of the ſonnes of zabulon, the lozde Palzaphan the ſonne of Pharnach. Of the trybe of the chyldzen of Iſachar, the lozde Elithiel the ſonne of Aſan. Of the trybe of the ſonnes of Aſer, the lozde Ahihud the ſonne of Salomi. Of the trybe of the childzen of Nephtali, the lozde Peda El, the ſonne of Ammihud. Theſe are they whom the Lozd commaunded to deuyde the enheritaūce vnto the chyldzen of Iſrael in the lande of Canaan.

## CThe.xxxv.Chapter.

C Vnto the Leuites are geuen cyties and ſubburbes. The cyties of refuge. The lawe of
m inquiſityng. Foz one mans witnes chall no man be condempned.

AND the Lozde ſpake vnto Moſes in the feldes of Moab by Jozdan, oueragaynſt Jericho, ſayinge: commaunde the chyldzen of Iſrael, that they geue vnto the Leuites of the enheritaunce of theyz poſſeſſion, * cyties to dwell in. And ye chall geue alſo vnto the cyties of * Joſu.xxi.a
the Leuites, ſuburbes hard by theyz cityes rounde about them. The cyties chall they haue to dwell in, and the ſuburbes foz theyz catell, and foz theyz poſſeſſion and all maner of beaſtes of theyzs. And the ſuburbes of the cyties which ye chall geue vnto the Leuites, chall reache from the wall of the cytie outwarde, a thouſande cubytes rounde about. And ye chall meaſure without the cytie of the eaſtſyde, two thouſande cubytes: And of the ſouthſyde, two thouſande cubytes. And of the weſtſyde, two thouſande cubytes. And of the nozthſyde, two thouſande cubites alſo: and the cytie chalbe in the myddes. And theſe chalbe the ſuburbes of theyz cyties.

And from amonge the cyties whyche ye chall geue vnto the Leuytes, * there chall * Joſue.xx.a
be ſyxe cyties foz refuge, which ye chall appointe to that intent, that he which kylleth, maye flye thyther. And to them ye chal adde xlii. cyties mo: ſo that all the cyties whyche ye chall geue the Leuites, maye be.xlviii. with theyz ſuburbes. And theſe cities which ye chall geue, chall be out of the poſſeſſion of the chyldzen of Iſrael. They that haue many, chall geue many. But of them that haue fewe, ye chall take fewe. Euery one chall geue of hys cities vnto the Leuites, accozdynge to ỹ enheritaūce which he enheriteth.

And the Lozde ſpake vnto Moſes, ſayenge: ſpeake vnto the chyldzen of Iſrael and ſaye vnto them: * whā ye be come ouer Jozdane into the lande of Canaan, ye chall appoynte you cyties to be cyties of refuge foz you: that he whych fleeth ☞ a ſoule vnwares, maye flye thyther. And the cytie chalbe to flye from the auenger of blonde, that he whyche kylleth dye not, vntyll he ſtande before the congregacion in iudgement. And of theſe ſyxe fre cyties whyche ye chall geue ye chall gyue thze on thys ſyde Jozdan, and thze in the lande of Canaan. And theſe ſyxe fre cyties chalbe a refuge both foz the chyldzen of Iſrael, and foz the ſtraunger, and foz hym that dwelleth amonge you: that all they which kill any perſone vnwares, maye flye thyther.
*Deu.xix.a Joſu.xx.a

* And yf any mā ſmyte another with an * Exo.xxi.d
inſtrument of yzon that he dye, then is he a murtherer, and chall dye foz it. If he ſmyte hym wyth a thzowynge ſtone that a man maye dye with, and yf he dye, he that ſmote hym is a murtherer, let the ſame murtherer be ſlayne therfoze. Oz yf he ſmyte him with C
a handweapon of wodde that a man maye dye with, then yf he dye, he is a murtherer: let the murthezer be ſlayne therfoze.

The iuſtice of blonde chall ſlaye the murtherer:



therer: whan he meteth hym, he maye ſlaye hym. But yf he thzuſt at hym * of hate, oz
*Deu.xix.c. hourle at him with layinge of wayte, that he dye, oz ſmyte hym with hys hande of enuye that he dye, he that ſmote him chall dye, foz he is a murtherer. The iuſtice of blonde chall ſlaye ỹ murthurer, as ſoone as he findeth hi.

But and yf he puſched hym by chaunce and not of hate, oz caſt at him with any maner of thynge and not of layinge of wayte: oz caſt any maner of ſtone at him (that a man maye dye with) and ſawe hym not. And he caſt it vpon hym and he dye, and was not hys enemye, nether ſought him any harme. Thē the congregacyon chall iudge betwene the ſlayer and the executer of blonde in ſoche caſes.

And the congregacyō chall delyuer the ſlayer out of the hande of the auēger of blonde, and the congregacyon chall reſtoze hym agayne vnto the cytie of hys refuge, whether he was
* John.xx.b. fledd. And he chall byde there * vnto the deathe of the hye preaſte, which was anoynted with holy oyle.

D But * yf the ſlayer come without the bozders of his preuileged cytie whether he was fledd, yf the auēger of blond fynde him without the bozders of hys fre towne, and ſlaye the murtherer, he chal be gyltleſſe, becauſe he ſhulde haue bydden in hys fre towne vntyll the deeth of the hye preaſte, and after ỹ deeth of the hye preaſte to retourne agayne vnto the lande of his poſſeſſion. Theſe commaundementes chalbe a lawe vnto you, foz youre generacions in all youre dwellynges.

Whoſoeuer kylleth ☞ a ſoule, ỹ ſame ỹ
*Deu xvii.a and.xix.d mā ſlayer muſt be ſlayne him ſelfe * thozowe witneſſes. Nether chall one witneſſe anſwere to put a man to death. Moze ouer, ye chall take none amendes foz the lyfe of the murtherer which is wozthy to dye: But he chall be put to death. Alſo ye chall take no money of hym that is fled to a fre cytie, that he ſhulde come agayne, and dwell in the lāde, before the death of the hye preaſte. And ſe that ye polute not the lande which ye chall dwell in: foz blond ☞ defyleth the lande. And the lād can none other wyſe be clenſed of the blonde that is ſhed therin, but by the blonde of hym that ſhed blonde. Defyle not therfoze the lande which ye chall inhabyte, foz I am in the myddes therof: euen I the Lozd dwell amōg the chyldzen of Iſrael.

## CThe.xxxvi.Chapter.

C An ozder foz the marrage of the daughters of zelaphead. One of the trybes maye not marye wyth another.

AND the auncient fathers of the chyldzen of Gilead the ſonne of Machir the ſonne of Manaſſe of the kynred of the childzē of Joſeph, came foz the & ſpake before Moſes and the prynces, and auncyent fathers of the chyldzen of Iſrael, and ſayde: * The Lozde commaunded my Lozd, to geue the lāde to enheret by lotte * Nu.xxvi.c.
to the chyldzen of Iſrael. And my Lozde cō maunded in gods behalfe, to geue the enheritaunce of * zelaphead oure bzother vnto hys * Nu.xxvii.a
daughters. Whom yf any of the ſonnes of the other trybes of Iſrael take to wyues, then chall theyz enheritaunce be takē from the enheritaunce of oure fathers, and chall be put vnto the enheritaūce of the trybe which they are receaued into: and chalbe taken from the lotte of oure enheritaūce. And when the yere of iubelye of the chyldzen of Iſrael commeth then chall theyz enheritaūce be put vnto the enheritaunce of the trybe wherin to they are receaued: and ſo chall theyz enheritaūce be taben awaye from the enheritaunce of the trybe of oure fathers.

And Moſes commaunded the childzen of Iſrael accozdynge to the wozde of the Lozde ſayinge: the chyldzen of the trybe of Joſeph haue ſayd well. This therfoze doeth the Lozde commaunde the daughters of zelaphead ſayinge * let them be wyues to whom they * Nub.i.b. and.by.c.
thē ſelfe thynck beſt, onely to the kynred and trybe of theyz father chall they marye, ſo chal not the enheritaunce of the chyldzē of Iſrael remoue from trybe to trybe, whan the chyldzen of Iſrael abyde euery man in the enheritaunce of the trybe of his fathers. And euery daughter that poſſeſſeth any enheritaunce in any trybe of the chyldzen of Iſrael, chalbe wyfe vnto one which is of the kynred of the trybe of her father, that the chyldzen of Iſrael maye enioye euery man the enheritaunce of hys father: Neyther ought the enheritaunce to go from one trybe to another: but euery one of the trybes of the chyldzen of Iſrael, muſt abyde in hys awne enheritaunce.

And as the Lozde commaunded Moſes D
euen ſo dyd the daughters of zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto theyz fathers bzothers ſonnes, which were of the kynred of the chyldzen of Manaſſes the ſonne of Joſeph: and ſo theyz enheritaunce remayned in the trybe of the kynred of theyz father.

Theſe are the commaūdementes & lawes which the Lozde commaunded by the hande of Moſes, vnto the chyldzen of Iſrael in the feldes of Moab by Jozdane ouer againſt Jericho.

CThe ende of the fourth boke of Moſes, called in the Hebzue Taicdabber: and in the Latin: Numeri.

# ¶ The fyfth boke of Moses called in the Hebrue: elle haddebarim, & in the Latin. Deuteronomium.

## ¶ The fyrst Chapter.

¶ Briefe rehersall of thynges done before.



THese be ỹ wordes which Moses spake vnto all Israel, on the other syde Jordan in the wildernesse, in ỹ plaine ouer agaynst ỹ redd see, betwene Pharan and Tophel, Labã, Haseroth and Disahab, eleuẽ dayes iourney frõ Horeb vnto Cades barne, by mount Seir. And it fortuned the fyrst daye of ỹ eleuenth moneth in ỹ fortieth yere, that Moses spake vnto the chyldrẽ of Israel accordinge vnto all that the Lorde had geuẽ him in cõmaundemẽt vnto thẽ, after that he had smyttẽ * Sehon the kynge of the Amorites which dwelt in Hesbon, and Og kyng of Basã which dwelt at Astaroth in Edrai. * Num.xxi.c

On the other syde Jordan in the lande of Moab, began Moses to declare thys lawe sayinge: the Lorde oure God spake vnto vs in Horeb saying: Ye haue dwelt lõge ynough in this mount. departe therfore & take youre iourney, and go vnto the hyll of the Amorites and vnto all places nye there vnto: both vnto the playne, and hylles and dales: to the south, to the sees syde, to the lande of Canaã, and vnto Libanon: euen vnto the greate ryuer Euphrates. Beholde, I haue set the land before you: goo in and * possesse the lande whych the Lorde sware vnto youre fathers Abrahã, Isaac and Jacob, to geue vnto thẽ and theyr seede after them. * Gene.xv.d. and. xvii.b.

And I spake vnto you the same season sayinge: I am not able to beare you my selfe alone. For the Lorde youre God had multiplyed you: and beholde, ye are thys daye as the starres of heauen in nombre (the Lorde God of youre fathers make you a thousande tymes so many moo as ye are, and blesse you as he hath promysed you) howe can * I my selfe alone, beare the combraunce, charge and stryfe that is amonge you? bynge (from amonge you) men of wysdome and of vnderstandynge, and experte, accordynge to youre * Exo.xviii.c

trybes, and I wyll make them ruelars ouer you. And ye answered me and sayde: that whyche thou hast spoken is good for vs to do. And out of youre trybes I toke the captaynes, (men of wysdome and that were experte) and made them ruelars ouer you: captaynes ouer thousandes & ouer hũdredes ouer fyftye and ouer ten, and officers amõge youre trybes.

And I charged youre Judges that same tyme saying: heare the cause of your brethrẽ and * iudge ryghteously betwene euery mã and hys brother, and the straunger that is with hym. Se that ye knowe no faces in Judgemẽt: * but heare the small as well as the greate, and be afrayed of no man, for the iudgement is Gods. And the cause that is to * harde for you, brynge vnto me, and I will heare it. And I commaunded you the same season, all the thynges whyche ye shulde do. And when we departed frõ Horeb, we went thorowe all that greate and terrible wildernesse, as ye haue sene alonge by the waye of the hyll of the Amorites, as the Lorde oure God commaunded vs, and came to Cades Barne. And I sayde vnto you: Ye are come vnto the hyll of the Amorites, which ỹ Lord oure God wyll geue vnto vs. Beholde, the Lorde thy God hath set the lande before the: goo vp and conquere it, as the Lorde God of thy fathers hath sayde vnto the * feare not, nether be discouraged. But ye came vnto me euery one and sayde * we wyll sende mẽ before vs, to searche vs oute the lande, and to brynge vs worde agayne, what waye we must go vp by, & vnto what cyties we shall come. And the sayinge pleased me well, and I toke twelue mẽ of you, of euery tribe one. Whych departed, and went vp into the hye cõtrey, and came vnto the ryuer Escoll, and serched it out, & toke of the frute of the lande (to declare the plenteousnesse therof) in theyr hãdes & brought it vnto vs, and brought vs worde agayne, & sayde: it is a good lande, whych the Lorde oure God doth geue vs. * Deute.ix.a * Num.xiii.a

Notwithstandynge ye wolde not consente to goo vp, but were disobedient vnto the mouth of the Lorde youre God, and murmured in youre tentes, & sayde: because the Lorde hateth vs, therfore hath he brought vs out of the lande of Egypte, to delyuer vs in to the hãde of the Amorites, and to destroye vs. Howe shal we goo vp? Oure brethrẽ haue discouraged oure herte, sayinge: * the people is greater & taller then we, and haue cyties greate and walled euen vp to heauen, & moreouer we haue sene the sonnes of the Enakims there. * Nu.xiii.d

And I sayde vnto you: dreade not, nor be afrayed of thẽ. The Lorde youre God which goeth before you, he shall fyghte for you, accordynge to all ỹ he dyd vnto you in Egypte before



before youre eyes. In the wyldernesse also thou hast sene howe that the Lorde thy God bare the, euen as a man doth beare hys sonne, in all the waye whyche ye haue gone by, vntyll ye came vnto thys place. And yet in this thyng ye dyd not beleue the Lorde youre God. Ye went in the waye before you, to serche you out a place to pytche youre tentes in, * in fyre by nyght, ỹ ye myghte se what waye to go, and in a cloude by daye. Exo.xiii.d.

And the Lorde hearde the voyce of youre wordes, and was wroth, & sware, sayinge: * there shall not one of these men and of this froward generacyon se ỹ good lande which I sware to geue vnto youre fathers, saue Caleb the sonne of Jephune, he shall se it * and to hym wyll I geue ỹ lãde that he hath trodden vpon, and to his chyldrẽ, because he hath folowed the Lord (wonderfull was that indignacyon agayn the people, sayinge that) * the Lorde was angrye wyth me lykewyse for youre sakes, saying: ỹ also shalt not go in thither. But Josua the sonne of Nun which standeth before the, he shall go in thither. Bolden hym therfore, for he shal cause Israel to inheret ỹ lande. * Moreouer youre chyldrẽ, which ye sayde shulde be a praye, and youre sonnes which in that daye had no knowlege betwene good and euell, they shall goo in thither, and vnto them will I geue it, and they shall enioye it. But as for you, turne youre face, and take youre iourneye into the wildernesse: euen by the waye of the reade see. Then ye answered & sayde vnto me: * We haue synned agaynst the Lorde: we wyll go vp and fyghte, accordynge to all that the Lord oure God cõmaũded vs. And when ye had gyrde on euery mã his wepõs of warre, beholde, ye were ready to goo vp into the hyll. And the Lorde sayde vnto me: saye vnto thẽ, that they go not vp, and that they fyghte not, for I am not amõg you: lest ye fall before youre enemyes I tolde you therfore, and ye wolde not heare, but disobeyed the mouth of the Lorde, & went presumptuously vp into the hyll. Num.xiv.a Deut.i.c Num.xiv.a Deut.i.d Num.xiv.a Deut.i.e Num.xiv.a Deut.i.f Num.xiv.a Deut.i.g

And the Amorites whych dwelt in that hyll, came out agaynst you, and chased you (as bees vse to do) & smote you in Seir, euen vnto Horma. And ye came agayne, & wepte before the Lorde: but the Lorde wolde not heare youre voyce, nor geue you audience. Num.xiv.a Deut.i.h

* And so ye abode in Cades a longe season, accordyng vnto the tyme that ye remayned in other places.

## ¶ The.ii. Chapter.

¶ That whych was done from the tyme they departed from Cades barne, vnto the batell agaynst the kynges Sehon and Og.

AThen we * tourned oure face, & toke oure iourney into ỹ wyldernesse euen by the waye of the read see as the Lorde spake vnto me. And we Num.xxi.a

compassed mount Seir a longe tyme. And the Lord spake vnto me, sayinge: Ye haue cõpassed thys mountayne longe ynough, tourne you northward. And warne thou the people sayinge: Ye shall go thorowe the coast of youre brethren the chyldren of Esau whyche dwell in Seir, & they shalbe afrayed of you: Take ye good hede vnto your selues therfore. Ye shall not prouoke them, for I wyll not geue you of their lande, no not so moche as a fote bredth * because I haue geuen mounte Seir vnto Esau to possesse ye shall bye meat of thẽ for money to eate, and ye shall procure water of them for money to drynke. For the Lord thy God hath blessed the in all the workes of thy hande. He knewe thy entrynge in to this greate wildernesse this .xl. yeres, and the Lorde thy God hath bene with ỹ, so that thou hast lacked nothynge. * Ge.xxvi.b Mach.i.3

And when we were departed from oure brethren the chyldren of Esau whych dwelt in Seir, the playne waye from Elath & from Ezion Gaber, we turned & went by ỹ waye of the wyldernesse of Moab. And the Lorde sayde vnto me: * Thou shalt not fyght agaynst the Moabites, nether prouoke thẽ to battell, for I wyll not geue the of their lande to possesse: because I haue geuẽ Ar vnto the children of Loth to possesse. The terrible people the * Emims dwelt therin in tymes past, a people great, many & tall, as the Enakims: whych also were taken for giauntes as the Enakims: whõ the Moabites call Emims. The Horims dwelt in Seir before tyme, whose possessyon the chyldren of Esau occupyed, and destroyed thẽ before them, & dwelt in their stead: as Israel dyd vnto the lãde of his possessiõ, which ỹ Lorde gaue thẽ. Nowe ryse vp (sayd I) & get you ouer the ryuer zared: & we wẽt ouer the ryuer zared. The space in whych we came from Cades barne vntyll we were come ouer the ryuer zared, was .xxxviii. yeres: vntyll all the generacyon of ỹ men of warre were wasted out frõ amonge the host, as the Lorde sware vnto thẽ. * For in dede the hande of the Lorde was agaynst them, to destroye them from amõge the host, tyll they were consumed. * Judf.ix.d. * Ge.xiiii.a. * Nu.xiii.c. and.xxvi.g.

And so it came to passe, that all the mẽ of warre were consumed and deed from amonge the people. And the Lorde spake vnto me, sayinge: Thou shalt go thorow Ar the coast of Moab thys daye: and whan thou cõmest nye vnto the chyldren of Ammon, thou shalt not laye sege vnto them, ner moue warre agaynst thẽ. For I wyll not geue the of ỹ lãde of the chyldren of Ammon a possessyon, but I haue geuen it vnto the chyldren of Loth to possesse. That also is take for a land of giaũtes, and giauntes dwelt therin in olde tyme, whom the Ammonites call zãzummims. * A people that was great, many, & talle, as the Enakims. * Num.xxi.f

Enakims. But the Lord destroyed them before them, & they succeaded the in the inheritaunce & dwelt in theyr steade: as he dyd for the childzen of * Esau, which dwell in Seir: whan he destroyed the Hozyms before them they conquered theyr possessyon, and dwelt in theyr steade vnto this daye. And ỹ Auims which dwelt in Hazarim euen vnto Aza, the Caphthozyms which came out of Caphthor destroyed them, and dwelt in theyr steade.

* Ge.xxxvi.b

E Ryse ye vp therfore, and take youre iourney ouer the ryuer Arnon. Beholde, * I haue geuen into thy hande Sehon the Amozite kyng of Hesbon, and his lande. Go to therfore and conquere, and prouoke hym to battell. This daye wyll I begynne to sende the feare and dzeade of the, vpon all naciõs that are vnder all the heauen: so that they whych heare speake of the, shall tremble and quake before the.

* Num.xxi.f. Deute.xx.c

And so I sent messengers out of the wyldernesse of Kedemoth vnto Sehon kynge of Hesbon, with wozdes of peace, sayinge: * I wyll go thozowe thy lande. I wyll go alõge by the hye waye: I wyll nether turne vnto ỹ ryghte hande noz to the lefte. Thou shalt sell me meate for money for to eate, and geue me dzinke for money for to dzinke. Onely graũt me, that I maye go thozowe on my fote (as the childzen of Esau which dwell in Seir, & the Moabites whych dwell in Ar, dyd vnto me) vntyll I be come ouer Jordan, into ỹ lande which the Lozde oure God geueth vs.

F

But Sehon the kynge of Hesbon wolde not let vs passe by him, for the Lozd thy God hardened his spzete, & made his herte tough, because he wolde delyuer him into thy hãde, as it is come to passe thys daye.

And the Lozde sayde vnto me: beholde, I haue begonne to set Sehõ and his lande before the: go to and conquere, and possesse his lande. * Then both Sehon & all hys people came out agaynst vs to fyght at Jaza. And the Lozde set him before vs, & we smote him and hys sonnes and all hys people.

* Nu.xxi.e. Deute.xxix.b

G

And we toke all his cyties ỹ same ceason, and slue the men, wemen and childzen of all the cyties, and let nothynge remayne, saue ỹ catell onely we caught vnto oure selues, and the spoyle of the cyties which we toke, from Aroer which is by the bzinke of the ryuer of Arnõ, & frõ the cytie that is in the ryuer, vnto Gilead: there was not one cytie to stroge for vs. The Lozde oure God delyuered all vnto vs: onely vnto ỹ lande of the childzen of Ammon thou camest not, noz vnto euery place of the ryuer Jabock, noz vnto the cyties in the moũtaynes, noz vnto whatsoeuer the Lozde oure God forbade vs.

¶ The. iii. Chapter.

¶ Thynges that chaunced from the victozye of the two kynges Sehon and Og vnto the Institucyon of Josue in Moses steade.

When we turned & wẽt vp the waye to Basan. * And Og the kynge of Basan came out agaynst vs: he and all hys people to battel at Edzai. And the Lozd sayde vnto me: feare him not, for I wyll delyuer hym, & all his people and hys lande into thy hande, and thou shalt do vnto him, as thou dyddest vnto Sehon kynge of the Amozites, which dwelt at Hesbon. And so the Lozde oure God delyuered into oure handes, Og also the kynge of Basan and all hys folke. And we smote him, vntyll none was lefte hym alyue.

A * Num.xxi.f. Deute.xxix.

And we toke all his cyties the same ceason (nether was there a cytie which we toke not from them) euẽ thze scoze cyties thozow out all the regiõ of Argob, the kyngdome of Og in Basan. All these cyties also were made stronge with hye walles, gates and barres, besyde vnwalled townes a greate meanye. And we vtterly destroyed them, as we dyd vnto Sehon kynge of Hesbon, bzingyng to nought all the cyties, with men, wemen and childzen. But all the catell and the spoyle of the cyties, we caughte for oure selues.

And thus we toke the same ceason, out of the hande of two kynges of the Amozites, the lande that was on the other syde Jozdan, from the ryuer of Arnon vnto mount Hermon (whych Hermon the Sidons call Syrion, and the Amozites call it Senyr) all the cyties that laye in the playne, and all Gilead and all Basan vnto Salecha and Edzai, cytyes of the kyngdome of Og in Basan. For onely Og kynge of Basan remayned of the remnaunt of the gyaunttes, whose bed was a bed of yzon. And is it not yet at Rabah amonge the childzen of Ammon? ix. cubytes doth the length therof conteyne, and foure cubytes the bzeadth of it, after the cubite of a man. And so we conquered this lande the same tyme, from Aroer whych is by the ryuer of Arnon, vnto halfe mount Gilead, * & the cities therof gaue I vnto the Rubenites and Gaddites. And the rest of Gilead and all Basan of the kyngdome of Og, gaue I vnto the halfe trybe of Manasse: euen all the rygyon of Argob with all Basan: which is called the lande of gyaunttes. Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gesuri and Maachati, and called thẽ after hys owne name: Basan Hauoth Jair vnto thys daye. And I gaue Gilead vnto Machir. And vnto the Rubemtes and Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey & beyonde, euen vnto the ryuer Jabock, which is the bozder of the childzen of Ammon: the playne also (of the wyldernesse) and Jozdã and the coast therof, frõ Ceneroth euen vnto the see whych is in the playne, euen the salt see vnder the spzinges of the hyll, eastwarde.

* Num.xxi.f. Deute.iii.

* And



* And I commaunded you the same tyme sayinge: the Lozde youre God hath geuen you thys lande to enioye it: ye shall go harnessed before youre bzethzen the childzen of Israel, all that are mete for the warre. Youre wyues onely, youre childzen, and youre catell (for I wote that ye haue moche catell) shall abyde in youre cyties which I haue geuen you, vntill the Lozde haue geuẽ rest vnto youre bzethzen as well as vnto you, and vntyll they also haue conquered the lande, whyche the Lozd youre God hath geuẽ them beyonde Jozdan: and then shall ye returne agayne, euery man vnto hys possessyon which I haue geuen you.

Deu.xxviii.d

D

* And I warned Josua the same tyme sayinge: thyne eyes haue sene all ỹ the Lozde youre God hath done vnto these two kinges euẽ so shall he do vnto all kyngdomes whyther thou goest. Ye shall not feare them, for the Lozd youre God, he shall fyghte for you.

And I besoughte the Lozde the same tyme sayinge: O Lozde God, thou hast begonne to shewe thy seruaunte thy greatnesse and thy myghtye hande, for els where is there a God in heauẽ oz in erth, that can do after thy wozkes and after thy power? let me go ouer and se the good lande that is beyonde Jozdã, that goodly ☞ mountayne, and Libanon.

☞ Deute.i.f. Deu.iiii.c

* But the Lozde was angrye wyth me for youre sakes, and wolde not heare me. And ỹ Lozde sayed vnto me: be content, speake no moare vnto me of this matter. * Get the vp into the toppe of the hyll, and lyfte vp thyne eyes westwarde, nozthwarde, southwarde, and eastwarde, and beholde it wyth thyne eyes, for thou shalt not go ouer thys Jozdã. But charge Josua: and courage him, & boldẽ him. * For he shal go before this people, and he shall deuyde vnto them the lande whyche thou shalt se. And so we abode in the valye ouer agaynst the house of Peoz.

Deu.xxvii.c Deu.xxxiiii.a

Num.xxi.d.

¶ The. iiii. Chapter.

¶ An erhoztacyon to geue diligent bede vnto the lawe. Images maye not be made to wozshyppe. The thze cyties of refuge.

A

And now herkẽ O Israel vnto the ordinaunces and lawes which I teache you, for to do thẽ, that so ye maye lyue & go in and cõquere the lande, which ỹ Lozd God of youre fathers geueth you. * Ye shall put nothinge vnto the wozde which I commaunde you, nether do ought therfrom, that ye maye kepe the commaundementes of the Lozd youre God which I commaunde you. Youre eyes haue sene what the Lozde dyd vnto Baal Peoz * for all the men that folowed Baal Peoz, the Lozde youre God hath destroyed from amõge you. But ye that clene vnto the Lozde youre God, are alyue euery one of you this daye. Behold I haue taught you ordinaunces and lawes, soch as the Lozde my God commaunded me, that ye shulde do euen so in the lande, whether ye go to possesse it.

Deu.xxv.d. Josu.xxiii.b. Jouer.xxx.a

Num.xxv.a. Deu.xxxi.c

Kepe them therfore and do them, for that is youre wysdome & vnderstandynge in the syghte of the nacyons: that they maye heare all these ordinaunces, and saye: Surely it is a wyse and vnderstandynge people: it is a greate nacyon. For what other nacyon is so greate, that Goddes come so nye vnto: as ỹ Lozde oure God is nye vnto vs, in all thynges * as oft as we call vnto him? Ye, & what nacyon is so greate, that hath ordinaunces & lawes so righteous, as all this lawe whyche I sett before you this daye?

B

'Take hede to thy selfe therfore, and kepe thy soule diligently, that thou forget not the thynges which thyne eyes haue sene, & that they departe not out of thyne harte, all the dayes of thy lyfe: but * teache them thy sonnes & thy sonnes sonnes: Specially the daye that thou stodest before the Lozd thy God in Hozeb, when the Lozd sayed vnto me: gether me the people together, and I wyll make thẽ heare my wozdes, ỹ they maye lerne to feare me all the dayes that they shall lyue vpõ the erth * and that they maye teache their childzen: ye came ‡ and stode also vnder the hyll, and the hyll burnt with fyze: euen vnto the myddes of heauen, & there was darcknesse, clowdes & myst. And the Lozde spake vnto you out of the myddes of the fyze, & ye herde the voyce of the wozdes * but sawe no ymage, saue herde a voyce onely.

* Deute.vi.a. * Ephe.vi.a. ‡ Exod.xix.c. * Exod.xx.a. 1.Johã.iiii.b

And he declared vnto you his couenaunt which he cõmaunded you to do, euen. x. verses, which he wrote vpon two tables of stone. And the Lozde commaunded me that same ceason, that I shulde teach you ordinaũces and lawes, which ye ought to do in the lande whether ye go to possesse it.

C

☞ Take therfore good hede vnto youre selues as pertaynynge vnto youre soules, for ye sawe no maner of ymage in the daye that the Lozde spake vnto you in Hozeb out of the myddes of the fyze: lest ye marre youre selues and make you a graue ymage and picture of eny maner of fygure: the lykenesse of man oz woman, the lykenesse of any maner of beast that is on the erth, oz the lykenesse of any maner feathered foule that flyeth in the ayze, or ỹ lykenesse of any maner wozme that crepeth on the erth, oz the likenesse of any maner fysshe that is in the waters beneth ỹ erth.

* Ye and lest thou lyfte vp thyne eyes vnto heuen and when ỹ seyst the sonne, the moone and the starres with all the hoost of heauen, shuldest be deceaued, and shuldest wozshippe and serue the thynges, which the Lozde thy * God hath made to serue all nacyons vnder the whole heauen.

* Deu.xxxii.a Sapiẽ.xiii.a Job.xxxi.c. * Gene.i.b.

But the Lozde hath taken you, & brought you out

pon out of the yron fornace: euen out of Egypte, to be vnto him a people and enheritaunce, as ye be this daye. Furthermoare, ỹ Lorde was angrye with me for youre sakes, and sware, that I shulde not go ouer Jordā, and that I shulde not go in vnto that good land, which the Lorde thy God geueth the to enheritaunce. * But I must dye in thys land, and shall not go ouer Jordan. But ye shall go ouer, and conquere that good lande.

* Deuter. xxviii. b.

D Take hede vnto youre selues, that ye forgett not the appoyntemēt of the Lorde youre God whyche he made with you, and that ye make you no grauen ymage, or any pycture, that the Lorde thy God hath forbydden the.

‡ Debze. xii. g

‡ For the Lorde thy God is a consumynge fyre, and a gelouse God.

If thou dost beget chyldrē & childrēs childzen, & whan ye haue dwelt in the lāde, ye do wikedly, & make any maner of grauē * ymage, and worke euell in the syghte of the Lorde

* Jere. xvi. c.

☞ thy God, to prouoke him to anger, I call heauen and erth to recorde agaynst you thys daye, that ye shall shortely perish from of the lande, whether ye go ouer Jordan to possesse it: ye shall not prolonge youre dayes therin, but shall vterly be destroyed. And the Lord shall skater you amonge the nacyons, and ye shalbe lefte fewe in nombre amonge the people, whether the Lorde shall bringe you: and there ye shall serue goddes, whyche are the worke of mans hāde, wood and stone, which

E ner se, nor heare, nor eate, nor smell.

* Deu. xxx. a. Jerem. xxix. c

* And there thou shalt seke the Lorde thy God: & shalt fynde hym, yf thou seke hym w̄ all thyne herte, and with all thy soule. Whan thou are in tribulacyon, and when all these thynges (that be here spokē of) are come vpō the euē in the later dayes, thou shalt be obedient vnto his voyce. For the Lord thy God is a mercyfull God: he will not forsake ỹ,

* Leu. xxvi. g

ner destroye ỹ * nor forget ỹ appoyntement of thy fathers, which he sware vnto them.

For aske of the dayes that are past, which were before the sence the daye ỹ God created man vpon the erth, and (aske) from the one syde of heauen vnto the other, yf euer there came to passe soch a greate thing, or whether any soche lyke thynge hath bene herde. Hyd euer a nacyon heare the voyce of God speakynge out of the myddes of a fyre, as thou hast herde, and yet lyued: ether whether God assayed to go and take hym a people from amonge nacyons thorowe tēptacions, signes

* pſ. cxxxvi. b

wondres, warre, a myghtie hande, a * stretched out arme, and thorowe greate syghtes, accordynge vnto all that ỹ Lord youre God dyd vnto you in Egypte before youre eyes?

Vnto the it was shewed, ỹ thou myghtest knowe, howe that the Lorde he is God,

* Exod. xix. c.

and that there is none other but he. * Out of F heauen he made the heare his voyce, that he myght nourter the, and vpon erth he shewed the hys greate fyre, & thou herdest his wordes out of the myddes of the fyre. And because he loued thy fathers, he chose their seed after them, and broughte the out ☞ in his syght, & with his myghtie power out of * Egipte: to thrust out nacyons greater & myghtyer then thou, before the, and to bringe the in, & to geue the their lande to enheritaunce: as it is come to passe thys daye.

* Exod. xiii.

Understande therfore thys daye, & turne it to thyne hert, that the Lorde, he is God in heauen aboue, and vpō the erth beneth: neyther is there any other. Thou shalt kepe therfore his ordinaunces, and hys commaundementes which I commaunde the thys daye, that it maye go well with the and with thy chyldrē after the, & that thou mayst prolonge thy dayes vpō the erth, which the Lord thy God geueth the thy lyfe longe.

G * Then Moses seuered three cyties on the other syde Jordan towarde ỹ sonne rysynge,

* Nu. xxxv. Deu. xix. b

that he shulde flye thyther, which had kylled hys neyghboure vnwares, & hated hym not in tyme past, & therfore shulde flye vnto one of the same cyties, and lyue: Namely, Bezer in the wyldernesse, euen in the playne contre of the tribe of Ruben: and Ramoth in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasse.

And so thys is the lawe which Moses set before the chyldzen of Jsrael: These are the witnesse, statutes, and ordinaunces, whych Moses tolde the chyldrē of Jsrael after they came out of Egypte, on the other syde Jordan, in the valey ouer agaynst the house of Peor, in the lande of Sehon kynge of the Amorites which dwelt at Hesbō: whom Moses and the chyldzen of Jsrael * smote, after

* Nu. xxi. b

they were come out of Egypte, & conquered hys lande, & the lande of Og kynge Basan two kynges of the Amorites, whych were on the other syde Jordan towarde the sonne rysynge: from Aroer whych is by the bancke of the ryuer Arnon, vnto Mount ☞ Syon whych is Hermon, and all the playne on the other syde Jordan eastwarde: euen vnto the see, which is in the playne vnder the springes of the hyll.

## ¶ The. v. Chapter.

¶ The ten commaundementes.

A Nd Moses called all Jsrael, & A sayed vnto thē. Heare O Jsrael the ordinaunces & lawes which I speake in youre eares this daye, that ye maye lerne them, and fulfill them in dede The Lorde oure God made an apoyntment with vs in Horeb. The Lorde made not this bonde with oure fathers, but with vs: euen with vs, which are all here alyue thys daye.

The



☞ The Lorde talked with you ☞ face to face in the mount, oute of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, and shewed you the worde of the Lorde. For ye were afrayed at the syght of the fyre, and went not vp into the mount, & he sayed * I am the Lorde thy God, which

‡ Exod. xx. a.

broughte the oute of the lande of Egypte frō the house of bondage. Thou shalt haue none other goddes in my presence.

‡ Leui. xxvi. a

* Thou shalt make the no grauen ymage of any maner of lykenesse ỹ is in heauē aboue and that is in erth beneth, and that is in the waters benethe the erth. Thou shalt nether bowe thy selfe vnto them, nor serue thē, for I the Lorde thy God, am a gelouse God, visytinge the wyckednesse of the fathers vpon the chyldzen, euen in the thyrde & fourth generacyon, amonge thē that hate me: & shewe mercye vpon thousandes, amōge them that loue me, and kepe my commaundementes.

‡ Exod. xix. c

* Thou shalt not take the name of ỹ Lord thy God in vayne: for ☞ the Lorde wyll not holde him gyltlesse, ỹ taketh his name i vayne. Kepe the Sabboth daye, that thou sanctifye it, as the Lorde thy God hath cōmaunded the * Syx dayes thou shalt laboure and

B Leu. xxiii. a Exo. xxxi. b.

do all that thou hast to do, but the ‡ seuenth daye is the Sabboth of the Lorde thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruaunte and thy mayde, thyne oxe and thyne asse, and all thy catell, and the straunger that is within thy gates, that thy seruaunte & thy mayde maye rest as well as thou. Remembre, that thou walst a seruaunte in the lande of Egypt, and howe that the Lorde thy God brought the

pſ. cxxxvi. b

out thence thorowe * a myghtye hande and a stretched out arme. For whyche cause the Lord thy God commaunded the, to kepe the Sabboth daye.

Exod. xx. b. Leuit. xix. a. Deut. xxvii. b. Marke. xii. b

‡ Honoure thy father and thy mother, as the Lorde thy God hath commaunded the: ỹ thy dayes maye be prolonged, & that it maye go well with ỹ in the lande, which the Lord thy God geueth the.

Math. v. c. Luke. xviij. d. Roma. xiii. c.

‡ Thou shalt nol slaye.

‡ Thou shalt not breake wedlocke.

‡ Thou shalt not steale.

‡ Thou shalt not beare false witnesse agaynst thy neyghboure.

Roma. xiii. d

‡ Thou shalt not luste after thy neygbores wyfe: ỹ shalt not couet thy neyghbours house, hys felde, hys seruaunte, or hys mayde, hys oxe, hys asse, or ought that thy neyghboure hath. These wordes the Lorde spake vnto all your multitude in the mount out of the myddes of the fyre, cloude and darcknesse, with a greate voyce, added nomore therto, and wrote them in two tables of stone, and delyuered them vnto me.

C And it fortuned, that whan ye herde the voyce out of the myddes of the darcknesse, & sawe that the hill dyd burne with fyre, ye came vnto me with the captaynes of youre tribes and youre elders: and ye sayde: beholde, the Lord oure God hath shewed vs his glorye and his greatnesse, & * we haue herde his

* Exo. xix. b.

voyce out of the myddes of the fyre: we haue sene thys daye, that God doth talke wyth a man, and he yet lyueth. Nowe therfore, why shulde we dye, that thys greate fyre shulde consume vs? If we heare the voyce of the Lord oure God any moare, we shal dye. For ☞ what flesche hath bene, that euer herde the voyce of the lyuynge God speakinge out of the myddes of the fyre (as we haue done) and yet dyd lyue? Go thou and here all that the Lord oure God sayeth, and tell thou vnto vs all that the Lord oure God sayeth vnto the * and we wyll heare it and doit.

* Exod. xix. a

And the Lorde heard the voyce of youre wordes when ye spake vnto me, & the Lorde sayde vnto me: I haue herde the voyce of the wordes of thys people, which they haue spoken vnto the, they haue well sayed all ỹ they haue spoken. * Oh ỹ ther were such an hert in

* Jer. xxxiii. b and. xxxi. c

thē ỹ they wolde feare me, & kepe all my commaundementes alwaye, that it myghte go wel with them, and with their chyldzen for euer. Go and saye vnto them: gett you into youre tētes agayne, but stande thou here by me, and I wyll tell the all the commaundementes, ordinaunces and lawes, which thou shalt teache them, that they maye do them in the lande which I geue them to possesse.

Take hede therfore, that ye do in dede as the Lorde youre God hath commaūded you, & * turne not aside: ether to the ryghte hāde

* Deu. xvij. b

or to ỹ lefte: but walke in all ỹ wayes which the Lorde youre God hath commaūded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge youre dayes, in the lande which ye shall possesse.

## ¶ The. vi. Chapter.

¶ The lawe of God maye not be forgotten.

A These are the cōmaundementes, ordinaunces and lawes whych the Lord youre God cōmaunded me to teach you that ye might do them in the lande whether ye go to possesse it: namely, ỹ thou myghtest * feare the Lorde thy God, and kepe

* Deute. x. c.

all hys ordinaunces and hys cōmaundementes whych I commaunde the: thou and thy sonne, and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolōged. Heare therfore. O Jsrael, and take hede, that thou do therafter, that it maye go well with the, and that ye maye encrease myghtely, euē as the Lorde God of thy fathers hath promysed the a lande, that floweth wyth mylcke and hony.

‡ Heare

B ‡Heare O Israel, the Lorde oure God is
‡ Mark.xii.c * Mat.xxii.d Marke.xii.c. Luke.x.e
Lorde only, and * thou shalt loue the Lorde thy God with all thyne harte, & with all thy soule, & with all thy might. ‡ And these wordes which I cõmaunde the thys daye, shalbe in thine herte, and thou shalt shewe thẽ vnto
‡ Deute.vi.d. thy chyldren, and shalt talke of them when ỹ art at home in thyne house, and as thou walkest by the waye, and when thou lyest downe, and when thou rysest vp: and thou shalt bynde thẽ for a sygne vpon thine hande. And they shalbe warnynges betwene thyne eyes and thou shalt write them vpõ the postes of thy house and vpon thy gates.

And whẽ the Lorde thy God hath brought the into the lande, whych he sware vnto thy fathers, Abrahã Isahac and Jacob, and geueth the greate & goodly cyties which ỹ byldedst not, houses full of all maner of goodes which thou fylledst not, and welles dygged which thou dyggedest not, vineyardes & oliue trees which thou plantedst not, and when thou hast eaten & art full: Then beware, lest
C thou forget the Lorde, whyche brought the
‡ Deute.v.d. Wath.iiii.b. Luke.iiii.b. out of the lande of Egypt from the house of bondage. ‡ Thou shalt feare the Lorde thy God, & serue him, and ☞ swere by his name
☞ Se that ye walcke not after straũge goddes: the goddes of the nacyons which are aboute you. For the Lorde thy God is a gelouse God amonge you, lest the countenaũce of the Lorde thy God be moued to wrath agaynst the, and destroye the from of the erth.

‡ Ye shall not tempte the Lorde your God
‡ Math.iiii.b as ye dyd ☞ in the tentacyon. But kepe the commaundemẽtes of the Lorde youre God, and hys witnesses and his ordinaũces which he hath commaunded the, and thou shalt do that which is right and good in the syghte of the Lorde: that thou mayst prospere, and that thou mayst go in, and cõquere that good lãde whyche the Lorde sware vnto thy fathers, to cast oute all thyne enemyes before the as the Lorde hath sayed.

D * And whẽ thy sonne asketh the in tyme
* Deu.vi.b. to come, sayinge: What meaneth these witnesses, ordinaũces & lawes, which the Lorde oure God hath cõmaunded you? Then thou shalt saye vnto thy sonne: We were Pharaos bondmen in Egypte, and the Lorde brought vs out of Egipte with a myghtie hãde. And the Lorde shewed signes & wondres greate & cuell vpõ Egypte, vpon Pharao & vpon all hys houshold, before oure eyes, but brought vs oute from thence: to bringe vs in, and to geue vs the lande which he sware vnto oure fathers. And he hath commaunded vs, to do all these ordinaunces, and to feare the Lorde oure God, for oure welth all the dayes of our lyfe, as it is come to passe thys daye. Moreouer thys shalbe oure ryghteousnes before the Lorde oure God, yf we take hede & kepe all these commaundmentes, as he hath commaunded vs.

## The. vii. Chapter.

The Israelites maye make no couenaunt with the Gentyles. They must destroye theyr Idolles. Idolatrers must be slayne.

When the Lord thy God hath A
brought the into the lande whyther ỹ goest to possesse it, & hath cast out many nacyons before the: namely, the Hethites, the Gergesites, ỹ Amorites, the Canaanites, ỹ Pherezites, the Heuites & the Jebusites, seuẽ nacyons greater, and myghtier than thou * Exod.xiii. and.xxiiii.b
* and whẽ the Lorde thy God hath sett them before the, thou shalt smyte them, & vtterly destroye them, and make no couenaunt with them, nor haue compassyon on them. Thou shalt make no mariages with them, nether geue thy daughter vnto hys sonne, nor take hys daughter vnto thy sonne. For they wyll disceaue thy sonne, that he shuld not feare me and they shall serue straũge goddes, and then wyll the wrath of the Lorde waxe whote agaynst you, and destroye you shortely.

But thus ye shall deale with them: * Ye * Exo.xxiii.d Nu.xxxiii.d
shall ouerthrowe theyr alters, & breake doune theyr pylers, cut doune theyr groues, and burne theyr grauẽ ymages with fyre. * For * Deu.xiii. and.xxvi.b i. Petr.ii.b
thou art an holy nacyon vnto the Lorde thy God * the Lorde thy God hath chosen the, to ‡ Exod.xix.
be a seuerall people vnto hym selfe, aboue all B
nacyons that are vpon the erth. It was not because of the multitude of you aboue all nacyons, that the Lorde had lust vnto you and chose you, seynge ye were fewest of all nacyons. But because the Lorde loued you, and because he wolde kepe the * othe whyche he * Gen.xii.
had sworne vnto your fathers, therfore hath the Lorde brought you oute of Egypte thorowe a myghtie hande, & delyuered you out of the house of bondage: euen from the hande of Pharao kynge of Egypte.

Understãde therfore, that the Lorde thy God he his God, & that a true God * whych * Exod.xx. and.xxxiiii.
kepeth poyntmẽt and mercy vnto them that loue hym & kepe his commaundementes, euẽ thorowe out a thousande generacyons: and rewardeth thẽ that hate him ☞ before hys ☞
face, so that he bringeth them to naught, and doth not deferre ỹ tyme, but rewardeth him that hateth hym, before his face. Kepe ỹ therfore the commaundementes, and ordinaũces and lawes, which I cõmaunde the this daye that thou do them.

* If ye herken vnto these lawes, and ob- * Exo.xv.
serue & do them, the Lord thy God also shall kepe vnto the ỹ poyntement, and the mercy which he sware vnto thy fathers. He wyll loue the, & blesse the, & multiplye the: he wyll also blesse the frute of thy wombe, and the frute of



frute of thy londe, thy corne, thy wyne and
C thyne oyle, & the frute of thine orẽ, & the flockes of thy shepe in the lande, which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue all nacyons: there shalbe nether man nor woman vnfrutefull amonge you, nor any thing vnfrutefull amõge your catell. Moreouer ỹ Lorde will * take away
* Exo.xxiii.d from the all maner infirmityes, and will put
* Exo.xv.a. none of the euell diseases * of Egypte (whiche thou knowest) vpon the, but wyll sende them vpon all them that hate the.

Thou shalt cõsume all the nacions which the Lorde thy God shall deliuer the: thyne eye shall haue no pytie vpon them, nether shalt thou serue theyr goddes, for that shalbe thy decaye. If thou saye in thyne hert: these nacyons are moo than I, howe can I cast them
* Deu.xx.a. Josue.viij.a out? * Thou shalt not feare them, but remẽbre, what the Lorde thy God dyd vnto Pharao and vnto all Egypte: the greate temptacyons whych thyne eyes sawe, and the sygnes, and wondres, and the myghtye hande and stretched out arme, where thorowe the Lorde thy God brought the out: euẽ so shall the Lorde thy God do vnto all the nacyons, of whom thou art afrayed.

* Moreouer the Lord thy God will sende
* Exo.xxiii.d Josu.xxiiij.c hornettes amonge them vntyll they that are lefte, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lord thy God is amõg you, a myghtie God and a terrible. For the Lorde thy God wyll put out these nacyons before the by a lytle & a lytle * thou mayst not cõsume them at on-
* Exo.xxiij.d D ce, lest the beastes of the felde encrease vpon the. But the Lorde thy God shall geue them ouer before the, and shall destroye thẽ with a
Jos.x.xi.xij. myghtie tempest, vntill he haue brought thẽ to naught. * And he shall delyuer theyr kynges in to thyne hãde, and thou shalt destroye their name from vnder heauen. There shall no man be able to stande before the, vntyll ỹ haue destroyed them. The grauẽ ymages of theyr goddes shalt thou burne with fyre, &
* couet not the golde and syluer that is on thẽ, nor take it vnto the, lest thou be snared
*Jos.vii.a. ij. Mac.xij.c. ther in. For it is an abhominacyõ before the Lorde thy God. Bryng not therfore abhominacyõ in to thyne house, lest thou be ☞ a
☞ damned thynge, as it is: but vtterlye defye it and abhorre it, for it is a damned thynge.

## The. viii. Chapter.

Moses putteth the Israelites in remembraunce what God hath done to them in the wyldernesse.

All the commaundmẽtes whych A
I commaunde the thys daye, shall ye kepe for to do thẽ, that ye maye lyue and multiplie and go in, and possesse the lãde whyche the Lorde sware vnto your fathers. And thou shalt thynke on all the waye, which the Lorde thy God ledd the thys. xl. yeare in the wildernesse, for to hũble the, & to proue the, & to wete what was in thyne herte, whether thou woldest kepe hys commaundmẽtes or no, he * humbled the, and suffred the to hon- * Exo.xvi.d. Nume.xi.b.
gre, and fedd the with Mãna, whych nether thou nor thy fathers knewe of, to make the knowe, that * a man doth not lyue by bread ‡ Mat.iiij.a.
only: but by euery * (worde) that proceth out * ☞
of the mouth of the Lorde, doth a man lyue. B
* Thy raymẽt waxed not olde vpõ the, ne- * Deu.xxix.a
ther dyd thy fote swell these. xl. yeares.

Thys also shalt thou consyder in thyne herte, that as a man nourtereth hys sonne, euen so the Lorde thy God nourtereth the. Therfore shalt thou kepe the cõmaundemẽtes of the Lorde thy God, that thou walke in his wayes, and feare hym. For the Lord thy God bryngeth the into a good lande, a lande in the whych are ryuers of water, and fountayns and sprynges that sprynge out of valeyes and hylles: a lande wherin is wheat & barly, vineyardes, frygtrees and põgranates: a lande wherin is oyle olyue and honie: a lande, wherin thou shalt eate bread without skarcenesse, neither shalt thou lacke anye thynge: a lãde * whose stones are yron, & out Job. xxviij.a
of whose hylles ỹ shalt dygge brasse. When thou hast eaten therfore and fylled thy selfe, thou shalt blesse the Lord thy God in ỹ good lande, whych he hath geuen the.

Beware, that thou forgett not the Lorde thy God, that thou woldest not kepe hys cõ- C
maundmentes, hys lawes & his ordinaũces whych I commaunde the thys daye * yee & * Nu.xv.c.e. i.Cor.x.a.
when thou hast eaten, and fylled thy selfe, & hast bylt goodly houses & dwelt therin, and when thy beastes, and thy shepe are wared manye, and thy syluer & golde is multiplied, and all that ỹ hast is encreased, then beware, lest thyne herte ryse & thou forgett the Lorde thy God, whych brought the out of the lãde of Egypte, and from the house of bondage, & whych was thy gyde in the greate and terrible wylderneße (wherin were) fyrye serpentes, scorpions, and drouth without any water. But he brought out water for the, euen out of the rocke of flynt: he fedd ỹ in the wildernesse wyth Manna, whych thy fathers knewe not, euen for to hũble the, and to proue the, and that he myght so do the good at thy latter ende.

Lest thou shuldest saye in thyne herte * my *i. Reg.ii.b.
D power & the might of myne awne hãde hath prepared me thys abundaunce: But remember the Lorde thy God, howe ỹ it is he which geueth the power to get substaũce, for to make good the promesse whych he sware vnto thy fathers, as thys daye doth wytnesse.

And yf thou forget the Lorde thy God, and walke after straũge * goddes, and serue * Deu.viii.d.

them, & worshippe them, I testifye vnto you this daye, that he shall surely perysh. As the nacions whych the Lorde destroyeth before you, euē so ye shall perysshe, because ye wolde not be obedient vnto the voyce of the Lorde youre God.

## ¶ The.ix. Chapter.

¶ They are forbydden to trust in theyr awne strength.

HEare O Israel, ỹ passest ouer Iordan thys daye, to go in, and conquere nacyons greate & myghtier then thy selfe: cyties greate and walled vp to heauen, a * people greate and tall, euen the chyldren of the Enakims, whych thou knowest of, and of whō thou hast herde saye: who wyll stāde before the chyldren of Enack? Understande therfore thys daye, that the Lorde thy God is euen he whych goeth ouer before the as a ✠ (deuourynge and) a consumynge fyre, he shall destroye them and he shall brynge thē downe before thy face. He shall cast them out, & brynge them to nought quickly, as the Lord hath sayed vnto the.

Speake not thou in thyne hert (after that the Lord thy God hath cast them out before the) sayinge: for my ryghteousnes the Lorde hath brought me in, to possesse thys lande. Nay, but for the wyckednesse of these nacyons the Lorde hath cast them out before the. It is not for thy righteousnes sake or for thy ryght hert, that thou goest to possesse theyr lāde. * But for the wyckednesse of these nacions, the Lorde thy God doth cast them out before the, euē to performe the worde, which the Lorde thy God sware vnto thy fathers, Abraham, Isahac and Jacob.

B Understande therfore that it is not for thy ryghteousnes sake, that the Lorde thy God doth geue the thys good lande to possesse it seynge thou art a stiffenecked people. Remēbre & forget not, howe thou prouokedest the Lorde thy God in the wyldernesse, sence the daye ỹ thou dyddest departe out of the lāde of Egypte vntyll ye came vnto thys place, ye haue rebelled agaynst the Lord. * Also in Horeb ye angred the Lorde, so that the Lord was wroth wyth you, euē to haue destroyed you, whan I was gone vp into the mount, to receaue the tables of stone, the tables of appoyntment, whych the Lorde made with you. And I abode in the hyll .xl. dayes & .xl. nyghtes, whan I neither dyd eate bread nor dranke water. * And the Lord delyuered me two tables of stone, wryten with the fynger of God, & in them was accordynge to all the wordes which the Lorde sayed vnto you in the mount out of the myddes of the fyre in the daye, of the gatherynge together.

And whē the .xl. dayes & .xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt, and the Lorde sayde vnto me. * Up, & get the downe quickely frō hence, for thy people which thou hast brought out of Egypte, haue marred all. They are turned attōce out of the waye, whiche I commaūded them, and haue made thē a molten ymage. Furthermore, the Lord spake vnto me sayinge: I haue sene thys people, and beholde, it is a styffenecked people, let me alone, that I maye destroye thē, and put out the name of them frō vnder heauen, and I wyll make of the a myghtie nacyon, & greater than they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnt wyth fyre) and the two tables of the appoyntmēt were in my handes. And I loked, & beholde, ye had synned agaynst the Lorde your God, & had made you a molten calfe, and had turned attōce out of the waye whyche the Lord had commaūded you. * And I toke the two tables and cast them out of my two handes, and brake them before youre eyes. * And I fell downe flat before the Lorde: euen as at the fyrst tyme, and .xl. dayes & .xl. nyghtes I dyd nether eate bread nor drincke water, because of all youre synnes, whych ye synned, in doynge wickedly in the syght of the Lord in that ye prouoked hym vnto wrath. For I was afrayed that for the wrath & fearsnesse wher wyth the Lorde was moued agaynst you, he wolde haue destroyed you. But the Lorde herde me at that tyme also.

The Lorde was very angrye wyth Aarō also, euen to haue destroyed hym: & I made intercessyon for Aaron also the same tyme. And I toke youre synne * the calfe whych ye had made and burnt hym with fyre, & stamped hym & grounde hym a good, euen vnto final dust. And I cast the dust therof into the brooke, that descēded out of the mounte. Also at the burnynge, * at the tentacyon, and at the sepulchres of lust ye angred the Lord, lyke wyse when the Lorde sent you from Cades Barne, saynge, go vp, and conquere the lande which I haue geue you * ye disobeyed the mouth of the Lorde youre God, and nether beleued him, nor herkened vnto his voyce. Ye haue bene disobedient vnto the Lorde, sence the daye that I knewe you.

And I fell downe flat before the Lord .xl. dayes, and .xl. nyghtes whiche I laye there, for the Lorde sayde, that he wolde destroye you. I made intercessyon therfore vnto the Lorde, and sayed: * O Lorde God, destroye not thy people & thyne enheritaunce, whych thou hast delyuered thorow thy greatnesse, and which thou hast brought out of Egypte thorowe a myghtie hand. Remēbre thy seruauntes Abraham, Isahac and Jacob, and loke not vnto the stoburnesse of this people, ner to theyr wickednesse & synne: lest the lāde whence



whence thou broughtest thē, saye: The Lorde is not able to brynge them in to the lāde, whych he promysed them: and because he hated them, therfore hath he caryed them out, to slaye them in the wyldernesse. Beholde, they are thy people, and thyne enheritaūce, whyche thou broughtest out in thy myghtie power and in thy stretched out arme.

## ¶ The.x. Chapter.

¶ The renuynge of the tables. An exhortacion to geue hede to the lawe.

AT the same season the Lord sayde vnto me * hewe ỹ two tables of stone lyke vnto the fyrst, and come vp vnto me in to the mount, & make the an Arcke of wood, & I will wryte in the tables, the wordes ỹ were in the fyrst tables which thou brakest, & thou shalt put them in the arcke. And I made an arcke of sethim wood, and hewed two tables of stone * like vnto the fyrst, and went vp in to the mountayne, haupynge the two tables in myne hande.

And he wrote in the tables * accordynge to the fyrst writyng (the ten verses whiche the Lorde spake vnto you in the mount out of the myddes of the fyre, in the daye of the gatherynge together) and the Lord gaue thē vnto me. And I departed, and came downe from the hyll, and * put the tables in the arcke which I had made: and there they be, as the Lorde commaunded me.

B * And the chyldren of Israel toke theyr iourney from Beroth of the chyldren of Jakan to Mosera, where * Aaron dyed, and was buryed, and Eleazer hys sonne became preast in hys stead: Frō thēce they departed vnto Gadgad: & from Gadgad to Jathbath a lād which hath riuers of water. * ☞ The same season the Lorde separated the tribe of Leui to beare the arcke of the appoyntment of the Lorde, & to stande before the Lorde, & to ministre vnto hym & to blesse in his name vnto thys daye. * Wherfore the Leuites haue no parte nor enheritasice wyth theyr brethren: But the Lorde is theyr enheritaunce, as the Lorde thy God hath promysed them.

¶ * And I taryed in the mount, euen as at the fyrst time .xl. dayes and .xl. nyghtes, and the Lorde herkened vnto me at that tyme also, & the Lorde wolde not destroye the. And the Lorde sayde vnto me: vp, and go forth in the iourneys before the people, ỹ they maye go in, and conquere the lande which I sware vnto theyr fathers, to geue vnto them.

And nowe Israel, what doth the Lord thy God requier of the * but to feare the Lorde thy God, and to walke in all hys wayes, to * loue hym, and to serue the Lorde thy God with all thyne herte & with all thy soule: Namely, that thou kepe the commaundmentes of the Lorde, and hys ordinaunces which I cōmaunde the thys daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy God, and the erth wyth all ỹ therin is: Notwythstondynge, the Lord had a lust vnto thy fathers to loue thē, and chose theyr seed after them, euen you, aboue all nacyons, as thou seest thys daye.

D * Circumcyse therfore the foreskynne of youre harte, and be no more stiffnecked: For the Lorde your God, is God of Goddes, and Lorde of Lordes, a greate God, a myghtye and a terrible * whych regardeth no mans person nor taketh gyfte: he doeth ryght vnto the fatherlesse & wedowe, and loueth the straunger, to geue hym fode and rayment. * Loue ye therfore the straunger also: for ye were straungers youre selues in the lande of Egypte. * Thou shalt feare the Lorde thy God, & hym (onely) shalt thou serue, to hym shalt thou cleue, and ☞ swere by hys name he is thy prayse and thy God, that hath done for the these greate and terrible thynges, whych thyne eyes haue sene. Thy fathers wēt downe into Egypte * with .lxx. soules, and nowe the Lorde thy God hath made the & multiplyed the, as the * starres of heauen.

## ¶ The.xj. Chapter.

¶ An exhortacyon to regarde the lawe.

THerfore thou shalt loue the Lord thy God & kepe his obseruaūces, his ordinaunces, hys lawes, & his commaūdments alwaye. Call to youre mynde this daye that which youre chyldren haue nether knowen nor sene: euen the nourture of the Lorde youre God, hys greatnesse, hys myghtye hāde, and hys stretched out arme: his myracles and hys actes whych he dyd in the myddes of Egypte, euen vnto Pharao the kynge of Egypte and vnto all hys lande: & what he dyd vnto the host of Egypt, vnto theyr horses & charettes * howe he brought the water of the red see vpon them as they chased you behynde, & howe the Lorde hath brought them to nought vnto thys daye: & what he dyd vnto you in the wilderneste, vntyll ye came vnto thys place: & what he dyd vnto * Dathan and Abiram the sonnes of Eliab the sonne of Rubē, howe the erth opened hyr mouth, and swalowed them, wyth theyr housholdes and theyr tētes, & all theyr substance that was in theyr possession, in the myddes of Israel.

B Doutles, youre eyes haue sene all the greate actes of the Lorde whych he dyd. Therfore shall ye kepe all the cōmaundmētes, whych I commaūde the thys daye, that ye maye be stronge & go in and conquere the lande whether ye go to possesse it, & that ye maye prolōge youre dayes in the lāde which

the Lorde ſware vnto your fathers, to geue
vnto them and to theyr ſeed, a lande that flo-
*Deu.viij.d. weth wyth mylcke and honye. * For the lãde whether thou goeſt to poſſeſſe it, is not as
the lande of Egypte ẏ ye came out of, where
☞ thou ſowedſt thy ſeed and ☞ wateredſt it
wyth thy fete as a garden of herbes: but the
lande whyther ye go ouer to poſſeſſe it, is a
lande that hath hylles and valeyes, and dri-
keth water of the rayne of heauẽ. Thys lãde
doth the Lorde thy God care for, & the eyes
of the Lorde thy God are alwayes vpon it,
from the begynnynge of the yeare, vnto the
ende of the yeare.

If you ſhall herken therfore vnto my cõ-
maundementes, whych I commaunde you
thys daye, that ye loue the Lorde youre God
& ſerue him wyth all youre herte, & wyth all
youre ſoule * I alſo wyll geue rayne vnto
* deu.xxviij.a Joel.ij.c. Amos.iiij.b. youre lãde in due ceaſon: the fyrſt rayne and
the later, that thou mayeſt gather in thy cor-
ne, thy wyne & thyne oyle. And I will ſende
graſſe in thy feldes for thy catell: that thou
mayeſt eate, and fyll thy ſelfe. But beware
that youre herte deceaue you not & ye turne
aſyde, and ſerue ſtraũge Goddes, and wor-
*deu.xxviij.c in.Re.xvij.a. and.xviij.a Amos.iiij.b. ſhyp them, and then the Lord beynge wroth
agaynſt you, * ſhutt vp the heauen, ẏ there
be no rayne, and that youre lande yelde not
her frute, and leſt ye peryſh quickly from of
the good lãde, whych the Lorde geueth you.

¶ Therfore ſhall ye put vp theſe my wordes
*Deu.vi.b. Pſ;xuer.iij.a. in * youre herte and in youre ſoule, & bynde
thẽ for a ſygne vpon youre hande, that they
maye be as a warninge betwene your eyes,
and ye ſhall * teach them youre children that
*Deu.vi.b. Pſ;xuer.iij.a. they maye talke of them, when thou ſytteſt
in thyne houſe, and whẽ thou walkeſt by the
waye: when thou lyeſt downe, & when thou
ryſeſt vp: yee and thou ſhalt wryte thẽ vpõ
the dore poſtes of thyne houſe, and vpon thy
gates, that your dayes maye be multiplied,
& the dayes of youre children, in ẏ land whych
the Lorde ſware vnto youre fathers to geue
them, as longe as the dayes of heauen laſt
vpon the erth. For ✠ yf ye kepe all theſe
commaundmẽtes, which I commaund you
to do them: Namely, that ye loue the
Lord youre God, & walke in all his wayes,
and cleaue vnto him, Then wyll the Lorde
caſt out all theſe nacyons before you, and ye
ſhalbe the heyres of great nacions and of thẽ
* Joſue.i.a. that are myghtyer then youre ſelues. * All
the places where on the ſoles of youre fete
ſhall treade, ſhalbe youres, euen frõ the wil-
derneſſe and from Libanno, & frõ the ryuer
Euphrates, euẽ vnto the vttemoſt ſee, ſhall
youre coaſte be. There ſhall no man be able
to ſtãde before you: for the Lorde youre God
ſhall caſt the feare & dreade of you vpon all
the lãde that ye ſhall treade vpon, as he hath
ſayde vnto you. ✠

* Beholde, I ſet before you thys daye, a D
bleſſynge & a curſe * a bleſſynge: yf ye obeye * Deu.xxx.c. ‡ deu.xxviij.a
the cõmaundmẽtes of the Lorde youre God
whych I commaunde you thys daye. And a
curſe: yf ye wyll not obeye the commaund-
mẽtes of the Lorde youre God: but turne out
of the waye, whych I commaunde you thys
daye, to go after ſtraunge goddes, whych ye
haue not knowen.

When the Lorde thy God therfore hath
brought the in to the lande, whether ẏ goeſt
to poſſeſſe it, thou ſhalt put the * bleſſynge *deu.xxviij.b
vpon mount Garizim, & the curſe vpõ mõt
Ebal, whych (mountaynes) are on the other
ſyde Jordan on the backe ſyde of the waye
towarde the goynge doune of the ſonne, in ẏ
lande of the Cananites whych dwel in the
playne ouer agaynſt Gilgal beſyde the gro-
ue of Moze. For ye ſhall paſſe ouer Jorda-
ne, to go in, and poſſeſſe the lande, which the
Lorde your God geueth you, and ye ſhall cõ
quere it, & dwell therin. Take hede therfore
that ye do all the commaũdementes and la-
wes, whych I ſett before you thys daye.

¶ The.xii. Chapter.

¶ Idolatrye muſt the Iſraelites deſtroye and flee from. They muſt onely do that thynge which God commaundeth.

THeſe are the ordinaunces and la- I
wes which ye ſhall obſerue and
do in the lande, whych the Lord
God of thy fathers geueth the
to poſſeſſe it, as longe as ye lyue * Deu.vii.a.
vpon the erth. * Ye ſhall deſtroye all places
where in the nacions which ye ſhall conque-
re ſerued their Goddes, vpon hye mountay-
nes, on hylles, and vnder euery thyck tree.
Ouerthrowe theyr alters, and breake theyr
pilers, and burne their groues with fyre and
hewe downe the graue ymages of the God-
des that they haue, and bringe the names of
them to noughte out of ẏ place. ☞ Ye ſhall ☞
not do ſo vnto the Lorde youre God, but ye
ſhall ſeke the place, whych the Lorde youre
God ſhall haue choſen out of all youre tri-
bes, to put hys name there, & there to dwell.
And * thyther thou ſhalt come, and thyther * Ero xviiij.b and.xvi.b
ye ſhall bringe youre burnt ſacrifyces, your
offrynges, youre tythes, and heueoffrynges
of youre hãde, youre vowes, your frewillof-
ferynges and the fyrſt gendred of youre oxẽ
and of your ſhepe. And there ye ſhall eate be-
fore the Lorde youre God, & ye ſhall reioyſe
in all that ye put youre hande vnto both ye
and youre houſholdes, wherin the Lord thy
God hath bleſſed the.

Ye ſhall not do after all the thynges ẏ we B
do here thys daye, euery man what ſemeth
hym good in hys awne eyes. For ye are not
yet come to reſt, & to the enheritaunce, which
the Lorde youre God geueth you. But whã
ye go ouer Jordan, and dwell in the lande
whych



whych the Lorde your God hath geuen you
to enheret, and whan he hath geuen you reſt
frõ all youre enemyes roũde aboute, ſo that
ye dwel in ſafetye, then vnto ẏ place whych
the Lorde youre God hath choſen, to put his
name there, ye ſhall bringe all that I com-
maunde you: Namely, youre burntſacrify-
ces, youre offerynges, youre tythes, the he-
ueofferinge of youre hande, & all youre ſpe-
ciall vowes, which ye vowe vnto the Lord.
And ye ſhall reioyſe before the Lorde youre
God, ye and youre ſonnes, & youre daugh-
ters, youre ſeruauntes and youre maydes,
and the Leuite that is wythin youre gates
*Deu.x.b. and.xviii.a. * for aſmoch as he hath no parte nor enheri-
taunce wyth you.

Take hede that thou offer not thy burnt-
offerynges in euery place ẏ thou ſeeſt: but in
the place whych the Lorde ſhall haue choſen
in one of thy trybes, there thou ſhalt offer
thy burntofferinges, and there thou ſhalt do
all that I commaunde the. Notwythſtan-
dynge thou mayſt kyll and eate fleſhe in all
*Deut.xb.d. thy cyties, what ſoeuer thy ſoule luſteth af-
ter, accordynge to the bleſſinge of the Lorde
thy God, which he hath geuen the * both the
vncleane and the cleane may eat therof, euẽ
as the roo, or the hert: only ye ſhall not eate
the blond, but powre it vpõ the erth as wa-
ter. Thou mayſt not eate wythin thy gates
the tithe of thy corne, of thy wyne and of thy
oyle, and the fyrſt gendred of thine oxen, and
C of thy ſhepe, nether any of thy vowes whych
thou voweſt, nor thy frewilofferinges or he-
ueofferynge of thyne hande: but thou muſt
eate them before the Lorde thy God, in the
place which the Lorde thy God hath choſen:
thou, and thy ſonne, and thy daughter, thy
ſeruaunte and thy mayde, & the Leuite that
is wythin thy gates: and thou ſhalt reioyſe
v.* before * (and be refreſched) before the Lorde thy God,
*Eccle.viii.d in all that thou putteſt thyne hãde to. * Be-
ware, that thou forſake not the Leuite, as
longe as thou lyueſt vpon the erth.

If (when the Lorde thy God hath enlar-
ged thy border as he hath promiſed ẏ) thou
ſaye: I wyll eate fleſhe, becauſe thy ſoule lon
geth to eate fleſhe: ẏ mayeſt eate fleſhe what
ſoeuer thy ſoule luſteth. If the place whych
the Lorde thy God hath choſen to put his na
me there, be to farre from the, thẽ thou ſhalt
kyll of thy oxen & of thy ſhepe which ẏ Lord
hath geuen the, as I haue commaunded the,
& thou ſhalt eate in thine awne cytte, what
*Deu.xb.d. ſoeuer thy ſoule luſteth. * And as the roo &
the herte is eaten, euẽ ſo thou ſhalt eate thẽ:
both the cleane and the vncleane ſhall eate of
*Leuit.xviii.c them. But be ſtrõge * that thou eate not the
blonde. For the blonde, that is the lyfe, and
thou mayſt not eate the lyfe wyth the fleſhe:
thou ſhalt not eate it, but powre it vpon the
erth as water. Se thou eate it not, that it
maye go well wyth the, and wyth thy chyl-
dre after the: But thou ſhalt do that, which
is ryght in the ſyghte of the Lorde.

But ☞ thy holye thinges which thou D
haſt, and thy vowes * thou ſhalt take, & co- ☞
me vnto the place which the Lorde hath cho- *deu.xviii.c. and.xvi.b
ſen, and thou ſhalt offer thy burntoffringes,
both fleſhe and blonde vpon the alter of the
Lorde thy God, and the blonde of thyne of-
feringes ſhalbe powred out vpõ the alter of
the Lord thy God, & thou ſhalt eate the fleſh.
Take hede, & heare all theſe wordes whych
I cõmaunde the, that it maye go well wyth
the, and wyth thy chyldre after the for euer,
yf thou doeſt that whych is good and ryght
in the ſyghte of the Lorde thy God.

When the Lorde thy God hath deſtroyed
the nacyons before the, whether thou goeſt
to conquere them, & thou ſuccedeſt in theyr
inheritaunce, and dwelleſt in theyr lande:
Beware, that thou be not taken in a ſnare
after them, after that they be deſtroyed be-
fore the, and that thou alſo not after theyr
Goddes, ſayinge: howe dyd theſe nacyons
ſerue their Goddes? I wyll do ſo lyke wiſe.
* Nay, thou ſhalt not do ſo vnto the Lorde * deu.xviii.c
thy God: for all abhommacions, & ẏ whych
the Lord hateth, the ſame haue they done vn
to theyr Goddes. For they burne both theyr
ſonnes and theyr daughters wyth fyre befo-
re theyr Goddes. Therfore what ſoeuer I cõ
maũde you, that take hede ye do: *(onely, vnto
the Lorde) and * put thou nought therto, nor * Joſue.i.d. deut.xiii.a. Joſu.xxiii.b Pſ;ouer.xxx.a
take ought therfrom.

¶ The.xiij. Chapter.

¶ The falſe prophete muſt be put to death. God proueth oure fayth by falſe myracles.

IF there a ryſe amõge you a * pro- A
phete or a dreamer of dreames, * Mat.xxiiij.c.
and geue the a ſygne, or a won-
der, and that ſygne or wonder
whych he hath ſayde come to paſſe, and then
ſaye: let vs go after ſtraũge Goddes whych
thou haſt not knowen, and let vs ſerue thẽ:
herken not thou vnto the wordes of that
prophete or dreamer of dreames. * For the *deut.xviii.a.
Lorde thy God proueth you, to wete, whe-
ther ye loue the Lorde youre God wyth all
youre herte and with all your ſoule. Ye ſhall
walke after the Lorde youre God, and feare
him, kepe his commaundmentes, and herkẽ
vnto hys voyce, ſerue him, and cleaue vnto
hym. * And ẏ prophete or dreamer of dre- Jere.xxviij.b and.xxix.g. Zacha.xiij.a.
mes ſhall dye, becauſe he hath ſpoken to tur-
ne you away from the Lorde youre God, B
(which brought you out of the lande of E-
gypte, and delyuered you out of the houſe of
bõdage) to thruſt the out of the waye, which
the Lorde thy God cõmaunded the to walke
in: and therfore thou ſhalt put ẏ euell away
from the.

If thy brother, the sonne of thy mother, or thyne awne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende which is as thyne awne soule vnto the, entice ꝑ secretly, saying: let vs go & serue straunge Goddes, whych thou hast not knowē nor yet thy fathers, And they be of the Goddes of the people which are rounde aboute you, whether they be nye vnto the or farre of frō the, from the one ende of the erth vnto the other, Thou shalt not consente vnto him, nor herke vnto him: thine eye shall not pitie him nether shalt ꝑ haue cōpassiō on him, nor kepe him secret * but cause him to be slayne. Thyne hande shalbe fyrst vpon him to kyll hym: & then the handes of all the people. And thou shalt stone him wyth stones that he dye, because he hath gone aboute to thrust ꝑ awaye from the Lorde thy God, which brought the out of the lande of Egipte, and from the house of bondage. And all Israel shall heare and feare, and shall do no moare any soche wyckednesse as this is, amonge you.

If thou shalt heare saye in one of thy cyties which the Lorde thy God hath genē the to dwell in, that certen men beynge the chyldren of Belial, are gone out from amonge you, and haue moued the enhabiters of their cytie, sayinge: let vs go and serue straunge Goddes, which ye haue not knowen. Then thou must seke, and make serche and enquere diligently. And beholde, yf it be true, and the thynge of a suertye, that soche abhominaciō is wrought amōg you: then thou shalt smyte the dwellers of that cytie in the edge of the swerde, and destroye it vtterly, and all that is therin, and cuē the very catell therof with the edge of the swerde. And gether all the spoyle of it into the myddes of the streate therof, and burne with fyre both the cytie & all the spoyle therof euery whit for the Lorde thy God. And it shalbe an heape for euer & shall not be byltagayne. * And there shall cleaue naught of the damned thynge in thine hāde, that the Lorde maye turne from the fearcenesse of hys wrath, and shewe the mercye, and haue compassyon on the, and multiplye the, as he hath sworne vnto thy fathers. * Therfore shalt thou herkē vnto the voyce of the Lorde thy God, to kepe all hys commaundmentes, whych I cōmaunde the this daye, ꝑ thou do it, which is ryght in the eyes of the Lorde thy God.

¶ The.xiiij. Chapter.

¶ The maners of the gentyles maye not be followed. What beastes are cleane to be eaten, and what not.

Ye are the childrē of the Lorde your God. * Ye shall not cut youre selues, nor make you any baldnes betwene youre eyes for any deed man. * For thou art an holy people vnto the Lorde thy God, and the Lorde hath chosen the, to be a seuerall people vnto hym selfe, aboue all the nacyōs that are vpō the erth.

Thou shalt * eate no maner of abhominaciō. These are the beastes which ye shall eate of oxen, shepe and goates, hert, roo and bugle: wilde goate, vnicorne, wylde oxen & Camelio. And all beastes that cleaue the hoffe, and slytte it into two clawes, and chewe ꝑ cud, them ye shall eate.

Neuertheles, these ye shall not eate of them that chewe cud and of them that deuyde and cleane the hoffe: the camell, the hare and the conye: whych chewe cud, but deuyde not the hoffe: therfore are they vncleane vnto you: and also the swine, though he deuide the hoffe, yet he cheweth not cud, therfore is he vncleane vnto you: ye shall not eate of the flesh of soche, nor touche the dead carkesse of them.

* These ye shall eate of all that are in the waters: All that haue fynnes & scales shall ye eate: And whatsoeuer hath not fynnes & scales, of that ye maye not eate, but it is vncleane vnto you.

Of all cleane byrdes ye shall eate: but these are they of whych ye shall not eate: the Egle, the gothaulte, and the cormerant, the Ixion, the vultur, the kyte after her kynde, and all kynde of raucns, the Estritch, the nyghtcrowe, the kuckowe, and the sparowe hawk after her kynde, the lytle oule, ꝑ great oule, the backe, the bitture, the pye, the stozke, the heron, the Jay in his kynde, the lapwinge, the swalowe. And let all crepinge foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eat of nothynge that dyeth alone: But thou shalt geue it vnto the straunger that is in thy cytie, that he eate it, or thou mayst sell it vnto an Aliant. For thou art an holy people vnto the Lorde thy God. Thou shalt not * sethe a kyd in hys mothers mylcke.

Thou shalt tythe all the encrease of thy seed, that the felde bryngeth furth yeare by yeare: And thou shalt eate before the Lorde thy God, (in the place * whych he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wyne & of thyne oyle, and the fyrst gendred of thyne oxen & of thy shepe, ꝑ thou mayst learne to feare the Lorde thy God all waye:

* If the waye be to lōge for the, so that ꝑ art not able to carye it, & yf the place be farre frō the, which the Lord thy God hath chosen to set his name there (and the Lord thy God hath blessed the) then shalt ꝑ make it in money, & take ꝑ money in thyne hande, & go vnto the place whych the Lorde thy God hath chosen, ād bestowe ꝑ money for whatsoeuer thy soule lusteth after: for oxē, & shepe, wyne & stronge drynke, & for whatsoeuer thy soule desyreth,



desyreth, and eate there before the Lorde thy God and be mery: bothe thou and thyne housholde, and the Leuite that is wythin thy gates, shalt thou not forsake, * for he hath nether parte nor enheritaunce wyth the.

* At the ende of thre yeare, thou shalt bynge forth all the tythes of thyne encrease the same yeare, and laye it vp wythin thyne awne gates. And the Leuite whych hath no parte nor enheritaūce with the, shall come, & the straunger, the fatherlesse and the wedowe, which are within thy gates, shall eate & be fylled: that the Lorde thy God maye blesse the, in all the workes of thyne hāde which thou doest.

¶ The.xv. Chapter.

¶ The forgeuenes of dettes in the seuenth yeare.

In the seuenth yeare thou shalt make a fredome. * And this is ꝑ maner of the fredome: whosoeuer lēdeth ought wyth hys hande vnto his neyghboure, maye not aske againe (that whych he hath lent) of hys neyghboure or of his brother: because it is called the Lordes freyeare: yet of a straūger * (and of an aleaunt) thou mayst call it home agayne. But * he that is thy brother, him shall thyne hande remytt, Neuertheles there shall be no begger amōge you. For the Lord shall blesse the in the lāde, whych the Lorde thy God geueth the, an enheritaunce to possesse it: so that thou herken vnto the voyce of the Lorde thy God, to obserue and do all these cōmaundmētes, which I commaunde the this daye. For the Lorde thy God hath blessed the as he hath promysed the, and * thou shalt lende vnto many nacyons, but thou thy selfe shalt not borowe: And thou shalt raygne ouer many nacions, and they shall not raygne ouer the.

Yf one of thy * brethren amonge you be poore wythin any of thy gates in thy lande which the Lorde thy God geueth the, ꝑ shalt not harden thine hert, nor shut to thyne hāde frō thy poore brother: But open thyne hāde vnto him, & lende hym sufficiēt for his nede, which he hath. Beware, that there be not a wycked poynte in thine hert, that thou woldest saye: The seuēth yeare, the yeare of fredome is at hande, and therfore it greueth the to loke on thy poore brother, and geuest him naught & he then crye vnto the Lord against the, and it be synne vnto the: But geue him, and let it not greue thyne hert to geue vnto him. Because that for thys thynge, the Lord thy God shall blesse the in all thy workes, & in all that ꝑ puttest thyne hāde to. * The lande shall neuer be wout poore: And therfore I commaunde the sayinge: Thou shalt open thyne hande vnto thy brother that is neady and poore in thy lande.

* If thy brother an Hebrue sell hym selfe to the, or an Hebruesse, & serue the sixe yeare, in the seuenth yeare thou shalt let hym go free from the. And when thou sendest him out free from the, thou shalt not let hym go awaye empty: but shalt geue hym of thy shepe, of thy corne, and of thy wyne, and geue hym of that, wher wt the Lorde thy God hath blessed the. And remembre, that thou wast a seruante in the lande of Egypte, and the Lorde thy God delyuered the thence: and therfore I commaunde the thys thynge to daye.

And yf he saye vnto the * I wyll not go awaye from the, because he loueth the & thyne house, and is well at ease with the: Then shalt thou take an aule, and nayle his eare to the dooze therwith, & let hym be thy seruaūte for euer: And vnto thy mayde seruaūte thou shalt do lyke wise. And let it not greue thyne eye, whā thou letteste him go out free frō the, for he hath bene worth a double hyred seruaūte to the in hys seruice syre yeres, And the Lorde thy God shall blesse the in all that thou doest.

* All the fyrst gēdred that come of thyne oxen, and of thy shepe that are males, thou shalt halowe vnto the Lord thy God. Thou shalt do no worke with the fyrst gendred of thyne oxen, ner shere the fyrst gendred of thy shepe: Thou shalt eate it before the Lord thy God yeare by yeare, in the place whych the Lorde hath chosen, both thou and thyne houshold. If there be any defaute therin, as yf it be lame, or blynde, or haue any other euell fauoredneste, thou shalt not offer it vnto the Lord thy God: But shalt eate it within thyne awne * gates, the vncleane and the cleane indifferently, as the roo & the hert. Only eate not the bloude therof, but poure it vpon the grounde as water.

¶ The.xvj. Chapter.

¶ Of Easter, whytsontyde, and the feast of tabernacles. What officers ought to be ordeyned.

Beserue the * moneth of newe corne, that thou mayest offer ‡ passeouer vnto the Lorde thy God. For in the moneth whan corne beginneth to rype, the Lorde thy God brought the out of Egypte by nyght. Thou shalt therfore offer passeouer vnto the Lorde thy God (and shepe and orē) in the place whych the Lorde shall chose to put his name there. Thou shalt eate no leuened bread with it: but seuen dayes shalt thou eate vnleuened bred therwith: euē the bread of trybulacyon (for thou camest out of the lande of Egypte in haste) that thou mayst remembre the daye, whē thou camest out of the lande of Egypte, all dayes of thy lyfe. And there shall be no leuened bread sene in all thy coastes seuen dayes longe, neyther shall there remayne any thynge of the flesshe which thou offrest the fyrst daye at euen, vntyll the morynge.

B Thou mayst not offer passeouer wythin any of thy gates, whych the Lorde thy God geueth the: but *in the place which the Lord thy God shall chose, to set his name in, there thou shalt offer Passeouer at euē, aboute the goynge downe of the sonne, euen in the season ỹ thou camest out of Egypte. And thou shalt sethe and eate it, in the place which the Lorde thy God hath chosen, and departe on the morowe, & gett the vnto thy tēte. Syxe dayes thou shalt eat swete bread, and the seuenth daye is a gatherynge together before the Lorde thy God: thou shalt do no worke therin. *Seuen wekes shalt thou nōbre vnto the, and begynne to nombre the seuen wekes, whan thou begynnest to put the syckell to the corne, *& kepe the feast of wekes vnto the Lorde thy God, wyth a free wyll offerynge of thyne hande: which thou shalt geue vnto the Lorde thy God, accordynge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God, thou & thy sonne, thy daughter, thy seruaūte & thy mayde and the Leuite that is within thy gates, and the straunger, the fatherlesse & the wedowe that are amonge you, in the place whych the C Lorde thy God hath chosen to put hys name there. And remembre, that thou wast a seruaunte in Egypte: and thou shalt obserue & do these ordinaunces.

Thou shalt also obserue the feast of tabernacles seuen dayes, after that thou hast gethered in thy corne and thy wyne. And thou shalt reioyse in that thy feast, thou and thy sonne, thy daughter, thy seruaunte, and thy mayde, the Leuite, the straūger, and the fatherlesse & the wedowe, that are wythin thy gates. * Seuen dayes shalt thou kepe holy daye vnto the Lorde thy God, in the place whych the Lorde shall chose: for the Lord thy God shall blesse the in all thy frutes, and in all the workes of thyne hādes, therfore shalt thou be glad. *Thre tymes in the yere shall all thy males appeare before the Lorde thy God, in the place which he shall chose: In the D feast of swete bread, in the feast of wekes, & in the feast of tabernacles. And they shall not *appeare before the Lorde emptye but euery man accordynge to the gyfte of hys hāde, & accordynge to the blessynge of the Lorde thy God whych he hath geuen the.

Iudges and offycers shalt thou make the in all thy cyties, whych the Lorde thy God geueth the thorowe out thy trybes: and they shall iudge the people ryghteously. * Wrest not thou the lawe, nor knowe any persone, nether take any reward: for gyftes blynde the wyse, & peruerte the wordes of the righteous. That whych is iust and ryght, shalt thou folowe, that thou mayst lyue, and enioye the lande, which the Lorde thy God geueth the.

Thou shalt plante no groue of whatsoeuer trees it be, nye vnto ỹ altare of the Lorde thy God, which thou shalt make ỹ. Thou shalt set the vp no* piler, whiche the Lorde thy God hateth.

C The.xvij.Chapter.

C The punyshement for Idolatrye. The punyshement of a rebell. The Institucyon of a kynge.

Thou shalt offer vnto the Lorde thy God no ore nor shepe * where in is blemysh or any defaute: for that is an abhomynacyon vnto the Lorde thy God.

If there be founde amonge you wyth in any of thy gates, whych the Lorde thy God geueth the, man, or woman ỹ hath wrought wyckednesse in the syght of the Lorde thy God, so that they haue gone beyōde hys appoyntment, and gone and serued straunge goddes, and worshypped them *the sonne or moone or any of the hoost of heauē, which I haue not commaunded, & it is tolde the, and thou hast heard of it: then shalt thou enquire diligently. And yf it be true, & the thynge of a suertye, ỹ sorhe abhominacion is wrought in Israel, then shalt thou brynge forth ỹ mā or that womā (whych haue committed that wycked thinge) vnto the gates, and shalt stone them wyth stones, tyll they dye. * At the mouth of two or thre witnesses shall he that is worthy of death, dye: and at the mouth of B one wytnesse let no man dye. The handes of the wytnesses shalbe fyrst vpon hym, to kyll hym, and afterwarde the handes of the people, & thou shalt put the wycked awaye from the.

If there ryse a matter to harde for the in iudgemēt betwene bloud and bloud, betwene plee and plee, betwene plage and plage, and the matters come to stryfe wythin thy gates, Then shalt thou aryse, ād get the vp vnto the place which the Lord thy God hath chosen, and come vnto the preastes the Leuites, and vnto the iudge that shalbe in those dayes, and aske * and they shall shewe the ỹ sentence of iudgemēt. And thou must do accordynge to that, whych they of that place (which the Lorde had chosen) shewe the and thou shalt obserue to do, accordynge to all that they enfourme the. Accordynge to the sentence of the lawe which they teache the, & accordinge to the iudgement which they tell the, shalt thou do, and * bowe not from that which they shewe the, nether to ỹ right hāde nor to the lefte.

And that mā that will do presumptuously, and wyll not herken vnto the preast (that standeth there before the Lorde thy God to mynistre) or vnto the iudge, that man shall dye: and thou shalt put awaye euell from Israel. And all the people shall heare and feare, and shall do no more presumptuously.

When



When thou art come vnto ỹ lande whych the Lorde thy God geueth the, and enioyest it, and dwellest therin: & yf thou shalt saye. * I wyll set a kynge ouer me lyke as all the nacyons that are aboute me: Thē thou shalt make hym kynge ouer the, whom the Lorde thy God shall chose: Euen one from amonge thy brethrē shalt thou make kynge ouer the, and thou mayst not set a straūger ouer the, D wheych is not of thy brethren. *But he shall not multiplye horses to him selfe, ner brynge the people agayne to Egypte thorowe the multitude of horses, for as moche as ỹ Lord hath sayde vnto you: ye shall hence forth go no moare agayne ỹ waye. Also he * ought not to multiplie wyues to hym selfe, lest his hert turne awaye, nether shall he gether him & sylver and golde to moch.

And when he is sett vpon the seate of hys kyngedome, he shall wryte hym out a coppe of thys lawe in a boke, before ỹ Preastes the Leuites. And it shalbe wyth him, & he ought to reade therin * all dayes of hys lyfe, that he maye lerne to feare the Lorde hys God, & to kepe all ỹ wordes of thys lawe and these ordinaūces, for to do them: and that hys hert aryse not aboue hys brethren, & that he turne not from the commaundement: to the ryght hande or to the lefte, but that he maye prolonge hys dayes in hys kyngdome: he, and hys chyldren in Israel.

C The.xviij.Chapter.

C The Leuites had no possessyōs. Idolatrye must be fled. The prophet Christ is promysed. The false prophet must be slayne, & how he may be knowen.

A The Preastes the, Leuites, and all the trybe of Leuy * must haue no parte nor enheritaunce wyth Israel: but shall eate the offringes of the Lorde, and hys enheritaunce: Therfore shall they haue no enheritaunce amonge their brethren: But the Lorde, he is their enheritaūce, as he hath sayde vnto thē. And this is the Preastes dutie of the people, and of them that offer, whether it be ore or shepe: They must geue vnto the Preaste, the shoulder, and the two chekes, and the mawe the fyrst frutes also of thy corne, wyne and oyle, and the fyrst of ỹ woll of thy shepe shalt thou geue hym: * For the Lorde thy God hath chosen hym out of all thy trybes, to stāde and to minister in the name of the Lorde: he and hys sonnes for euer. If a Leuite come out of any of thy cyties of all Israel, wher he is a soiourner, and come wyth all the lust of hys herte vnto the place whych the Lorde hath chosen: he shall mynistre in the name of the Lorde hys God, as hys other brethrē the Leuites do, which remayne there before the Lorde. And they shall haue lyke porcyons to eate, beside that whych commeth to hym of the patrimonye of hys elders.

* When thou arte come into ỹ lāde whych the Lorde thy God geueth the, se that thou lerne not to do after ỹ abhominacōs of those nacions. Let ther not be founde amonge you any one, that maketh hys sonne or daughter to go thorowe the fyre, or that vseth wytchcraft, or a chaser out of dayes * or that regardeth the flyenge of foules, or a sorcerar, or a charmar, or that counceleth wyth spretes, or a sothsayer, or that aske th *(the trueth) at thē that be deed. For all that do soch thynges, are abhominacyon vnto the Lorde: and because of these abhomynacyons the Lorde thy God doeth cast thē out before the. Thou shalt be perfecte therfore *(& wythout blemysh) in the syght of the Lorde thy God. For these nacyons whych thou shalt conquere, herken vnto chosers oute of dayes, and vnto sorcerers: But the Lord thy God hath not suffred the so to do.

The Lorde thy God wyll * stye vp vnto the a Prophete amonge you: euen of thy brethren, lyke vnto me * vnto hym ye shall herkē, accordynge to all that thou desyredest of the Lorde thy God in Horeb, in the daye of the gatherynge together, whan thou saydest: * Let me heare the voyce of my Lorde God no moare, nor se thys greate fyre any moare, that I dye not. And the Lorde sayde vnto me: they haue well spoken: I will rayse them vp a prophete from amonge their brethren lyke vnto the, and wyll put my wordes in hys mouthe, and he shall speake vnto them all that I shall commaunde hym. And whosoeuer will not herken vnto the words which he shall speake in my name, I wyll requyre it of hym.

*But the prophete which shall presume to speake a worde in my name, whych I haue not commaunded hym to speake, or that speaketh in the name of straunge goddes, the same prophete shall dye. And yf thou saye in thyne hert: howe shall we knowe the worde whych the Lorde hath not spoken? *(Thys token shalt thou haue.) Euē whē a prophete speaketh in the name of the Lord, & yf ỹ thynge folowe not nor come to passe, that is the thynge whiche ỹ Lord hath not spoken. But the prophete hath spoken it presumptuously: Thou shalt not therfore be afrayed of him.

C The.xix.Chapter.

C The straunchysed townes. The punyshement of hym that beareth falce wytnesse.

When the Lorde thy God * hath rooted out the nacyōs, whose lande the Lorde thy God geueth the, and thou succedest in their enheritaunce, and dwellest in theyr cyties, and in theyr houses: thou shalt * appoynte .iij. cyties for ỹ in the myddes of the lande wheych the Lorde thy God geueth the to possesse it: & thou shalt prepare the waye, and deuyde the coastes of

thy lande, whych the Lorde thy God geueth
* Exo.xxi.b. the to enherete, into.iij.partes, that * who-
B soeuer commytteth murther, maye flee thy-
ther. For thys cause must the slayer flye thy-
ther, that he maye lyue. Who so kylleth hys
neyghboure ignorantly, and hated hym not
in tyme passed: And when a man goeth vnto
the wodd wt his neyghboure to hewe wood,
✍ ✍ (thynkynge no harme.) and as his hāde fetcheth
a stroke wyth the are do cut downe the tre,
the heade slyppeth from the helue, and smy-
teth hys neyghboure that he dyeth: the same
shall flye vnto one of the same cyties & lyue.
Lest the executer of blonde folowe after the
slayer whyle hys herte is whote, and ouer-
take hym, because the wayes is longe, and
C slaye hym, and yet there is no cause worthy
of death in hym, in as moche as he hated him
not in tyme passed. Wherfore I commaunde
the, sayinge: thou shalt appoynte out.iij. cy-
ties for the.

And yf the Lorde thy God enlarge thy
coastes (as he hath swore vnto thy fathers)
and geue the all the lande whych he sayde he
wold geue vnto thy fathers, thou shalt kepe
all these cōmaundmentes to do them, whych
I commaunde the thys daye, that thou loue
the Lorde thy God, and walke in his wayes
euer, and adde.iij. cyties mo for ꝑ vnto those
iij. that innocent blonde be not shed in thy lā-
de, whych the Lorde thy God geueth the to
☞ enherete, and so ☞ blonde come vpon the.
* Num.xxv.c * But and yf any mā hate hys neyghboure,
and laye a wayte for hym, and ryse agaynst
hym, and smyte him ꝑ he dye, and then flyeth
vnto any of these cyties: the elders of his cy-
tie shall sende, and fet the him thēce, and de-
lyuer hym into the handes of the reuenger of
blonde, that he maye dye. Thyne eye shall
not spare hym, but thou shalt put a waye in-
D nocent blonde from Israel, that it maye go
* Iob. xxviij a. well wyth the. * Thou shalt not remoue thy
neyghbours marke, whych they of olde ty-
me haue sett in thyne enheritaūce, that thou
shalt enheret in the lande, whych the Lorde
thy God geueth the to enioye it.

* Nu. xxxv.d * One wytnesse shall not rise agaynst a
man for any maner trespace, or for any ma-
ner synne, or for any maner faute, that he
* Deu.xvij.a offendeth in. * But at the mouthe of two
Mat.xviij.c. wytnesses or.iij. wytnesses shall the mat-
John.viij.c. ter be stablysshed.
ij. Cor.xiij.a. 1. Timo.v.c. Hebr.x.c. † If an vnryghteous wytnesse rise vp a-
† Susan.i.g. gaynst a man to accuse him of trespace: then
both the men whych stryue together, shall
stande before the Lorde, before the Preastes
and the iudges, which shalbe in those dayes,
and the iudges shall make dyligent inquisi-
cyon. And yf the witnesse be foūde false, and
that he hath geuē false wytnesse agaynst hys
brother then shall ye do vnto hym, as he had
thought to do vnto hys brother, and ꝑ shalt
put euell awaye from the. And other shall
heare, & feare, and shall henceforth cōmyt no
more any soche wyckednesse amonge you.
And thyne eye shall haue no compassyon, but
* Exo.xxi.c. Leu.xxiiij.c. Danie.xiij.g. Mat.v.f. * ☞ soule for soule, eye for eye, toth for
toth, hande for hande, fote for fote.

## ¶ The.xx. Chapter.

¶ Who ought to go to battell. The lawe of armes. The Canaanytes must they kyll.

A When thou goest out to battel aga-
ynst thyne enemyes, and seest horses and charettes, and people more then thou, be not * afrayed of thē, * Deut.i.d.
for the Lorde thy God is wyth the, whyche
brought the out of the lāde of Egypte. And
whē ye are come nye vnto battell, ꝑ Preaste
shall come forth to speake vnto ꝑ people, and
shall saye vnto them: Heare O Israel, ye are
come vnto battell agaynste youre enemyes
* let not youre hartes faynte, nether feare, Num.xxiij.d.
nor be amased nor adread of them. For the
* Lord youre God goeth wt you, to fyghte for * Deu.xxbij.
you agaynste youre enemyes, & to saue you. d.

And let the officers speake vnto the peo-
B ple, sayinge: If any man haue bylt a newe
house, and haue not dedicate it, let hym go &
returne to hys house, lest he dye in ꝑ battell,
and another mā dedicate it. And yf any mā
haue planted a vyneyarde, & haue not made
it comē ✍ (and lawfull for euery mā to eate of) let him
go & returne agayne vnto hys house, lest he
dye in the batell, and another make it comē.
* And yf any mā be betrauthed vnto a wy- * Deu.xxiij.a
fe, and haue not taken her, let him go and re-
turne agayne vnto hys house, lest he dye in
the battell, and another man take her.

And let the officers speake further vnto
the people, and saye: * If any man feare and * Judi.vij.a.
be fayntehorted, let hym go and returne vn-
to hys house, lest he make hys brothers hert C
faynte as well as hys. And when the offy-
cers haue made and ende of speakynge vnto
the people, they shall make captaynes of
warre ouer them:

When ꝑ comest nye vnto a cytie to fyght
agaynst it * offre thē peace. And yf they ans- * Deut.d.d.
were the agayne peasably, and open vnto ꝑ,
then let all the people that is founde therin,
be tributaryes vnto the, and serue the. And
yf they wyll make no peace wt the, but make
warre agaynste ꝑ, thou shalt besege it. And
when the Lorde thy God hath delyuered it
into thyne handes, thou shalt smyte all the
males therof wyth the edge of the swerde:
But the wemen and the chyldren, * and the * Josu.viij.d
catell, and all that is in the cytie, and all the
spoyle therof, shalt thou take vnto thy selfe,
and eate the spoyle of thyne enemyes, which
the Lorde thy God hath geuen the. Thus
shalt thou do vnto all the cyties whych are
☞ a greate waye of frō the, and not of the ☞
cyties of these nacyons.

But



D But of the cyties of these nacions, which
the Lorde thy God shall geue the to enherete,
thou shalt saue alyue nothinge that breetheth.
* Deut.bij.a. Josu.bi.c. and.biij.e. and.j.e. * But shalt destroye them without redēpcyon, namely the Hethites, ꝑ Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusites, as the Lorde thy God hath cōmaunded the, that they teache you not to do after all their abhominacyons, whych they haue done vnto their goddes, & so ye shulde synne agaynst the Lorde youre God.

When thou hast besieged a cytie longe tyme, and made warre agaynst it to take it, destroye not the trees therof, that thou woldest thrust an axe vnto them: But eate of them, and cut them not downe. For the trees of the feldes are no men, to come agaynst the and so besege the. Onely those trees whych thou knowest that they are not feutefull.
✍ ✍ (But wylde, and fytt for other vses) those shalt thou destroye and cutt downe, & make bulwarkes agaynst the cytie that maketh warre wyth the, vntyll thou subdue it.

## ¶ The.xxj. Chapter.

¶ Inquisicyon for murthur. Punyshement for chyldren that dysobeye father and mother.

A If one be foūde slayne in the lande,
whych the Lorde thy God geueth the to possesse it, and lyeth in the felde: and it is not knowne who hath slayne hym: Then thyne elders and thy iudges shall come forth, and mete vnto the cyties that are rounde aboute the slayne. And let the elders of that cytie whych is next vnto the slayne man, take out of the droue, an heyffer that is not laboured wyth, nor hath drawen in the yacke, and let ꝑ elders of that cytie bringe the heyffer vnto a harde valeye, whych is nether eared nor sowen, and strike of the heyffers necke there in the valey.

And the Preastes ꝑ sonnes of Leui (whō
* Deu.xbij.b Gal.xiij.d. the Lorde thy God hath chosen to mynistre, and to blesse in the name of the Lorde) shall come forth, and at theyr mouthe shall all stryke and plage be tryed. And all the elders
B of the cytie that come furth to the slayne mā, shall washe their hādes ouer the heyffer that is beheaded in the valley, and shall answere and saye: oure handes haue not shede thys bloud, nether haue oure eyes sene it. Be mercyfull Lorde vnto thy people Israel, whych
* Jonas.i.d. thou hast delyuered * and laye no innocent bloude vnto thy people of Israels charge: & the bloude shalbe forgeuē them. And so shalt thou put innocent bloude frō the, when thou shalt haue done that whych is ryght in the syght of the Lorde.

When thou goest to warre agaynst thyne enemyes, and the Lorde thy God hath delyuered them into thyne handes, and thou hast taken them captyue, and seest amonge the captyues a bewtifull woman, and hast a desyre vnto her, that thou woldest haue her to thy wyfe, Thou shalt bringe her home to C thyne house, and let her shaue her heade & let her nayles growe, and put her rayment that she was taken in from her, and let her remayne in thine house, and bewepe her father and her mother a moneth lōge, and after that shalt thou go in vnto her, and marye her, & she shall be thy wife. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: and sell her not for money, nor make chese saūce of her, because thou hast ☞ humbled her. * If a man haue two wyues, one * Gene.xxix. and.xxx. loued and another hated, & they haue borne him chyldren, both the loued and also the hated: If the fyrst borne be the sonne of the hated: then when the tyme commeth that he dealeth hys goodes, amonge hys chyldren, he maye not make the sonne of the beloued fyrstborne, before ꝑ sonne of the hated whyche is in deade the fyrstborne: But he shall knowe the sonne of the hated for the fyrstborne, and geue hym dowble porcyon of all ꝑ he hath. For he is the fyrst of his strength, and to hym belongeth the ryght of the fyrst borne.

* If any man haue a sonne that is sto- * Exo. xx. b.
burne and disobedient, that he wyll not herken vnto the voyce of hys father and voyce of his mother, and they haue chastened him, D and he wolde not herken vnto them: Then shall hys father and hys mother take hym, & bringe hym out vnto the elders of that cytie, and vnto the gate of that same place, & saye vnto the elders of the cytie: Thys oure sonne is stoburne and disobedyent, and wyll not herken vnto oure voyce, he is a ryoter, & a dronckarde. And all the men of that cytie shall stone him with stones vnto death. And thou shalt put euell awaye from the, and all Israell shall heare, and feare. * If a man ha- * Josu.viij.f
ue committed a trespace worthy of death, & and.x.c.
is put to death for it, & thou hangest hym on tree: hys body shall not remayne all nyghte vpon the tree, but thou shalt burye hym the same daye. For * the curse of God is on him * Gala.iij.c.
that is hanged. Defyle not thou thy lande, whych the Lorde thy God geueth the to enherete.

## ¶ The.xxij. Chapter.

¶ What thou oughtest to do whē thou fyndest thy neyghbours beast goynge astraye. A mā shall not were womens clothynge or a woman mannes clothynge. To weare a cotte of woolle and of flaxe is also forbydden. The punyshement of hym that accuseth a man vnryghteously: of an aduouter also and of hym that rauysheth a mayde.

Thou shalt not se thy brothers oxe R
or sheepe go astraye, & withdrawe thy selfe from them: But shalt bringe thē agayne vnto thy brother. And yf thy brother be not nye vnto ꝑ, or yf thou knowe hym not, then bringe

bryngе it vnto thyne awne house, & it shall remayne wyth the, vntyll thy brother aske after them, and then delyuer him the agayne. In lyke maner shalt thou do with his asse and so shalt thou do with hys rayment: and with all lost thynges of thy brother which he hath lost & ỹ hast founde, shalt thou do lykewise, and ỹ mayst not withdrawe thy selfe.

*Exo.xxiii.a Mat.xii.a. Lu.xiii.a. * Thou shalt not se thy brothers asse or ore falle doune by the waye, & wythdrawe thy selfe from them: but shalt helpe hym to heue them vp agayne.

The woman shall not weare that whiche pertayneth vnto the man, nether shall a mā put on womans rayment. For all that do so, are abhominacyon vnto the Lorde thy God.

If thou chaunce vpon a brydes nest by the waye, in whatsoeuer tree it be or on the grounde, whether they be younge or egges, and the damme syttynge vpō the younge or vpō the egges: Thou shalt not take the damme with the younge. But shalt in any wyse let the damme go, and take the younge to the, that thou mayst prosperе and prolonge thy dayes.

23 When thou byldest a newe house, thou shalt make a batelment on the rouffe, that thou lade not blonde vpon thyne house, yf any man fall therof.

*Leu.xix.d. * Thou shalt not sowe thy vyneyarde with dyuerse seedes: lest the frute of the seede which thou hast sowen, and the frute of thy vyneyarde be defyled.

Thou shalt not plowe with an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

Nume.xv.d. * Thou shalt make ỹ gardes *(in ỹ hēmes.) vpon the.iiij. quarters of thy vesture, where with thou couerest thy selfe.

If a man take a wyfe, and when he hath lyen wyth her, hate her, and laye shamefull thynges vnto her charge, and bryngе vp an euell name vpon her, and saye: I toke thys wyfe, and when I came to her, I founde her not a mayde: Then shall the father of the damsell and the mother bryngе forth the tokens of the damsels virginite, vnto the elders of the cytie in the gate. And ỹ damsels father shall saye vnto the elders: I gaue my daughter vnto this man to wyfe, and he hateth her: and lo, he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these ar the tokēs of my daughters virginyte. And they shall spreade the vesture before the elders of the cytie. And the elders of that cytie shall take that man and chastyce him, and mearce hym in an hundred sycles of syluer, and geue them vnto the father of the damsell, because he hath brought vp an euell name vpon a mayde of Israel. And she shalbe hys wyfe, & he maye not put her awaye all hys dayes.

But and yf the thynge be of a suertye, that the damsell be not founde a virgen, they shall bryngе the damsell to the doore of her fathers house, and the men of that cytie shall stone her wyth stones to death, because she hath wrought folye in Israel, to playe the whore in her fathers house. And so ỹ shalt put euell away from the.

*Leu.xx.b. * If a man be founde lyenge wyth a woman, that hath a wedded husbāde, they shall dye ether other of them: both the man ỹ laye with the wyfe, & also the wyfe: and so thou shalt put away euell from Israel.

If a mayde be handfasted vnto an husbande, and then a man fynde her in ỹ towne and lye with her, ye shall bryngе them both out vnto the gates of the same cytie, & shall stone them with stones to death: The damsell, because she cryed not beynge in the cytie: And the man, because he hath humbled hys neyghbours wife, and thou shalt put away euell from the.

But yf a man fynde a betrouthed damsell in the felde, and force her, and lye wyth her. Then the man that laye wyth her shall dye alone, but vnto the damsell thou shalt do no harme: because there is in the damsell no cause of death. For as when a man ryseth agaynste his neyghbour & slayeth him, euen so is thys matter. For he founde her in ỹ feldes, and the betrouthed damsell cryed: and there was no man to succoure her. *If a mā fynde a mayde that is not betrauthed, and take her, and lye with her, and they be founde: Then the man that laye wyth her, shall geue vnto the damsels father.l. sycles of syluer. And she shall be hys wyfe, because he hath humbled her, and he maye not put her awaye all hys dayes. *Exo.xxii.d.

*No man shall take hys fathers wyfe, nor vnhele hys fathers couerynge. *Leu.xviii.d

## The.xxiij. Chapter.

What maner of men may not be admytted into the churche. Pollucyons that happen in the nyght. Of Vsurie.

NOne * that is gelded or hath hys preuye mēbres cutt of, shall come into ỹ congregacyon of the Lorde. And he ỹ is borne of a comen woman, shall not come into ỹ congregacyō of the Lorde, no not in ỹ tenth generacyon he shall not entre into the congregacyon of the Lorde. * The Ammonites and the Moabites shall not come into the congregacyon of the Lorde, no not in the tenth generacyon, nor they shall neuer come into the congregacyon of the Lorde, because they met you not wyth bread and water in the waye, when ye came out of Egypt, and because they hyred agaynst the. * Balaam the sonne of Beor of Pethor, of Mesopotamia, to curse the. Neuertheles the Lorde thy God wolde not herken vnto Balaam, But

*Exo.xxii.d. Leui.xxv.b.c. Eze.xlvi.a. *Leu.xxi.a. *Ii.Esd.xiii.a.



but the Lorde thy God turned the curse to a blessynge vnto the, because ỹ Lorde thy God loued the. Thou shalt not seke the prosperyte or welth of them all thy dayes for euer.

*Gen.xxv.c. * Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egipcian, because thou wast a straunger in hys lande. The chyldren that are begotten of them shall come into the congregacyon of the Lorde in the.iij. generacyon.

When thou goest out wyth the host agaynst thyne enemyes, kepe the from all wickednesse. If there be amonge you any man ỹ is vncleane, by the reason of vncleānesse that chaunceth hym by nyght, let hym go out of ỹ host, and not come in agayne, into ỹ hoost, but at euen let hym washe hym selfe wyth water, & then when ỹ sonne is doune, let him come into the host agayne. Thou shalt haue a place also without the host, whether thou shalt resorte to, (for thy naturall necessyte) and thou shalt haue a sharpe poynte vpon thy wepon: and when thou wylt ease thy selfe, dygge therwith, & turne and couer ỹ whych is departed from the. For the Lorde thy God walketh in the middes of thyne host, to rydd the, and to set thyne enemies before ỹ. Therfore shall the place of thyne host be pure, that he se no vncleane thynge in the, and so turne him selfe from the.

Thou shalt not delyuer vnto his master the seruaunt whych is escaped from hys master vnto the. He shall dwell with the, euē amonge you in what place he hym selfe lyketh best, in one of thy cytyes where it is good for hym, and thou shalt not vexe hym. There shalbe no whore of the daughters of Israel, nor whore keper of the sonnes of Israel. Thou shalt nether bryngе the hyer of an whore nor the pryce of a dogge into the house of the Lorde thy God, in any maner of vowe, for euen both of them are abhominacyon vnto the Lorde thy God.

*Exo.xxii.d. Leui.xxv.f. * Thou shalt not hurt thy brother by vsury of money, ner by vsury of corne, ner by vsury of any thynge ỹ he maye be hurt withall. Vnto a straunger thou mayst lende vpō vsurye, but not vnto thy brother, that the Lorde thy God may blesse the in all that thou settest thyne hande to, in the lande whether thou goest to conquere it.

*Deu.xxv.d. Eccle.v.a. Ecclu.vi.c * When thou hast vowed a vowe vnto the Lorde thy God, thou shalt not slacke to paye it. For the Lorde thy God wyll surely requyre it of the, and it shalbe synne in the. If ỹ shalt leue vowynge, it shalbe no synne in the: but that which is once gone out of thy lyppes, thou must kepe and do, accordynge as thou hast vowed vnto ỹ Lorde thy God of a frewyll, and as thou hast spoken wyth thy mouth.

When thou cōmest into thy neyghbours vyneyarde, thou mayst eate grapes thy belly full at thine awne pleasure: but thou shalt put none in thy vessell. Euen so whan thou commest into thy neyghbours corne, * thou mayst plucke the eares with thyne hāde, but thou shalt not moue a sycle vnto thy neyghbours corne. *Mat.xii.a.

## The.xxiiij. Chapter.

Deuorcement is permytted. He that is newly maryed shall not be compelled to go to warre.

When a man hath take a wyfe and maried her, yf she finde no fauour in his eyes, because he hath spied some vncleānesse in her. * Then let him wryte her a bylle of deuorcement, and put it in her hande, and sende her out of hys house. And when she is departed out of hys house, let her go, and be another mans wyfe. And yf the secōde husbande hate her, let him wryte her also a letter of deuorcemēt, and put it in her hande and sende her out of hys house: or yf the secōde man dye whych toke her to wyfe, her fyrst man whych sent her awaye, maye not take her agayne to be hys wyfe, after ỹ she is defyled. For that is abhominacyon in the syght of the Lorde. And thou shalt not cause the lāde to synne, whych the Lorde thy God shall geue the to enherete. *Jere.iii.a. Malac.ii.b. Mat.xix.a.

* When a man taketh a newe wyfe, he shall not go a warrefare, nether shalbe charged wyth any busynesse: but shalbe free at home one yere, & reioyse with hys wyfe whych he hath taken. * No man shall take ỹ nether or the vpper mylstone to pledge, for then he shall hurt a mans lyfe. * If any man be founde stealynge any of his brethren ỹ chyldrē of Israel, and abuseth him, or selleth him, the theefe shall dye. And ỹ shalt put euell away from the. Take heade to thy selfe as concernynge ỹ plage of leprosye, that thou obserue diligently. And ye shall do accordynge to all that the Preastes the Leuytes shall teache you: Euen as I cōmaunded them, so ye shall obserue to do. Remembre what the Lorde thy God dyd vnto * Mir Jam by ỹ waye, after that ye were come out of Egypte: *Deu.xxv.b. *Exo.xxi.b. *Deu.xvi.b. *Leu.xix.c. Tob.iiii.c. Eccl.vii.c. *Deu.vii.c.

When thou doest lende thy brother any thinge, ỹ shalt not go into his house to fetche a pledge frō thence: but shalt stāde without, and the man ỹ borowed it of ỹ, shall bryngе the pledge out vnto the. For thermore, yf it be a pore body, thou shalt not slepe with hys pledge, but delyuer hym the pledge agayne whan ỹ sonne goth doune that he maye slepe in his awne rayment, and blesse the.

And it shalbe ryghteousnes vnto the, before the Lorde thy God * Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren, or of the straungers that are in thy lande with in thy gates. *Leu.xix.c. Tob.iiii.c. Eccl.vii.c.

*Leu.xix.c. gates. *But thall geue him his hyer ỹ same daye, and lett not the sonne go downe theron: For he is nedye, and therwith susteyneth his lyfe, lest he crye agaynst the vnto the Lorde, *Ierem.xxvi.c and it be synne vnto the. *The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shall dye for hys awne synne. Deu.xxiiii.b. Exe.xviii.c.

Thou shalt not hynder the ryght of the straunger nor of the fatherlesse, nor take a wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte, and howe the Lorde thy God delyuered the thence: And therfore I commaunde the to do thys thynge.

D *Whē thou cuttest downe thyne heruestе Deu.xix.b. in thy felde, and hast forgotte a shefe in the felde, ỹ shalt not go agayne to fett it. But it shalbe for the straunger, the fatherlesse & the wedowe, that the Lord thy God maye blesse the in all the workes of thyne hande. When thou beatest downe thyne olyue tree, ỹ shalt not turne agayne to gather vp ỹ thou lefte- st behynde the: but it shalbe for the straunger, the fatherlesse and the wedowe. When thou gatherest thy vineyarde, thou shalt not ge- ther the grapes cleane after the: but leaue thē for the straunger, the fatherlesse and the wi- dowe. And remembre that thou also wast a seruaunte in the lande of Egipte: and ther- fore I commaunde the to do thys thynge.

## ¶ The.xxv. Chapter.

¶ The punyshement of offenders. The lawe of rapyne sent to the brother that is dead. Measures and weyghtes.

A IF there be stryfe betwene mē, they shall come vnto the lawe, and let the iudges geue sentence betwene them, and iustifye the ryghteous, & condemne the vngodly. And yf any man be vngodly, and worthy of stryppes, then let the iudge cause to take hym downe, and to beate hym before hys face according to hys tres- *ii.Cor.xi.e. pace vnto a certayne nombre *xl. stryppes he shall geue hym and not passe: lest yf he shulde exceade and beate hym aboue that with ma- ny stryppes, thy brother shulde appere vn- B goodly before thyne eyes. *i.Cor.ix.a. i.Timo.b.c.

*Thou shalt not mosell ỹ oxe that trea- *Mar.vi.b. deth out the corne. ✠(in the barne.) Luth.xiii.b.

* yf brethren dwell together, and one of them dye and haue no chylde, the wyfe of the deed shall not mary without vnto a straun- ger: but hys brother shall go in vnto her, and take her to wyfe, and occuppe the rowme of his kynsman. And the eldest sonne which she beareth, shall succede in the name of hys bro- ther whych is deed, that his name be not put out of Israel.

And yf the man wyll not take hys bro- thers wyfe, then let her go vp to ỹ gate vnto the elders, and saye: My husbandes brother refuseth to sterre vp vnto hys brother a na- me in Israel, nether will he marye me. Then the elders of hys cytie shall call hym, and co- men with hym. And yf he stande and saye: I wyll not take her, then shall hys kynswomā come vnto him in the presence of the elders, & loose hys showe of hys fote, & spyt in hys face, and answere, & saye: So shall it be done vnto that man, that doth noth bylde vp hys brothers house. And hys name shall be called in Israel, the vnshodhouse.

If when men stryue together, one with C another, the wyfe of the one ronne to, for to ryd her husbande out of the handes of hym that smyteth hym, and put forth her hande, & take him by the secrettes: Thou shalt cut of her hande, and lett not thyne eye pytie her.

Thou shalt not haue in thy bagge *two *Leuit.xix.c. Matth.vi.c. maner of weyghtes, a greate and a small: ne- ther shalt thou haue in thyne house dyuerse measures, a great & a small. But thou shalt haue a right, and iust weight, and a perfect, and a iust measure shalt thou haue: that thy dayes maye be lengthed in the lande, whych the Lorde thy God geueth the. For all that do soche thynges and all that do vnryght, are abhominacion vnto the Lorde thy God: *Remembre what Amalech dyd vnto the *Exo.xvii.d. by the waye, whan ye were come out of Egi- pte, how he met the by the waye, & smote the hyndmost of you, all that were feble & came behynde, when thou wast faynted and we- rye, and he feared not God. Therfore when the Lorde thy God hath genē the reast from all thyne enemyes rounde aboute, in ỹ lande whych the Lorde thy God geueth the to en- heret and possesse: se that thou put oute the remembraunce of Amalech from vnder hea- uen and forget nōt.

## ¶ The.xxvj. Chapter.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, wedowes, and straungers.

A WHen ✠ thou art come into the lāde whych the Lorde thy God geueth ỹ to enheret, and hast enioyed it and dwellest therin: *take of the fyrst of *Exo.xxiii. and.xxxiiii.c. Deu.xxvi.b. all the frute of the erthe, and bryngе it out of thy lande that the Lord thy God geueth the, and put it in a maūde, and go vnto the place whych the Lorde thy God shall chose to sett his name in it. And thou shalt come vnto the Prealte, that shalbe in those dayes, and saye vnto hym: I knowledge thys daye vnto the Lorde thy God, that I am come vnto the contre which the Lorde sware vnto oure fa- thers for to geue vs.

B And the Prealte shall take ỹ maunde out of thyne hande, and set it downe before the aulter of the Lorde thy God. And thou shalt answere, and saye before the Lord thy God: The Sirians went about to destroye my father, *and he went downe into Egypte, *Gen.xlvi.a and



and so soiourned there wyth a fewe folcke, & grewe there vnto a nacion greate, myghtie, Exo.d.b. and full of people. *And the Egyptyās ve- xed vs, and troubled vs, and laded vs wyth most cruel bondage. And whan we cried vn- Exo.iij.b. to the Lorde God of oure fathers, * ỹ Lord hearde oure voyce, and loked on oure aduer- syte, labour and oppressyon. And the Lorde Exo.xiij.c. * brought vs out of Egypt in a myghtye hande, & a stretched out arme, and in great terreblenesse, and signes, and wonders. ✠ And he hath brought vs into this place, and hath geuen vs this lande, that floweth with Deu.xiij.d mylke & honye. *And nowe ✠ loo, I haue C. brought the fyrst frutes of the lande whych thou (O Lorde) hast geuen me. And ỹ shalt set it before the Lorde thy God, & worshippe before the Lorde thy God, and reioyse in all the good thynges, which the Lorde thy God hath geuen vnto the and vnto thyne house, thou and the Leuite, and the straunger that is amonge you.

Whē thou hast made an ende of tythinge all the tythes of thyne encrease the thyrde yere, which is ỹ yere of tythynge: thou shalt geue it vnto the Leuite, the straungers, the fatherlesse and ỹ wedowes, that they maye eate wythin thy gates, and fyll them selues. And ỹ shalt saye before the Lorde thy God. Deu.xiij.b * I haue brought the halowed thynges out of myne house, and haue geuen thē vnto the Leuites, the straungers, the fatherlesse and the wedowes according to all thy comma- undmentes which thou hast cōmaunded me: I haue not ouerskypped thy cōmaundemen- tes, nor forgotten them. I haue not eaten therof in my mournynge nor suffred ought to perysshe thorowe vncleannesse, ner geuen ought therof for the deed, but haue herkened D vnto the voyce of the Lorde my God, & haue Exo.xix.a. done * after all that thou hast commaunded Baruc.ij.c. me. ✠ * ✠ Loke downe therfore from thy holy habitacyon euen frō heauen, and blesse thy people Israel, and the lande which ỹ hast geuen vs (as ỹ sware vnto oure fathers) a lande that floweth with mylke and honye.

Thys daye the Lorde thy God hath com- maunded the to do these ordinaunces and la- wes: kepe thou them, and do them wyth all Exo.xix.b. thyne herte, and all thy soule. * Thou hast Deu.b.d. sett vp the Lorde thys daye to be thy God, and to walke in hys wayes, and to kepe hys ordinaunces, hys commaundementes & hys Exo.xix.a. lawes, and to herken vnto his voyce. *And Deut.xxj.a. the Lorde hath sett the vp thys daye, to be a Deu.xiij.a. seuerall people vnto hym (as he hath pro- mysed the) and that thou kepe hys cōmaun- demētes, and to make the hye aboue all na- cyons (which he hath made) in prayse in na- Deut.xiij.b. me and honoure: * and that thou mayest be Deut.bij.a. an holy people vnto the Lorde thy God, as he hath sayde. ✠

## ¶ The.xxvij. Chapter.

¶ They bylde an alter. The dyssynges in the hyll Garizim. The curses in the hyll Ebal.

A AND Moses wyth the elders of Israel commaūded the people, sayinge: kepe all the commaun- dementes which I commaunde you thys daye. * And when ye *Iosu. iiij.a be come ouer Iordan vnto the lande whych the Lorde thy God geueth the, thou shalt set the vp greate stones, and plaster them wyth plaster, and wryte vpon them all the wor- des of thys lawe, when thou arte come ouer: because thou art come into the lande whych the Lorde thy God geueth the: a lande that floweth with mylke and honye, as the Lord God of thy fathers had promised the. Ther- fore when ye be come ouer Iordan, ye shall set vp these stones, which I commaude you thys daye in moūt Ebal, and ỹ shalt plaster them wyth plaster. * And there shalt thou *Iosu.viij.c bylde vnto the Lorde thy God, * an altare of Exo.xx.a stones, & lyfte vp no yron vpon them: Thou shalt make the altare of the Lorde thy God of whole stones, and offer burntofferynges theron vnto the Lorde thy God. And thou shalt offer peaceofferinges, & shalt eate there, B & reioyse before ỹ Lorde thy God. And thou shalt wryte vpon the stones all the wordes of thys lawe, manifestly and well.

And Moses and the Preastes the Leui- tes spake vnto all Israel sayinge: take hede & heare (O Israel) thys daye thou art be- come the people of the Lorde thy God. Thou shalt herken therfore vnto the voyce of the Lorde thy God, and do hys commaundemē- tes, and his ordinaunces which I cōmaunde the thys daye. And Moses charged the peo- ple the same daye, sayinge: These shall stāde vpon *mount Garizim to blesse the people, *Deut.xi.b when ye are come ouer Iordan: Symeon, Leui, Juda, Isachar, Joseph, and Ben Ia- min. And these shall stāde vpō mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan Nephthali. And the Leuites shall answere and saye vnto all the men of Israel wyth a loude voyce.

*Cursed be the man that maketh any *Exo.xx.a. carued or molten ymage (an abhominacyon C. vnto the Lorde, the worke of the handes of the crafte sman) and putteth it in a secret place: and all the people shall answere and saye Amen.

*Cursed be he ỹ curseth hys father, & hys *Exo.xxi.b. mother, and all the people shall saye Amen.

*Cursed be he that remoueth his neygh- *Deut.xix.b bours marke, & all ỹ people shall saye Amen.

*Cursed be he ỹ maketh ỹ blynde go out *Leui.xix.c. of his waye, & all ỹ people shall saye Amen.

*Cursed be he that hyndreth the ryght of *den. xxiij.c the straunger, fatherlesse and wedowe, and

all the

all the people shall saye Amen.

*Leu.xviij.a * Cursed be he ꝑ lyeth wyth hys fathers wyfe and vnhealeth his fathers couerynge, and all the people shall saye. Amen.

*Leu.xviij.c * Cursed be he that lyeth with any maner of beast, & all ꝑ people shall saye, Amen.

*Leu.xviij.b D * Cursed be he that lyeth with hys syster the daughter of hys father, or ꝑ daughter of his mother, & all the people shall saye, Amē.

*Leu.xviij.b * Cursed be he, ꝑ lyeth with hys mother in lawe, and all the people shall saye, Amen.

*Exo.xxi.d. * Cursed be he ꝑ smyteth his neyghboure secretly, and all the people shall saye, Amen.

Cursed be he that lyeth wyth his neyghbours wyfe: and all the people shall saye, Amen.

*Exe.xxij.c. * Cursed be he that taketh a rewarde to slaye the soule of innocent blonde, and all the people shall saye, Amen.

*Gala.iij.d. * Cursed be he that contynueth not in all the wordes of thys lawe to do them, and all the people shall saye, Amen.

¶ The.xxviij.Chapter.

¶ The promyses of the blessynges vnto them that regarde the commaundementes: and the curses to the contrarye.

A *Leu.xxvi.a IF * thou shalt herken diligently vnto the voyce of the Lorde thy God, and obserue and do all hys commaundementes, whych I cōmaunde the thys daye, The Lorde wyll set the on hye aboue all nacyons of the erth. *Deu.xi.d. * And all these blessinges shall come on the, and ouertake the, yf thou shalt herken vnto the voyce of the Lord thy God. Blessed shalt then be in ꝑ towne, and blessed in the feldes: blessed shalbe the frute of thy body, and the frute of thy grouṅde, and the frute of thy cattell, the frute of thyne oxen, & the flockes of thy shepe: blessed shall be thy basket and thy store. Blessed shalt thou be, when thou goest out, and blessed when thou comest in. *Deut.xxviij.a. * The Lorde shall geue ouer thyne enemyes that ryse agaynst the, that they maye fall before thy face. They shall come out agaynst the one waye, and flee before the seuen wayes. The Lorde shall put the blessynge vpon the in thy store houses, & in all that thou settest thyne hande to, & will blesse the in the lande which the Lorde thy God geueth the.

The Lorde shall make the an holye people vnto hym selfe, as he hath sworen vnto the: yf thou shalt kepe the commaundementes of the Lorde thy God, and walke in hys wayes.

And all nacyons of the erth shall se, that the name of the Lorde, is called vpon ouer the, and they shalbe aferde of the. And ꝑ Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whych the Lorde sware vnto thy fathers, to geue the.

The Lorde shall open vnto the his good treasure, euen the heauē * to geue rayne vnto thy lande in due season, and to blesse all ꝑ laboures of thyne hande. * And thou shalt lende vnto many nacyons, but shalt not borowe thy selfe. And the Lord shall set the before and not behynde, & thou shalt be aboue only, and not beneth: yf ꝑ thou herken vnto the cōmaundementes of the Lorde thy God, which I commaunde the thys daye, to kepe and to do them. And se that thou * bowe not asyde from any of these wordes, which I cō maunde the thys daye, ether to the ryght hāde or to the lefte, that thou woldest goo after straunge goddes to serue them. *Deut.xi.b.a *Deut.xv.a. B *Deu.xiij.a. and xvij.d.

* But and yf thou wylt not herken vnto the voyce of the Lorde thy God, to kepe & to do all hys commaundementes and his ordinañces, which I cōmaunde the this daye: * all these curses shall come vpon the, and ouertake the: Cursed shalt ꝑ be in the towne, and cursed in ꝑ felde: cursed shall thy basket be, & thy store. Cursed shall be the frute of thy body, and the frute of thy lande, and ꝑ frute of thyne oxen, and the flockes of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The Lorde shall sende vpon the, cursynge, destruccyon, and rebuke in all that thou settest thyne hāde to, and that thou dost: vntyll he destrope the, and brynge the to nought quyckely, because of the wyckednesse of thyne inuencyons, and because thou hast forsaken me. The Lorde shall make the pestilēce cleaue vnto the, vntyll he haue cōsumed the from of the lande, whether thou goest to enioye it. * The Lorde shall smyte the with swellynge, wyth feuers, heet, burnynge, and wyth the swerde, with wetherynge, and with blastynge. And they shall folowe the vntyll thou perysshe. *Leu.xxvi.a Danie.ix.c. *Leu.xxvi.b

* And the heauen that is ouer thy head shalbe brasse, and the erthe that is vnder the, yron. The Lorde shall turne the rayne of the lande vnto powder and dust: euen frō heauē shall they come doune vpon the, vntyll thou be brought to nought. And the Lorde shall plage the before thyne enemyes: Thou shalt come out one waye agaynst thē, and flee seuen wayes before them, and shall be scatered amōge all the kyngdomes of the erthe. And thy carkelle shalbe meate vnto all maner fowles of the ayre, and vnto the beastes of the erthe, and no man shall fraye them awaye. *Leu.xxvi.d. Deute.xxi.b. C

* The Lord wyll smyte the wt the botche of Egypte, and the emarodes, scalle, & mangenesse, ꝑ thou mayest not be healed therof. And the Lord shall smyte ꝑ with madnesse, and blyndnesse and dasynge of herte. Thou shalt grope at noone dayes, as ꝑ blinde gropeth in darkenesse, and shalt not prosper in thy wayes. Thou shalt be oppressed wyth wronge, and be polled euermore, & no man shall sucker the. * Thou shalt be betrowthed vnto *Exo.xv.b. *Exo.xxij.d.



vnto a wyfe, and another mā shall lye wyth her. * Thou shalt buylde an house, and not dwell therin: Thou shalt also plante a vyneyarde, and shalt not gather the grapes. Thyne oxe shalbe slayne before thyne eyes, and thou shalt not eate therof. Thyne asse shalbe violently take awaye euē before thy face, and shall not be restored to the agayne. Thy shepe shalbe geuē vnto thine enemyes, and no man shall rescue them. Thy sonnes and thy daughters shall be geuen vnto another nacyon, and thyne eyes shall se it, & dase vpon them all the daye longe, and there shalbe no myght in thyne hande. The frute of thy lande and all thy laboures shall a nacion whych thou knowest not, eate, & thou shalt continually suffre violence onely, and be oppressed alwaye: so that thou shalt be cleane beside thy selfe, for the syght of thyne eyes whych thou shalt se: *Deu.xxv.b D

The Lorde shall smyte the in the knees and legges, wyth a myschenous botche that can not be healed: euen from the sole of thy fote vnto the toppe of thy head.

*Deu.xiij.b. ij.pa.xxviij.b iiij.xx.xxiij.b Jere.xxiiij.a * The Lorde shall brynge the and thy kynge (which thou shalt set ouer the) vnto a nacyon, which nether thou nor thy fathers haue knowne, that there thou mayest serue straunge Goddes: euē wodd and stone. And thou shalt be wondred at, spoken of, & iested at amonge all nacyons, whether the Lorde shall carye the. Thou shalt carye moche seed out in to the felde, and shalt gether but lytle in: for ꝑ greshoppers shall destrope it. Thou shalt plante a vyneyarde and dresse it, but shalt nether dryncke of the wyne, nether gether the grapes, for the wormes shall eate it. Thou shalt haue olyue trees thorowe out all thy coastes, but shalt not anoynte thy selfe wyth the oyle, for thyne olyue trees shalbe roted out: Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shalbe caryed awaye captyue. All thy trees and frute of thy lande shalbe marred wyth blastynge.

The straunger that is amonge you, shall clyme aboue the vp on hye, and thou shalt come doune beneth alowe. He shall lende the, & thou shalt not lende hym: he shalbe before, & thou behynde. E

Moreouer, all these curses shall come vpon the, and shall folowe the and ouertake the, tyll thou be destroyed: because thou herkenedst not vnto the voyce of the Lorde thy God, to kepe hys commaundementes, and hys ordinaunces, whych he commaunded the, and they shalbe vpon the as ☞ myracles and wonders, and vpon thy seed for euer, because thou seruedst not the Lorde thy God wyth ioyfulnesse and wyth a good herte, whan thou haddest abōdaunce of all thynges, therfore thou shalt seruе thyne enemye, whych the Lorde shall sende vpon the. in hunger and thyrst, in nakednesse, and in nede of all thynge: and he shall put a yocke of yron vpō thy necke, vntyll he haue broughte the to nought.

And the Lord shall brynge a nacyon vpō the from a farre, and from the ende of the worlde, as swifte as an egle flyeth: a nacyon whose tonge thou shalt not vnderstande: a harde fauoured nacyon, whych shall not regarde the person of the olde, nor haue compassyon on the younge. The same shall eate the frute of thy catell, and the frute of thy londe, vntyll he haue destroyed the: and shall leaue the nether corne, wyne, nor oyle, nether the encrease of thyne oxen, nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in, in all thy cyties, vntyll he haue cast downe thy hye walles and stronge holdes, wherin thou trustedst, thorowe out all the lande. And he shall besege the in all thy cyties thorowe out all thy lande, whych the Lorde thy God hath geuen the. F

*iiij.reg.b[illegible] Threno.iiij.b Baruch.ij.a. Leui.xxvi.d. * And thou shalt eate the frute of thyne awne bodye: the flesche of thy sonnes, and of thy daughters, whych the Lorde thy God hath geuen the, in that straytenesse and sege, wher with thyne enemye shall besege the: so that it shall greue the man (that is tender & exceadynge delycate amonge you,) to loke on hys brother and vpō hys wyfe that lyeth in hys bosome, and on the remnaunte of hys chyldren, whych he hath yet lefte: for feare of geuynge (vnto anye of them) of the flesche of hys chyldren, whom he shall eate, because he hath nothynge left hym in that straytenesse & sege, wher with thyne enemye shall besege the in all thy cyties.

Yee and the woman that is so tender and delycate, that she dare not aduenture to set the sole of her foote vpon the grounde, (for softnesse and tendernesse) shalbe greued to loke on her husbande that lyeth in her bosome, & on her sonne and on her daughter: and on hyr after byrthe (that is come out from betwene her legges,) and her chyldrē whych she shall beare: For whan all thynges lack, she shall eat them secretly, in the sege & straytenesse, wher with thyne enemye shall besege the in thy cyties.

*Exo.xv.d. * If thou wylt not kepe and do all the wordes of thys lawe (that are wrytten in thys boke,) and feare thys gloryous and fearfull name of the Lorde thy God: ꝑ Lorde will sende vnto the and thy seed, greate plages and of longe continuaunce, euell sycknesses and of longe duraunce. Moreouer he will bringe vpon the all the diseases of Egypte, and those whych thou wast afrayed of shall cleaue vnto the. And all maner sycknesses, and all maner plages whych are not

wrytten in the boke of thys lawe, wyll the
Lorde brynge vpon the, vntyll he bringe the
to noughte. And ye shalbe lefte fewe in nom-
* Deute.i.d. bre, where before ye were as the * starres
of heauen in multytude: because thou wol-
dest not herken vnto the voyce of the Lorde
thy God.

G *And it shall come to passe, ỹ as the Lord
* Jere.xxxi.c reioyced ouer you, to do you good, & to mul-
tiplye you: euen so he wyll reioyce ouer you,
to destroye you, & to brynge you to nought.
And ye shalbe wasted from of the lād, whe-
ther thou goest to enioye it. And the Lorde
shall scater the amonge all nacions, from the
one ende of the worlde vnto the other, and
there ỹ shalt serue straunge goddes, whych
thou nor thy fathers haue knowne: euē wodd
and stone.

And amonge these nacyons ỹ shalt fynde
no ease, neyther shall the sole of thy foote ha-
ue rest. But the Lorde shall geue the there an
vnquyet herte, and dasyng eyes, and sorowe
of mynde. And thy lyfe shall hāge before the
and thou shalt feare both daye, and nyght,
& shalt haue no trust in thy lyfe. In the mor-
nynge thou shalt saye, wolde God it were
nyght. And at nyght thou shalt saye: wolde
God it were mornynge: for feare, of thyne
harte whych thou shall feare & for the syghte
of thyne eyes, whych thou shalt se.

And the Lorde shall brynge the into Egipt
agayne wyth shyppes, by the waye which I
* Exo.xiiij.d bad the, that thou shuldest * se it no moare.
And there ye shalbe solde vnto youre enemi-
es, for bondmen and bondwemen: & no man
shall bye you.

## The.xxix.Chapter.

The people are exhorted to obserue the comma-
undemētes, whych yf they breake, they are threat-
ned to be plaged.

A
* Exo.xix.a



These are the wordes of the *
appoyntmēt, which the Lor
de commaunded Moses, to
make wyth the chyldren of
Israel in the lāde of Moab,
beside ỹ appoyntmēt which
he made wyth them in Ho-
reb, and Moses called all Israel, and sayde
vnto them: Ye haue sene all that the Lorde
dyd before youre eyes in the lande of Egipt,
vnto Pharao and vnto all hys seruauntes,
and vnto all hys lande, the greate temptaci-
ons which thyne eyes haue sene, those greate
myracles and wonders: and yet the Lorde
hath not geuē you an herte to perceaue, and
eyes to se, and eares to heare vnto thys
daye.

And I haue led you. xl. yeare in the wyl-
* Deu.viij.a derneſſe: and youre * clothes are not waxed
olde vpon you, and thy showe is not waxed
olde vpon thy fote. Ye haue eaten no bread,
nor dronche wyne or stronge drynche, that
ye myghte knowe, howe that I am the Lord
youre God.

B *And ye came vnto this place, & Sehon
* Num.xxi.c the kynge of Hesbon, and Og kynge of Ba-
san came out agaynst vs vnto battell, and
we smote them, and toke theyr lande, & gaue
it for an inheritaunce vnto the Rubenites &
Gadites, and to the halfe trybe of Manasse.
*kepe therfore the wordes of this appoynt- * Deu.iiij.a.
ment and do them, that ye maye vnderstāde
all that ye ought to do. Ye stande thys daye
euery one of you before the Lorde your God:
youre captaynes, youre trybes, your elders,
youre officers, and all the men of Israel:
youre chyldren also, youre wyues & the stra-
unger that is in thyne hoste * frō the hewer * Josua.ix.d
of thy wodd, vnto the drawer of thy water:
that thou shuldest go into the appoyntment
of the Lorde thy God, & into his othe * which * Gen.xxiij.a
the Lorde thy God maketh wyth ỹ this daye.
For to make the a people vnto him selfe, and
that he maye be vnto the a God, as he hath
sayde vnto the, and as he hath swornе vnto
thy fathers Abraham, Isahac and Jacob.

I make not thys bonde & this othe wyth C
you only: but both wyth hym that standeth
here wyth vs this daye before the Lord oure
God, and also wyth hym that is not here
with vs this daye. For ye knowe, howe we
haue dwelt in the lāde of Egypte, and how
we came thorowe the myddes of the naciōs
whych ye passed by. And ye haue sene theyr
abhominacyons and theyr ydolles: (wodd &
stone, syluer and golde) whych were amōge
them.

Lest there be amonge you man or wo-
man, kynred or trybe, whose herte turneth a-
waye this daye from the Lorde oure God, to
go and serue the goddes of these nacyons: &
lest there be amōge you some roote that bea-
reth gall & wormwod, so that when he hea-
reth the wordes of thys ooth, he blesse hym
selfe in hys hert, sayinge. * I shall haue pea- * Jere.b.c.
ce. I wyll walke in the meanynge of myne
owne hert, * (Thou put the drōken to * *
the thyrste.) And so the Lorde wyll not cō-
sent to be mercyfull vnto hym, but then the
wrath of the Lorde and hys gelousye shall
smoke agaynst that mā, & all the curses that
are wrytē in this boke shall lyght vpō hym,
and the Lorde shall do out hys name frō vn-
der heauen, and the Lorde shall separate him
vnto euell out of all ỹ tribes of Israel, accor
dyng vnto all the curses of the appoyntmēt,
that are wrytten in the boke of thys lawe.

So that the generacyon to come of youre D
chyldrē, that shall ryse vp after you, and the
straunger that shall come from a farre lande
shall saye, when they se the plages of that
lande, and the diseases wherwith the Lorde
hath smytten it, howe all the lande is burnt
vp with brymstone & salt, & that it is nether
sowen



sowen nor beareth, nor any grasse groweth
therin, lyke as in the place of the ouerthro-
* Gene.xix.c wynge of * Sodome, Gomor, Adama, & Ze-
boim: whych the Lorde ouerthrewe in hys
wrath and angre: Euen then shall all naciōs
* Jere.xvij.b saye: * wherfore hath the Lorde done ol this
and.c. facyon vnto thys lande? O howe fearle is
Ezech.xx.b ehys greate wrath? And mē shall saye: becaus
e they lefte the testament of the Lorde God
of theyr fathers, whych he made with them,
when he brought them out of the lāde of E-
gypt. For they went, and serued straunge
goddes, & worshipped them: Goddes whych
they knewe not, and whych had geuen them
nought. And the wrath of the Lorde waxed
whote agaynst thys lande, to brynge vpon
it all the curses that are writtē in this boke.
And the Lorde cast them out of theyr lāde in
angre, wrath, and greate indignacyon, and
1.Esd.viij.a cast them into a straunge lande, as this daye
beareth wytnesse. The secrettes of the Lorde
oure God * are opened vnto vs, and to oure
chyldren for euer, ỹ we maye do all the wor-
des of thys lawe.

## The.xxx.Chapter.

The worde of God is at hande.

WHen all these wordes are come
vpon the, the blessynge and the
curse which I haue set before the,
thou shalt turne vnto thine hert,
amonge all the nacyōs whether
the Lorde thy God hath thruste the, and co-
me agayne vnto the Lorde thy God, and her
ken vnto his voyce in all these thynges that
I commaunde the thys daye: thou & thy chyl
dren wythall thyne herte and all thy soule:
And the Lorde thy God wyll turne thy capti
uite, and haue compassyon vpon the, & wyll
turne, and fet the agayne frō all the nacions,
amonge whych the Lorde thy God shall ha-
ue scatered the. Though thou wast cast vn-
to the extreme partes of heauen: euen from
thence wyll the Lorde thy God gether the,
& frō thence wyll he fett the, & the Lorde thy
God wyll brynge the into the lande whych
thy fathers possessed, & thou shalt enioye it.
And he wyll shewe the kyndnesse, and mul-
tiplie the aboue thy fathers. * And the Lorde
Deut.x.d. thy God wyll circumcyse thyne hert, and the
B hert of thy seed, that ỹ mayest loue the Lord
thy God wythall thyne hert, and all thy sou
le, ỹ thou mayst lyue. And the Lord thy God
wyll put all these curses vpon thyne enemy-
es, and on them ỹ hate the, & ỹ persecute the.

But thou shalt turne, and herkē vnto the
voyce of the Lorde, and do all hys commaū-
demētes, which I commaūde the thys daye.
And the Lord thy God wyll make the plen-
teous in all the workes of thyne hande, in
the frute of thy bodye, and in the frute of thy
Jere.xxxij.c catell, and in the frute of thy lande for thy
welth. * For the Lorde wyll turne agayne
and reioyce ouer the to do the good, as he re-
ioyced ouer thy fathers: If thou herkē onely
vnto the voyce of the Lord thy God, to kepe
his commaundements and his ordinaūces
whych are wrytten in the boke of this lawe,
and yf thou turne vnto the Lorde thy God
wythall thyne hert and all thy soule.

* For the commaundement which I cō- C
maunde the this daye, is not separated from * Roma.x.b.
the, nether farre of. It is not in heauen, that
thou neadest to * (complayne or) saye: who shall
go vp for vs to heauē, and fet it vs, that we
maye heare it, and do it? Nether is it beyōde
the see: that thou shuldest saye: who shall go
ouer the see for vs, and fet it vs, ỹ we maye
heare it, and do it? But the worde is very
nye vnto the: euē in thy mouth and in thyne
hert, that thou do it.

* Beholde I haue set before the this daye * Deu.xi.d.
lyfe and good, death and euell: For where
as I commaunde the thys daye, to loue the
Lorde thy God, to walke in hys wayes, and
to kepe hys commaundementes, his ordina-
unces, and hys lawes (yf thou so do) ỹ shalt
lyue and multiplye, and the Lorde thy God
shall blesse the in ỹ lande, whether thou goest
to possesse it.

But and yf thyne herte turne awaye, so D
that ỹ wylt not heare: but shalt goo astraye,
and worshyppe straunge goddes, and serue
them, I pronounce vnto you also this daye,
that ye shall surely perysh, and that ye shall
not prolonge youre dayes vpon the lande
whether thou passest ouer Jordan, to go and
possesse it.

* I call heauen & erth to recorde this daye * Deu.iiij.d.
agaynst you, that I haue set before you lyfe
and death, blessynge & curssynge: Therfore
chose lyfe, that both thou and thy seed maye
lyue, that ỹ mayest loue the Lorde thy God,
and be obedient to hys voyce, & cleaue vnto
him. For he is thy lyfe, and the length of thy
dayes, that thou mayst dwell vpon the erth
which the Lorde sware vnto thy fathers:
Abraham, Isahac and Jacob, to geue them.

## The.xxxj. Chapter.

Moses deputye readye to dye ordereth Josue to
rule the people in hys steade. Thys boke Deutero-
nomye is wrytten and layde, in the tabernacle be-
syde the arcke. The Leuites are charged to reade
it to the people.

AND Moses went and spake these A
wordes vnto all Israel, and sayd
vnto them: I am an hundred and
xx. yeare olde thys daye, and can
nomore go out and in. Also the
Lorde hath sayde vnto me * thou shalt not * Num.xx.b.
goo ouer thys Jordā. The Lorde youre God
he wyll go ouer before the, and he wyll de-
stroye these nacyons before the, & thou shalt
conquere them. * And Josua he shall go be- * Num.xxvij.a
fore the, as the Lorde hath sayde. And the
Lorde shall do vnto thē, as he dyd to * Seon * Num.xxi.c

and Og kynges of the Amorites, and vnto the lande of them, whom he destroyed. And the Lorde shall geue them ouer before youre face, that ye maye do vnto them, accordinge
B vnto all the commaundementes which I haue commaunded you. Plucke vp youre hartes therfore, and be stronge, dreade not, nor be afeerde of them: for the Lord thy God himselfe doth go with the. He shall not fayle ỹ, nor forsake the.

And Moses called vnto Josua, and sayde
*Josue.i.b iij.Reg.ij.a. vnto hym in the syghte of all Israel: * Be stronge & bolde, for thou must go with thys people vnto the lande, which the Lorde hath sworne vnto their fathers, to geue them, & thou shalt geue it them to enherete. And the Lorde he doth go before ỹ: he shall not fayle the, neyther forsake the: feare not therfore, nor be discomforted. And Moses wrote this lawe, and delyuered it vnto the preastes the
*Num.iii.d. sonnes of Leui (which *bare the arcke of the
C testament of the Lorde) and vnto all the elders of Israel, & Moses commaunded them,
*Deu.xvi.a. sayinge: *At the poynt of .vij. yeares in the solempnyte of the fre yeare, euen in the feast of Tabernacles, when all Israel is come to apeare before the Lord thy God, in the place which he hath chosen: thou shalt reade thys lawe before all Israel in their eares. Gether the people together: men, wemen and chyldren, and the straunger that is within thy gates, that they maye heare, and lerne and feare the Lorde your God, and kepe, and obserue all the wordes of thys lawe, and that their chyldrē which knowe nothynge, maye heare, and lerne to feare the Lord your God, as longe as ye lyue in the lande, whether ye go ouer Jordan to possesse it.

And the Lorde sayde vnto Moses: Be-
D holde thy dayes are come, ỹ thou must dye. Call Josua therfore, and stande ye in the tabernacle of wytnesse, that I maye geue hym a charge. And Moses and Josua went, and stode in the tabernacle of wytnesse: And the Lorde apeared in the tabernacle: euen in the pyller of the cloude. And the * pyller of the
*Deu.xxxiiii.d cloude stode ouer the doze of the tabernacle. And the Lorde sayde vnto Moses: beholde, thou shalt slepe with thy fathers, and thys people wyll ryse vp, and go a whorynge after straunge goddes of the lande (whether they go) and will forsake me, and breake the appoyntment, which I haue made with them. And thē my wrath wyll waxe whote agaynst them, and I wyll forsake them, and wyll hyde my face from them, & they shalbe
E consumed. And moch aduersyte and tribulacyons shall come vpō them, so that then they wyll saye: Are not these troubles come vpon me, because God is not with me? And I also wyll surely hyde awaye my face in that daye, for all the euels sake which they shall haue wrought, in that they are turned vnto straunge Goddes.

Now therfore write ye thys sōge for you, and teache it the chyldren of Israel, and put it in theyr mouthes, that thys songe maye be my wytnesse agaynst the chyldren of Israel. For I wyll bryng thē into the lande, (which I sware vnto theyr fathers) that floweth w̄ mylke and honye, & they shall eate, and fyll them selues, and waxe fatt, and turne vnto straunge goddes, and serue them, and ↠ blas- ↠
pheme me, and breake my couenaunt. And F
then when moch myschefe and tribulacyon is come vpon thē, thys songe shall answere them, as a wytnesse. For it shall not be forgotten out of the mouthes of theyr seed: for I knowe theyr imaginacyon, whych they goo about euē nowe, before I haue broughte thē into the lāde which I sware. ✠ Moses therfore wrote thys songe the same ceason, and taught it the children of Israel. And he gaue Josua the sonne of Nun a charge, and sayd:
*Iosue.i.b, iiii. Reg.ii.a *be bolde, & stroge, for thou shalt bryng the chyldren of Israel into the lande, ☞ whych I sware vnto them, and I wyll be with the.

And when Moses had made an ende of wrytynge out of the wordes of this lawe in a boke vnto the ende of them, Moses cōmaunded the Leuites, which bare the arke of ỹ testament of the Lorde, sayinge: take ye the boke of thys lawe, * and put it in the syde of
*Deu.x.a. the arcke of the testament of the Lorde your God, ỹ it maye be there for a witnesse agaīst the: For I knowe thy stubburnesse * and thy
iiii.reg.xbiii Esayas.iii.b. styffe necke: whyle I am yet a lyue with you this daye, ye haue bene disobedient vnto the
G Lord: and howe moch more after my death?

Gather vnto me all the elders of youre trybes, & youre offycers, that I maye speake these wordes in theyr eares, and call heauen, and erth to recorde agaynst them. For I am sure that after my death, ye wyll vtterly be corrupte, and turne from the waye which I haue cōmaunded you, and tribulacyon wyll come vpon you in the later dayes, because ye shall haue wrought wyckednesse in the syght of the Lorde, to prouoke hym thorow the workes of your hādes. And Moses spake in the eares of all the congregacion of Israel the wordes of thys songe, vntyll he had ended them.

## ¶ The .xxxij. Chapter.

¶ The songe of Moses.



A
*Esaie.i.a. Eare O ye heauens, & * I shall
*Esa.i.b. speake, and let the erth heare the wordes of my mouth. * My doctrine ☞ shall droppe as doeth the rayne, & my speach shall flowe as dothe the dewe, as the shower vpon the herbes, & as the droppes vpon the grasse. For I wyll call on the name of the Lorde: Ascrybe ye honoure vnto oure God.

*Perfecte



*Gene.i.d. Ecclesiast.xlij.d. *Perfecte is the worke of ỹ most myghtye God: for all hys wayes are iudgement. He is a God of trueth, without wickednesse: ryghteous, and iust is he.

↠ ↠ Frowardly haue they done agaynst him thorowe their deformities: not his owne chil
dren, but a wycked & frowarde generacyon. Do ye so reward the Lorde, O foolyshe nacyon & vnwyse? * Is not he thy father & thyne owner? *hath he not made the, and ordeyned the? Remembre the dayes of the worlde
*Iob.viij.b. that is past: cōsydre the yeres from tyme to tyme. * Aske thy father, and he wyll shewe the: thy elders, & they wyll tell the. When the most highest, deuyded the nacyōs, and whan he separated the sonnes of Adam, he put the borders of the nacyons, fast by the multitude of the chyldren of Israel.

B For the Lordes parte is hys folke, and Jacob is the porcyon of hys enheritaunce.

☞ He founde him in a deserte lande, in a voyde grounde, & in a rorynge wylderneesse. He led hym aboute, he gaue hym vnderstandynge, and kepte him as the apple of his eye.

As an egle ỹ stereth vp her nest and flotereth ouer her yōnge, & stretcheth out hir winges, so doth he take them vp, & beareth thē on his shoulders. The Lorde alone was hys guyde, & there was no straunge God w̄ him.

He caried him vp to an hye lande, that he
*Ps.lxxvi.c. myght eate the encrease of the feldes, * And he fedd him wyth honye out of the rocke, and with oyle out of the most harde stone. Wyth butter of kyne, & mylcke of the shepe, wyth fat of the lambes and of fat rammes and he
C goates, with ỹ fat of most plētcous wheate: ☞ and that thou myghtest drynke ☞ the most pure blonde of the grape.

But he that shulde haue bene vpryght, whan he waxed fatt, spurned with his hele. Thou art well fedd, ỹ art growen thick: thou art euen laden with fatnesse.

And he forsoke God his maker, & regarded not the God of his saluacyō. They prouoked hym to angre with straunge goddes: euē w̄
*Psal.cvi.f. abhominacyons prouoked they him * They offered vnto deuels, and not to God, euen to goddes whō they knewe not: to newe goddes that came newly vp, whō their fathers feared not. Of the rocke that begat the, thou arte vnmyndefull, and hast forgotten God that made the. The Lorde therfore sawe it, and was angrye, because of the prouokynge of hys sonnes and of hys daughters.

And he sayde: I wyll hyde my face from them, & will se what their ende shall be. For they are a very frowarde generaciō, chyldrē in whom is no fayth. They haue angred me wyth that whych is no God, and prouoked
*Roma.x.b. me wyth their vanyties. * And I also wyll ☞ prouoke them with those ☞ whych are no people, I wyll anger them wyth a folysche nacion. * For fyre is kyndled in my wrath, D
& burneth vnto the botome of hell. And hath *Jere.vb.e. cōsumed the earth with her encrease, and sett a fyre the botoms of the mountaynes. I will heape mischeues vpon them, & wyll destroye them wyth myne arowes.

They shalbe burnt with hunger, and cōsumed w̄ heate, and with bytter destruccion: * I wyll also sende the teeth of beastes vpō *Jere.v.b. them, with the furiousnes of serpentes in the Joel.i.b. dust. Without forth, shall ỹ swerde robbe thē of their chyldren: and within in the chamber, feare: both younge men and younge wemen, and the suckelynges wyth the men of gray heades. I haue sayde: I will skater them abrode, and make the remembraūce of them to ceasse from amonge men. Were it not that I feared the wrath of the enemye, lest their aduersaries shulde vtterly wythdrawe thē selues, and lest they shulde saye: oure hye hande hath done all thys, and not the Lorde.

For it is a nacyō without forecast, nether is there any vnderstādynge in them: O that they were wyse, and vnderstode thys, that they wolde consyder their later ende.

Howe shulde one chace a thousande, and two put ten thousande to flyghte: excepte their maker had solde them, and excepte the Lorde had shutt them vp?

For their God is not as oure God * oure E
enemyes also them selues are iudges. *i. Reg.b.b.

For their vyne is of the vinyarde of Sodome, and of the feldes of Gomorra: Their grapes are grapes of gall, and their clusters be bytter.

Their wyne is the poyson of dragons, & the cruell gall of aspes. Is not thys layde in store with me, & sealed vp amonge my treasures? * Vengeaūce is myne, and I wyll re- *Rom.xij.b. Hebre.x.f. warde: their fete shall slyde in due tyme. For the daye of their destruccyon is at hande, and the thynges that shall come vpon thē, make haste.

* For the Lorde shall iudge hys people, *ij.Esdra.bvij.c and haue compassyon on hys seruauntes: whan he seyth that their power is gone, and that they be in a maner shut vp, or brought to naught and forsaken.

And he shall saye * wher are their gods? their God, in whom they trusted? F
*Jere.ij.d.

The fat of whose sacrifyces they dyd eate and dranke the wyne of their drynke offringes? let them ryse vp and helpe you, and be youre protectcyon? *(in necessyte.)

Se nowe, howe ỹ I * I alone am God, & *o there is none but I: * I kyll, and wyll make *Deuc.xxij.f. xl.xlvi.c. alyue: I wounde, and I wyll heale: * nether *Job.x.b. is there any ỹ can delyuer out of my hande.

For I wyll lyfte vp myne hande to heauen, and wyll saye: I lyue euer.

If I whett the edge of my swerde, & myne hande take holde to do iustice, I wyll re-

compence vengeaunce on myne enemyes, & wyll reward them that hate me.

I will make myne arowes droncke with blonde, and my swerde shall eate flesshe, & ỹ for the blonde of the slayne, & for their captiuite, sens the ☞ begynnynge of the wrath of the enemye.

*Rom.xb.b. *Prayse ye heithen his people, for he will auenge the blonde of hys seruauntes, & wyll auenge hym of his aduersaries, and wylbe mercyfull vnto his lande, and to hys people.

G And Moses came and spake all the wordes of thys songe in the eares of the people, he and Josua the sonne of Nun. And Moses: spake all these wordes vnto the ende to all the people of Israel, and sayde vnto them:

*Deut.vi.b. and.xi.c. *Sett youre herte vnto all ỹ wordes which I ☞ testifye vnto you thys daye: and ye shall commaūde them vnto youre chyldren, that they maye obserue and do all the wordes of thys lawe. And let it not be a vayne worde vnto you: for it is youre lyfe, and thorowe thys worde ye shall prolonge youre dayes in the lande whether ye go ouer Jordan, to conquere it.

And the Lorde spake vnto Moses ỹ selfe same daye, sayinge: get the vp in to this mo- *untayne Abarim. ✻ (That is to saye a passage) vnto mount Nebo, whych is in the lande of Moab ouer agaynst Jericho. And beholde the lande of Canaan, which I geue vnto the chyldren of Israell to possesse: And dye in the mount whych thou goest vp vnto, and thou *Num.xx.d. shalt be gathered vnto thy people. * As *Num.xx.d. & xxvij.c. Aaron thy brother dyed in mounte Hor, and was gathered vnto hys people: because ye trespased agaynst me amonge the chyldren of Israel *at the waters of stryffe, at Cades *Num.xx.a. in the wylderneſſe of zin: for ye sanctifyed me not amonge the chyldren of Israel. Thou shalt therfore se the lāde before the, and shall not goo thyther vnto ỹ lande whych I geue the chyldren of Israel.

## ¶ The.xxxiij.Chapter.

¶ Moses dyinge blesseth all the trybes of Israel.

A THys is the blessynge wherwyth Moses the man of God blessed the chyldren of Israell before hys death, and sayde: * The Lorde came *Exo.xix.a. from Sinai and shewed hys beames ǂ from Seir vnto them, and apeared from mount ǂExo.xix.a. Pharan, and he came wyth thousandes of ☞ sayntes, and in his ryghte hande a lawe *Sapi.xij.a. of fyre for thē. And he loued the people. * All hys sayntes also are in thy handes. They ☞ were smyttē to go after thy fote, and to re- ceaue of thy wordes. Moses gaue vs a lawe to be an enheritaunce of the cōgregacyon of Jacob. And he was in Israel kynge whē the heades of the people, and ỹ trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and be fewe in nombre. Thys same also happen to Juda. And he sayde: heare Lorde the voyce of Juda, and bringe hym vnto hys people: hys handes shalbe good ynough for him, yf thou helpe hym agaynst hys enemyes.

B And vnto Leui he sayde: ☞ Thumim & ☞ Vrim shalbe with the, & wyth euery one that is godly in the. Thou dyddest proue him also in the tentacyon & striuedst wyth hym at the waters of stryfe. He that hath sayde vnto his father and to his mother: I haue not sene him, ☞ And he that knewe not his brethrē, ☞ ner knewe his awne chyldren, those are they that haue obserued thy worde, and shall kepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israel thy lawe. They shall put cens before thy nose, and the burnt sacrifyce vpon thyne altare. Blesse Lord his fyrst frutes and accept the worke of his handes: smyte the loynes of thē that ryse agaynst him, and of thē that hate him, that they ryse not agayne.

And of Ben Jamin he sayde. The Lordes derlynge shall dwell in safftye vpon hym & the Lorde shall couer him all the daye longe, and he shall dwell betwene his shoulders.

C And of Joseph he sayde: blessed of ỹ Lord is his lande for the frutes of heauē, thorowe thē dewe and sprynges that lye beneth, and for the swete frutes of the encrease of ỹ sonne, and rype frutes of the mone: for the fyrst frutes of the principall moūtaynes, and for the frutes ỹ the hylles bringe furth for euer, and for the frutes of the erth, and fulnesse therof: and for the good wyll of hym ỹ dwelt in the *bushe, shall the blessynge come vpon *Exo.iij.a. the heade of Joseph, & vpon the toppe of the heade of him ỹ was separated frō amōge his brethren ☞ his first borne oxe hath bewtie, ☞ and his hornes are as the hornes of an vny- corne. And wyth them he shall trouble ỹ na- cyons together, euen vnto the endes of the worlde. These are also ỹ many thousandes of Ephraim, & the thousandes of Manasses.

D And vnto Zabulon he sayde: Reioyse za- bulon in thy goynge out, and thou Isachar in thy tentes. They shall call the people vn- to the hyll, and there they shall offer offeryn- ges of ryghteousnes. For they shall sucke of the abundance of the see, and of treasure hyd in the sande.

And vnto Gad he sayde: blessed be ỹ rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme wyth the heade. He sawe therfore his begynninge, and that there was a porcyon there to hyde the lawgeuer, and he came with the heades of the people, and exe- cuted the ryghteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a lyons whelpe, he shall flowe from Basan.

And vnto Nephthali he sayde, Nephthali hath



hath abundaūce of Gods good pleasure, & is fylled with the blessynge of the Lorde, & shall haue his possessiōs towarde the south west.

And to Aser he sayde: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethren, & shall dyppe his fote in oyle: Thy dwellynge be pron and brasse, and thyne age be as thy youth.

There is none lyke vnto ỹ God of Israel: which though he sit vpon the heauē as vpon a horse, yet is he thy helper, whose glory is in the celestiall places. The eternall God is thy refuge, & vnder the armes of the Euerla- stynge God shalt thou lyue. He shall cast out the enemye before the, and saye, destroye. Is- rael then shall dwell in saferye, & alone. And the eye of Jacob shalbe vpon a lande of corne and wyne, and hys heauens shall droppe the dewe. Happye art thou o Israel, who is lyke vnto the? O people, ỹ art saued in the Lorde, which is the shylde of thy helpe, and swerde of thy glorye. Thyne enemies haue lost their ☞ strength to the warde, and ỹ shalt ☞ treade vpon the heygth of them.

## ¶ The.xxxiiij.Chapter.

¶ Moses dyeth. Israell wepeth. Josua succeedeth in Moses roume.

I *Nu.xxij.c. AND * Moses went frō the playne of Moab vp into moūt Nebo and *Deut.iij.d. vnto the toppe of * the hyll that is ouer agaynst Jericho. And the Lorde shewed hym all the lande of Gilead, euen vnto Dan, and all Nephthali and the ☞ lande of ☞ Ephraim & Manasse, & all the lande of Juda: euen vnto the vtmost see, and the south, and the regyon of the playne of Je- richo ỹ cytie of paulmetrees, euen vnto Zoar.

B And the Lorde sayde vnto hym. * This is *Gene.xij.b. and.xb.d. the lande whych I sware vnto Abraham, Isahac and Jacob sayinge: I wyll geue it vnto thy seed. I haue caused the also to se it wyth thyne eyes, * but thou shalt not goo Deut.iij.c. ouer thyther.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab accordynge to the worde of ỹ Lorde. And he buryed him in a valey in the lāde of Moab ouer agaynst the house of Peor, but no man knoweth of his sepulchre vnto this daye. Moses was an C hundred and twētye yere olde when he dyed: hys eye was not dymme, nor hys naturall colour abated. And ỹ chyldren of Israell * * Num.xx.a wepte for Mo..s in ỹ playne of Moab thyr- tye dayes. And ỹ dayes of weppynge & mour- nynge for Moses were ended.

And Josua the sonne of Nun was full of the spryte of wysdome: * for Moses had put *Nu.xxvij.d hys handes vpon hym. And the chyldren of D Israel were obedient vnto hym, and dyd as the Lorde commaunded Moses. And there arose not a prophet sence in Israel lyke vnto Moses, whom the Lorde knewe face to face, accordynge vnto all the myracles and won- ders which the Lorde sent him to do in ỹ lāde of Egypte, vnto Pharao & all his seruaūtes & before all his lāde: & accordynge to all that myghtie hande, & all ỹ greate visions, which Moses shewed in the syght of all Israell.

## ¶ The ende of the fyfth boke

of Moses, called in the Hebrue Elle Haddebarim, and in the Latin.

# Deuteronomium.



# The seconde

parte of the Bible con-
tayning these
bookes.

The booke of Iosua.
**The booke of the Iudges.**
The booke of Ruth.
**The first booke of Samuel.**
The ii. booke of Samuel.
**The iii. booke of the kynges.**
The iiii. booke of the kynges.
**The i. booke of ꝑ chronycles.**
The ii. booke of ꝑ chronycles.
**The first booke of Esdras.**
The ii. booke of Esdras.
**The booke of Hester.**
The booke of Iob.

# ¶ The boke of Josua

whom the Hebrues call Jehosua.

## ¶ The fyrst Chapter.

¶ The Lorde courageth Josua to inuade the lande of promesse, and commaundeth him continually to reade Deuteronomie.



AFter ỹ death of Moses the seruaũt of ỹ Lorde, it happened also that the Lorde spake vnto Josua ỹ sonne of Nun Moses minister saying: Moses my seruaũt is deed. Now therfore vp & goo ouer Jordan: thou & all this people, vnto the lande the which I geue vnto the childzen of Israel. * All the places that ỹ sooles of youre fete shall treade vpon, haue I geuen you, as I sayde vnto Moses: from ỹ wildernes & this Libanon vnto the greate ryuer Euphrates: all the lande of the Hethites, euen vnto the great see towarde ỹ going downe of the sonne, shalbe youre coaste. There shall not a man be able to withstande ỹ all the dayes of thy lyfe. * For as I was with Moses, so will I be with the: and will not fayll the, nor forsake the. * Be strõg therfore and bolde: for vnto this people shalt ỹ deuyde the lãde which I sware vnto their fathers to geue them. Onely be thou strõg & as bolde as thou canst, that thou mayest obserue & do according to all ỹ lawe, which Moses my seruaũt cõmaunded ỹ. * Tourne therfrom nether to the right hãd, nor to the lefte: that thou mayste do wysely i all thou takest in hande: * let not the boke of this lawe departe out of thy mouthe: But ¶ recorde therin daye & nyght ỹ thou mayst obserue, & do according to all that is written therin. For then shalt thou make thy waye prosperouse, and then thou shalt do wysely. Haue not I cõmaũded ỹ, that thou shuldest be strõge & hardye, & not feare ner be faynt harted? For I the Lord thy God am with the, whether soeuer thou goest.

Then Josua commaunded the officers of ỹ people, saynge: Goo thorowe ỹ myddes of the hoste, & cõmaũde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to goo in & enioye ỹ lande which the Lord youre God geueth you, to possesse it.

And vnto ỹ Rubenites, Gadites, & half ỹ tribe of Manasses spake Josua saying: * Remember &c. the worde, which Moses the seruaunt of the Lorde cõmaunded you, saynge: the Lorde youre God hathe geuen you reast, & hathe geuen you this lãd. Youre wyues, youre childzen, and youre catell shall remayne in ỹ lãde which Moses gaue you on this syde Jordan: But ye shall go before youre brethren armyd, all ỹ be men of warre, and helpe them vntill the Lorde haue geuẽ youre brethren reast, as he hathe you, ād vntill they also haue obtayned the lande, which the Lorde youre God geueth them. And then shall ye retourne vnto the lande of youre possession & enioye it, which lãde Moses ỹ Lordes seruaũt gaue you on this syde Jordã towarde ỹ sonne rysynge. And they answered Josua saynge: * All that ỹ hast cõmaunded vs, we will do, and whether soeuer thou sẽdest vs, we wyll go. According as we obeyed Moses in all thinges, so wyll we obeye the: onlye the Lorde thy God be with the as he was with Moses. And whosoeuer he be that doth disobeye thy mouth, and will not herken vnto thy wordes in all that thou commaundest him, let him dye: Onlye be strong and of good courage.

* Deu.xxxi.c.
* Josue.iii.b
Heb.xiii.b.
* Deu.xxxi.f iii.Reg.ii.a.
* Deut.b.d.
* Deu.xbii.d
* Deut.vi.d.
* Deut.b.d. Jere.xlii.a.

## ¶ The.ii. Chapter.

¶ Josua sendeth spyes to Jericho, which were hyd of Rahab.

AND Josua the sonne of Nun sent out of Settim two men to spye secretlye, saynge: go & vewe the lãde and also Jericho. And they went, and came into a harlotes house, named Rahab, & lodged there. And it was tolde the kynge of Jericho, and sayd: Beholde, there came men in hyther to nyght, of the childzen of Israel, to spye out the countrey. And the kyng of Jericho sent vnto Rahab saying: bryngе forth the men that are come to the, & which are entred into thyne house: for they be come to searche out all the lande.

And the woman toke ỹ two men * & hid them. And sayde thus: in dede there came men vnto me, but I wist not whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke, the men wẽt out, whether the men went I wot not: folowe ye after them quycklye, & ye shall ouer take them. But she brought them vp to the rooffe of the house, and * hydd them wỏ the stalckes of flaxe, which she had lyinge abroade vpon ỹ rooffe. And the men of the cytye pursued after them, the waye to Jordan, euen vnto the ferie, and as sone as they which pursued after them were gone out, they shutt the gate.

* Heb.vi.f. Jaco.ii.d.
* Josue.bi.a

And or euer they were a slepe, she came vp vnto them vpon ꝑ rooffe, & sayde vnto the men: I knowe, ꝑ the Lorde hathe geuen you the lãde * for the feare of you is fallen vpon vs, & the enhabiters of the land faynt at the presence of you. For we haue heard, how ꝑ Lorde * dried vp ꝑ water of the redd see before you when you came out of Egypte, & what you dyd vnto ꝑ two kynges of the Amorites, that were on the other side Jordan * Sehon, & Og, whom ye vtterlye destroyed. And as sone as we had heard these thynges (we were sore afraied, &) oure hertes dyd faile. And there remayned no more courage in any man at the presence of you. For the Lorde youre God, he is ꝑ God in heauen aboue, & on the erth benethe.

Now therfore (I pray you) sweare vnto me * by the Lorde, ꝑ as I haue shewed you mercie, ye shall also shewe mercie vnto my fathers house, & geue me a true token. And that ye shall saue alyue, bothe my father, & my mother, my brethren, & my systers, and all that they haue. And that ye shall deliuer our soules from death.

And the men answered her: oure liues for you to dye, yf ye vtter not this oure busines. And when ꝑ Lorde hathe geuen vs the lãd, * we will deale mercifully & truly with the. And then she lett them downe by a corde * thorow a windowe: For her house was by the towne wall. And she dwelt by the towne wall. And she sayd vnto them: gett you into the mountayne, lest the pursuers mete you, & hyde youre selues there thre dayes, vntill the pursuars be returned and then shall ye goo youre awne waye.

And the men sayde vnto her: we will be blameles of this thy othe, which thou hast made vs sweare. Beholde, when we come into ꝑ lãde, ꝑ shalt bynde this purple coarde in the window, which ꝑ latteste vs downe bye. And thou shalt bring thy father, & thy mother, thy brethren, and all thy fathers houshold, euen into thy house. And then whosoeuer doth go out at the dores of thy house, into the streat, his blonde shalbe vpon his awne head, & we wilbe guiltles. And whosoeuer shalbe with the i the house, hys blonde shall be on oure heade, yf any mannes hãde touche him: And yf thou vtter these oure wordes, we wilbe quyte of thy othe, which thou hast made vs sweare. And she sayde: accordige vnto youre wordes, so be it: and she sent them awaye to departe. And she bounde the purple coarde in the window.

And they departed, and came into ꝑ mountayne, and there aboade thre dayes, vntill the pursuars were returned. And the pursuars sought them thorowe out all ꝑ waye but founde them not. And the two men returned, & descẽded from the mountayne, and passed ouer, and came to Josua the sonne of Nun, and tolde hym all that had chaunced them. And they sayd vnto Josua: the Lorde truly hathe delyuered into oure handes all ꝑ lãde, and all the inhabiters of the contrey fayntе at the presence of vs.

## The.iii.Chapter.

### Josue with the people passe ouer Jordan.

And Josua rose erlye: and they remoued from Settim, & came to Jordã, he and all the children of Israel, and lodged there, before they went ouer. And after thre dayes it fortuned, that the officers wẽt thorow out the hoste, and cõmaũded the people sayinge: when ye se ꝑ arcke of the testament of the Lorde youre God, & the preastes that are Leuites bearing it: ye shall departe from youre place, & go after it. So yet that there shall be a space betwene you & it, aboute a two thousande cubites by measure. And ye shal not come nye vnto it, that ye maye knowe the waye, by which ye must go: for ye haue not gone this waye in tymes past (& beware, that ye approche not nye vnto the arke) And Josua sayd vnto the people: * Sanctifie youre selues, for to morowe the Lorde shall do wonders amonge you.

And Josua spake vnto the preastes, saying: Take vp the arcke of ꝑ couenaũt: & go before the people. And they toke vp the arcke of the testamẽt, and went before the people.

And the Lorde sayde vnto Josua: this daye will I begynne to magnifie the, in the syght of all Israel, ꝑ they maye knowe how that * as I was with Moses so will I be with the. And thou shalt commaunde the preastes that beare the arcke of the couenaunt saying: when ye are come to the edge of the waters of Jordan, ye shall stãde still in it.

And Josua sayde vnto ꝑ children of Israel: come hither, & heare the wordes of the Lorde youre God. And Josua sayde, Herbye ye shall knowe that the liuyng God is among you, & that he will wythout fayle cast out before you, ꝑ Cananites, & the Hethites, ꝑ Heuites, ꝑ Pherezites, ꝑ Gergesites, ꝑ Amorites, & ꝑ Jebusites. Beholde, the arcke of ꝑ apointmẽt of ꝑ Lorde of all ꝑ worlde goeth before you into Jordã. Now therfore take from amõge you twelue mẽ out of ꝑ tribes of Israel, out of euery tribe a man. And as sone as ꝑ soles of ꝑ fete of ꝑ preasts (ꝑ beare the arcke of the Lorde the Gouernour of all the world) tread in the waters of Jordan, the waters of Jordan (that are beneth, shall ronne downe, &) shall be deuided: & the waters that come from aboue, shall stande



shall stande still vpõ an heape. And it fortuned, that when the people were departed frõ their tẽtes to goo ouer Jordã, the preastes bearyng * ꝑ arcke of the appointment, wẽt before the people. And as sone as they that bare ꝑ arcke came vnto Jordan, & the fete of the preastes that bare ꝑ arcke were dipped in the brym of ꝑ water * (For Jordan vseth to fill all hys bãckes all the tyme of haruest) the waters also that came downe frõ aboue, did ryse vp vpõ an heape (and appeared as great as a mountayne,) and departed farre frõ Adam, ꝑ was beside Zarthan, And the waters that were beneth toward the see of ꝑ wildernes, fell awaye & departed into the salt see, and the people * went ryght ouer agaynst Jericho. And the preastes ꝑ bare the arcke of the appointemẽt of the Lorde, stoode drye within Jordane redy prepared, & all the Israelites went ouer thorow the drye, vntill all the people were gone cleane ouer thorow Jordan,

## The.iiii.Chapter.

### Josua setteth vp twelue stones in Jordan.

And it fortuned, that whan the people were all gone * ouer Jordan, the Lorde spake vnto Josua, sayinge: Take you twelue men out of the people, out of euery trybe a man. And commaunde you them, sayinge: take you hence out of the myddes of Jordan (euen out of the place where the preastes stoode in a redynes) twelue (of the most hardest) stones, which ye shall take awaye with you, and leaue them in ꝑ place, where you shal lodge this night. And Josua called the twelue men, which he had prepared of the children of Israel, out of euery trybe a man, and Josua sayde vnto them: gett you before the arcke of the Lord youre God, euen thorow the myddes of Jordã * and take vp euery man of you a stone vpon his shulder, accordyng vnto the nombre of the trybes of the children of Israel, that this maye be a signe among you. That whẽ youre children aske thier fathers in tyme to come, sayige: what meane these stones with you? Ye maye answere them how that ꝑ waters of Jordan deuyded at the presence of the arcke of the appoyntement of the Lorde. For whan it went ouer Jordan, ꝑ waters of Jordan deuided: And these stones are become a memoriall vnto the children of Israel for euer.

And the children of Israel dyd euen so as Josua commaunded, and toke vp * twelue stones out of the myddes of Jordan, as the Lorde sayde vnto Josua, accordynge to ꝑ nõbre of ꝑ tribes of the children of Israel, & caryed them awaye with them vnto the place where they lodged, & layed thẽ doune there. And Josua set vp twelue stones also in the myddes of Jordan, in the place where the fete of the preastes which bare the arcke of the testament, stode.

And there haue they cõtined vnto this daye. For the preastes which bare ꝑ arcke stode in the myddes of Jordan, vntill all was finished that the Lorde cõmaunded Josua to saye vnto the people, accordig to all that Moses charged Josua. And ꝑ people hasted, and wẽt ouer. It fortuned also, that whã all the people were cleane ouer, ꝑ arke of ꝑ Lord went ouer also, & ꝑ preastes before the people. * And the children of Ruben, & the children of Gad, & halfe the tribe of Manasses went before the children of Israel armed, as Moses charged thẽ. Euẽ fourty thousande prepared for warre, wẽt before the Lorde vnto battell, thorow the playne of Jericho. * That daye the Lorde magnified Josua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his lyfe.

And the Lord spake vnto Josua, saying: cõmaũde the preastes that beare the arcke of witnesse, to come vp out of Jordan. Josua therfore cõmaunded ꝑ preastes, saying: Come ye vp out of Jordan, And when the preastes ꝑ bare the arcke of the apoyntmẽt of the Lorde were come vp out of the myddes of Jordan, and as sone as the soales of the preastes fete were set on the drye lãd, ꝑ waters of Jordan retourned agayne vnto their place, & went ouer all their banckes, as they dyd before. And the people came vp out of Jordan the tenth daye of the fyrst moneth, and pitched in Gilgal, euen in the east border of the cyte Jericho.

And the twelue stones which they toke out of Jordan, did Josua pitche in Gilgal. And he spake vnto the children of Israel, saying: * Yf youre children aske their fathers in tyme to come, & saye: what meane these stones? ye shal shewe youre children, & saye: Israel came ouer this Jordan on drie lãd. For the Lord youre God dryed vp the water of Jordan before you, vntill ye were gone ouer, as ꝑ Lorde youre God dyd ꝑ redsee * which he dryed vp before vs, tyll we were gone ouer: that all the people of the worlde maye knowe ꝑ hãde of ꝑ Lord, how myghtie it is, and that ye might feare the Lord youre God for euer.

## The.v.Chapter.

### The Cananites are afearde.

And it fortuned ꝑ whẽ all ꝑ kinges of ꝑ Amorites which are beyond Jordan west warde, & all ꝑ kinges of the Cananites which were by the see, heard, how the Lorde had dryed vp the waters of Jordan before the children of Israel, vntill they wer gone ouer * theyr hertes fainted for feare. And ther was no spyrete in them any moare, for the presence of the children of Israel.

That same tyme ꝑ Lorde sayde vnto Josua: * Make the sharpe knyues (of stone) & goo to agayne and circumcise the childzen of Jsrael ꝑ seconde tyme. And Josua made him sharpe knyues (of stone) & circumcised the childzen of Jsrael in the place called ꝑ hille of ꝑ foreskynnes. And this is ꝑ cause why Josua circūcised all the people ꝑ came out of Egypte: Namely such as were males because ꝑ all the men of warre, died in the wilderness by ꝑ waye, after they came out of Egypte. For all the people ꝑ came out were circūcised. But all ꝑ people that were borne in the wildernesse by the waye after they came out of Egypte, were not circūcised. For the childzen of Jsrael walked fourty yeres in the wildernesse, tyll all ꝑ people of the men of warre ꝑ came out of Egipte were consumed, because they harkened not vnto the voyce of the Lorde.

Wherfore the Lorde sware, that he wolde not shewe them the land * which the Lord sware vnto theyr fathers, that he wolde geue vs, euen a lande ‡ that floweth wyth milke & honye. And their childzen whō he sett vp in their stead: thē Josua circūcised: for they were vncircumcised, because they circumcised them not by the waye. And when they had circumcised all the people, they abode styll together in the hoste till they were whole. And the Lorde sayde vnto Josua: this daye J haue taken away ꝑ shame of Egipte frō you: wherfore the name of the same place is called Gilgal vnto this daye. And ꝑ childzen of Jsrael abode in Gilgall * and helde the feast of passeouer the fourtene daye of ꝑ moneth at euē in the playne of Jerico. And they did eat of ꝑ corne of ꝑ land on the morowe after passeouer swete cakes & parched corne in ꝑ selfe same daye. For the * Manna ceased on the morowe, after they had begōne to eat of ꝑ corne of the lande, neither had the childzen of Jsrael Manna any moare, but dyd eat of the corne of the lande of Canaan that yere.

And it fortuned that when Josua was nye to Jericho, he lyfte vp his eyes & loked: and behold, there stode a man against him, hauyng a sworde drawen in his hāde. And Josua wēt vnto him, and sayde vnto him: arte thou on oure syde or on oure aduersaries. And he sayde, Naye, but as a captayne of the hoste of the lord am J now come. And Josua fell on his face to the erth, and dyd reuerence, & sayde vnto hym, what sayth my Lorde vnto hys seruaunt? And ꝑ captayne of the Lordes hoste sayde vnto Josua: * do thy shoo of thy fote, for the place wheron thou stādest, is holy. And Josua did so.

¶ The.vi. Chapter.

¶ The walles of Jericho fall, and it is destroyed.

AND Jericho was shut vp, & locked A
becaus of ꝑ childzē of Jsrael, nether myght anye man go out or in. And the Lord sayd vnto Josua: beholde, J haue geuen into thyne hand Jericho and her kynge and the strong men of warre.

And ye shall cōpasse the cytie, all ye that be men of warre, & go roūde aboute it once and so shall you do syxe dayes. And seuen preastes shall beare before the Arke, seuen trōpettes of rāmes hornes * that be vsed in the Jubile). And the seuenth daye, ye shal compasse the cytie seuen tymes, and the preastes shall blowe with the trompettes. And when they make a longe blaste wyth the rammes horne, & ye heare the sounde of the horne, all the people shal showte wō a great showte. And thē shall the wall ‡ of ꝑ citie fall downe, and the people shall ascende vp, euery man streight before him. And Josua the sonne of Nun, called the preastes, and sayde vnto them: take vp the arcke of the appointement, & lett seuen preastes beare seuen trompettes of rāmes hornes before the arcke of the Lorde. And he sayde vnto the people, go and compasse the cytie: and lett him ꝑ is harnessed, go before the arcke of the Lorde. And when Josua had spoken vnto the people, the seuen preastes bare the seuen trompettes of rammes hornes, and went forth before the arcke of the Lorde, & B
blewe with the trompettes, and the arcke of the couenaūt of the Lorde folowed thē. And all the men of armes went before the Preastes, that blewe with the trōpettes, and the commen people came after the arke: and the preastes that went blewe with trōpettes. And Josua cōmaunded the people sayinge: Ye shall not showte, ner make any noyse wō youre voyce, neither shal any worde procede out of youre mouthe, vntill ꝑ daye J bid you showte, then shall ye showte. And so ꝑ arcke of the Lord compased the cytie, and went aboute it once: and they retourned into the hoste, and lodged there. And Josua rose erly in the morning, and the Preastes toke vp ꝑ arcke of the Lorde, and seuen Preastes bare seuen trompettes of rammes hornes, & went before the arcke of the Lorde, and blew with the trompettes. And all the men of armes went before them, but the comen people came after the arcke of the Lorde, which wēt before with the blowing of the trompettes. And the seconde daye they compased the cytie once, & retourned agayne into the hoste, & so they dyd syxe dayes.

And when the seuenth daye came, they rose erlye: euen with the dawninge of ꝑ daye, and compased the cytie after the same maner seuen tymes: only that daye they compased the cytie seuen tymes.



And at the seuenth tyme, whan ꝑ preastes blewe wō the trōpettes, Josua sayd vnto ꝑ people: showt, for ꝑ Lorde hath geuen you ꝑ cytie. And the cytie shalbe dāned ‡ bothe it and all that are therin, vnto the Lorde: onlye Rahab the harlot shall lyue, and all that are with her in the house, because she * hidd the messengers that we sent. And in anywise be ye ware of the excommunicate thinges, lest ye make youre selues excōmunicate, & take of the excōmunicate thinges, and make ꝑ hoste of Jsrael excōmunicate and trouble it. But all ꝑ siluer, golde, vesselles of brasse, & yrō shalbe consecrate vnto the Lorde, & shal come ito his treasurie.

And the people showted, and blewe wyth trompettes. And when the people heard ꝑ soūde of the trōpe, they showted wō a great showt: & the * wall fell downe, so ꝑ the people wēt vp into ꝑ cytie, euery man streyght before him, & toke ꝑ citie. And they vtterly destroyed all ꝑ was in the cytie, bothe man and woman, younge and olde, oxe, shepe & Asse, with the edge of the sworde.

Then Josua sayde vnto the two mē that had spyed out ꝑ contreye: * goo into ꝑ harlottes house, and bringe out thense the woman, and all that she hath, * as ye sware to her. And the younge men that were spyes, went in, and brought out Rahab, and her father and mother and her brethrē, and all ꝑ she had. And they brought out all her kīred, & put them without the hoste of Jsrael

And they burnt the cytie with fier, and all that was therin. Only the siluer and ꝑ golde, the vessels of brasse and yron, they put vnto ꝑ treasure of the house of ꝑ Lord * And Josua saued Rahab the harlott, & her fathers houtholde, and all that she had, & she dwelt in Jsrael, euen vnto this daye because she hidd the messengers, which Josua sent to spye out Jericho.

And Josua sware at that tyme, sayinge: cursed be the man before the Lorde, that riseth vp, & buildeth this citie Jericho: he shall laye the foundacion * in his ‡ eldest sonne, and in his youngest sonne shal he sett vp the gates of it. And so the Lord was wō Josua, and his fame was noysed throwe out all landes.

¶ The.vii. Chapter.

¶ That is spyed out. Acan is stoned.

BUt yet ꝑ childzen of Jsrael trespased in the * excommunicate thynges: And ‡ Acan the sonne of Carmy, the sonne of zabdi, the sonne of zareh of the tribe of Juda, toke of the excommunicat thinges. A
And the wrath of the Lorde waxed whote agaynst the childzen of Jsrael.
And Josua sent mē from Jericho to Hai, which is beside Wethauen, on the east syde of Bethel, & spake vnto them, sayinge: gett you vp, & vewe the countrey. And the men went vp, & spyed out Hai. And retourned to Josua, and sayde vnto him, lett not all the people go vp, but let as it were a two or three thousande men goo vp, and smyte Hai and make not all the people to labour thether, for they are but fewe.

And so there went vp thether of ꝑ people, aboute a three thousande men, & they fledd before the men of Hai. And the men of Hai smote of them vpō a thyrtye and sixe men: for they chased them frō before ꝑ gate euen vnto Sebarim, & smote them in the goyng doune. Wherfore ꝑ hertes of ꝑ people * for B
feare melted awaye like water. And Josua rent his clothes, and fell to the erth vpon his face before ꝑ arcke of the Lorde vntill the euen tyde, he and the elders of Jsrael, & put erth vpon their heddes.

And Josua sayde * Alas, O Lorde God, wherfore hast ꝑ brought thys people ouer Jordan, to diliuer vs into the hande of the Amorites, and to destroie vs: wold to God we had ‡ bene content, & dwelt on the other syde Jordan. Oh Lorde what shall J saye, when Jsrael turneth their backes before their enemyes: Surely the Cananites, and all ꝑ enhabiters of ꝑ lande shall heare of it, & shall conspire agaynst vs, & destroye the name of vs out of the worlde. And what wilt thou do vnto thy myghtie name?

And the Lorde sayde vnto Josua, gett ꝑ vp, wherfore lyest thou thus vpō thy face? Jsrael hath synned, & they haue transgressed myne appointement, which J cōmaunded them: for they haue taken of the excōmunicate thinges, and hauē stolen, and dissembled, & put them vnto their awne stuffe And therfore is it that ꝑ childzen of Jsrael cannot stande before their ennemyes, but shall turne their backes before their ennemyes because they be excommunicate. Nether will J be wō you any moare, excepte ye rote out ꝑ excōmunicate frō amonge you.

* Up therfore, & sanctifie ‡ the people, and saye: sanctifie youre selues against to C
morowe: for so sayd ꝑ Lord God of Jsrael There is a damned thinge amōge you (O Jsrael) & therfore ye cannot stande against youre ennemyes, vntill ye haue put ꝑ damned thinge from amonge you. To morowe morning therfore ye shall be brought accordīg to youre tribes. And ꝑ tribe which the Lord taketh, shal come accordīg to ꝑ kynreds therof. And ꝑ kynred which the Lord shall fide gyltie, shall come by houtholders And ꝑ houtholde which ꝑ Lord shall finde fautye, shall come man by man. And he ꝑ is foūde in ꝑ excōmunicacion, shalbe burnt with fire, he and all that he hath, because

he hath transgressed the couenaunt of the Lord and wrought folye in Israell.

And so Josua rose vp erly in the morning and brought Israell by their tribes: and ꝑ tribe of Juda was caught. And he brought the kynredes of Juda, and toke the kynred of ꝑ zarehites. And he brought the kynred of the zarehites, man, by man, & zabdi was caught. And he brought his housholde mā by man, and Acan the sonne of Carmy, the sonne of zabdi, the sonne of zareth in the tribe of Juda was caught.

D And Josua sayde vnto Acan: my sone, I beseche the, geue glorie to ꝑ Lord God of Ea. Israell, & gene hi praise, & shewe me what thou hast done, hyde it not from me. And Acan answered Josua, & sayde: of a truthe I haue synned agaynst the Lorde God of Israell, & thus & thus haue I done. I sawe among the spoyle a goodlye Babylonishe garment, & two hundred sicles of siluer, & a tonge of golde of fyftie sicles weyghte, and I coueted them, & toke them. And beholde, they lye hydde in the erthe in my tente and the siluer is ther vnder.

And so Josua sent messegers: which whā they ranne vnto his tēt, beholde, they were hid in his tent, and the syluer there vnder. Therfore they toke thē out of the myddest of his tent, and brought them vnto Josua, and vnto all the childrē of Israell, & layed them out before the Lorde.

And Josua toke Acan the sonne of zareh, and the siluer, & the garment, and the tōge of golde, and his sonnes & his daughters, his oxen, & his asses, his shepe, & his tent, & all that he had: and all Israell wyth hym brought them vnto the valeye of Acor.

And Josua sayde: In as moche as thou hast troubled vs, the Lord shall trouble ꝑ this daye. And all Israell stoned him with stones, and burned thē with fire, and ouerwhelmed them with stones. And they cast vpō him a great heape of stones vnto this daye. And so the Lorde turned from the wrathe of his indignacion. And the name of the place is called ꝑ valeye of Acor vnto this daye.

## ¶ The.viii.Chapter.

¶ The seege and wynnyng of Hai. The kyng therof is hāged. Josua setteth vp an altare. He blesseth the people,

AND the Lorde sayde vnto Josua: *feare not, nether be thou faynt harted. Take all ꝑ men of warre wyth the and vp, and gett the to Hai. Beholde, I haue geuen into thy hande, the kyng of Hai, and his people, hys cytie and hys lande. * Deute. bii. c.

And thou shalt do to Hai & her kyng, as thou dydest vnto * Jericho and her kyng, Neuertheles ꝑ spoyle and * catell therof, * Josu. bi. d. * Deute. rr. c

shall ye take vnto youre selues: And laye a watch vnto the towne, on the backsyde therof.

And so Josua arose, and all the men of warre, to go vp agaynst Hai. And Josua chose oute thyrtie thousande stroge men of warre, & sent thē awaye by nyght. And he cōmaunded them, sayinge: beholde, ye shall lye awayte vnto ꝑ towne on the backesyde therof. Go not very farre from ꝑ cytie, but be all readye. And I and all ꝑ people ꝑ are with me, will approche vnto the cytie. And 23 when they come out agaynst vs, as they did at the first tyme thē will we flee before thē. For they will come oute after vs & we will bring them out of the cytie. For they will saye: they flee before vs, as at ꝑ first tyme: & we will flee before thē. In the meane tyme shall ye rise vp frō lying awayte, & destroye ꝑ cytie: For ꝑ Lorde youre God will deliuer it into youre hāde. And whan ye haue taken ꝑ cytie, ye shall set it on fire. Accordinge to the commaundement of the Lord shal ye do: beholde, I haue charged you. Josua therfore sent thē forth, & they went to lye awayte, & abode betwene Bethel and Hai, on the west syde of the cite of Hai. But Josua lodged that nyght amōge the people. And Josua rose vp erlye in the morninge, and nombred the people, & wēt vp, he & the elders of Israel before the people agaynst Hai. And all the men of warre that were with him, wēt vp and drue nye, and came agaynst the cytie, and pitched on the north syde of Hai, & there was a valeye betwene them and Hai. And he toke vpō a fyue thousande men, and put them to lye awayte, betwene Bethel & Hai, on ꝑ west syde of ꝑ cytie. And they put ꝑ people (euē all the poste that were on the northsyde) agaynst the cytie, and the lyers awayte on the west. And Josua walked ꝑ same nyght in the myddes of the valeye.

And it fortuned, ꝑ when the kyng of Hai sawe it they hasted and rose vp earlye, and the men of the cytie went oute agaynst Israell to battell, he & all his people, at a tyme apoynted, euen before the playne, and wist not that there were lyers awayte on the backsyde of the cytie.

And Josua & all Israel fayned them selues to be put to the worsse before thē, & fled towarde the wildernesse. And all ꝑ people of ꝑ towne were called together, to folowe 24 after them. And they folowed after Josua & were drawē a waye from the cytie: And there was not a man left in Hai & in Bethel, ꝑ wēt not out after Israell. And they left the cytie open, & folowed after Israell.

And the Lorde sayde vnto Josua: stretch out ꝑ spere ꝑ is in thine hād, towarde Hai, for I will geue it into thy hād. And Josua stretched



stretched out the spere ꝑ he had in his hāde, towarde the citie. And ꝑ lyers awayte rose quickly oute of their place, & ranne allone as Josua had stretched oute his hande, and they entred into the citie and toke it, & hasted, & sett the cite on fire. And when ꝑ men of Hai loked backe after them, they sawe ꝑ smoke of the citie assende vp to heauē. And they had no leysure to flee ether thys waye or ꝑ, & the people ꝑ fledd to ꝑ wyldernesse, turned backe agayne vpon the folowers.

E And when Josua & all Israel sawe that the lyers awayte had takē the citie, & that the smoke of it alcēded, they turned agayne and layed on the men of Hai. And the other yssued oute of the citie agaynst them. And so were they in ꝑ middes of Israel: for these were on the one syde of them, & the reste on the other syde. *Josua.bi.c * And they layed vpō them, so ꝑ they lett none of thē skape, nor remayne. And the kyng of Hai they toke alyue, & brought hym to Josua. And when Israell had made an ende of slaying all the enhabiters of Hai in the felde of the wyldernesse, where they chased them, & when they were all fallen on the edge of the swerde, vntyll they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, both of men & women, were twelue thousande, euen all the men of Hai.

For Josua plucked not hys hand backe agayne, which he stretched oute vpō ꝑ spere, vntyll he had vtterlye destroyed all ꝑ enhabitatoures of Hai. * Only the catell and ꝑ spoyle of ꝑ citie, Israel toke vnto them selues, according vnto the worde of ꝑ Lorde, which he commaunded Josua. And Josua sett Hai on fyre, and made it an heape for euer, and a wyldernesse, euen vnto thys daye. And ꝑ kyng of Hai he hāged on tree, vntyll euen. And assone as the sonne was downe, Josua commaunded * ꝑ they shulde take the carkas doune of the tree, and caste it at the enterig of the gate of the citie, and * laye theron a great heape of stones, that remayneth vnto this daye.

Then Josua * bylt an altare vnto the Lorde God of Israell, in mount Eball, as Moses the seruaunt of the Lorde cōmaunded the childrē of Israell, and as it is written in the * boke of the lawe of Moses: an ‡altare of whole stones, ‡ ouer which no man hath lyft any tole of yron. And they sacrifyced theron burnt sacrifyces vnto the Lorde, and offered peace offrynges. And he wrote there vpō the stones, a rehearsall of the lawe of Moses, and wrote it in the presence of the chyldren of Israell.

G And all Israell and the elders therof, and their officiers & Judges stode, parte on this syde the arcke, & parte on that syde, before the Preastes, ꝑ were Leuites, which bare the arcke of the apoyntemēt of the Lorde: as well the straunger, as they ꝑ were borne amonge thē: halfe on them on ꝑ forefronte of the mounte Garizim, and halfe of them on the forefrōte of mount Eball: as Moses the seruaunt of the Lorde had cōmaunded before, that they shulde blesse ꝑ people Israell. Afterward he red all the wordes of the lawe, the blessinges and cursynges, according to all that is wrytte in the boke of the lawe: And there was not one worde of all that Moses commaunded, which Josua read not before all the cōgregacyon of Israell: The wemen and chyldre, (and the straūgers that were come) stōdyng amonge them.

## ¶ The.ix.Chapter.

¶ The Gibeonites obtayne peace of Josua.

AND it fortuned that whē all the kynges that dwell on thys syde Jordan in the hilles and valeys, and alonge by all the coastes of the great see, ouer agaynst Libanon (Namely the Hethites, ꝑ Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusytes) herd therof, they gathered them selues together, to fyght agaynst Josua and agaynst Israell with one accorde.

*And the enhabitoures of Gibeon heard * Ii. reg. vii. c what Josua had done vnto Jericho, and to Hai: And they did worke wylylye, & went, and made them selues ambasadoures, and toke * (them vitaples, and) olde sackes vpō their Asses, and wyne bottelles olde, and rēt and worne, and olde clouted shoes vpō their fete, and their raymēt was olde, and all their prouysion of bread was dryed vp, and hored. And they came vnto Josua into the hoste, to Gilgall, and sayde vnto him and vnto all the men of Israell: we be come from a farre contreye, and now make ye agrement with vs. And the men of Israell sayde vnto the Heuite: paraduenture thou dwellest amōge vs, and then howe can I make peace wyth the?

And they sayde vnto Josua: we are thy seruauntes. And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered him: Frō a verye farre contreye thy seruauntes are come, for the name of the Lorde thy God: for we haue heard ꝑ fame * (of the power) of him, and all that he did in Egypte, and all that he dyd to the two * kynges of the Amorites ꝑ were beyonde Jordan, Sehon kynge of Hesbon, and Og kyng of Basan, which was at Astharoth. Wherfore oure elders and all the enhabytoures of oure cōtrey spake to vs, sayinge: take vitaples wt you to serue by ꝑ waye, & go mete them, and saye vnto them: we are youre seruaūtes. And now make ye a couenant of * Num. xxi. c

naunt of peace with vs. Thys oure foode of
bread, we toke with vs oute of oure houses
whotte, the daye we departed to come vnto
you. And now behold, it is dyzed vp, and ho
red. And these bottelles of wyne which we
filled, were newe: and se, they be rent. And
these oure garmentes and shoes are wozne
for oldnesse, by the reason of the exceadyng
long Journeye.

C And the men toke of their vitayles, and
counceled not with the mouthe of the Lozd.
*Ill.re.fyr.a And Josua made peace wyth them, and * made a conenaũt with thẽ, that they shulde be sufered to lyue: & the Lozdes of the con-
gregacyon sware vnto them. And it fortu-
ned, þ thze dayes after they had made peace
wyth thẽ, they hearde that they were their
neyboures, & þ they dwelte amonge them.
And the chyldzẽ of Israel toke their Jour-
ney, and came vnto their cyties the thyzde
daye: and their cyties were Gibeon, & Ca-
phira, Beeroth and kariat Jarim. And the
chyldzẽ of Israell slewe them not, because þ
Lozdes of þ congregacyon had swozne vn-
to them by the Lozde God of Israell. And
all the multitude murmured against þ Loz
des. But all the Lozdes sayde vnto all the
congregacyon: we haue swozne vnto thẽ by
D þ Lozd God of Israel, & therfoze we maye
not hurte thẽ. But this we wyll do to thẽ:
We will lett them lyue, lest wzath be vpon
vs, because of the othe which we sware vn-
to them. And the Lozdes sayd vnto them a
*Deut.xxix.b gayne: Let them lyue, * and hewe wodd, ãd
dzawe water vnto all the cõgregacion, and
they did as the Lozdes sayde vnto them.

And Josua sent foz them, & talked wyth
them, and sayde: wherfoze haue ye begyled
vs, sayeng: We dwell farre from you, whã
ye dwell amõge vs: and now are you curs-
sed, & there shall not cease to be of you, bond
men and hewers of wodd & dzawers of wa-
ter foz the house of my God.

And they aunswered Josua and sayde: it
was tolde thy seruaũtes, how that þ Lozd
thy God had cõmaunded his seruaunt Mo
ses to geue you all the lãde, and to destroye
all the enhabytoures therof oute of youre
syght, & therfoze we were exceadyng soze a-
E* frayed *(& dyd prouyde) foz oure lyues at þ pze
sence of you, & haue done this thinge, & be-
holde we are i thine hãde, as it semeth good
& ryght in thyne eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ridde
them oute of the hande of the chyldzen of Is
rael, and they slewe them not. And Josua
made them þ same daye hewers of wodd, &
dzawers of water foz the cõgregacyon and
foz the aulter of God vnto thys daye, in the
place which God shulde chose.

## C The.x. Chapter.

C The Amozites are ouer come of Josua. It rayn-
eth stones. The sonne standeth still. The .v. kyng-
ges are hanged.

AND it fortuned, that whẽ Adoni-
zedec kyng of Jerusalẽ had heard
how Josua had taken Hai, & had
destroyed it, and how that * as he
had done to Jericho and her kyng, euẽ so he
had done to Hai and her kyng, and how the
Inhabitoures of Gibeon had made peace
wyth Israell, and were amonge them, they
feared exceedingly, foz Gibeõ was a great
cytie, as any cytie of the kyngdome, & was
greater then Hai, and all the mẽ therof we-
re very myghtye.

Wherfoze Adonizedec kyng of Jerusalẽ
sent vnto Hoham kyng of Hebzon, and vn
to Pirea kyng of Jarmuth, & vnto Japhia
kyng of Lachis, and vnto Debir kyng of
Eglon, saying: Come vp vnto me, & healpe
me, þ we may smyte Gibeon: foz they haue
B made peace with Josua and wyth þ chyldzẽ
of Israell. Therfoze þ .v. kynges of þ Amo-
rites, the kyng of Jerusalem, þ kyng of He
bzon, the kyng of Jarmuth, the kyng of La
chis, þ kyng of Eglon geathered thẽ selues
to geather, they withall their hostes, & besie
ged Gibeon, and made warre agaynst it.

And the men of Gibeon sent vnto Josua
& to þ hoste to Gilgal, sayinge: withdzawe
not thy hande frõ thy seruauntes, come vp
to vs, to saue vs, & to helpe vs: foz al the
kiges of þ Amozites which dwell i þ mõ-
taynes are geathered togeather agaist vs.

And so Josua ascended from Gilgall, he
and all the people of warre with him, & all
the men of myghte, and the Lozd sayde vn-
to Josua, feare them not, foz I haue delyue
red them into thyne hande. Nether shal any
of thẽ stande agaynst þ. Josua therfoze ca-
me vnto them sodenlye, and went vp from
Gilgall all nyght. And the Lozd troubled
them befoze Israell, and slewe them with a
great slaughter at Gibeõ, and chased them
a longe the waye that gothe vp to Bethoz-
ron, and smote them to Esaka & Makeda.
And it fortuned, þ as they fled frõ Israell,
& were in the goyng doune to Bethozõ, the
Lozde cast downe great stones from heauẽ
vpon them, vntyll Esaka. And there were
mo deed with hayle stones, then they were,
whom the chyldzen of Israell slewe wyth
the swerde.

Then spake Josua befoze the Lozde, in
the daye when þ Lozde delyuered the Amo
rites befoze the chyldzen of Israell, and he
sayde in the syght of Israell. * Sõne stãde
thou still vpon Gibeon, and thou Mone, in
Aialon. And the sonne abode, and the mone
stode styll, vntyll the people aduẽged them
selues vpõ their enemyes. Is not this writ
ten in þ boke of þ ryghtwes? & The sonne
(I saye) abode in the myddes of heauẽ and
hasted

*Josu.vi.f. and.viii.a.

C

*Eccl.xlvi.a

*Deu.xx.d.

*Josu.vi.d.



hasted not to goo doune by þ space of a who
le daye. And there was no daye lyke that,
befoze it, oz after it, that the Lozde heard þ
voyce of a man. Foz the Lozde fought foz
Israell.

D And Josua returned and all Israell with
hym, vnto the hoste to Gilgall: but the fyv
ue kynges fledde, and were hyd in a caue at
Makeda. And it was tolde Josua of one
saying, the fyue kynges are founde hid in a
caue which is at Makeda. And Josua sayd
rowle great stones vpon the mouthe of the
caue, and set men by it, foz to kepe them.
And stande ye not stylle, but folowe after
youre enemyes, ãd smyte all the hindmost,
And soffre them not to entre into theyz cy-
ties, foz the Lozde youre God hath delyue-
red them into youre hãde. And it fortuned,
when Josua and the chyldzẽ of Israell had
made an ende of slaying them wyth an ex-
cedinge great slaughter tyll they were wa-
sted, the rest that remayned of them, entred
into walled cyties.

And all the people returned to the hoste,
to Josua at Makeda in peace, neither dyd
any man moue hys tong agaynst the chyl-
dzen of Israel. Then sayde Josua: open the
mouth of the caue, and bzyng oute tyese .v.
kynges vnto me oute of the caue. And they
dyd so, and bzought those fyue kynges vn-
to hym, oute of the caue, euen the kynge of
Jerusalem, the kyng of Hebzon, the kyng
of Jarmuth, the kyng of Lachis, and the
kynge of Eglon.

E And it fortuned, that when they bzought
oute those kynges vnto Josua: Josua cal-
led foz all the men of Israell, and sayde vn-
to the chefe of the mẽ of warre, which wẽte
with hym: come nere, & put youre fete vpõ
the neckes of these kynges. And they cam
neare: and put their fete vpõ the neckes of
them. And Josua sayde vnto thẽ: Ye shall
not feare, ner be kaynt harted. But be strõg
and plucke vp youre hertes, foz thus shall
the Lozde do to all youre enemyes agaynst
whom ye fyght.

And then Josua smote them, and slewe
them, & hanged thẽ on fyue trees. And they
hãged still vpõ þ trees vntill the euening.
And at þ goyng doune of þ sonne it fortuned
*Josu.viii.f that Josua gaue cõmaundement, and they
toke thẽ doune of þ * trees, ãd cast thẽ into
þ caue, (where in they had bene hyd), & la-
yed great stones on þ caues mouthe, which
remayne vnto this daye.

And that same daye Josua toke Make-
*Deu.xx.d. da, and smote it wyth þ edge of the swerde,
and the kynge therof also * destroyed he
vtterly, wyth all the soules that were the-
rin, and let nought remayne. And he dyd
*Josu.vi.d. to the kynge of Makeda * as he dyd to the
kynge of Jericho.

Then Josua went from Makeda, and
all Israell with hym vnto Libna, & fought
against Libna. And the Lozde delyuered it
and the kynge therof into the hand of Is-
raell, and he smote it wyth the edge of the
swerde, ãd all the soules that were therin.
He let nought remayne in it, but dyd vnto
the kyng therof as he dyd vnto the kynge
of Jericho.

F And Josua departed from Libna, and
all Israell wyth hym, vnto Lachis, ãd be-
seged it, and assaulted it. And the Lozd de-
lyuered Lachis into the hande of Israell.
which toke it the secõde daye, and smote it
with the edge of the swerde, & all the soules
that were theri, doing accozdyng to all, as
he had done to the cite of Libna.

Then Hozam kynge of Geser came vp to
helpe Lachis: And Josua smote hym & his
people, vntill naught remayned of hym.

And from Lachis Josua departed, vnto
Eglon, and all Israell with hym, and they
beseged it, and assaulted it, and toke it the
same daye, ãd smote it with the edge of the
swerde, and all the soules that were therin
he vtterlye destroyed the same daye, accoz-
ding to all that he had done to Lachis.

And Josua departed vp from Eglon and G
all Israel with him, vnto Hebzõ. And they
fought agaynst it, and whan they had takẽ
it, they smote it with the edge of þ swerde,
and þ kyng therof, and all the townes that
pertayned to it, ãd all the soules that were
therin, and he lefte nought remayning: but
did accozdig to all, as he had done to Eglõ,
and destroyed it vtterlye, ãd all the soules
that were therin.

And Josua returned, and all Israell with
him to Dabir, and fought agaynst it. And
whan he had taken it, and the kyng therof,
and all the townes that pertayned therto.
they smote them with the edge of þ swerde,
ãd vtterlye destroyed all the soules þ were
therin, nether let he ought remayne. Euen
as he dyd to Hebzõ, so he dyd to Dabir and
þ kyng therof, as he had done also to Libna
and her kynge.

Josua therfoze smote all the hill con-
treys, and the southe contreys, and the va-
leyes, and the hill sydes, & all their kynges,
& lett nought remayne of thẽ, but vtterly
destroyed all that * breathed, as the Lozde
God of Israell commaunded. And Josua *Deu.xx.d.
smote them from Cades barne vnto Asah,
and all the contrey of Golan, euẽ vnto Gi-
beon. All those kynges and their lande dyd
Josua take at one tyme: because the Lozde
God of Israell fought foz Israell. And Jo
sua and all Israel returned, vnto the hoste
that was in Gilgall.

## C The.xi. Chapter.

C The battell of Josua with dyuers kynges.

And

AND it fortuned, that when Jabin kyng of Hazor had herde those thinges: he sent to Jobab kynge of Madō, & to the kyng of Simrō, and to the kynge of Achsaph, and vnto the kynges that are by northe in ỳ moūtaynes, & playnes toward the southeside of Cineroth, ād in the lowe countreys, & in ỳ borders of Dor westward and vnto the Cananytes bothe by Easte & weste, & vnto the Amorites, Hethites, Pheresites, and Jebusites in the moūtaynes: & vnto the Heuites that were vnder Hermō in the lande of Mizpa: And they came out ād all their hostes with them, a multytude of folke, euen as the sande that is on the see shore in a greate nōbre with horsses & charettes exceding manye. And all these kynges mett together, and came, and pytched together at the waters of Merom, for to fight agaynst Israell.

And the Lorde sayde vnto Josua: be not afrayde at the presence of them: for tomorowe aboute this tyme will I delyuer them all slayne before Israell: thou shalt hough their horsses, & burne their charettes with fire. And so Josua came and all the men of warre with hym agaynst them by the waters of Merom, & sodenlye fell vpon them. And the Lorde delyuered them into ỳ hāde of Israell: and they smote them, and chased them vnto great Sidon, & vnto the whott waters, ād vnto ỳ valeye of Mizpa which is Eastwarde: and smote them vntyll they had none remaynyng of them. And Josua dyd vnto them, as the Lorde bad hym: he houghed their horsses, and burnt their charettes with fyer.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng therof with the swerde. And Hazor before tyme was ỳ head of all those kigdomes. And they smote all the soules ỳ were therī with the edge of the swerde, vtterlye destroying all: & no thing that breathed, was let remayne. And he burnt Hazor wt fyer. And all ỳ cyties of those kynges, and all the kynges of them, dyd Josua take, and smote them wyth the edge of the swerde, and vtterlye destroyed them *as Moyses the seruaunt of the Lorde commaunded.

But Israell burnt none of ỳ cyties ỳ stode stylll in their strēgth, saue Hazor ỏlye that Josua burnt. And all the spoyle of the sayde cyties ād the catell, the childrē of Israel caught vnto them selues. But the men onlye they smote with the edge of ỳ swerde vntill they had destroyed them nether left they ought that had breath. As the Lorde commaunded Moyses hys seruaunt, so dyd Moyses commaūde Josua, and euen so dyd Josua * so that he mynysshed no worde, of all that the Lorde commaunded Moyses.

And so Josua toke all the lande, the hylles and all the southe contreye, and all the lande of Gosan, and the lowe contrey, and ỳ playne, and the mountayne of Israell, & the lowe countrey of the same, euen from the mounte of partyng, ỳ gothe vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mounte Hermon. And all the kynges of the same he toke, & smote them, and slewe them.

Josua made warre longe tyme wt those kynges: nether was there anye citie ỳ made peace with ỳ childrē of Israell, saue those Hethites that enhabited Gibeon, and therfore all other they toke wyth battell, for it came of the Lorde, wich dyd harden theyr hartes, that they shulde come agaynst Israell in battell: & that they shulde destroye them vtterlye, and shewe them no mercy, but to bryng them to naught, As the Lorde commaunded Moyses.

And that same ceason came Josua, and destroyed the Enakites out of the mountaynes: Namely, out of Hebron, Dabir, Anab, and out of all the moūtaynes of Juda, and out of all the mountaynes of Israell. And Josua destroyed them vtterlye with their cities. There was not one Enakite leafte in the lande of the childrē of Israell, only in Asah *Geth, and Asdod, there remayned of them. *1.reg.xvii.

And Josua toke ỳ whole lande, accordyng to all that the Lorde sayd vnto Moyses, and Josua gaue it for a possessyō vnto Israel * accordyng to their partes and trybes: & the lande rested from warre. *xi.c.xxiii.

## The.xii. Chapter.

What kynges Josua and the childrē of Israell kylled, which were in nombre.xxxi.

THese are the kynges of the lande whych the childrē of Israell smote, and possessed theyr land on the other syde Jordan eastwarde, frō the ryuer Arnon, vnto mounte Hermon, and all the playne estwarde: * Sehon kynge of the Amorites, that dwelt in hesbon, and ruled from Aroer, whych is besyde the ryuer of Arnon, and from the middell of the ryuer, and from halfe Gilead vnto the ryuer Jabock, whych is the border of the childrē of Ammon: And from the playne vnto the see of Cynneroth eastward, and vnto the see in the playne: euen the salt see eastwarde, the waye to Beth Jesymoth, and from the southe vnder the spyrynges of the hill. *Num.xxi. Deute.iii.d.

And the coaste of Og kyng of Basan which was of the rēnaunt of the Gyaūtes, and dwelt at Astharoth, and Edrai: & raygned in mount Hermon, and in Salcah: ād in all Basan, vnto the border of the Gesurites, and



rites & the Maacathites, & halfe moūt Gilead, vnto ỳ borders of Sehō kynge of Hesbon. *Moyses ỳ seruaūt of the Lorde & the childrē of Israel smote them, *and Moyses the seruaunt of the Lorde, gaue their lande for a possessiō, vnto the Rubenites, Gaddites, and halfe the trybe of Manasses. *Num.xxi.f and.g. Num.xxxii.e and.xxxiiii.c Josua.xiii.b Deute.iii.b

These are the kynges of the countreye, which Josua & the childrē of Israel smote on thys syde Jordan, westwarde, from the playne of Gad which is in the valey of Libanon, euen vnto the partyng mount that gothe vp to Seir. Which land Josua gaue vnto the trybes of Israel to possesse, to euery man his parte: in the vpper lande, & nether lande, in playnes, and hyll sydes, in ỳ wildernesse, and southe contrey: the Hethites, the Amorites, the Cananites, the Pheresites, the Heuites, and the Jebusites.

*The kynge of Jericho: was one. The* kynge of Hai which is besyde Bethel: one. The *kynge of Jerusalem: one. The kynge of Hebrō: one. The kynge of Jarmuth: one. The kynge of Lachys: one. The kynge of Eglon: one. The kyng of Gazer: one. The kynge of Debir: one. The kynge of Geder: one. The kynge of Hozma: one. The kynge of Arad: one. The kige of Libna: one. The kynge of Adullam: one. The kynge of Maceda: one. The kynge of Bethel: one. The kynge of Tapuah: one. The kynge of Hepher: one. The kige of Aphek: one. The kig of Lasaron: one. The kynge of Madō: one. The kyng of Hasor: one. The kyng of Simron meron: one. The kyng of Achsaph: one. The kynge of Thaēnach one. The kyng of Megiddo: one. The kynge of Raedes: one. The kynge of Jokneam of Charmell: one. The kynge of Dor in the contreye of Dor: one. The kynge of the nacions of Gilgall: one. The kynge of Thirza: one. All ỳ kynges togeather thyrtye and one. *Josua.bi.a ‡Josu.biii.a *Jos.bvi.a.

## The.xiii. Chapter.

Josua is commaunded to deuyde the lande to the childrē of Israell.

AND Josua was olde, and strycken in yeares, and the Lorde sayde vnto hym: thou art olde and strychē in yeres, and there remayneth yet exceedynge moche lāde to be possessed: This is the lande that yet remayneth: all ỳ regyōs of the Philistines: & all Gesuri: from Nilus which is on ỳ outwarde parte of Egipt, vnto ỳ borders of Aeckron northward, which lande is counted vnto Cananye, euen fyue Lordshippes of the Philistines, the Asathites, Asdodith, Ascalonites, Gethites, Akaronites, & the Euites. And from the south, all the lande of the Cananites, and ỳ caue, that is besyde the Sidonians, euen vnto Aphek, and to the border of the Amorites. And the land of the Giblites, and all Libanon toward ỳ sonne rysynge, from ỳ playne of Gad vnder mount Hermon, vntyl a mā come to Hemath: all the enhabitoures of ỳ hyll country, frō Libanon vnto the whotte waters, and all the Sidonians, wyll I cast out from before the childrē of Israel: onely se that thou in any wyse deuyde it by lotte vnto the Israelites, to enheret, as I haue cōmaunded the. Now therfore deuide thys land to enheret, vnto the nyne trybes & the halfe trybe of Manasses. For with ỳ other halfe the Rubenites ād the Gaddites haue receaued theyr enheritaunce, * whych Moses gaue them beyonde Jordan eastwarde: euen as Moyses the seruaūt of the Lord gaue them: from Aroer that lyeth on ỳ brym of the ryuer Arnon, ād from the citie ỳ is in the myddes of the ryuer. And all the playn of Medeba vnto Dibon, & all the cyties of Sehō kynge of the Amorites, which raygned in Hesbon, euen vnto the border of the childrē of Ammon: and Gilead, & the border of Gesuri and Machati, and all mount Hermō, with all Basan vnto Salecah: euē all the kyngdom of Og in Basan, whyche raygned in Astharoth ād Edrai, which same remayned yett of the rest of the Giaūntes. These dyd Moyses smyte, & cast thē out *num.xxxii.f Deute.iii.b

Neuertheless the childrē of Israel expelled not the Gesurites & the Machathites: But the Gesurites and the Machathites dwell amonge the Israelites euē vnto this daye, Only vnto the trybe of Leui, he gaue none enheritaunce: * But ỳ offrynge of the Lorde God of Israel is theyr enheritaunce, as he sayde vnto them. *num.xviii.c

Moyses gaue vnto the trybe of the childrē of Ruben enheritaunce accordyng to theyr kynredes. And theyr coast was from Aroer that lyeth on ỳ bancke of the ryuer Arnon, & from the citie that is in ỳ myddes of the ryuer, and all the playne which is by Medeba, Hesbon, wyth all their townes ỳ that lye in the playne: Dibon and the hyll places of Baal, and the house Baalmeon: and Jahazah, and Kedemoth ād Mephaah Kiriathaim, Sabamah and Zarath Zahar in the mounte of the valley, the house of Peor, and the spyrynges of the hylles: and Bethiesimoth: and all the cyties of the playne. And all the kyngdome of Sehon kynge of the Amorites, whych raygned in Hesbon, which Moyses smote * with ỳ lordes of Madian, Eui, Rekem, Zur, and Hur and Reba, the which were dukes of Sehon dwellyng in the cōtrey. And Balaam also the sōne of Beor the sothesayer, dyd ỳ childrē of Israel slaye with the swerde, among other of thē that were slayne. And the border of the childrē of Ruben was Jordan with the contrey ỳ lyeth theron. This was the enheritaunce of the childrē of Ruben *num.xxxi.a

after

after their kynredes, cyties & villages pertaynynge therto.

D And Moses gaue enheritaūce vnto the trybe of Gad, euen vnto ꝑ chyldzen of Gad ye gaue by theyr kynredes. And theyr costes were Jazer, & all the cyties of Gilead, and halfe the lāde of ꝑ chyldzē of Ammon, vnto Aroer ꝑ lyeth before Rabba. And frō Hesbon vnto Ramoth, Mazphah, & Betonim: and frō Mahanaim vnto ꝑ bozders of Lidbir. And in ꝑ valeye they had Betharā Bethnimra, Socoth, and zaphon, ꝑ rest of the kyngdome of Sehon kyng of Hesbon, vnto Jozdan and the costes that lye therō, euen vnto the edge of the see of Cenereth, on the other syde Jozdā eastward. This is the enheritaunce of the chyldzē of Gad after their kynredes, theyr cyties and villages.

And Moses gaue enheritaūce vnto the halfe trybe of Manasses. And this was ꝑ possession of ꝑ halfe trybe of Manasses by theyr kynredes. Theyr coste was frō Mahanaim, euē all Basan, & all ꝑ kyngdom of Og kynge of Basan, and all ꝑ townes of Jair which lye in Basan, euē thze skoze cyties, & halfe Gilead, Astaroth, & Edzai, cyties of ꝑ kyngdome of Og in Basan* whiche pertayne vnto the chyldzē of Machir ꝑ sonne of Manasses, euē ꝑ halfe porcion of the chyldzen of Machir by theyr kynredes.

*Num.xxxii.g.

These are the thynges which Moses did distribute in the feldes of Moab, on ꝑ other syde Jozdā ouer against Jericho eastward.

*Jos.xviii.b *But vnto the trybe of Leui, Moses gaue none enheritaūce, foz the Lozde God of Israell is their enheritaunce, *as he sayd vnto them. *Nu.xviii.c

## ¶The.xiiii.Chapter.

¶ Caleb requyzeth the herytage that was ꝓmysed hym, and Hebzon was geuen hym.

A AND these are the contreyes which the chyldzen of Israell enhereted in ꝑ lande of Canaan, *which Eleazer the preaste, and Josua the sonne of Nun and the auncient heades of ꝑ trybes of the chyldzē of Israell, distributed to them. *By lotte they receaued their possessions as the Lozde cōmaunded by ꝑ hāde of Moses, to geue vnto the nyne trybes, & vnto ꝑ halfe trybe. Foz Moses had geuen enheritaūce vnto two trybes and an halfe on ꝑ other syde Jozdā. But vnto ꝑ Leuites he gaue none enheritaūce amōge thē. *Foz the chyldzē of Joseph were two tribes, Manasses & Ephzaim. And therfoze they gaue no parte vnto the Leuites in the land, saue cyties to dwell in with the suburbes of the same, foz their beastes and cattell. *As the Lozde commaunded Moses: euen so ꝑ chyldzen of Israel did whē they deuided ꝑ lāde.

*nu.xxxiiii.d *Num.xxxv.f. and.xxxvi.g. *Ge.xlviii.c *Nu.xxvi.a

B And the chyldzē of Juda came vnto Josua in Gilgall. *And Caleb the sonne of Jephune ꝑ kenesyte sayde vnto hym: thou wottest what the Lozde sayd vnto Moses the mā of God, about my matter ād thyne in Cades Barne. *Fourty yeare olde was I whē Moses the seruaūt of the Lozde sent me frō Cades Barne to spie out the lande. And I bzought hym wozde agayne euē as it was i myne herte. Neuertheless my bzethzen that went vp wyth me, dyscouraged the herte of the people. And I folowed the Lozde God. *Nu.xiii.a

C And Moses sware ꝑ same daye, saying: *the lande wheron thy fete haue troaden, shalbe thyne enheritaūce and thy chyldzēs foz euer, because ꝑ hast folowed the Lozde God. And beholde, the Lozde hath kept me alyue (as he sayde) *this fourtye and fyue yeares, euē sence the Lozd spake this wozd vnto Moses, whyle the chyldzen of Israell wanderyd in the wyldernesse. And now lo, I am this daye foure skoze & fyue yere old: & yet am as stronge at this tyme, as I was when Moses sent me: looke how stronge I was thē, so strong am I now whether I go to warre, oz come agayne. *Nu.xiiii.b Deute.i.f *Eccl.xlvi.b

D Now therfoze geue me thys mountayne wherof the Lozde spake in that daye, foz ꝑ herdest in that daye, how the Enakims are there, and the cities great & walled. Peraduenture the Lozde wilbe with me, & I shall be able to dzyue thē out, as the Lozde sayd. And Josua blessed him, & gaue vnto Caleb the sonne of Jephune, ‹ɔ.› Hebzō to enheret. ‹ɔ› And Hebzō therfoze became ꝑ enheritaunce of Caleb the sonne of Jephune the kenelite, vnto thys daye: because he folowed ꝑ Lozd God of Israell. And the name of *Hebzon was called in olde tyme, kariatharbe. Foz the same was a great mā amōge the Enakims. And the ‹ɔ› lande ceased from warre. ‹ɔ› *Josu.xv.c

## ¶The.xv.Chapter.

¶ The lotte of the chyldzen of Juda & the names of the cyties and vyllages of the same.

A THis was the lotte of the trybe of the chyldzē of Juda by theyr kynredes: Namely, towarde the bozder of Edom in the wyldernesse of zin, southwarde, euen from the vtmoost parte of the southe coste. *And theyr south coste was from the bzynke of the salt see, from a rock that leaneth southward. And it wēt out to ꝑ south syde toward the goynge vp to Acrabim, & went a longe to zinna, and ascended vp on the south syde vnto Cades Barne, & went a longe to Hezron, and went vp to Adar, and fette a compase to Karca. From thēce went it a longe to Azmon, and reached vnto the ryuer of Egypt: and the ende of that coste was on the west syde. And this is theyr south coste. *nu.xxxiiii.

B Their east coste is the salt see, euen vnto the edge of Jozdan. And their bozder in the nozthe



nozth quarter was frō the rocke of the see and frō the edge of Jozdan. And the same bozder went vp to Bethhagla, and went a long by the nozthsyde of Betharabah, and vp from thēce to the stone of Bohen ꝑ sonne of Ruben. And agayne, the same bozder went vp to Dabir frō the valeye of Acoz, and so nozthwarde, turnyng towarde Gilgall, that lieth before ꝑ goyng vp to Adonim, whych is of the southe syde of the ryuer. And the same bozder wēt vp to ꝑ waters of the fountayne of the Sōne, and ended at the *well of Rogell. And then went vp to the valeye of the sonne of Hennō, euē vnto the southe syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hennon, westwarde, and by the edge of the valeye of the Giauntes nozthwarde: And then it compaseth frō the toppe of the hill vnto the fountayne of the water of Nephthoah, and gothe out at the cities of moūt Ephzon: and dzaweth to Baala, whiche is kiriathiarim, ✻ (That is, a cytie of woddes.) and then it compaseth from Balah westwarde vnto moūt Seir, & then goeth a longe vnto the syde of moūt Jarim, (which is Chesalon) on ꝑ nozth syde. And cometh downe to Bethsames, and gothe to Thamnah, ād gothe out agayne vnto the syde of Akarō nozthwarde: And then dzaweth to Secron and gothe a longe to mounte Balah, and goeth out at Jabnel: & the endes of the coastes leaue at the west see. And the west bozder was the gaeat see, and the same coaste was the coast of the chyldzē of Juda roūde about in theyr kynredes. *ii.Reg.i.b

And vnto Caleb the sonne of Jephune dyd Josua geue a parte among the childzē of Juda, accozdynge to the mouthe of the Lozde, euen *kuriatharbe of the father of Enoek, whiche cytye is Hebzō. And Caleb dzoue thence the thze sonnes of Enack, Sesai, and Ahyman, ād Thalmai, which were, the sonnes of Enack. And he wēt vp thēce, to the enhabitoures of Dabir. And the name of Dabir in the olde tyme was kariath sephar. ✻ (That is, a cytye of lettres.) And Caleb sayde: * he that smyteth kariath sepher, & taketh it: to hym wyll I geue Achah my daughter to wyfe. And Othniel, the sonne of kenes, the bzother of Caleb toke it. And he gaue hym Achah hys daughter to wyfe. And as she went in vnto hym, she moued hym, to aske of her father a felde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the? Who answered: gyue me a blessyng: foz thou hast geuen me a south ✻ (and dzye) lande: geue me also spzynges of water. And he gaue her spzynges of water, bothe aboue and benethe. Thys is the enheritaūce of the trybe of the childzen *Jos.xiii.d Judic.i.c. Reg.xvii.c

of Juda by their kynredes.

And the vttmost cyties of the tribe of the childzen of Juda, towarde ꝑ coastes of Edom southwarde, were: Kabzel, Eder & Jagur: kinah, Dimonah, and Adada: kedes, Hazoz and Jethnan: ziph, Telem and Baloth, Hazoz, Hadathah, karioth, Hesrō (which is Hazoz) Eman, Sami, and Moladah: Hazargadah, Hasmon & Bethpheleth: Hasar sual, Berlabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cesil, and Hozma: zikelag, Medemenah & Sensenah: Labaoth, Selhim, Ain and Rimō: all these cyties are twentye and nyne with their villages. And in ꝑ lowe cōtreye they had Esthaol, zareah, and Asenah: zoneah, Enganim, Thaphuah & Enam: Jarmuth Adulā, Socoh, & Azkah: Saarem, Adithaim, Sederah, and Sederothaim: Fourtene cyties with their villages. E

Zenan, Hadazah, and Magdalgad: Delean, Mizpa, and Jekthеel: Lachis, Bazcath and Eglon: Cabon, Lahamam, and Cethlis Saderoth, Bethdagon, Naamah and Makedah: Syxtene cyties with their villages.

Lebnah, Ether, and Asan: Jephthah, Asnah, and Nezib: keilah, Kahezip and Maresah: nyne cyties wyth theyr vyllages. F

Akron with her townes & villages. From Akrō & from ꝑ west, all that lyeth aboute Asdod wꝫ their villages. Asdod with her townes & villages. Azah with her townes & villages, euen vnto the ryuer of Egypte and the great see was their coaste.

And in the moūtaynes, they had Samir Jathir, and Socoh, Danah: and kariah senath, which is Dabir: Anab, Esthemoh, & Anim, Gozen, Holon, & Giloh, a leuen cyties with their villages. Arab, Dumah, & Esean: Janum, Bethtaphuah & Aphekah. Humatah, & kariath arbe: which is Hebzō and zioz: nyne cyties wyth their villages. G

Maon, Carmel, Siph, & Jutah: Jesreel, Jokadan, ād Sanoch: Cain, Gibaah, and Thamnah: ten cyties with their villages. Halhull Bethzur and Gedoz: Maarath, Bethanoth, & Eltheeon: Sixe cyties with their villages. kariath Baal whych is kariath Jarim ✻ (the cytie of woddes) and Harabba: two cyties with their villages. *

In the wildernesse they had Betharabah, Meddin & Sacacah: Nebson, the cytie of salt, and Engaddi: Syxe cyties wyth their villages. Neuertheles, the Jebusites that were ꝑ enhabiters of Jerusalem, coulde not ꝑ childzen of Juda cast out. But the Jebusites dwell with the childzen of Juda vnto this daye.

## ¶The.xvi.Chapter.

¶ The Lotte oz parte of Ephzaim,

A AND the lotte of ꝑ childzen of Joseph felle frō Jozdā by Jericho, vnto the water of Jericho Eſtward, and to ꝑ wilderneſſe that goeth vp from Jericho thozow out mount Bethel: & goeth out from Bethel to Lus, & runneth alōge vnto the bozders of Archi-
B mataroth: & goeth downe agayne weſtard euen to the coaſte of Japhlethi, and vnto the coaſte of Bethhozon the nether, and to Gasoz, and the endes of their cooſtes leaue at the weſt ſee. And ſo the childzen of Joseph Manaſſes & Ephzaim toke their enheritaunce.

And the bozder of ꝑ childzē of Ephzaim was by their kinredes. Their bozder on the eaſt ſyde, was: Ataroth, Adoz, euen vnto Bethhozō ꝑ vpper, & wēt out weſtward to
C Machmathah on ꝑ Nozthſyde, and returneth Eſtward vnto Thaanath Silo, and paſt it on the Eſtſide vnto Janoah, & wēt downe from Janoah to Atharoth & Naaroth, & came to Jericho, & wēt out at Jozdā. And their bozder wēt frō Thaphuah weſtwarde vnto the ryuer Kanah, and the endes were the weſt ſee. This is the enhe-
D ritaūce of ꝑ trybe of ꝑ childzē of Ephzaim by their kynredes. And the ſeparate cyties foz the childzen of Ephzaim, were amōge the enheritaūce of the childzen of Manaſſes: euē the cyties with their villages. And they dzaue not out ꝑ Canaanites ꝑ dwelte in Gasoz: but the Canaanites dwell amōge the Ephzaites vnto this daye, and ſerue vnder tribute.

## ¶ The.xvii.Chapter.

¶ The lotte oz pozcyon of the halfe tribe of Manaſſes. The Canaanites become tributaries to the Iſraelytes. Manaſſes & Ephzaim require a greater pozcyon of heritage.

A THIS was the lotte of ꝑ tribe of Manaſſes, which was the * Eldeſt ſonne of Joſeph. And Machir the
* Gen.l.b. Eldeſt ſonne of Manaſſes which was the father of Gilead (and a mā of warre) had Gilead and Basan, This was the polleſſion of the reſt of the childzen of Manaſſes by their kinredes: Namely, of the childzen of Abiezer: the childzen of Helek: the childzen of Ariel: the childzen of Sichem, the childzen of Hepher: ꝑ childzen of Semida: foz theſe were ꝑ male childzē of Manaſſes the ſonne of Joſeph by their kinredes.

* Nu.xxvi.b xxvii.a. and xxxvi.a. B * But zelaphead ꝑ ſonne of Hepher, ꝑ ſonne of Gilead, ꝑ ſonne of Machir, the ſonne of Manaſſes, had no cōnes but daughters whoſe names are theſe: Mahela, Noa, Hagla, Melcha & Thirza: which came befoze Eleazar ꝑ preaſte, & befoze Josua the ſonne of Nun, & befoze ꝑ Lozdes saying: * the
* Nu. xxvii. b. and xxxvi. a. Lozde cōmaūded Moſes to geue vs an enheritaunce amōge oure bzethzē. And therfoze accozding to the cōmaundemēt of the Lozd, he gaue thē an enherytaunce amōge ꝑ bzethzen of their father. And there felle ten pozcyōs to Manaſſes, beſyde the lande of Gilead & Baſan, which is on the other ſyde Jozdan: becauſe ꝑ daughters of Manaſſes dyd enherett amonge hys ſonnes. And Manaſſes other ſonnes, had the lande of Gilead.

And the cooſte of Manaſſes was from Aſer to Machmathah ꝑ lieth befoze Sichem and went a lōge on the ryght hande, euen vnto the enhabiters of Entaphuah, & the land of Thaphuah belōged to Manaſſes, whych Thaphuah is beſyde the bozder of Manaſſes, and beſyde the bozder of the childzen of Ephzaim. And the cooſte deſcēded vnto ꝑ ryuer Canah ſouthwarde, cuē to the ryuer of the cyties of Ephzaim, and betwene ꝑ cyties of Manaſſes. The cooſte C C
of Manaſſes wente alſo on ꝑ nozthſyde to the ryuer, & the endes of it go out at ꝑ ſee: ſo that the ſouth pertayned to Ephzaim, & the nozthe to Manaſſes, and the ſee is hys bozder. And they mette togeather in Aſer nozthwarde, and in Iſacar eaſtwarde. And Manaſſes had in Iſacar & in Aſer, Bethſean, & her townes: Jiblean, and hir townes: & the enhabitoures of Doz, wyth the townes pertaynyng to the ſame: & the enhabitoures of Endoz with the townes of ꝑ ſame: and the enhabitoures of Thaanath with her townes: and the enhabitoures of Magedo with the townes of ꝑ ſame, euen thze cōtreys. Yet the childzen of Manaſſes coulde not ouercome thoſe cyties. But the Canaanites preſumed to dwel in the ſame land. Neuertheleſſe, aſſone as ꝑ childzen of Iſrael were waxed ſtrōg, they put ꝑ Canaanites vnder tribute, but expelled them not.

And the chyldzen of Joſeph ſpake vnto D
Josua saying: why haſt thou geuen me but one lotte and one pozcyon to enheret, ſeing I am a great people, & foz as moche as the Lozde hath bleſſed me hitherto? and Josua anſwered them: yf ꝑ be moche people, then gett the vp to the wodde cōtreye, and prepare foz thy ſelfe there in the lande of the Pherezites & of the Giaunts, yf mounte Ephzaim be to narowe foz the. And ꝑ childzē of Joſeph ſayd: The hill is not ynough foz vs: & all the Canaanites that dwel in ꝑ lowe contreye haue charettes of yzon, & ſo haue they that enhabite Bethſean, and the townes of the ſame, & they alſo that dwel in the valeye of Jezreel. And Josua sayde vnto the houſe of Joſeph, Ephzaim & Manaſſes: ye be moche people, and haue great power, & ſhall not therfoze haue one lotte. Therfoze ꝑ hill ſhalbe youres, & ye ſhall cut downe the wodd ꝑ is in it: & the endes of it ſhalbe youres, yf ye caſt out ꝑ Canaanites which haue yzō charettes, & are very ſtrōge.

¶ The



## ¶ The.xviii.Chapter.

¶ Seuen are ſent to deuyde the lande to the other ſeuen trybes. The Lotte of the childzen of Benjamin.

A AND the whole congregacion of the childzen of Iſrael came together at Silo, and ſet vp the tabernacle of witneſſe there, and the lande was in ſubieccion befoze them. And there remayned amonge the childzen of Iſrael ſeuen tribes, whych had not yet receaued their enheritaunce. And Josua sayd vnto the childzen of Iſrael: how long are ye ſo ſlacke to come, and poſſeſſe the lande which the Lozd God of youre fathers hath geuen you? Gene out from amonge you foz euery trybe thze men, that I maye ſende thē. And that they maye ryſe, and walke thozowe the lande and diſtribute it accozding to the enheritaunce therof, and come agayne to me.

B And let them deuyde it vnto them in to ſeuen partes. And Juda ſhal abyde in their coaſte on ꝑ ſouth, and the houſe of Joſeph ſhall ſtande in their coaſtes on the nozthe. Deſcrybe ye the lande therfoze into ſeuen partes, and bzyng the deſcripcion hether to me, and I ſhall caſt lottes foz you here befoze the Lozd oure God. But * the Le-
* Josu.xviii.b & xxiii.a. * Josu.xiii.b uites haue no parte among you, foz the preaſthode of the lozde is their enheritaunce. * And God, and Ruben, and halfe the tribd of Manaſſes haue receaued their enheritaunce beyonde Jozdan eaſtwarde, which Moſes the ſeruaunt of the Lozde gaue them.

And the men aroſe, & went their waye. And Josua charged thē that wēt to deſcribe the lande, ſaying: departe, & go thozowe the lande, and deſcribe it, & come agayne to me, ꝑ I maye here caſt lottes foz you befoze ꝑ Lozde in Silo. And the men departed, C
& walked thozowe the lande, & deſcribed it by cyties into ſeuen partes, in a booke, and retourned to Josua into the holte at Silo. And Josua caſt lottes foz thē in Silo befoze the Lozde, and there Josua deuyded ꝑ land vnto the childzen of Iſrael, to eche their pozcion. And the lotte of the tribe of the childzen of Benjamin came vp accozdig to their kynredes. And ꝑ coaſte of their lotte came out betwene ꝑ childzen of Juda and the childzē of Joſeph. And their nozth coaſte was from Jozdan, and went vp to the ſyde of Jericho on ꝑ nozthſyde, & went vp thozowe the mountaynes weſtward, & they ended at the wilderneſſe of Bethauē: and went from thence to the ſouthſyde of Lus (ꝑ ſame is Bethel) & deſcēded agayne to Atrothadar, vnto ꝑ hylle that lyeth on the ſouthe ſyde of ꝑ nether Bethhozō. And the coaſte turneth thence, & compaſeth the cozner of ꝑ ſee ſouthwarde, euen from the hill ꝑ lyeth befoze Bethhozon ſouthwarde, & goeth out at kiriathbaal which is kiriath Jarim, a cytie of the childzē of Juda: this is the weſt quarter: & the ſouth coaſte goeth from the edge of kiriathiarim, and D
gothe out weſtwarde, and thēce it turneth to the waterwell of Nephthoah, & cōmeth downe agayne to ꝑ edge of the hill, ꝑ lyeth befoze ꝑ valeye of ꝑ ſonne of Hennon, euen in the valeye of the Giauntes nozthwarde and deſcendeth into ꝑ valeye of Hennon beſyde Jebuſy ſouthwarde, and gothe downe to the well of Rogell, and compaſeth frō the nozth, and goeth fozth to the well of ꝑ ſonne, and departeth from thence to ꝑ places of Geliloth, which are toward ꝑ goyng vp vnto Adomim: & goeth downe to ꝑ ſtone of Bohan ꝑ ſonne of Ruben: & then goeth alonge towarde the ſyde of the playne, nozthwarde: and goeth downe into the felde: and goeth alōg to the ſyde of Bethhaglah nozthwarde, & endeth at the pointe of the ſalt ſee nozth therfrō, euen at the ſouth ende of Jozdan. This is the ſouthe coaſte.

And Jozdan kepeth in this coaſt on the eaſt ſyde, and this is the enheritaūce of the childzē of Bēiamin by their coaſtes roūde aboute thozow out their kynredes. Theſe were the cyties of the trybes of the childzē of Beniamin thozow out theire kynredes: Jericho, Bethhaglah, & ꝑ playne of kaziz: Betharabah, zamarim, & Bēthel: Auim, Pharah, and Ophzah: Chepar Ammona, Ophni, & Gabai, twelue cyties with their villages. Sibeō, Ramah, & Beroth: Mazphah, Caphairah, and Mozah: Rekē, Jarephel, and Tharelah, zela, Eleph, and Jebuſi, which is Jeruſalem, Gibeath, and kiriath, fourtene cyties with their villages. This is the enheritaunce of the childzen of Beniamin thozowe out their kynredes,

## ¶ The.xix.Chapter.

The lottes oz partes of zabulon, Iſachar, Aſer, Nephthali, Dan, and Joſua.

A AND the ſeconde lotte came out foz ꝑ trybe of the childzen of Simeon by their kynredes. And their enheritaūce was in the myddes of the enheritaūce of the childzē of Juda. And they had in theyr enheritaūce, Berſabe, Sabe, & Moladah, Hazorſual, Balah, & Azem, Eltholad, Bethul & Hozmah, zikelag, Bethmarcaboth & Hazerſuſah, Bethlebaoth, and Saruhen thirtene cyties with their villages. Ain, Remon, Ether, & Aſan, foure cyties wyth their villages: & therto all ꝑ villages that were rounde about theſe cyties, euen vnto Balaath, Beoz, & Ramath, ſouthwarde. This is ꝑ enheritaunce of ꝑ tribe of ꝑ childzen of Simeon thozow out their kiredes. Out of ꝑ lotte of the childzē of Juda, came A
B the enheritaunce

the enheritaunce of the childzen of Simeō. For the parte of the childzen of Juda was to moche for them: and therfore the childzē of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrde lotte arose for the childzē of zabulō thorow out their kynredes. And the coastes of their enheritaunce came to
B Sarid, & went vp westwarde, and to Marialah, and reached to Dabaseth, and came thence to ỏ ryuer that lyeth before Jokneuen: & turned frō Sarid eastwarde towarde ỏ sōne rysyng vnto ỏ border of Chisloth Thabor: and then goeth out to Dabereth, & goeth vp to Japhia: and from thence goeth a longe eastwarde, to Gethah, Jepher, Ithah, & Jazin, & goeth to Remon, Methoar, & Neah. And compaseth it on ỏ northe syde to Nathan, & endeth in the valeye of Jephthahel. And Jatath, Nahalol, Sēron, Jedalah, and Bethlehē: twelue cyties wyth their villages. This is the enheritaunce of the chyldzen of zabulon thorowe out their kynredes, and these are the cyties with their villages.

And ỏ fourth lott came out for ỏ childzen of Jsacar by theyr kiredes. And their coast was Jesraelah, Casuloth, & Sunem. Haphara im, Sion, and Anaharath: Harabith kision, and Abez: Rameth. Enganim, Enhadah, & Bethphazez. And his coaste reacheth to Thabor, & Sahazimah & Bethsames, and endeth at Jordan, Syrtene cyties with there villages. This is ỏ enheritaunce of the trybe of ỏ childzen of Jsacar by their kynredes, And these are the cyties with their villages.

C And the fifte lotte cam out for the trybe of the childzen of Aser by their kynredes. And their coaste was: Helkath, Hali, Betē & Achsap: Alamelech, Amaad and Misheal: & came to Carmel westwarde, & to Sihor Labanath, and turneth towarde the sonne rysyng to Bethdagon, and commeth to zabulon & to the valeye of Jephthahell, towarde ỏ northsyde of Bethemek & Negel, & goeth out on ỏ lifte syde of Cabul: & to Hebzon, Rohob, Ramon, & kanah, euen vnto great Sidō. And then the coast turneth to Ramah and to the strong cytie of zor, and turneth to Hozah, & endeth at the see, by ỏ possessiō of Achzibah: Amah also & Aphek and Rohob: Twentye and two cities with their villages. This is ỏ enheritaunce of ỏ childzen of Aser by their kynredes: These are the cyties with their villages.

And the Sixte lotte cam out for the childzen of Nephthali by their kynredes. And their coaste was from Heleph & frō Elom to zaananim, Adami, Nekeb and Jabneel euen to Lakum, and doth go out at Jordā. And then the coast turneth westwarde to Asanoth Thabor, and thē goeth out from thence to Hukokah, and reacheth to zabulō on ỏ southe syde, & goeth to Aser on ỏ west syde, and to Juda vpon Jordan towarde ỏ sonnerysynge. And their stronge cyties are zidim, zer, Hamah, Racath and Cenereth, Adamah, Hermah & Hazor: Kedes, Edzai, and Enhazor: Jeron, Magdelel: Horē, Bethanah & Bethsames: nyne tene cyties wt their villages. This is the enheritaunce of the trybe of the childzen of Nephthali by their kynredes: these also are the cyties & their villagts.

D And the seuenth lotte came out for ỏ trybe of the childzē of Dan by their kynredes. And the coaste of their enheritaunce was: zaraah, Esthaol. * Jrsames, Saelabin, Aialō Jethlah: Eglon & Thēnathah & Akarō: Elthekeh, Gibethon & Baalath: Jehud Banebarak & Gathermon, Meiericon and Aarcō, wt the border that lyeth before Japho. And ỏ coastes of ỏ childzē of Dan wēt out frō them. And the childzen of Dan wēt vp to fyght agaynst Lesen, and toke it, and smote it with ỏ edge of the swerde, and cōquered it, & dwelt therin, & called it * Dan after the name of Dan their father.

* Other wise called, Ekeciie of ỏ sonne.

* Jud. xviii. g.

This is the enheritaunce of the trybe of ỏ childzen of Dan i their kynredes: these also are the cyties with their villages, Whē they had made an ende of deuydyng ỏ lāde by her coastes, the childzen of Jsraell gaue an enheritaūce vnto Josua ỏ sonne of Nun amōge them, according to the worde of ỏ Lorde they gaue hym the cytie which he asked, cuē * Thānath serah in moūte Ephzai And he bylte ỏ cytie & dwelt therin. ‡ These are the enheritaūces which Eleazar the preast and Josua the sonne of Nun, and the auncient fathers of the trybes of the childzē of Jsrael deuided by lotte in Siloh before the Lorde, in the doze of the tabernacle of witnesse, and so they made an ende of deuiding the contreye.

* Josu. xviiii f.

‡ Nu. xxxiiii. b.

## ¶The. xx. Chapter.

¶ The cyties of refuge or Sanctuarye.

The Lorde also spake vnto Josua sayige: Speake to ỏ childzen of Jsrael, and saye: * Appointe out frō amonge you cyties of refuge, wherof I spake vnto you by the hād of Moses, that the slear that killeth any person vnwares and vnwittinglye, maye flee thether. And those cyties shalbe youre refuge from the auenger of bloud. And he that dothflee vnto one of those cyties, shall stāde at the entryng of the gate of the cytie, and shall shewe hys cause in the eares of the elders of the cytie.

* Nu. xxxv. a Deute. xix. d.

And they shall take him into the cytie vnto them, & geue hym a place, that he maye



dwell amonge them.

B And ỏ the auenger of bloude folowe after him, they shall not deliuer the slear into his hande: because he smote his frēde ignorantlye, and hated hym not before tyme.

And he shall dwell in the sayde cytie vntill he stāde before ỏ cōgregatiō in Judgement, * and vntill the death of the hye preaste that shalbe in those dayes: for then shall the slear retourne, and come vnto his
C awne cytie, and vnto his awne house, and vnto the cytie frō whence he fled. And they sanctified kedes i Galile, in moūt Nephthali, and Sichem in moūt Ephzaim, and
Ga kiriatharbe (which is Hebzon) in the moūtaine of Juda. And on the other syde Jordā ouer agaynst Jericho eastwarde, they appointed Bozor in ỏ wildernesse vpon the playne, out of ỏ tribe of Ruben: & Ramoth
D in Gilead out of the trybe of Gad: and Golan in Basan out of ỏ trybe of Manasses. These were the cyties appoynted for all ỏ childzen of Jsraell, and for the straunger ỏ soiourned amonge them, that whosoeuer killed any persō ignorātlye, ỏ same might flee thether, & shulde not die by the hand of the auenger of bloude, vntill he stode before the congregacion * (to declare his cause.)

* Nu. xxxv. b. Josu. xx. a.

## ¶The. xxi. Chapter.

¶ The cyties geuen to the Leuytes, in nombre. xlviii.

A And then came the principall fathers of the Leuites vnto Eleazar ỏ preaste, and vnto Josua the sōne of Nun, and vnto ỏ aunciēt fathers that were ouer the trybes of the childzen of Jsrael, & spake vnto them at Silo in the lande of Canaan, saying: * the Lorde commaunded by Moses, to geue vs cyties to dwell in, with the suburbes ther of, for oure catell. And ỏ childzē of Jsraell gaue vnto ỏ Leuites out of their enheritaūce at ỏ bidding of ỏ Lorde these cyties folowing wt their Suburbes.

* Nu. xxxv. a. Josu. xx. a.

And the lotte cam out for the kynred of the Cahathites: and the childzē of Aaron the preaste, which were of the Leuites, had geuen them by lott, out of the trybe of Juda, out of the trybe of Simeon, and out of ỏ trybe of Beniamin: thirtene cyties. And the reast of the childzen of Cahath had by lotte, out of the kynredes of ỏ trybe of Ephzaim, out of ỏ trybe of Dan, and out of ỏ halfe trybe of Manasses: ten cyties. And the childzē of Gerson had by lotte out of ỏ kynredes of the trybe of Jsacar, and out of the trybe of Aser, out of the trybe of Nephthali & out of the other halfe trybe of Manasses i Basan: thirtene cyties. And ỏ childzen of Merari by their kynredes, had out
B of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of zabulon, twelue cyties: And the childzen of Jsraell gaue by lotte vnto the Leuites these cyties with their Suburbes, as the Lord cōmaunded by Moses.

And they gaue out of the trybe of ỏ childzen of Juda, & out of the trybe of the childzē of Simeō, these cyties by name: which the childzen of Aaron beig of the kynredes of the Cahathites, & of the childzē of Leui, obtayned: for theirs was the fyrst lotte.

And they gaue them kariath Arbe of the father of Enack (which is Hebzon) in the hyll contreye of Juda, with the Suburbes of the same rounds about it. But the londe that pertayned to the cytie, and the villages therof, gaue they to * Caleb the sonne of Jephune, to be his possession.

* Josu. xiiii. d.

And thus they gaue to ỏ childzen of Aaron the preast, a cyte, to the which ỏ slayer might flye: euen Hebzon with her Suburbes: Libna with her Suburbes: & Jathir with her Suburbes, & Estimoa with her Suburbes: Holon wt her Suburbes, Dabir with her Suburbes: Ain with her Suburbes: Jutah with her Suburbes: Bethsames with her Suburbes: nyne cities out of those two trybes. And out of the trybe of Beniamin, they gaue Gibeon with her Suburbes: Gaba wt her Suburbes: Anatoth with her Suburbes: Almon with her
C Suburbes: foure cyties. All these cyties of ỏ childzē of Aaron preastes, were thirtene cyties with theyr Suburbes. And ỏ kynredes of the childzen of Cahath that were Leuites: that is to saye the other childzē of Cahath, had cities geuē thē for their lotte, out of the trybe of Ephzaim. For they gaue them the cytie ỏ the slear might flye vnto: Sichem with her Suburbes, in mount Ephzaim: and Gazer with her Suburbes, and kabzaim with her Suburbes: & Bethhozon with her Suburbes: foure cyties.

And out of the trybe of Dan: Eltheke wt her Suburbes: Gibthon with her Suburbes: and Aialon with her Suburbes, Gathremon with her Suburbes: foure cyties.

And out of the halfe trybe of Manasses, Thanach with her suburbes: and Gathremon with her Suburbes: two cyties. All the cyties for the other kynredes of ỏ childzen of Cahath, were ten with their Suburbes.

And vnto the childzen of Gerson which were of the kynredes of the Leuites, they gaue out of ỏ other halfe trybe of Manasses, the cytie of refuge for the slear: Golan in Basan with her Suburbes: & Beesthera with her Suburbes: two cyties. And out of the trybe of Jsacar, kision with her Suburbes: and Daberah with her Suburbes: & Jarimoth with her Suburbes: Enganim with her Suburbes: foure cyties.

And out of the tribe of Aser, Misael with her Suburbes: Abdon wt her Suburbes, Helkath with her Suburbes: & Rohob with her Suburbes: foure cyties. And out of the tribe of Nephthali, the cytie for the slear to flye vnto: Kedes in Galile with her Suburbes: & Hamothdor with her Suburbes: & Carthan with her Suburbes: thre cities. All the cities of the Gersonites thorowe out their kynredes, were thirtene cyties with their Suburbes.

D And vnto the other kynredes of the childre of Merari, the rest of the Leuites, they gaue out of the tribe of zabulon: Jecnam with her Suburbes: & Carthah wyth her Suburbes: Damna with her Suburbes, & Nahalal with her Suburbes: foure cyties, And out of the tribe of Rubē, Bozor with her Suburbes: and Jahelah with her suburbes: Kedmoth with her Suburbes, and Maphaath with her Suburbes: foure cyties. And out of the tribe of Gad, they gaue ꝑ cytie for ꝑ slear to flye vnto: Ramoth in Gilead with her Suburbes, and Mahanaim with her suburbes, Helbon with her suburbes: & Jaser with her suburbes: foure cyties in all, so that all the cyties of ꝑ childzen of Merari thorow out their kynredes (which were the rest of the kynredes of the Leuites) were by their lot, twelue cyties.

And all the cyties ꝑ the Leuites had amōg the possession of ꝑ childzen of Israel were xlviii. with their suburbes. And these cyties laye euery one seuerally, hauyng their suburbes rounde aboute them thorow out all the sayde cyties. And ꝑ Lord gaue vnto Israel all the lande which * he sware to *Gen.xxii.a geue vnto their fathers. And they conquered it, and dwelt therin. And the Lord gaue them rest rounde aboute, accordyng to all ꝑ he sware vnto their fathers: and there stode not a man of all their enemyes before them. The Lord also delyuered all *Josu.xxi.b. theyr enemyes into their handes. * There ℞ shaped nothing of all the good thynges, which the Lord had sayde vnto the house of Israell, But all came to passe.

## ¶The.xxii.Chapter.

¶Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessions. They buylde an altare for a memoriall.

A Then Josua called vnto the Rubenites, the Gaddites and to the halfe tribe of Manasses, and sayde vnto *Nu.xxxii.f them: * ye haue kept all that Moses ꝑ seruaunt of the Lorde commaunded you, and haue obeyed my voyce in all that I cōmaunded you: ye haue not lefte youre brethrē of a long season vnto this daye, but haue kept the commaundement of the Lorde youre God.

And now that the Lorde hath geuen rest vnto youre brethren as he promysed them, therfore retourne ye, and go vnto youre tentes, & vnto the lande of youre possessiō, which Moses the seruaūt of the Lorde gaue you on the other syde Jordan.

But in any wise take diligent hede, and do the commaundement and lawe, whych Moses the seruaunt of the Lorde charged you: * that ye loue the Lorde youre God, *Deute.xi.c and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto him, and serue him with all youre hertes, & all youre soules. And so Josua blessed them ℞ and sent them awaye. And they wēt vnto B theyr tentes.

Unto the one halfe of the tribe of Manasses Moses gaue possession in Basan: & vnto the other halfe therof gaue Josua amonge their brethren on this syde Jordan westwarde. And Josua sent them awaye also vnto their tētes, and blessed them, and sayd vnto them: retourne with moche ryches vnto youre tentes, and with a great multitude of catell, with syluer and golde, with brasse, and yron, and with moch raymēt and * deuide the spoyle of youre ene- *Deute.xx. Num.xxxi. myes with youre brethren ℞. Josu.viii.f i.Reg.xxx.f.

And the childzen of Ruben, the childzen of Gad, and halfe ꝑ tribe of Manasses, returned, and departed from the childzen of Israel out of Silo (which is in the lande of Canaan) to go vnto the cōtreye of Giliad, to the lande of their possession, which they had opteyned, accordig to the worde of the Lorde by the hande of Moses. And when they came vnto ꝑ place of Geliloth beside Jordan (that is in the lande of Canaan) there the childzen of Ruben, the childzen of Gad and ꝑ halfe tribe of Manasses, buylt an altare faste by Jordan, and that a great altare to se to. Which when the childzen of Israel heard of, they sayd: beholde, ꝑ childzen of Ruben, the childzen of Gad, and the halfe tribe of Manasses haue buylt an altare in the forefronte of ꝑ lande of Canaan euen in Geliloth beside Jordā on the syde of ꝑ childzen of Israell. And when the childzen of Israel heard of it, ꝑ whole congregacion of ꝑ childrē of Israell gathered thē together to Silo, to make batell agaynst them. And the childrē of Israell sent vnto the childzen of Ruben, and to the childzen of Gad, and to ꝑ halfe tribe of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the preaste, & wyth him ten Lordes, of euery chefe house a Lord, thorow out all ꝑ tribes of Israell, which were heades of their fathers houlholdes among ꝑ thousandes of Israel. And they wēt vnto ꝑ childzen of Ruben, and to the childzen of Gad, & to the childzen of the halfe tribe of Manasses, vnto the lande of Gilead, and C they



they spake with them, saying.

D Thus saye the hole congregaciō of the *Judi.xx.b. Lorde * what transgression is this that ye haue transgressed agaynst the God of Israell, to turne awaye this daye frō ꝑ Lord in that ye haue bylded you an altare, for to rebelle this daye against the Lorde? Is the *Nu.xxv.a. * wicked deade of Peor to lyttell for vs, wherof we are not yet cleansed vnto thys daye, and for the which there was in ꝑ congregacion of the people a plage of ꝑ Lord? Ye also are turned awaye thys daye from the Lorde. And seynge ye rebelle to daye agaynst the Lorde, it wil come to passe, that to morow he shall be wroth wt all the congregacion of Israel. Notwithstandyng yf E ye thinke, ℞ that the lande of youre possession is vncleane, then come ouer vnto the lande of the possession of ꝑ Lorde, where in ꝑ Lordes tabernacle dwelleth, & take possession amonge vs. But transgresse not agaynst ꝑ Lorde, nor prouoke vs, to buylde you anye other aulter, saue ꝑ aulter of the *Josu.bii.a Lorde oure God. * Dyd not Achan the sonne of Zareth trespase i ꝑ excōmunicate thig, & wrath fell on all ꝑ cōgregacion of Israel, which notwithstandinge that he was but one man, yet he alone perished not for his wickednesse?

E Then ꝑ childzen of Ruben & the childzen of Gad, and halfe the tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel: The God of goddes, the Lorde, God of goddes, euen ꝑ Lord he knoweth, & Israel also shall knowe. If it be to rebelle, or to transgresse agaynst ꝑ Lorde, then thou Lorde saue vs not thys daye. Or elles if we haue bylt vs an aulter to turne frō folowing the Lorde, or to offer theron burnt offryng or meatoffrige, or to offer peace offringes theron: let ꝑ Lorde require it. ℞ (and iudge) And yf we haue not rather done it of a carefulnes & of a sure occasiō, sayenge: In tyme to come your childzen might saye vnto ours: what haue ye to do with ꝑ Lorde God of Israel? ꝑ Lorde hath made Jordā a border betwene vs and you (ye childzen of Ruben and of Gad) ye haue no parte therfore in the Lorde: and so shall youre childzen make oure childzen cease from fearinge the Lorde.

Therfore we ℞ * (take better aduisement ℞) sayd: ℞ F We wil make vs an aulter, not for burnt- *Gen.xxxi.g Josu.xxiiii.f offeringe, nor for sacrifice, but for a * witnesse betwene vs and you, and oure generacyons after vs, that we shulde serue the Lorde, with oure offeringes, sacrifices and peace offeringes before him: and that youre childzen shulde not saye to ours in time to come: ye haue no parte in the Lorde.

Therfore sayde we, that if they shulde so saye to vs or to oure generaciōs in tyme to come, that we wolde saye agayne: Beholde the fassiō of the aulter of the Lorde, which oure fathers made, nether for burnt-offerynges nor sacrifices, but for a witnesse betwene vs and you. God forbyd, that we shuld rebell agaynst the Lorde, and turne thys daye frō after him, & buyld any other aulter for burntofferinges, oblaciōs, or sacrifices, saue the altare of the Lord oure God, that is before his tabernacle.

And when Phinehes the Preaste, and the G Lordes of ꝑ congregacion and heades ouer the thousandes of Israell which were with him, hearde these wordes that the childzen of Ruben, and the childzen of Gad and the childzē of Manasses spake, they were well content. And Phinehes the sonne of Eleazar the preaste sayde vnto the childzen of Ruben, and to the childzen of Gad, & to the childzē of Manasses: this daye we perceaue, that the Lord is among vs, because ye haue not done this trespase agaynst ꝑ Lorde: Now ye haue rydde the childzen of Israell out of the hande of the Lorde.

And Phinehes the sonne of Eleazar the Preaste wt the Lordes, retourned from the childzen of Ruben, and frō the childzen of Gad out of the lande of Gilead vnto ꝑ lande of Canaan, to the childzen of Israel, and brought them this worde agayne. And the sayeng pleased the childzen of Israel, and they blessed ℞ God, and dyd not entende ℞ to go agaynst them in batell, & to destroye the lande which the childzen of Ruben and Gad dwelt in. And the childzen of Ruben, and the childzen of Gad called the aulter: Oure witnesse, that the Lorde is God.

## ¶The.xxiii.Chapter.

¶Josua exhorteth the people, that they ioyne not themselues to the Gentyles.

A And it came to passe a longe season after that the Lorde had geuen reste A vnto Israel from all theyr enemyes rounde about, that Josua waxed olde, and was stricken in age. And Josua called for all Israel, and for their elders, their heades their Iudges and officers, and sayde vnto them: I am olde and stryken in age.

And ye haue sene all that ꝑ Lorde youre God hath done vnto all these naciōs before you, how ꝑ Lorde youre God hath fought for you. Beholde, I haue subdued vnto you these naciōs ꝑ remayne, to be an enheritaūce for youre tribes: euen from Jordan, and (from the lande) of all the nacions that I haue destroyed, euen vnto the great See westwarde. * (And there remayne yet many nacions.) And the Lorde youre God shall expell thē before you, and cast thē from out of youre sight, and ye shall conquere their lande, as the Lorde youre God hath saide vnto you. B Go to therfore * as strongly as ye maye, *Deu.xxxi.

that ye take hede and do all that is written
Deute.xii.d & xxviii.d. Prouer.xxii.d in the boke of the lawe of Moses, * that ye
bowe not a syde therfro, to the ryght hand
or to the lefte: and lest that whā ye come a-
monge these nacions, (euen amonge these
that are left with you) ye make mencion or
sweare by the names of their goddes: and
that ye nether serue them, nor bowe youre
selues vnto them. But that ye sticke fast
vnto ꝑ Lorde youre God, as ye haue done
℄ vnto this daye. So shall ꝑ Lorde cast out
before you great nacions and myghtye, as
*Deut.xxiii.d no man hath bene able to stande before you
hitherto. * One man of you shall chase a
thousande: for ꝑ Lorde youre God he fyghteth for you, as he hath promised you. Take
good hede therfore vnto youre selues, ꝑ
ye loue the Lorde youre God.

Els, yf ye go backe and cleaue vnto the
rest of these nacions ꝑ remayne wyth you,
and shall make mariages with them, & go
in vnto them, and they to you: be ye sure,
that ꝑ Lorde youre God will nomore cast
out all these nacions fro before you. * But
* Iud.xxviii. g. they shalbe snares and trappes vnto you
and scourges in youre sydes, and thornes
in youre eyes, vntyll ye perysshe fro of thys
good lande, whych the Lorde youre God
hath geuen you.

℄ And beholde, this daye, do I entre in to the
waye of all the worlde, & ye knowe in all
Josu.xxi.d. youre hertes & in all youre soules, that *no-
thyng hath fayled of all the good thynges
which the Lord youre God promysed you:
But all are come to passe, & nothyng hath
fayled therof. Therfore, as all good thynges
are come vpon you, which the Lorde youre
God promysed you, so shall ꝑ Lorde bryng
vpō you all euell, vntyll he haue destroyed
you fro of thys good lande, whych ꝑ Lorde youre God hath geuen you, whē ye haue
transgressed the appointmēt of the Lorde
youre God, which he cōmaunded you: and
haue gone and serued straunge goddes, and
bowed youre selues to thē. Then shall the
wrath of the Lorde waxe whote vpō you,
& ye shall perysshe quickly fro of the good
lande, which ye hath geuen you,

## ℄ The.xxiiii. Chapter.

℄ Josua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joseph are buryed. Eleazar dyed.

A ℄ AND Josua geathered all the trybes
of Israell to Sichem, and called
for ꝑ elders of Israell, and for theyr
heades, Iudges and officers, and they pre-
sented them selues before God. And Josua
sayde vnto all the people: thus sayth the
Gene.xi.d. Lord God of Israell: * youre fathers dwelt on the other syde of the floud in olde tyme: euen Thareh the father of Abraham &
of Nachor, and serued straunge gosdes.

And I toke youre father Abraham from
the other syde of the floude, & brought him
thorow out all the lande of Canaan, & mul
tiplied his seed, and * gaue him Isahac.
*Gene.xxi.a Math.i.a. ‡Ge.xxvii.a. And I gaue vnto Isahac, Jacob & Esau.
*And I gaue vnto Esau mount Seir, to
possesse it. But Jacob and his childrē wēt
downe into Egypte.

I sent Moses also & Aaron. And I * plaged Egypte: & whan I had so done among
*Ex.iii.d viii.d x.d. xii.d. them, I brought you out, and I brought
youre fathers out of Egypte. And as they
came vnto the see, the Egyptcians folowed
after youre fathers with charettes & horse-
℄ men, vnto the redd see. * And whan they
* Exo.xiiii.d cried vnto the Lord, the Lord put darck-
nesse betwene you and the Egyptcians, and
brought the see vpon them, and couered
thē. And youre eyes haue sene what I ha-
ue done to the Egyptcians. And ye dwelt in
the wildernesse a longe season.

And * I brought you into the lande of the
*Num.xxi.d Amorites, which dwelt on the other syde
Jordan. And they fought with you: and
I gaue them into your hād, that ye myght
conquere their contre. And I destroyed thē
from out of youre syght.

*Then Balak the sonne of zippor, king
*Num.xxii.a. Deu.xxiii.c. of Moab arose, & warred agaynst Israell,
& sent & called Balaam the sonne of Beor
for to curse you. But I wolde not herken
vnto Balaam, & therfore he rather blessed
you: And so I deliuered you out of his hande. And ye wēt ouer Jordā, and came vnto
Jericho, and the men of Jericho fought a-
gaynst you: the Amorites, Pherezites, Ca-
naanites, hethites, Girgosites, Heuites, &
Iebusites, and I deliuered them in to you-
re hande.

And I sent * hornettes before you, whych
℄ * Deut.vii.d cast them out of youre sight: euen the two
kinges of the Amorites: but not with youre
owne swerde, or with youre owne bowe.
And I haue geuen you a lande, in which ye
dyd no laboure, and cyties which you bilt
not, and which ye dwell in: vineyardes al-
so, and Olyue trees which ye planted not,
and wherof ye do eate.

*Now therfore feare the Lorde, & serue
*i. Reg.vii. a. Tob.xiiii.c. him in perfectnesse and truthe: And put a-
waye the goddes, whych youre fathers ser-
ued on the other syde of the floude, and in
Egypte, and serue ye the Lorde. And yf it
seme euell vnto you to serue the Lorde, thē
chose you this daye whom you will serue:
whether the goddes which youre fathers
serued (that were on the other syde of the
℄ D floude) ether the Goddes of the Amorites,
in whose lande ye dwell. As for me and my
howse, we will serue the Lorde.

The people answered and sayde: God for-
byd, that we shulde forsake the Lorde, and
serue



serue straūge goddes. For the Lorde oure
God, he it is that brought vs and oure fa-
thers out of the lande of Egypte, and from
the howse of bondage, and which dyd those
great miracles in oure syght, & preserued
vs in all the waye that we went, & amōge
all the naciōs which we came thorow. And
the Lorde dyd cast out before vs all the na-
cions, specially the Amorites, which dwelt
in the lande. And therfore will we also ser-
℄ ue the Lorde, for he is oure God.

And Josua sayd vnto the people, Ye can
not serue the Lorde: for he is an holye God,
and a gelous God, and cannot beare youre
iniquite and synne. Yf ye forsake the Lorde
*Iosu.xxiii.d and serue straunge goddes, * he will turne
and do you euell, and consume you, after
that he hath done you good. And the peo-
ple sayde vnto Josua: naye, but we will ser
ue the Lorde.

And Josua sayde vnto the people: ye are
witnesses youre selues, that ye haue chosen
you the Lorde, to serue him: and they sayd:
we are wytnesses. Then put awaye (sayde
℄ he) the straunge ‡ goddes which are amō-
ge you, and bowe youre hertes vnto ꝑ Lor-
de God of Israell. The people sayde vnto
Josua: the Lord oure God will we serue,
and his voyce will we obeye. And so Josua
℄ F *made a couenant with the people the sa-
*iiii.Reg. xiii.a me daye, and set an ‡ ordinaunce and lawe
before them in Sichem.

And Josua wrote these wordes in the bo-
*Le.xxvi.d. ke of the lawe of God, and * toke a great
stone, and pitched it on ende in ꝑ sayde pla-
ce, euen vnder an oke that was in the sanc-
tuarye of the Lorde. And Josua sayde vn-
to all ꝑ people: beholde, * this stone shalbe
*Gen.xxxi.g Josu.xxii.f. a witnesse vnto vs, for it hath harde all ꝑ
wordes of the Lorde which he spake wyth
vs. It shalbe therfore a witnesse vnto you,
lest ye denye * (and dissemble with) youre God.
*? And so Josua let the people departe, euery
man vnto his enheritaunce.

And after these thinges it came to passe,
℄ G that Josua the sonne of Nun, the seruaunt
of the Lorde died, beyng an hundreth and
ten yeres olde. And they buryed hym in the
cōtrey of hys * enheritaunce, euen in Thā-
*Josu.xix.b nath Sareth, which is in moūt Ephraim,
on the northsyde of the hill of Gaas.

And Israel serued the Lord * all ꝑ dayes
*ii.Esdre. v.viii.g of Josua, & all the dayes of the elders that
ouer lyued Josua, and whych had knowne
all ꝑ workes of the Lorde that he had do-
ne for Israel. And the * bones of Joseph,
*Gene.l.d. Exo.xiii.d. which the childrē of Israell brought out of
Egypte, buryed they in Sichem ‡ in a par
cell of grounde, whych Jacob bought of ꝑ
‡Ge.xxxiii.d sonnes of Hemor the father of Sichem, for
an hundreth peaces of syluer, and it be-
came the enheritaunce of the children
of Joseph. And Eleazar the sonne
of Aaron dyed, whom they bu-
ryed in a hill that pertayned
to Phinches his sonne,
which (hill) was ge
uen him in mount
Ephraim.

The ende of the boke of Josua,
whom the Hebrues call
Jehosua.

# ¶ The boke of Judges, called in the Hebrue Sophtim and in the Latin Judicium.

## ¶ The.fyrst. Chapter.

¶ After Josua was dead, Juda was constitute Lorde ouer the armye.



A After the death of Josua it came to passe, that the childrē of Israel asked ꝑ Lorde saying: Who shall go vp for vs against the Cananites, and who shall first fight agaynst them. And the Lorde sayde: Juda ☜ shall go vp * beholde I haue delyuered the lande in to hys handes.

*Jos.xviii.a ☜ And Juda sayde vnto Simeon ☜ hys brother: come vp with me in my lotte, that we maye fight agaynst the Cananites: And I lykewyse wyll go with the into thy lotte. And so Symeon went with him.

And Juda went vp, and the Lorde delyuered ꝑ Cananites & Pherezites into theyr handes. And they slewe of them in Bezek ten thousand men. And they founde Adonibezek ☜ in Bezek. And they fought against him, and slewe ꝑ Cananites and Pherezites. But Adonibezek fled, & they folowed after hym, and caught hym, and cut of his B thōbes and his great toes. And Adonibezek sayde: thre skore & ten kynges hauing their thombes and great toes cut of, gathered their meate vnder my table: * as I

*Ten.viii.c Judi.xv.a. haue done, so God hath done to me againe. And they brought him to Jerusalem, and there he dyed.

*Deute.xx.c The childrē of Juda fought agaynst Jerusalem, and toke it * and smote it wyth ꝑ edge of the swerde, and set the cytie on fire. After warde the childrē of Juda went to fight against the Cananites, that dwelt in the moūtayne, and towarde the south, & in the lowe contreye. And Juda went against the Cananites that dwelt in Hebrō, which before time was called kariath Arbe. And slew Sesai, Ahiman & Thalmai. And frō thence they went to the inhabiters of Dabir, whose name i olde tyme was called kariathsepher. ✻ (that is a cytie of lettres.)

And Caleb sayde * he that smyteth kariathsepher, & taketh it, to him will I geue Achsah my daughter to wyfe. And Othoniel the sonne of kenez Calebs yōger brother toke it: to whom he gaue Achsah hys daughter to wyfe, and as they went, she counceled hym to aske of her father a felde. And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She answered vnto hym: geue me a blessynge: for thou hast geuē me a Southward (or drie) lāde, geue me also sprynges of water. And Caleb gaue her spryinges both aboue & benethe. And the childrē of the ☜ kenite Moses father in lawe went vp * out of ꝑ cytie of ‡ palme trees with the childrē of Juda into the wyldernesse of Juda, that lieth in the Southe of Arad, and they wēt and dwelt amonge the people.

C Jos.xv.c.

Josu.xiii.a. ‡ Deu.xxxiiii.a

D And Juda went with Simeon his brother, and they slew the Cananites that enhabited zephath, and vtterlye destroyed it, * and called the name of the cytie Horma. And at the last Juda toke Azah wyth the coastes therof, and Askalon wyth the coastes therof, and Akaron with the coastes therof. And the lorde was wyth Juda, and he conquered the mountaynes, but coulde not dryue out ꝑ enhabiters of the valeyes because they had charettes of yron. And they gaue * Hebron vnto Caleb, as Moses sayde. And he expelled thence the thre sonnes of ‡ Enach.

* Num.xiiii.c

*Jos.xiiii.d

‡ Num.xiiii.c

*Josu.xv.g

E * And the childrē of Benjamin dyd not cast out the Jebusites, that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto ☜ this daye.

☜

* Josu.xv.a

* And in lyke maner they ꝑ were of the house of Joseph wēt vp to Bethel & ꝑ lord was wyth the, & ꝑ house of Joseph serched out Bethel, which before tyme was called Lus. And the spyes sawe a man come out of the cytie, and they sayde vnto hym: shewe vs the waye into the cytie, * and we wyll shewe the mercy. And whan he had shewed them the waye into the cytie, they smote it wyth the edge of the swerd, but let the man and all hys housholde goo free. And ꝑ man went into the lande of the Hethites, and bylt a cytie, and called ꝑ name therof Lus which is the name therof vnto this daye.

*Josu.i.c

F * Nether dyd Manasses expelle Bethsēa with her townes, Thaanach wyth her townes, the enhabitoures of Dor with her townes, ꝑ enhabitoures of Jeblaam wyth her townes, nether ꝑ enhabitoures of Magedo wyth her townes, but the Cananites were bolde to dwell in the lande. But it came to passe ꝑ as sone as Israell was waxed myghtie, they put the Cananites to tribute and expelled them not.

*Josu.xvii.c



*Josu.xvi.d * In lyke maner Ephraim expelled not the Cananytes that dwelt in Gazer, but the Cananytes dwelt stille in Gazer amonge them.

Nether dyd Zabulon expelle the enhabytoures of Ketron, nether the enhabytoures of Nahalol: But ꝑ Cananytes dwelt amōge them, and became trybutaries.

G Nether dyd Aser cast out the enhabytoures of Acho, nether the enhabytoures of Zidon, & of Ahalab, Aczib, & Halbah, Aphek, nez of Rohob, but the Aserites dwelt amōge the Cananites the enhabytoures of the lande, for they might not dryue them out.

Nether dyd Nephthalim dryue out the enhabytoures of Bethsames, nor the enhabytoures of Bethanath, but dwelt amongest the Cananytes the enhabytoures of ꝑ lande. Neuertheless the enhabytoures of Bethsames & of Bethanath became trybutaries vnto them.

And the Amorites troubled the chyldrē of Dan in the moūtayne, and suffered them not to come downe to the valeye. And the Amorites were content to dwell in mount Heres ✻ (whych is by interpretacyon: a wytnesse tynge) in Hailon and in Salabim. And the hand of Joseph preuayled, so that they became trybutaries: & the coaste of ꝑ Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

## ¶ The.ii. Chapter.

¶ The Angell rebuketh the people, because they had made peace wyth the Cananites. Idolatres are punished.

H A And the angell of the Lorde came vp frō Gilgall to ☜ Bochim, & sayde: I made you to come out of Egypte, and haue brought you vnto the lande

*Deu.vii.a. Jud.vii.a. which I sware vnto youre fathers. * And I sayd: I wyll not breake myne appoyntment ꝑ I made with you. And ye also shall make no couenant wyth the enhabytoures of this lande, but shall breake downe their aultares: Neuertheles ye haue not herkened vnto my voice, why haue ye this done? Wherfore, I haue lykewyse determyned, ꝑ I wyll not cast thē out before you: but they shalbe thornes vnto you, and their goddes shalbe a snare vnto you. And when the angell of the Lorde spake these wordes vnto all the chyldren of Israel, the people cryed out and wepte: And called the name of the

A place of weping sayde place. * Bochim, and offered sacrifyces vnto the Lorde.

And when Josua had sent the people awaye, the chyldren of Israel went euerye man into hys enheritaunce to possesse the

Jo.xxiiii.g lande. * And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and had seue all the great workes of the lord that he dyd for Israel: and Josua the sonne of Nun the seruaunt of the Lorde * dyed, when he was an hundred & ten yeres olde: whom they buryed in the coastes of hys enheritaunce: euen in ☜ Thamnath Hares in moūt Ephraim on the northside of the hyll Gaas. And euen so all that generacyon were put vnto their fathers, and there arose another generacyō after them wyych nether knewe the Lorde, nor yet the workes wyych he had done for Israel.

*Josu.xxiiii.a

*Jud.iii.a And then ꝑ childrē of Israel * dyd wyckedlye in the syght of the lorde, and serued Baalim ☜, and forsoke the Lorde God of their fathers, wyych brought them out of the land of Egypte, and folowed straunge goddes, euen of the goddes of the nacyons that were round aboute them, and bowed them selues vnto them and angred the lorde. They forsoke the lord, and serued Baal C and Astharoth ☜, and the wrath of the lorde waxed hote agaynst Israel, and he delyuered them into the hādes of raueners, that spoyled thē, and solde them into the handes of their enemyes rounde aboute them, so ꝑ they had no power any longer to stāde before their enemyes. But whethersoeuer they went out, the hand of the lord was agaynst them with euell lucke, euen as the lord promysed them, & as he sware vnto them. And he punyshed them sore.

Neuertheless the lorde rayled vp Judges, which delyuered them out of the hādes of their oppressers, and yet for all that they wold not harken vnto their Judges: But rather went a whorying after straūge goddes, and bowed them selues vnto them, and turned quickly out of ꝑ waye, which their fathers walked in, obeying the cōmaundementes of the Lord: But they dyd not so.

And when the lord rayled them vp Judges, he was with the Judge, and delyuered them out of the hādes of their enemyes all the dayes of the Judge * for the Lorde had *Deut.i.b compassyon ouer their sorowinges, wyych they had, by the reason of them ꝑ oppressed them & vexed them: yet for all ý * as sone as *Judi.iii.b. the iudge was dead, they turned and dyd D worsse ý their fathers, in folowinge straūge goddes, and in seruyng them, and ceased not from their owne inuencyons, nor from their malycyouse waye.

And the wrath of the Lorde was moued agaynst Israel, & he sayde: because this people hath transgressed myne appointement which I commaunded their fathers, & haue not herkened vnto my voyce, I wyll hence furth not cast out before thē one man of the nacyons, which Josua leaft when he dyed, ꝑ thrzough them I maye * proue Israel, whether they wyll kepe the waye of the Lorde, * Deu.viii.a & walke therin, as their fathers dyd or not

And so the Lord leaft those naciõs, & droue them not out ymmedyatlye, nether delyuered them into the hande of Iosua.

## ¶The.iii.Chapter.

¶Othoniell delyuereth Israel. Ahud kylleth kyng Eglon. Samgar kylleth the Philistines.

THese are þ nacyõs which þ lord left, that he myght proue Israel by thẽ: euen as manye of Israell as had not knowen all the warres of Canaam: Onlye for þ lernyng of þ generacyon of the childrẽ of Israel: þ he allo myght teach them warre, in asmuch as they þ were before them, ¶knew nothing therof, Of those whõ he left, there were fyue lordes of the Philistines, & all the Cananites, & the Sodonites, and the Heuites that dwelt in moũt Libanon: euen from mount Baal hermon vnto Hemath. Those remayned to proue Israel by, and to wete, whether they wold herken vnto the commaundementes of the lorde, which he commaũded their fathers by the hand of Moses.

And the childrẽ of Israel dwelt amonge the Cananites, Hethites, Amorites, Pherezites, Heuites, and Iebusytes, * & toke the daughters of them to be their wyues, & gaue their owne daughters to their sonnes, & serued their Goddes. And the childrẽ of Israell did wickedlye in the syght of the lord, and forgate the lord their God, and serued Baalim & Aseroth. Therfore the lord was angrye with Israel. & delyuered thẽ into þ hãdes of Chusan Risathaim kyng of Mesopotamia, and the childrẽ of Israell serued Chusam Risathaim. viii. yeres.

And when the childrẽ of Israel cryed vnto the lorde, the lorde stered vp a sauer, to þ childrẽ of Israel. & saued thẽ: one Othoniel the sonne of kenes. Calebs yõger brother. And the spyrete of the lorde came vpon him. And he iudged Israel, and wẽt out to warre. And þ lorde delyuered Chusan Risathai kyng of Mesopotamia into his hande, & his hande preuayled agaynst Chusan Risathaim. And þ lande had * rest fourtye yeres, and Othoniel þ sonne of kenes died. And the children of Israel wẽt to agayne, & cõmitted wickednesse in the sight of þ lord. And the Lord strengthed Eglon the kyng of the Moabites, agaynst the childrẽ of Israel, because they had cõmitted wickednesse before þ lord. And this (Eglõ) gathered vnto hym the childrẽ of Ammon, and the Amalekites, and went and smote Israel, & cõquered the citye of Paulme trees. And so the childrẽ of Israel serued Eglon the king of Moab. xviii. yeres. But whẽ they cryed vnto the lorde, the lorde stered thẽ vp a sauer, Ahud the sonne of Gera the sõne of Jemini. a man that coulde do nothing handsomlye with his ryght hande.

And by him the chyldren of Israel sent a C presẽt vnto Eglon the king of Moab: but Ahud made him a dagger with two edges, of a cubyte length, & he dyd gyrde yt vnto his rayment vpon his right thygh, and caryed the presẽt vnto Eglon the kynge of Moab: And Eglon was a very fatte man. And it fortuned that whẽ he had presented the presẽt, he sent the people that bare it awaye, but he him selfe turned agayne (frõ þ place of grauẽ ymages, that was by Gilgal) and sayde: I haue a secret errãd vnto the, O kyng. Which sayde: kepe silence. And all that stode before hym, went out from hym.

And Ahud came vnto hym, and in a somer parler, which he had, sat he hi selfe alone. and Ahud sayde * I haue a message vnto þ frõ God. And he arose out of hys seate. And Ahud put forth hys lefte hande, & toke þ dagger frõ his ryght thyghe, & thrust it into hys belye, and the haft went in after the blade. And the fatte, closed the haft, so þ he myght not drawe the dagger out of hys belye, but the dyrt came out. Ahud gat him out at a posterne dore, and shut the dores of the parler about him, and locked them.

When he was gone out, hys seruauntes came, and whan they sawe that the dores of the parler were locked, they sayde: peraduẽture he couereth hys fete in hys somer chãber. And they taried tyll they were ashamed, and beholde: seyng he opened not the dores of the parler: they toke a keye, ãd opened them. And beholde, their Lord was fallen downe dead on the erthe. And Ahud eskaped (whyle they taryed) and was gone beyonde, to the place of the grauẽ ymages, and eskaped into Seirath.

And whẽ he was come * he blewe a trompette in moũt Ephraim. And the chyldrẽ of Israel wẽt downe wyth hym from the hyll and he went before them. And he sayde vnto them, folowe me: for the Lord hath delyuered youre enemyes, the Moabytes into youre hande. And they descended after him, and toke the passages of Iordan, towarde Moab, and suffered not a mã to passe ouer. And they slew of the Moabites þ same tyme vpon a ten thousande men, which were all fatte & men of warre, & there eskaped not a mã, * so Moab was subdued that daye, vnder the hande of Israel: and the land had rest. lxxx. yeres.

After hym was Samgar the sonne of Anath, whych slewe of the Philistines. vi. hundred men with an oxe goade, and delyuered Israel also.

## ¶The.iiii.Chapter.

¶Debora and Barak delyuer Israel: Sisara is kylled of Iael.

And the



AND the childrẽ of Israel beganne agayne to do wickedly in the syght of the Lord, whẽ Ahud was dead. And the Lord solde them into the hãde of Iabin kyng of Canaan, þ raygned in Hazor, whose captayne of warre was called Sisara, which dwelt in Haroseth of þ gẽtiles. And the childrẽ of Israel cryed vnto the Lorde: for he had nyne hundred charrettes of yron, & twẽtie yeres he troubled the childrẽ of Israel very sore.

And Debora a Prophetysse, the wyfe of Lapidoth Judged Israel the same tyme, & þ same Debora dwelt vnder a paulme tree betwene Ramath and Bethell, in mounte Ephraim.

And the childrẽ of Israel came vp to her for iudgement. And she sent & called * Barak þ sonne of Abinoã, out of Kedes Nephthalim, and sayde vnto him. Hath not the Lord God of Israel cõmaunded the, to leade wt faire wordes men to moũte Thabor, and take with the ten thousande mẽ, of the childrẽ of Nephthalim & of þ childrẽ of zabulon? And I will bryng vnto the to the * ryuer kyson, Sisara, þ Captayne of warre vnto Iabin, wt his charettes, & his people, and will delyuer him ito thyne hãdes. And Barak sayde vnto her: yf thou wylt go wt me, I will go: But & yf thou wilt not come with me, I will not goo: She sayde: I will suerlye go with þ, but this iourney þ thou takest, shall not be for thyne honoure, for the Lord shall sell Sisara into the hãde of a woman. Debora wẽt with Barak to kedes. And Barak called zabulõ & Nephthalim to kedes, & led after hym ten thousande men: and Debora went vp with him.

But Haber the kenite (which was of the childrẽ of * Hobab the father in lawe of Moses) remoued from the other kenytes, & pytched hys tẽte vntyll the playne of zaanaim, whych is by kedes.

And they shewed Sisara, þ Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara gathered together all his charettes, cuẽ. ix. hũdred charettes of yron, & all the people þ were wt him from of Haroseth of the gentyles, vnto the ryuer of kyson. And Debora sayde vnto Barak: vp, for this is the daye in which the Lorde hath delyuered Sisara into thyne hãde: Is not the Lorde gone out before the? And so Barak wẽt downe from mount Thabor, & ten thousande men after him.

But the Lorde destroyed Sisara and all his charettes, & all his hoste with the edge of the swerde, before Barak: so þ Sisara lyghted downe of his charett, & fled awaye on hys fete. But Barak folowed after the charettes and after the hoste, euẽ vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpõ the edge of the swerde, and there was not a mã leafte. Howbeit Sisara fled awaye on his fete to the tent of Iael the wyfe of Haber the kenite: for there was peace betwene Iabin the kyng of Hazor, & the houshold of Haber the kenite.

And Iael went out to mete Sisara, and sayde vnto him: turne in my lord, turne into me, feare not. And whã he had turned in vnto her into her tẽt, she couered hym with a mãtell. And he sayd vnto her, geue me a lyttel water to drynk, for I am thirstye. And she opened * a bottell of mylke, & gaue hym drynck, & couered him. And agayne he sayde vnto her: stãde in the dore of the tẽte, and whan any man doth come and enquere of the, whether there be any man here, thou shalt saye: naye.

Then Iael Habers wyfe toke a nayle of the tente, & an hammer in her hand, & went softlye vnto hym, and smote the nayle into the temples of his head, and fastened it into the ground, for he slombered sore, and was weery: And so he dyed.

And Beholde, as Barak folowed after Sisara, Iael came out to mete hi, & sayde vnto him: come, & I wyll shew the the mã, whom þ seekest. And when he came into her tẽte: Beholde, Sisara laye deed, & þ nayle was in his tẽples. And so God brought Iaben the kyng of Canaã into subiectyõ that daye before the chyldrẽ of Israel. And the hande of the childrẽ of Israel prospered, & preuayled agaynst Iaben the kyng of Canaã, vntill they had brought hi to naught.

## ¶The.v.Chapter.

¶The songe and thanckes geuyng of Debora and Barak after the victorye.

THen Debora & Barak þ sonne of Abinoam sange the same daye, sayẽg: Prayse ye þ Lord, for the auẽgyng of Israel, and for the people that became so wylling. Heare O ye kynges, herken o ye princes: I, euẽ I, will syng vnto the Lord, I wyl prayse the Lorde God of Israel.

Lord, * whan thou wentest out of Seir, whan þ departedst out of the felde of Edõ, the erth trembled, & the heauẽs rayned: the cloudes also dropped water. * The mountaynes melted before the lord, euen as dyd Sinai, before the lorde God of Israel.

In the dayes of * Samgar the sonne of Anath, in þ dayes of Iael þ hye wayes were vnoccupied: And þ ronners of the pathes walked thorow by wayes.

The inhabiters of þ townes were gone, they were gone in Israel, vntyll I Debora came vp, which came vp a mother i Israel. They chose new goddes, and then had they (the enemye) in the gates, though there were shilde and speare. There was not a shild or spere seene amonge fourtye thou-

sande

lande of Israel.

Myne hart loueth the gouerners of Israel, and them that are willing amonge the people. O prayse ye the Lorde.

Speake ye ye ryde on kayze asses, & ye sitt vppermost i iudgemẽt, & walke by ye wayes

At the crycng of the archers amonge the drawers of water, there shall they speake of ye righteousnes of the Lorde, his righteousnesse in the vnkenced places of Israel: then shall the people of the Lord go downe to the gates.

Up Deboza vp, get the vp, and syng a songe: *Aryse Barac, and leade the captiuyte captyue, thou sonne of Abinoam.

Then shall they that remaync, haue dominiõ of the proudest of the people (of Jabin:) The Lorde shall for my sake haue dominion ouer the myghtie. Out of *Ephraim was there a rote of them agaynst Amalecke, and after the, Beniamin amõge thy people. Out of Machir came rulers, & out of zabulon they that gouerne the penne of the wryter.

And of Issachar, there were prynces with Deboza, Issachar also and Barac were sent on their fete into the valley, whã in the departing awaye of Rubẽ there were greate men, and wyse of hert.

Why abodest thou among the shepe folds, to heare the bleatinges of the flockes, & to separate thy selfe awaye wt greate men and wyse of hert?

Gilead also abode beyonde Jordane: and why doth Dan remayne in shippes?

Aser contynued on the see shore, and taried in hys decayed places.

But the people of zabulon haue ieoperde their lyues euen vnto the dethe, lyke as did Nephthalim in the hye places of the felde.

The kynges came & fought, then fought the kynges of Canaan in Thanah, by the waters of Megiddo, and wanne no money.

They fought frõ heauen, euen the starres in their courses fought agaynst Sisera.

The ryuer of Cyson remoued them, that auncient ryuer, the ryuer Cyson: My soule shall treade (hym) downe mightely.

Then were the horse hoffes smyttẽ a sunder by ye meanes of the prauãsinges ye their mightye men made.

Curse ye the cite of Meros (sayd the angell of ye Lord) curse the inhabitours therof, because they came not to helpe ye Lorde, to helpe the Lorde with the myghtie.

Jael the wife of Haber the kenyte shalbe blessed aboue other wemen, blessed shall she be aboue other wemen in the tent.

*Judg.iiii.c *He asked water, & she gaue him mylck, she brought furth butter in a lordly dysshe.

*Judi.iiii.d *She put hir hande to the nayle, and hir right hande to the smythes hammer: wt the hammer smote she Sisera, and smote hys heade, wounded him, & pearsed his temples.

He bowed hym downe at hir fete, he fell downe & laye still: At hir fete he bowed him downe, & fell. And whẽ he had soncke downe, he laye still desolate.

The mother of Sisera loked out at a wyndowe, & cried thorow ye latteise: Why is his charret so long a cõmyng? Why tarye the wheles of his cartes?

All the wyse ladyes answered her, ye and her awne wordes answered hir selfe.

Surely they haue founde, they deuyde the spoyles: euery mã hath a dãsell or two: Sisera hath a praye of diuerse coulored garmẽtes, euẽ a praye of raymẽt dyed wt sõdrye coloures, & ye are made of nedle worke: raymẽt of diuerses coloures & of nedle worke which is mete for him ye is cheke in distributige of ye spoyles. So perishe all thine enemyes: O Lord: but they ye loue hi, let thẽ be as the sonne whan he ryseth in his might.

And the lande had rest fourtye yeres.

## The. vi. Chapter.

Israell is oppressed of the Madianites: Gedeon is sent of God to be their delyuerer.

AND the chyldrẽ of Israell * cõmitted wyckednes in the sight of the Lord. And ye Lord delyuered them into the hãdes of Madiã seuen yeres. And the hande of Madian preuayled agaynst Israel, & because of ye Madianites, the chyldrẽ of Israel made them dennes in the mountaynes & caues and stronge holdes. And whẽ Israel had sowẽ, the Madianites, ye Amalechites & they of ye east contreye came vp togethez against them: & pytched their tẽtes against them, & destroyed the encrease of the erthe, euen till ye come vnto Azah: & lefte no sustinaũce for Israell, nether shepe, oxe or asse: for they went vp, they and their cattell, & came wt their tẽtes as a multitude of greshopers: so ye bothe they & also their camels were wt out nõbze. And they ẽtred into ye lãde to destrope it. And so was Israel excedigly impouerished in ye sight of ye Madianites, & cryed vnto ye Lord. And when ye childrẽ of Israel cryed vnto ye Lord because of the Madianites, ye Lord sent vnto them a prophet, which sayd vnto thẽ: Thus sayth ye lord god of Israel: I sette you frõ Egypt & brought you oute of ye house of bondage, & I rydd you out of the hande of the Egyptiãs, & out of ye hand of all ye oppressed you & cast thẽ out before you, & gaue you their land. And I sayd vnto you: I am the Lorde youre God, *feare not the goddes of the Amozytes in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lorde came, & sate vnder an Oke which was i Ephrah, that pertayned vnto Joas ye father of ye Eserites. And his

*Josu.xiiii.a

*xxiii.regum.xbii.g. Jeremie.f.a



his sonne Gedeõ prested out whete out of ye eares in a prest, to hyde it from the Madianites: & the angell of the Lord apeared vnto hym, & sayde: the Lord is wyth the, thou mightie mã of warre. And Gedeon answered him: Oh my Lord, yf the Lord be wyth vs, why is all this come vpon vs? ye & where be all hys myracles which oure fathers tolde vs of, and sayde: Did not ye lord bring vs out of Egypte? But now ye Lorde hath forsaken vs, & delyuered vs into the hãdes of the Madianites. And ye Lord loked vpõ him, & sayd: Go hẽce in this thy might, and thou shalt delyuer Israel out of ye hãdes of the Madianites: Haue not I sent the? And he answered him: Oh lord, wherwith shall I saue Israel? Beholde, my kinred is poore in Manasses, and I am lytle in my fathers house. The Lord sayde vnto him: I will be with the: and thou shalt smyte the Madianites, as they were but one mã. And he answered him: Oh: yf I haue foũde grace i thy syght, thẽ shewe me a sygne, that it is thou that talkest wt me. Departe not hence, vntill I come agayne vnto the, and till I bryng myne offryng, & haue sett it before the.

And he sayde: I wyll tarye vntyll thou come agayne. And Gedeon went in, & made redye a kydd, and swete kakes of an Epha of flowre, & put it wt the flesshe in a basket, & put ye brothe i a potte, & brought it out vnto hym vnder the Oke, & presented it. And the angell of God sayd vnto him: take the flesh & ye swete kakes, & laye thẽ vpõ this rocke, & powre out the brothe. And he dyd so. Thẽ the angell of the Lord put forth the ende of the staffe ye he helde in his hande, & touched the flesshe and the swete kakes. And * there arose vp fyre out of ye rocke, & cõsumed the flesh & the swete kakes. But ye angell of the Lord vanished out of his sight. And when Gedeon perceaued that it was an angell of the Lord, he sayd: Alas, O Lord God, *haue I therfore sene an angell of the lord face to face, ye I shulde dye? And the Lord sayde vnto him: peace be vnto the, feare not, thou shalt not dye. Thẽ Gedeõ made an aultare there vnto the Lord, & called it: The Lorde of peace. And vnto thys daye it is yet in Ephrath, ye pertayneth vnto the father of the Eserites. And it forturned that ye same nyght the Lord sayde vnto hym: take a yõg bullock out of thy fathers drowe, & another of. vii. peres olde, & destrope the aultare of Baal ye thy father hath, & cutte downe the groue ye is by it, & make an aultare vnto ye Lord thy God vpõ ye toppe of this rocke in a cõuenient place. And take the secõde bullock, & offer burnt sacrifice vpon ye wodd of ye groue, which ye shalt cut downe. Thẽ Gedeõ toke ten mẽ of his seruaũtes, & dyd as ye Lord bad him. But because he durst not do it by daye for feare of his fathers household & of the mẽ of the cytie, he dyd it by nyght.

*xiii.xx.xbiiii

*etto.xxviii.d Judi.viii.d.

And when the mẽ of the cytie were vp erlye in the morning: Beholde, the aultare of Baal was broken, & the groue cut downe ye was by it, & the secõde bullock offered vpon the aulter that was made. And they sayde one to another: who hath done this thyng: & whã they enquered & asked, they sayde: Gedeon ye sonne of Joas hath done this thyng. Then the mẽ of the cytie sayde vnto Joas: bringe out thy sonne, that he maye dye: because he hath destroyed ye aulter of Baal, & cut downe ye groue ye was by it. And Joas sayde vnto all ye stode by him: will ye leade Baals cause? or will ye be his defẽders: he ye hath medled agaynst hi, let him dye or the morynge. If he be a God, let him be auenged of him, that cast downe hys aulter. And from ye daye was Gedeon called: Jerobaal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe his aulter.

All the Madianites therfore, & the Amalekites & they of the east, were geathered together, & wẽt, & pitched in ye valeye of Jesrael: but ye sprete of the Lord came vpõ Gedeõ. *And he blewe a trõpette, & called ‡Abiezer to folow hi, & sent messengers thorow out all Manasses, & called them, which also dyd folowe him. And he sent messẽgers vnto Aser, zabulõ and Nephthalim, and they came to mete hym.

*Num.x.a ‡Judi.vi.a

And Gedeon sayd vnto God: wilt ye saue Israel in my hãde, as ye hast sayde: Beholde, I wyll put a flece of wolle in the threasshyng place. And yf ye dewe come on ye flece onlye, & it be drye vpon all the erth besyde, then shall I be sure, ye ye wilt saue Israel by my hãde, as ye saydest. And it came so to passe. For he rose vp erlye on the morowe, and thrust the flece togeather, and wronge the dewe therout, & fylled a bowle of water: & Gedeõ sayd agayne vnto God: be not angrye wt me, ye* I speake once moare. For I wyll proue once agayne by the flece. Let it be drye onlye vpon the flece, and dewe vpõ all the grounde. And God did so that same nyght: For it was drye vpon the flece onely, & there was dewe on all the grounde.

*Gē.xviii.b

## The. vii. Chapter.

Gedeon with. iii. hundred men ouercometh the Madianites. Oreb and zeb are slayne.

THen *Jerobaall (otherwyse called Gedeon) and all the people that were wyth hym, rose vp early, and pytched besyde the well of Harad, so that the hoste of the Madianites were on the northsyde of the rock that boweth towarde the valley. And the Lorde sayde vnto Gedeon: the people that are with ye, are to many for me to geue the Madianites

*Jud.viii.a

Madianites into their handes, lest Israel make their vaunte agaynst me and saye: myne awne hande hathe saued me. Now therfore make a proclamacyō in ꝑ eares of the people, & saye: * yf any mā dreade or be aferde, let him returne. And ꝑ people arose erlye. And there departed & returned of the people which weare at mount Gilead. xxii. thousand, and there abode ten thousande.

*Deut. xx. b. 1. Esdr. iii. g

B And the Lord sayde vnto Gedeon: ꝑ people are yet to many, bryng them downe vnto the water, and I wyll trye them vnto ꝑ there. And of whom I saye vnto the, thys shall go with the, the same shall go with ꝑ. And of whō soeuer I saye vnto ꝑ, this shall not go wyth the, the same shall not go. So he brought downe the people vnto the water, and ꝑ Lord sayde vnto Gedeon: as many as lappe the water wyth theyr tonges, as a dogge doth, them put by them selues, & so do them ꝑ knele downe vpon their knees to drincke. And the nōbre of them that put there handes to their mouthes and lapped, were. iii. hundred men. But all ꝑ remnaunt of ꝑ people kneled downe vpon their knees to dryncke water. And the Lorde sayde vnto Gedeon: By these thre hūdred men that lapped water, wyll I saue you: and delyuer the Madianites into thyne hande. And let all the other people go euery man vnto his place.

They therfore of the people toke vitailes with them, & their trompettes. And he sent all ꝑ rest of Israel, euery mā vnto his tent, and conforted those thre hūdred with him. And the host of Madian was benethe hym in a valeye. And it fortuned that the same nyght the Lorde sayd vnto him: Aryse, get the downe vnto ꝑ hoste, for I haue delyuered it into thyne hande. But & yf thou feare to go downe, then go ꝑ & Pharah thy ladde downe to the hoost, & thou shalt herkē what they saye, & so shall thyne handes be strōg, to go downe vnto the hoste.

Then went he downe and Pharah hys ladde, euen harde vnto ꝑ men of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, lay a longe in ꝑ valeye, lyke a multitude of greshopers, and their camelles were without nombre, euen as the sande by the see syde in multitude. And when Gedeon was come:

D Beholde, there was a mā that tolde a dreame vnto his neyghboure, & sayde: Behold, I dreamed a dreame, and me thought that a lofe of barley bread, tombled into ꝑ hoste of Madian, and came vnto a tente, and smote it that it felle, & ouerturned it, that the tente laye a longe. And his felowe answerd and sayde: this is nothing elles saue the sworde of Gedeon the sonne of Joas a man of Israell: for into his hāde hath God delyuered Madian, and all the hoste.

When Gedeon hearde the tellynge of the dreame, and the interpretacion of the same, he worshypped, and returned vnto the hoste of Israel: and sayde: vp, for the Lorde hathe delyuered into youre hande the hoste of Madiā. And he deuyded the thre hundred men into thre companies, & gaue euery man a trompet in his hande, wyth an emptye pytcher, and lampes therī, and sayde vnto them: loke on me, and do lykewyse: that when I come to the syde of the hoste, euen as I do, so do you: When I blowe wyth a trompet and all that are wyth me, blowe ye with trōpettes also on euery syde of the hoste, & saye: here is the sworde of the Lorde and of Gedeon.

E

And so Gedeon & the thre hundred men ꝑ were with him, came vnto the syde of the host in ꝑ begynnig of the myddell watche, & reysed vp ꝑ watche men. And they blewe with their trōpettes, & brake the pytchers ꝑ were in theyr hādes. And all ꝑ thre cōpanyes blewe w̄ trompettes & brake the pytchers, & helde the lampes in their lefte handes, and the trompettes in their ryght, to blowe wythall. Anb they cried: the sworde of the Lord and of Gedeon. And they stode still, euery man in his place rounde about the hoste. And they wythin the hoste, rāne, & cryed & fled. And the thre hundreth blewe wyth trompettes, & the Lorde sett * euery mānes sworde vpon hys neyghboure, thorow out all the hoste. And the hoste fled to Bethlitah, to zererath, & to the edge of the playne of Meholah vnto Tabath. And the men of Israel beynge geathered together out of ꝑ trybe of Nephthalim, of Aser, & of all Manasses folowed after the Madianites. And Gedeon sent messengers vnto all moūt Ephraim, sayig: come downe against ꝑ Madianites, & take before thē ꝑ waters vnto Bethbarath & to Jordā. Then all ꝑ men of Ephraim geathered together, & toke the waters vnto Bethbarath, & to Jordan. And they toke two captaynes of the Madianites, Oreb and zeb, and slew Oreb vpon the rocke Oreb, and zeb at the presse zeb, & folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jordan.

F

*f. re. viiii. Reg. iii.

G

## ¶ The. viii. Chapter.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacyfyed.

And the men of Ephraim sayde vnto hym: why hast ꝑ serued vs thus, that thou calledst vs not, whē thou wētest to fyght with ꝑ Madianites? And they chode with hym a good. (and had all most done hym violence.) And he sayde vnto them: What dede haue I done lyke vnto youres: is not a

A

*

D



not a cluster of Ephraim better, then the wyne heruest of Abiezer? God hath delyuered into youre handes the Lordes of Madian, Oreb and zeb. And what was I able to do lyke as you haue done? And thē their spirites abated frō of him, whē he had sayde ꝑ. And Gedeon came to Jordan to passe ouer, he & the thre hundred men that were with hym, verye faynte, and yet folowed the chace. And he sayde vnto the mē of Socoth: geue I praye you kakes of breed vnto the people that folowe me: for they be faynte, that I maye folowe after zebath, and zalmona kynges of Madian. And the Lordes of Socoth sayde: are the handes of zebath & zalmona nowe in thyne hādes, that we shulde geue breed vnto thyne armye? Gedeon sayde, therfore whē the Lord hath delyuered zebath and zalmona into myne hande, I wyll teare the flesshe of you with the thornes of the wildernes and w̄ breers. And he went vp thence to Phanuel, & spake vnto them lykewyse. And the men of Phanuel answered hym, as dyd the men of Socoth. And he sayde also vnto the men of Phanuel: when I come agayne in peace, I wyll breake downe this towre. zebath and zalmona were in Carkar, and their hostes with them, vpon a. xv. thousand mē, which were all that were lefte of all the hostes of them of the Easte: for there were slayne a hundred and twentye thousande men, that drewe swerdes.

B

C

And Gedeon went thorowe them that dwell in Tabernacles on the eastе syde of Nobah and Jebahah, and smote the hoste: for the hoste did cast no perrelles. And whā zebah and zalmona fledde, he folowed after them, and toke the two kynges of Madiā, zebath and zalmona, and discomforted all the hoste.

D

And Gedeon the sonne of Joas returned from battell, afore the sonne was downe, and caught a ladde of the men of Socoth, & enquered of him. And he wrote hym of ꝑ lordes & Elders of Socoth. lxxvii. mē. And he came vnto the men of Socoth, and sayde: Beholde, here I haue zebath and zalmona, w̄ which ye did cast me in the tethe, sayinge: are the handes of zebath and zalmona allredye in thyne hāde, that we shuld geue breed vnto thy faintye mē? And he toke the elders of the citie, & thornes of ꝑ wildernesse & breers, & made the mē of Socoth to fele thē. And he brake downe the towre of* Phanuel, & slewe the men of the cytie.

*iii. re. xii. f.

E

And thē sayd he vnto zebath & zalmona, what maner of mē were they whom ye slew at Thabor? and they answered: the lykenesse of the and them is all one, euē after the fassyon of the chyldren of a kynge. And he sayde: they were my brethren, euen my mothers chyldren. As truly as the Lorde lyueth, yf ye had saued their lyues, I wolde not slaye you. And he sayde vnto Jether his eldest sonne: vp and slaye them: But the ladde not hys sworde, for he feared, because he was yet yong. Then zebath & zalmona sayde: Ryse thou, & falle vpon vs: for as the man is, so is his strength. And Gedeon arose and slewe zebath and zalmona, & toke awaye the ornamentes, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeō: Raygne thou ouer vs, bothe thou, thy sonne & thy sonnes sonne, for thou hast delyuered vs out of the hand of Madiā. And Gedeō sayd vnto them: I wyll not raygne ouer you, nether shall my childe raygne ouer you, but the Lord shall raygne ouer you.

And agayne Gedeon sayde vnto them: I wolde desyre a certayne requeste of you, euē ꝑ you wolde geue me euerye man ꝑ * earynges of his praye. For they had goldē earynges, because they were Ismaelites: & they answered: We wyll geue them. And they spreed a mantell, & dyd caste there in euery man ꝑ earynges of hys praye: & the weyght of the golden earynges ꝑ he required, was a thousand & seuen hundred syeles of golde, besyde cheynes, pommaunders and purple rayment that was on the kynges of Madian, & besyde the cheynes, that weare about their camels neckes. And Gedeon made an Ephod therof, & put it i his citie Ephrah. And all Israell went a* whorynge after it, in the same place, whych thynge became a ruyne vnto Gedeō and to his house. Thus was Madian brought lowe before ꝑ chyldē of Israel, so ꝑ they lyfte vp their heades no moare. And ꝑ contreye was in quietnes fourtye yeres in the dayes of Gedeon.

F

*xxxvii. Gen. f.

*Exo. xxviii. and. xxxix.

G

And Jerobaall the sonne of Joas went, and dwelte in his awne house. And Gedeon had* lxx. sonnes of his bodye begotten, for he had many wyues. And his cōcubine that was in Sichē, bare him a sonne also, whose name he called Abimelech. And Gedeō the sonne of Joas dyed, in a good age, and was buryed in the sepulchre of Joas his father, euē in Ephrah, that pertayned vnto the father of the Ezrites.

*xxxiii. Gen. f.

But it fortuned, that as sone as Gedeon was deed, ꝑ childrē of Israel turned awaye & went a whorying after Baalim, & made a couenaūt w̄ Baal to be their God, & ꝑ childrē of Israel thought not on ꝑ Lorde their god, which had delyuered thē out of ꝑ hādes of all their enemyes on euery syde. Nether shewed they mercy on ꝑ house of Jerobaal, other wyse called Gedeō, according to all ꝑ goodnesse which he had shewed vnto Israel.

## ¶ The. ix. Chapter.

¶ Abymelech is made kyng.

Abimelech

A Abimelech the ſonne of Jerobaal wẽt to Sichem, vnto his mothers Bzethzen, and commuꝰed with them and with all his mothers fathers kired, ſaying ſaye I pzaye you, ỹ the eares of all the enhabytoures of Sychem: whether is better for you, that all the ſonnes of Jerobaal (which are. lxx. perſõnes) raygne ouer you, ether that one raygne ouer you? Remember, that I am of youre bone, and of youre fleſhe. And his mothers bzethzen ſpake of hym in the audience of the men of Sichem all theſe wozdes, and their hartes were moued to folowe Abimelech. For they ſayde: he is oure bzother. And they gaue him. lxx. peces of ſyluer out of the tẽple of Baal Berith, where wyth Abimelech hyzed vayne and lyght perſonnes which wẽt with him. And he went vnto hys fathers houſe at Ephzah * and ſlewe all his bzethzen, the ſonnes of Jerobaal, euẽ. lxx perſonnes ✻ with one ſtone. Not withſtandynge, yet Joatham the youngeſt ſonne of Jerobaal eſkaped, for he hyd hym ſelfe. And all the men of Sichem gathered together, and all the houſe of Mello, & came and made Abimelech kyng in the playne, where ỹ great ſtone was by Sichem.

*li.par.rvi.a ✻

And when they tolde it to Joatham, he went and ſtode in the toppe of mount Garizim, and lyfte vp hys voyce, and cried, and ſayde vnto them: herkẽ vnto me you men of Sichem, ỹ God maye herkẽ vnto you.* The trees wẽt forth to anoynt a kyng ouer them, and ſayde vnto ỹ olyne tree: raygne thou ouer vs. But the olyue tree ſayd vnto them: ſhulde I leaue my fatteneſſe, whych both goddes and men pzayſe in me, and go to be pzomoted ouer ỹ trees? And the trees ſayde to the fygge tree: come thou, and be kyng ouer vs. The figge tree anſwered thẽ: ſhuld I forſake my ſwetnes, and my good frute, ãd go to be pzomoted ouer the trees? Then ſayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne ſayde vnto them: ſhuld I leaue my wyne wherby I cheare bothe goddes and men, and go to be pzomoted ouer the trees? Thẽ ſayde all the trees vnto the fyzre buſhe: come thou, & raygne ouer vs. And the fyzre buſhe ſayde vnto ỹ trees: yf it be true ỹ ye will anoynt me kynge ouer you, then come, & put youre truſt vnder my ſhadowe. Yf no, the fyze come out of the fyrre buſhe, and waſte the Cedze trees of Libanon.

B ✻iiii. ✻dzo. iiii.b.

C Now therfoze, yf ye do trulye and vncoꝛruptlye, to make Abimelech kyng: and yf ye haue dealte well with Jerobaal and his houſe, & haue done vnto hym accozdyng to the deſeruyng of his handes, iudge ye. For euen he (my father) fought for you, and aduentured his lyfe, and rydde you out of the hande of Madian. And ye are ryſen vp agaynſt my fathers houſe this daye, and haue ſlayne hys chyldzen, euen. lxx. perſonnes with one ſtone, and haue made Abimelech the ſonne of his mayde ſeruaũt, kyng ouer the men of Sichem, because he is youre bzother: yf ye thẽ haue dealte trulye and purelye with Jerobaal and with his houſe thys daye, then reioyſe ye wyth Abimelech, and let him reioyſe with you. But yf you haue not dealt trulye, then I pzaye God a fyze maye come out of Abimelech, and conſume the mẽ of Sichem and the houſe of Mello. And that there maye come a fyze frõ amõg the men of Sichem, and out of the houſe of Mello, and conſume Abimelech. And Joatham ranne awaye, and fledde, and went to Beer and dwelt there, for feare of Abimelech his bzother. Whẽ Abimelech had raygned thze yere, God ſent a ſpzete of hate betwene Abimelech, & ỹ men of Sichẽ. And ỹ citezens of Sichẽ rayled vpon Abimelech, & wiſſhed ỹ the wickednes done to ỹ. lxx. ſõnes of Jerobaal myght come on him, and ỹ god wolde laye the bloude of them vnto Abimelech their bzother which ſlewe thẽ, and vpõ the other men of Sichem which ayded him in the kylling of his bzethzẽ. And ỹ cytezens of Sichẽ ſet men to laye awayte for hym in the toppe of the moũtaynes, which mẽ ✻(whyle they taried for his commyng) robbed all that came a longe the waye by them. And it was tolde Abimelech. ✻

D And Gaal the ſonne of Abed came wyth his bzethzen, and they gat thẽ to Sichem. And the men of Sichẽ put their confidence in him. And they went out into the feldes, & geathered i their grapes, and troade them, and made mery: and went into the houſe of their goddes, and dyd eate and dzynke, and curſſed Abimelech. And Gaal the ſonne of Abed ſayde: what is Abimelech? and what is Sichẽ? that we ſhulde ſerue him? Is he not the ſonne of Jeroboal? and zebul is his officer? Serue ſoche as come of * Hemoz ỹ father of Sichẽ, for what reaſon is it that we ſhulde ſerue him? wold God this people were vnder my hãde, thẽ wolde I take Abimelech out of ỹ waye. And he ſpake againſt Abimelech: make thyne hoſte greater, & go out. And when zebull the ruler of the cytie hearde the wozdes of Gaal ỹ ſõne of Abed, he was wzoth, and ſent meſſengers vnto Abimelech pziuely, ſaying: Behold, Gaal the ſonne of Abed and his bzethzẽ be come to Sichem: & beholde, they ſett the cytie agaiſt ỹ. Nowe therfoze vp by myght, thou and all the people ỹ is wyth the, and lye in wayte in ỹ felde. And ryſe erlye in the mozninge as ſone as the ſonne is vp, and fall vpõ the citie. And yf he and the people that is with hym, come out agaynſt ỹ, do to him what

*gc.xxxviiii.



E what thine hãdes ſhalbe able. And Abimelech roaſe vp, & all the people ỹ were wt him by night. and they layd awayte againſt Sichẽ in foure cõpanyes. And Gaal ỹ ſõne of Abed wẽt out, & ſtode in ỹ entring of ỹ gate of the cytie. And Abimelech roſe vp, & ỹ folcke ỹ were wt him, frõ layig awayt. And when Gaal ſaw ỹ people, he ſayd to zebul: beholde, there come people downe frõ ỹ top of ỹ moũtaynes. And zebul ſayd vnto him: ỹ ſhadow of ỹ hylles ſeme mẽ vnto ỹ ✻(ye by that erroure art thou diſceaued.) & Gaall anſwered agayne, & ſayd: ſe, there come folcke downe by ỹ myddell of ỹ lãd, & another cõpany come a lõg by ỹ playne of ỹ charmars. Then ſayd zebul vnto hi: where is now thi mouth ỹ ſayd: what felow is Abimelech, that we ſhuld ſerue hi? Is not this ỹ people ỹ ỹ haſt deſpyſed? Goo out now & fyght with thẽ. And Gaall went out befoze the cytizẽs of Sichẽ, & fought wt Abimelech. And Abimelech chaſed him, ỹ he fledd befoze hi ✻(and he droue him in to the cyte) & many were ouerthzowen & woũded, euẽ vnto ỹ entering of ỹ gate. And Abimelech dwelt at Arumah. And zebul thzuſt out Gaal & his bzethzen, ỹ thei ſhulde not dwell in Sichẽ ✻ (& ſuffred them not to tarye therin.) And on ỹ mozow, it happened ỹ the people wẽt out into ỹ felds. And they tolde Abimelech. And he toke the people, & deuided them into thze cõpanies, and layd awayte in the feldes, and loked, & beholde, the people were come out of the cytie, and he ranne vpon them, and ſmote them.

F

And Abimelech, & the cõpanies ỹ were wt him, reached forther, & ſtode in the entrige of the gate of ỹ cytie. And the two other cõpanies ranne vpõ all the people ỹ were in the feldes, & ſlue thẽ. And when Abimelech had fought againſt ỹ cytie all that daye, he toke it, & ſlew ỹ people ỹ was therin, & deſtroyed ỹ cytie & ſowed ſalt thozow it. And whẽ all ỹ mẽ of ỹ towze of Sichẽ heard ỹ, they entered into a ſtrong holde of the houſe of their God Baall Berith ✻ (where they made a bonde with him: & therof dyd the place take the name which place was exceading ſtrong) And it was tolde Abimelech, that all the mẽ of the tower of Sichem were geathered together, & Abimelech gat him to mount zelmon, bothe he & all the people ỹ were wt him, & toke axes wt him and cut downe bowes of trees, & toke them & bare them on his ſhulder, & ſayde vnto the folcke ỹ were with hym * what ye haue ſene me do, ſpede youre ſelues, and do lykewyſe as I haue done. And all ỹ men ỹ were amõg the people, cut downe bowes, and folowed Abimelech, and put thẽ into the holde, and ſett the holde a fier by them: ſo that ✻ (with ſmoke and fyze) all the men of the tower of Sichẽ were ſlayne, vpon a thouſande men and wemen.

*Judi.bii.e

G

Then wẽt Abimelech to Thebez, and beſeged it, and toke it. But there was a ſtrõg towze with in the cytie, and thither ranne all the men and wemen, and all the chefe ỹ were in the cytie, and ſhut it to them, and got them vp ✻ (by the bolwozkes) to the toppe of the towze. And Abimelech came vnto ỹ towze, and fought agaynſt it, and wẽt harde vnto the doze of the towze, to ſet it on fier. And a certayne woman * caſt a pece of a mylſtone vpon hys head, and all to bzake hys bzayne panne. *li.Reg.xi.b

Then Abimelech called haſtelye vnto the young man that bare hys harneſſe, & ſayd vnto him: * dzaw thy ſwerde and ſlee me, ỹ mẽ ſaye not of me: a womã ſlew him. And hys ladd thzuſt him thozow, and he dyed. *i.re.xxxi.b. i.Para.x.a.

And when the men of Iſrael ſawe ỹ Abimelech was deed, they departed, euery man vnto his awne houſe. And thus * the wyckednelle of Abimelech whych he dyd vnto his father, in ſleynge his ſeuentye bzethzẽ and therto all the wyckednelle of the mẽ of Sichem, dyd God bzing vpon their heedes And vpon them came the curſſe of Joathã the ſonne of Jerobaal. * Judi.ix.c.

## The.x. Chapter.

Thola and Jair are Judges of Iſrael.

A After Abimelech there arole, to defende Iſrael, one Thola (the ſonne of Phuah) his ✻ vncles ſõne, a mã of Iſakar, which dwelt in Samir in moũt Ephzai. And he iudged Iſraell. xxiii. yere and dyed, and was buryed in Samir. And after him arole Jair a Gileadite, and iudged Iſrael. xxii. yere. And he had thyztie ſonnes that * rode on thirtie aſſe coltes, & they had thirtye cyties, which are called ỹ townes of Jair vnto thys daye, and are in the lande of Gilead. And Jair dyed & was buryed in Kamon. A ✻ *Judg.xii.b. B *Judg.xii.d.

*And ỹ childzen of Iſrael wzought wyckednelle yet agayne, i ỹ ſyght of the Lozd, & ſerued Baalim and Aſtharoth, & ỹ goddes of Siria, ỹ goddes of Sidon, and the goddes of Moab, the goddes of the childzẽ of Ammon, and the goddes of the Philiſtines, and forſoke the Lozd & ſerued not him And the Lozde was wzoth with Iſrael, & & into the hãdes of the Philiſtines, which frõ that yere forth, pyld & oppzeſſed ỹ childzẽ of Iſrael. xviii. yere, all that were on the other ſyde Jozdan: in the lãde of the Amozites which is i Gilead. Mozeouer, ỹ childzẽ of Ammõ wẽt ouer Jozdan to fight agaynſt Juda, Beniamin, and the houſe of Ephzai: ſo ỹ Iſrael was ſoze cõbzed, And the childzẽ of Iſrael cryed vnto the Lozd, ſayige: we haue ſynned agaynſt the: for we haue forſaken oure awne God, and haue ſerued Baalim. And the Lozde ſayde vn- C

C to the

to ꝑ childrē of Israel: dyd not ꝑ Egyptiās, the Amozites, ꝑ childrē of Ammō, ꝑ Philistines, ꝑ Sidonytes, ꝑ Amalechites, & the Maonites, oppresse you? And ye cryed to me & I delyuered you out of their handes. And for all that ye haue forsaken me, and serued straūg goddes, wherfore I will helpe you no more. Go & crye vnto the goddes which ye haue chosen, and * lett them saue you in the tyme of youre tribulacion.

*Deut.xxxii.c Iere.ii.e

D And the childzen of Israel sayde vnto the Lorde: We haue sined: do ꝑ vnto vs whatsoeuer please ꝑ, delyuer vs onely this daye. And thei put away the straung goddes frō them, and serued the Lorde. And hys soule had pytie on the miserie of Israel.

Then the childrē of Ammō geathered to geather, & pitched in Gilead. And ꝑ childrē of Israel geathered them togeather, & pitched i Mizpa. And ꝑ Lords of Gilead sayd eche to other: Whosoeuer will begine ꝑ bat tell agaynst the childrē of Ammō, the same shalbe hed ouer all ꝑ enhabiters of Gilead.

## ¶The. xi. Chapter.

¶ Jephthah delyuereth Israel from the Ammonites.

A AND there was one Jephthah a Gileadite, a strong man, ꝑ sonne of an harlott: and Gilead begat Jephthah.

And Gileads wyfe bare him sonnes, which when they were come to age, thrust out Jephthah, and sayd vnto him: ꝑ shalt not enheret in oure fathers house, for ꝑ art the sonne of a straung woman. Then Jephthah fledd frō his brethren, & dwelt in the lād of Tob. And there geathered ydle men (& theuisshe) to Jephthah, and wēt out wt him. And it chaunced in procesle of tyme, ꝑ the childrē of Ammon made warre agaynst Israel.

And whan the childzen of Ammon fought thus agaynst Israel, the elders of Gilead wēt to fett Jephthah out of the lād of Tob (to helpe them) and sayd vnto him: come & be oure captayne, ꝑ we maye fyght wt the childzen of Ammō. Jephthah answered ꝑ elders of Gilead: did not ye hate me & expell me out of my fathers house? how happeneth it thē, ꝑ you come vnto me now i tyme of youre tribulacion? And the elders of Gilead sayde vnto Jephthah: Therfore we turnie agayne to the now, ꝑ ꝑ mayest go wt vs, & fight agaynst the childzen of Ammon and be oure heed ouer all the enhabiters of Gilead. And Jephthah sayde vnto ꝑ elders of Gilead: If ye bringe me home agayn, to fight with the childzen of Ammon, then yf the Lord deliuer them before me, shall I be your heed? And ꝑ elders of Gilead sayde to Jephthah: ꝑ Lorde be witnesse betwene vs yf we do not accordig to thy wordes. Thē Jephthah went wyth the elders of Gilead. And the people made hym heed and ruler ouer thē. And Jephthah rehearsed all hys wordes before the Lorde in Mizpa.

And Jephthah lēt messenges vnto ꝑ king of the childrē of Ammō, saying: what hast thou to do wt me, ꝑ ꝑ art come agaynst me, to fight in my lād? The king of ꝑ childrē of Ammon answered vnto the messengers of Jephthah: Because Israel toke awaye my lād, whē they came out of Egypt: euē from Arnon vnto Jabok, and vnto Jordā. Now therfore restore thole lādes agayne wt faire meanes. And Jephthah lēt messēgers again vnto the childrē of Ammon. and sayd vnto hī: thus sayth Jephthah: * Israel toke not awaye the lād of Moab, nor ꝑ lād of ꝑ childrē of Ammō. But whē Israel came out of Egypt, & walked thorow ꝑ wildernesse, euē vnto ꝑ redd see, they came to Cades * & sent messēgers vnto the king of Edō, saying: let me (I prayе ꝑ) go thorow thy lād. But the kig of Edō wolde not agre therto. And in lyke maner they lēt vnto ꝑ king of Moab, but he wold not cōsēt. And so Israel abode stil i Cades. And thē they wēt alōg thorow the wildernesse, & cōpased ꝑ lāde of Edō, & the lād of Moab, & came a long by the east syde of ꝑ lād of Moab, & pitched on ꝑ other syde of Arnō, & wolde not come with in the coaste of Moab: * for Arnō was ꝑ vtmost border of Moab. And thē Israel * sēt messēgers vnto Sehon, king of the Amozites, & king of Hesbon, & sayd vnto him: Lett vs passe thorow thy lād vnto oure awne contreye. But Sehon cōsēted not to Israel, ꝑ he shulde go thorow hys coast: but gathered all his people togeather, & pitched i Jazah, & fought wt Israel. And ꝑ Lord God of Israel delyuered Sehō & all his folke into ꝑ hādes of Israel. And so Israel smote thē & cōquered all ꝑ lād of the Amozites, the enhabiters of the sayde cōtrey. And they conquered all the coastes of the Amozites, frō Arnō vnto Jabok, & frō the wildernesse vnto Jordā. So now, seyng the Lorde God of Israel hath cast out the Amozites before hys people Israel, shuldest thou possesse the land? Naye, but what people, Camos thy God dryueth out, that land possesse ꝑ. Euē so whatsoeuer nacion the Lorde oure God expelleth, that lande ought we to enioye.

*And art thou better then Balack the sōne of zephor king of Moab? dyd he striue wt Israel or fyght agaynst thē, all the whyle Israel dwelt in Helbon and her townes, in Aroer & her townes, & in all the cyties ꝑ be a lōge by the coastes of Arnon, thze hūdzed yeres? why dydst thou not recouer them in all that space? Wherfore I haue not synned agaynst the. But thou doest me wronge, to warre agaynst me. The Lorde therfore which is a Judge be Judge thys daye betwene the childzen of Israel, and the childzen of Ammon. Howbeit the kynge of the

*Deut.ii.d

*Num.xx.c

*Num.xxi.c Deut.xxiii.a



of the childrē of Ammō, harkened not vnto the wordes of Jephthah, which he sent him.

Then the spyrete of the Lorde came vpon Jephthah. And he passed ouer to Gylead & to Manasses, & came to Mazphah that lieth in Gilead, and from thence vnto the childrē of Ammon. And Jephthah vowed a vowe vnto the Lord, and sayd: * If thou shalt delyuer the childzen of Ammon into my handes, then that thinge that cometh oute of the dozes of my house against me, when I come home in peace, from the childrē of Ammon, shalbe the Lordes, and ☞ I wyll offer it vp for a burnt offering: And so Jephthah went vnto the childzen of Ammon to fyght wt thē. And the Lord delyuered them into hys handes. And he smote them frō Aroer tyll thou come to Menith, euen xx. cytes: and so forth to the playne of the vyneyardes, with an exceding great slaughter. And thus the childrē of Ammon were brought vnder, before the childzen of Israel

*Num.xxx.a

When Jephthah came to Mazphah vnto his house, se, his daughter came out agaynst him, with tymberelles & daūses, which was his onely childe: so that besyde her, he had nether sonne, nor daughter. And when he sawe her, he rent his clothes, and sayde: Alas my daughter, ☞ thou hast brought me lowe, ād art one of them that trouble me. For I haue opened my mouth vnto the Lord, and cānot go backe. And she sayd vnto him: my father, yf ꝑ haue opened thy mouth vnto the Lorde, then do wt me accordyng to it that proceaded out of thy mouth, for as moch as the Lorde hath aduenged the ☞ (& geuen the victory) of thyne enemyes the childzen of Ammon. And she sayde vnto her father: do thys moche for me: lett me alone two monethes, that I maye ☞ go downe to the moūtaynes, & bewayle my virginyte, I & my felowes. And he sayd: go, & he sent her awaye two monethes. And so she went with her cōpanions, & lamented her maydenheed vpon the moūtaynes. And after the ende of the two monethes, she turned agayne vnto her father, which ☞ dyd with her accordynge to hys vowe which he had vowed, & she had knowne no man. And it grewe to a custome in Israel. The daughters of Israel came yere by yere to lamēt the daughter of Jephthah the Gyleadite, foure dayes in a yere.

## ¶The. xij. Chapter.

¶ The battayll of Jephthah agaynst Ephraim. After the deeth of Jephthah succedeth Elon. After Elon Abdō.

A AND the men of Ephraim geathered them selues togethe, & wēt northwarde, and sayde vnto Jephthah: * Wherfore wentest thou to fyght with the childzen of Ammon, and dydest not call vs to go with the? we will therfore burne thine house vpō ꝑ fyer. And Jephthah sayd vnto thē: I & my people were at great stryfe wt the chyldzen of Ammon. And when I called ꝑ ou, ye delyuered me not out of their hādes. And whē I sawe ꝑ ye deliuered me not, * I ☞ put my lyfe in my hādes, & wēt vpō the childzen of Ammon. And the Lord delyuered them into my handes. Wherfore then are ye come vpon me now, to fyght wt me?

*Iud.xii.c Phil.crip.a

*Iud.viii.a

Jephthah therfore gathered together all the men of Gilead, & fought wt ꝑ Ephraites. And the mē of Gilead smote the Ephraites, because they sayd: Ye Gileadites are but rūneagates of Ephraim amōge the Ephraites & the Manassites. Moreouer, the men of Gilead toke the passages of Jordan before the Ephraites. And when those Ephraites that were escaped, sayde: lett vs go ouer, then the men of Gilead sayd vnto them: Art thou an Ephraite? they sayde: naye. Then sayde they vnto hi: then saye: ☞ Schibboleth * (whych is by interpretacyon, an eare of corne.) And he sayde: * Sibboleth: for he coulde not so pronounce. And then they toke him, and slewe hym at ꝑ passages of Jordan. And there were ouerthrowen at that tyme of the Ephraites. xlij. M. And Jephthah iudged Israel. vj. yeare, & dyed, and was buryed in one of the cyties of Gilead. After thys man, iudged Israell one Ibezan of Bethlehem, & he had. xxx. sonnes and. xxx. daughters, whom he sent out, and toke. xxx. other in, for his sonnes. And when Abezan had iudged Israel. vij. yere, he dyed, and was buryed at Bethlehem.

After hī, Elon a zabulonite iudged Israel ten yere, & Elon the zabulonite dyed, & was buryed in Aialon, in the countre of zabulon.

After hym, Abdon the sonne of Hellel a Pharathonite iudged Israel. And he had. xl. sonnes, and thirty neuos, that rode on. lxx. asse coltes. And when Abdon the sonne of Hellel the Pharathonite had iudged Israell eyght yeare, he dyed, & was buryed in Pharthon in the lande of Ephraim, in the mount of the Amalechites.

## ¶The. xiij. Chapter.

¶ Israel beyng an ydolater is oppressed of the Philistynes. The byrth of Samson. The sacrifyce of Samsons father.

A AND the chyldzen of Israell began agayne to commytte wyckednes in the sight of the Lord. * And the Lord delyuered them into the hādes of the Philistines fourty yere. And ther was a man in zaraah of the kynred of Dan, named Manoah, whose wyfe was barren, and bare not. And the Aungell of the Lorde apeared vnto the woman: and sayde vnto her: Beholde, thou art barren, and bearest not: But thou shalt cōceaue, & beare a sonne. And now beware * ꝑ thou drinke no wyne, ner strong drincke, nether eate any vncleane

*Iud.x.b

*Num.vj.a

thing: for se, thou shalt conceaue and beare a
*1.Reg.1.b sonne. And there may no *rasor come on hys
*Numer.vi.a heed. For the ladd shalbe an *abstayner vn-
to God, euen frō his (infancye & from hys) byrth.
And he shall begynne to delyuer Israell out
of the handes of the Philistines.

Then the wyfe came, & tolde her husband
sayenge: a man of God came vnto me, & the
fassiō of him was lyke the fassion of an An-
gell of God, exceadyng fearfull. But I asked
B hym not whence he was, nether tolde he me
*Gene.xvi.c hys name, but sayd vnto me: *beholde, thou
Luk.1.c shalt be with childe & beere a sonne, and now
drincke no wyne nor strong dryncke, nether
eate any vncleane thyng: for the ladd shalbe
an abstayner to God, euen from hys (infancy
and from hys) byrth, to the daye of hys death.

Then Manoah made intercessyon to the
Lorde, and sayde: I praye the my Lorde, lett
the man of God whych thou sendest, come
once moare vnto vs, ād teache vs what we
shal do vnto the ladd, when he is borne. And
God hearde the voyce of Manoah, and the
angell of God came agayne vnto the wyfe
as she sat in the felde. But Manoah her hus-
band was not with her. And the wyfe made
hast, and ranne, and shewed her husbande, &
sayde vnto hym: Beholde, the man apeared
vnto me, that came vnto me to daye.

And Manoah arose, and went after hys
wyfe, and came to the man, and sayde vnto
him: art thou the man that spakest vnto my
wyfe? And he sayde: I am. Manoah sayde:
C now when thy saieng is come to passe: what
shalbe the maner of the childe, ād what shall
he do? And the angell of the Lorde sayd vnto
Manoah: thy wyfe must absteyne from all
that I sayde vnto her: she maye eate of no-
thyng ỳ cometh of the vyne tree, ner dryncke
wyne or strōg dryncke, nor eate any vnclea-
ne thynge: But must obserue all that I bad
her. Manoah sayde vnto the aungell of the
*Tob.xii.d Lord: we wyl kepe the styll, vntyll *we ha-
ue made redye a kydd, and haue sett it before
*Gen.xviii.a the. And the angell of the Lorde sayde vnto
Tod.xiii.b Manoah: though thou make me abyde. * I
☞ wyll not eate of thy ☞ bread. And yf thou
wylt offre a burntoffring, thou must offer it
vnto the Lorde. For Manoah wist not, that
it was an angell of the Lord. And Manoah
said agayne vnto the angel of ỳ Lord: what
is thy name, that when thy sayinge is come
to passe, we maye do the some worshyppe?
And the angel of the Lorde sayd vnto hym:
*Genes.xlii.g * why askest thou after my name, whych is
☞ ☞ Secrete.

D And so Manoah toke a kydde w a meate
offeringe, and offered it vpon a rocke vnto ỳ
Lorde. And the angell dyd wonderously.
Manoah and hys wyfe lokynge vpon. And
when the flame came vp toward heauen frō
the aultare, the angell of the Lord ascended
vp in the flame of the aultare. And Manoah
and hys wyfe loked vpon it, and fell flat on
their faces vnto the grounde. But the angel
of the Lorde dyd nomoare apeare vnto Ma-
noah and his wife. And then Manoah knew
that it was an angel of the Lorde, and sayde
vnto hys wyfe * we shall suerlye dye, be- *Hero.xiii.a
cause ☞ we haue sene God. But his wife said Iud.vi.c
vnto him: Yf ỳ Lord wold kyll vs, he wolde
not haue receaued a burntoffryng & a meate
offring of oure handes, nether wolde he haue
shewed vs all these thinges, nor wolde now
haue tolde vs any soche. And the wyfe bare
a sonne, and called his name Sāson. And the
ladd grewe, and the Lorde blessed hym. And
☞ ỳ spyrete of ỳ Lorde begāne to moue hym in
the host of Dan, betwene Zaraah & Esthaol.

## ¶ The xiiij. Chapter.

¶ The marrage of Samson. He killeth a lyon. He propoundeth a ryddle. He killeth thyrtye men. Hys wyfe forsaketh hym, and taketh another.

SAmson wēt downe to Thānath, A
and sawe a woman in Thānath
of ỳ daughters of ỳ Philystines,
and he came vp, and tolde hys fa-
ther and hys mother, and sayde: I
haue sene a woman in Thānath of ỳ daugh-
ters of ỳ Philistynes. And now geue me her
to wyfe. Then hys father and mother sayde
vnto hym: * Is there neuer a woman amōg * Deut.vii.
the daughters of thy brethren, and amonge
all my people, but that thou must go, and
take a wyfe of the vncircumcysed Philisty-
nes? And Sāson sayde vnto his father: geue
me thys woman, for she pleaseth me well.
But hys father and mother wyst not that it
was the Lordes doynge, and that he sought
an occasion agaynst the Philistynes, for at ỳ
tyme the Philistines raygned ouer Israel.

Then went Samson and hys father and B
his mother downe to Thamnath, and came
to the vyne yardes of Thānath. And behold
a yonge (wood) lyon roared vpon hym. And *
the spyrete of the Lorde came vpon hym. And
he tare hym, as he wolde haue rent a kydde,
and yet had nothynge in hys hande, neyther
tolde hys father & mother what he had done.
And he went downe, & talked with the wo-
man, which semed well fauored in the syght
of Samson.

And within a shorte space after, as he
went thyther agayne to take her to wyfe, he
turned oute of the waye, to se the carkasse of
the lyon. And beholde, there was a swarme
of bees, and honye in the carkasse of the lion.
And he toke of the honye in hys handes, and
wente eatynge, and came to hys father and
mother, and gaue them also. And they dyd
eate. But he tolde not them, that he had
taken the honye oute of the carkasse of the
lyon.

And so hys father came vnto the woma, C
and



and Samson made there a feaste, for so vsed
☞ * the yonge men to do. And ☞ * when they * (the
eyteslyns of that place) sawe him, they brought xxx
companions to be with hym. And Samson
sayd vnto them: I will now put forth a ryd-
dle vnto you. And yf you can declare it me
within vij. dayes of the feast, & fynde it out,
I will geue you xxx. shertes, and xxx. chaū-
ge of garmētes: But & yf you cannot declare
it me, then shall ye geue me xxx. shertes and
xxx. chaunge of garmētes. And they answe-
red hym: put forth thy rydle, that we maye
heare it. And he sayd vnto them: Out of the
eater came meate: and out of the stronge ca-
me swetnes. And they coulde not in iij. dayes
expounde the ryddle. And when the seuenth
daye was come, they sayde vnto Samsons
* wyfe: flater thyne husband, * (and persuade hym)
D that he maye declare vs the ryddle, lest we
burne the & thy fathers house with fyer. Ha-
ue ye called vs hyther, to make vs beggers?
And Sāsons wyfe wepte before hym * (com-
playned) and sayde: Surely thou hatest me and
louest me not: for thou hast put forth a ryd-
dle vnto the chyldren of my folcke, and hast
not tolde it me. And he sayde vnto her: Be-
holde, I haue not tolde it my father and my
mother, and shall I tell it the?

And Samsons wyfe wepte before hym
vij. dayes, whyle the feast lasted. And ỳ. vii.
daye he tolde her, because she laye so sore vpō
him. And she tolde it the children of her folke.
And the men of the cytie sayd vnto hym the
seuēth daye, before the sonne went downe.
What is sweter then honye, & what is strō-
ger then a lyon? Then sayde he vnto thē: If
☞ ye had not ☞ plowed with my caulfe, ye
had not founde out my rydle. And the spyrete
of the Lorde came vpon hym. And he went
downe to Askalon, and slewe thyrty men of
them, and spoyled them, and gaue chaunge
of garmentes vnto them whych expounded
the ryddle. And he was wroth, and wēt vp
to hys fathers house. But Samsons wyfe
was geuen to one of hys companyons, that
he had taken vnto hym.

## ¶ The xv. Chapter.

¶ Samson tyeth fyrebrandes to fore tayles. With the Jawe bone of an asse he killeth a thousand men. Out of a great tothe in the Jawe God geueth hym water.

A BUt it chaunced within a whyle af-
ter, euen in the tyme of whete har-
uest, that Sāson visited hys wyfe
with a kydde, sayenge: I wyll go
vnto my wyfe into the chaumber: but her fa-
ther wolde not suffre hym to go in. And her
father sayd: I thought that thou haddest ha-
ted her, and therfore gaue I her vnto one of
thy cōpanions. Is not her yonger syster fay-
rer then she? Take her in steade of the other
Samson sayd vnto them: Now am I more
blameles then the Philistines, and therfore
wyll I do them displeasure.

And Samson went out, and caught thre
hundred foxes, and toke fyrebrādes, and fa-
stened tayle to tayle, and put a fyer brand in
the myddes betwene two tayles. And whā
he had set the brandes of fyer, he sent thē out
☞ * (that they myght ronne abrode, which went immediatly) * ☞
into the stāding corne of the Philistines, and
burnt vp both the reped corne and also the
standing, with the vyneyardes and olyues. B
Then the Philistines sayde: who hath done
thys? And it was tolde them that Samson
the sonne in lawe of the Thamnite, because
he had taken hys wyfe, and geuen her to hys
cōpanyon. And the Philistines came vp and
burnt her and her father with fyer.

And Samson sayde vnto them: Though
ye haue done this, yet will I be auenged of
you, and then I wyll cease. ☞ And he smote * ☞
them legge and thygh with a myghtye pla-
ge. And then he went and dwelt in the caue
of the rocke Etam.

Then the Philistines came vp, & pitched
in Juda, and laye in * (a place, that was afterwarde * ☞
called) Lehi * (that is a Jawe bone, wher theyr hoost was ☞
scatered abrode.) And the mē of Juda sayde, why
are ye come vp vnto vs? They answered: to
binde Samson are we come vp, and to do to
hym as he hath done to vs. Then thre thou-
sande men of Juda went downe to the caue C
of the rocke Etam, and sayde to Samson:
wottest thou not that the Philistines are ru
lers ouer vs? Wherfore then hast thou done
thus vnto vs? He answered them * as they * Leu.xxiiij.c
dyd vnto me, so haue I done vnto them. Judi.i.b

And they sayd vnto hym agayne: we are
come downe to bynde the, and to delyuer the
into the hand of the Philistines. And Sam-
son sayd vnto them: swere vnto me * (and pro- *
mes me) that ye shall not fal vpon me your sel-
ues. They answered hym, sayenge: No, but
we wyll bynde the, and delyuer ỳ vnto their
handes: But we wyll not kyll the. And they
bounde him with two new cordes, & brought
hym from the rocke. And when he came to
Lehi, the Philistines showted agaynst him.
And the spyrete of the Lord came vpon hym,
and the cordes that were vpon hys armes,
became as flaxe that was burnt w fyer, for
the bandes lowsed from of hys handes. And
he founde a rotten Jawe bone of an asse, and
put forth hys hande, and caught it, and slue
a thousande men therwith.

And Samson sayde: with the Jawe of D
an asse, haue I made heapes of them: with
the Jawe of an asse haue I slaine a thousand
men. And when he had left speakyng, he cast
awaye the Jawe bone out of hys hand, and
called the place: ☞ Ramath Lehi. * (That is ☞ *
by interpretacyon the lyftynge vp of the Jawe bone.) And
he was sore a thyrst, and called on ỳ Lorde, &
sayde: Thou hast geuen this great victory,

in the hande of thy seruaũt. And now I must dye for thyrst, and fall into the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dronke, his spyrete came agayne, and was refreshed, wherfore the name therof was called, vnto this daye, the well of the caller on, which came of the Jawe. And he iudged Israell in the dayes of the Philistines, twenty yeares.

## ¶The.xvj.Chapter.

¶Samson lyfteth vp the gates of Gaza. He was decrawed by Dalila: He pulleth downe the house vpon the Philistines, and dyeth with them.

A *Other wise called Gaza.

Then wente Samson to Azath, *and sawe ther an harlot, and went in vnto her. And it was tolde the Azathites, sayeng: Sãson is come hither. And they went aboute, & layde a wayte for hym there, all nyght in the gate of ỹ cytie, and were still all the nyght, saying: in the mornyng whan it is daye, we shall kyll hym. And Samson toke his rest tyll mydnyght, & arose at mydnyght, and toke the dores of the gate of the cyte, and the two syde postes, and rent them of, with the barre and all, and put them vpõ his shoulders, and caryed them vp to the top of an hyll, that is before Hebron.

And after thys, it fortuned, that by the ryuer of Sorek, he loued a woman, called Dalila: vnto whom came the Lordes of the Philistines, and sayde vnto her: perswade hym, and se wherin his great strength lieth, and by what meane we maye ouercome him that we maye bynde him, to bryng him vnder, and euery one of vs shal geue the a leuen hundred syluerlynges.

And Dalila sayde to Samson: Oh, tell me where thy great strength lieth, and how thou myghtest be bounde, and brought vnder. Samson answered vnto her: If they bynde me with seuen grene withes ỹ were neuer dryed, I shalbe weake as other men. And then ỹ lordes of ỹ Philistines brought her seuen wythes that were yet grene and neuer dryed, and she bounde hym therwith. Notwithstandynge she had men lyinge in wayte with her in the chaũbre. And she sayd vnto hym: the Philistines be vpõ the Samson. And immediatly he brake the cordes as a strynge of towe *(that is twyned) breaketh, when it fealeth fier. And so his strẽgth was not knowen.

And Dalila sayde vnto Samson: Se, ỹ hast mocked me & tolde me lyes. Now therfore tel me, wherwith ỹ mightest be bounde. He answered her: yf they bynde me wyth new ropes that neuer were occupyed, I shal be weake, and as another man. Dalila therfore toke new ropes, and bounde hym therwith, and sayde vnto him: the Philistines be vpon the Samson. And there were lyers of wayte in the chamber, & he brake them from of hys armes, as they had bene but a threde. And Dalila sayde vnto Samson: hytherto thou hast begyled me, and tolde me lyes: yet tell me, how thou myghtest be bounde. He sayde vnto her: If thou plattedest the.vij. lokes of my head with an heare lace. And she fastened them with a nayle, and sayde vnto hym: the Philistines be vpõ the Sãson. And he awaked out of his slepe, & plucked away the nayle, that was in the plattinge with the heare lace. And she sayde vnto hym agayne: How canst thou saye that thou louest me, when thyne herte is not with me? beholde, ỹ hast mocked me thys thre tymes, & hast not tolde me, wherin thy greate strength lyeth. And as she laye vpon him with her wordes continually vexyng of hym, hys soule was encombred euen vnto the death. And so he tolde her all his hert, & sayd vnto her: *there neuer came raser vpon myne heed, for I haue bene an abstayner *(that is to saye consecrate) vnto God, euen from my mothers wõbe: therfore whan I am shauen, my strength wyll go from me, and I shall waxe weake, and be lyke all other men. And when Dalila sawe that he had tolde her all his hert, she sent and called for the lordes of ỹ Philistines, sayẽg: come vpyet this once, for he hath shewed me all hys herte.

*Nume.vj. Iud.xiij.b

Then the lordes of the Philystines came vp vnto her, & brought ỹ money in their hãdes. And she made him slepe vpon her knees *(& to laye hys heed downe in her lappe,) & she sent for a man, & he dyd shaue of the seuen lockes of his heed, & begãne to vexe him, & his strẽgth was gone frõ him. And she sayde: the Philistines be vpon the Samson. And he awoke out of his slepe, & sayd: I wil go out now as at other tymes before, & shake my selfe, & he wist not ỹ the Lorde was departed frõ him.

But the Philistines toke hym, and put oute his eyes, & brought hym downe to *Azath, and bounde hym with two fetters of brasse. And he dyd grynde in the prison house, howbeit the heare of hys head beganne to growe agayne after that he was shauen.

*Dy.G.ii.

Then the lordes of ỹ Philistines gathered them together, for to offer a solempne offrynge vnto Dagon theyr God, and to reioyse: for they sayde, oure God hath delyuered Samson oure enemy into oure handes. And when the people sawe hym, they praysed theyr God: for they sayde: our God hath delyuered into oure handes oure enemy, and destroyer of oure countreye, whych slue manye of vs. And when theyr hertes were merye, it fortuned, that they sayde: sende for Samson, that he maye make vs laugh. And they fette Samson oute of the prison house, and he played before them, and they set hym betwene the pyllers. And Samson





sayde vnto the ladd that leed him by the hãd: sett me that I maye touche the pyllers, that the house stande vpon, and that I maye leane to them. And the house was full of men & women. And there were all the lordes of the Philistines. And there were vpon the roufe a thre thousande men and wemen, that beheilde whyle Samson played.

And Samson called vnto the Lord, and sayde: O Lorde God, thyncke vpon me, and strengthen me, at thys tyme onlye, O God, that I maye be auenged of the Philistines for my two eyes. And Samson caught the two middel pillers on which the house stode, and on which it was borne vp, the one i hys ryght hande, and the other in hys lefte, and sayde: my soule shall dye with the Philistines, and bowed them with all hys myghte. And the house fell vpon the lordes and vpon all the people that were therin. And so the deed which he slewe at hys deeth, were moo then they whych he slewe in hys lyfe. And then hys brethren and al the house of hys father came downe, & toke him vp, & brought hym, and buryed hym betwene Zarah and Eskahol, in the buryinge place of Manoah hys father. And he iudged Israell twentye yeares.

## ¶The.xvij.Chapter.

¶Of Micah whose mother made hym an Idoll of syluer.

A There was a man in mount Ephrai named Micah, and he sayde vnto hys mother: the leuen hundreth sylueryynges that were taken frõ the, aboute which thou curssedst, & spakest it in myne eares. Behold, the syluer is with me, I toke it awaye. And hys mother sayde: blessed be ỹ my sonne, in ỹ Lorde. And when he had restored the leuen hũdred sylueryynges to his mother agayne, his mother sayde: I vowed the syluer vnto ỹ Lord of myne hande for the my sonne: that ỹ shuldest make a grauen ymage and an ymage of
3 metall. Now therfore, I wyll geue it the agayne. And when he restored the moneye againe vnto his mother, his mother toke two hundreth sylueryynges, and gaue them to a goldsmyth, which made therof a grauẽ image, and a ymage of metall, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and
*Theraphim, *(That is to saye, a garment for the
¶ preste, and Idols.) and fylled the hande of one of
*Iud.xviij.a and.xxi.d hys sonnes which became hys preaste. *In those dayes there was no kyng i Israel, but euery man dyd that which was good in hys awne eyes.

And there was a yonge mã out of Bethlehem Juda, of the kynred of Juda: which yonge man was a Leuite, & solourned ther. And the man departed oute of the cytie of Bethlehẽ Juda, to go dwel where he coulde fynde a cõuentẽt place. And he came to mount Ephraim, to the house of Micah as he iourneyed. And Micah sayde vnto hym. whence commest thou? The leuite answered hym. I D
am of Bethlehẽ Juda, & go to dwell where I maye fynde a place *(and where I maye syre it to be for my profyt.) And Micah sayd agayne vnto him: dwell with me, and be vnto me a father and a preste. And I wyll geue the ten sylueryynges by yeare, two garmentes, and thy meate and dryncke. *

And the Leuite was content to dwell wt the man, and was vnto hym as one of hys awne sonnes. And Micah cõsecrated ỹ hãde of the leuite, and the yonge man became his preste, and was i the house of Micah. Then sayde Micah: now I am sure, that the Lord wyll be good vnto me, seynge: I haue a leuyte to my preste.

## ¶The.xviij.Chapter.

¶The children of Dan take the goddes and the preste of Micah away. They destroye Lais, & after bylde it agayne.

In those dayes *there was no kyng in Israell. And in those dayes the A
tribe of Dan sought then an enheritaunce to dwell in *for vnto ỹ *Iud.xviij.b
tymes there fel none enheritaũce vnto them amonge the trybe of Israell. *Iosua.xix.b
And the children of Dan sent of their kinred fyue actyue men, in feates of warre oute of theyr coastes, euen out of Zaraah and Eskahol, to vewe the lande and searche it out, and sayde vnto thẽ: go, and searche out the lãde. Which whan they came to mount Ephraim, euen to the house of Micah, they lodged ther. And whẽ they were in the house of Micah, they knewe the voyce of ỹ yonge mã the leuite: and when they turned in thyther, they sayde vnto hym: who brought the hyther? what makest thou in thys place? and what hast thou here? And he answered them: thus and thus dealed Micah with me, and hath 25
hired me, and I am become hys preste. And they sayde vnto hym agayne: Aske cõsell now of God, ỹ we maye knowe, whether the waye whych we go, shalbe prosperous, or no. And the preste sayde vnto them: go in peace, for the Lorde gydeth your waye which ye go.

Then the fyue mẽ departed, and came to Lais, and sawe the people that were therin, how they dwelt careles, after the maner of ỹ Sydons, styll, and without castynge of parelles: and that no man made any trouble in the land, or vsurped any dominiõ, but were farre from the Sidons, and had no bulines with other men. And they came vnto theyr brethren, to Zaraah & Eskahol. And their brethren sayd vnto them: what haue ye done?

And they answered: Aryse, that we maye

*Num.xiij.a go vp agaynst them, * for we haue sene the lande: surely a very good one. And do ye sytt stil: be not slouthful to departe: But come to conquere the lande. (it shalde no labour.) Yf ye wyll go, ye shall come vnto a people that casteth no parelles, & it is a very large coūtre: which God hath geuen into your handes. It is also a place, which doth lacke nothynge ỹ is in the worlde.

And there departed thence of the kynred of the Dannites, euen out of Zaraah and Esthaol, syxe hundred men appoynted with instrumētes of warre. And they went vp, and pitched in Kariath Jarim which is in Juda. Wherfore they called the place, the hoost of Dan, vnto thys daye: and it is on the backsyde of Kariath Jarim. And they went thēce vnto mount Ephraim, & came to the house of Micah. Then answered the fyue men that went to spye out the countre of Lais, & sayde vnto their brethren: wot ye not ỹ there is in these houses an Ephod, & Theraphim, a grauen ymage, & an ymage of metall: Now therfore consydre what ye haue to do.

And they turned thitherwarde and came to the house of ỹ yong man the Leuite, euen vnto the house of Micah, and saluted hym peasably. And the syxe hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by ỹ enterynge of the gate. And the fyue men that wēt to spye out the lande, went in thyther and toke the kerued Image, and the Ephod, Theraphim, ād the ymage of metall. And the preste stode in the enterynge of the gate with the syxe hundred men ỹ were armed vnto batayl, whyle the other wente into Michas house, and fet the kerued ymage, the Ephod, Theraphim, and the ymage of metall. Then sayd ỹ preste vnto thē: what do ye? They answered hym: holde thy peace, & laye thyne hande vpon thy mouth, and come with vs, to be oure father & preste. Is it better for the to be a preste vnto the house of one man, then to be a preste vnto a tribe or a kynred in Israell? And the preste was glad and toke the Ephod, and Theraphim, and the grauen ymage, & went with the people. And they turned and departed, and put the chyldren, the catell and their other substaunce before them.

And when they were a good waye from the house of Micah, the men that were in ỹ houses, and in Micahs house, made an outecrye, and folowed after the chyldren of Dan, and called vnto them. And they turned their faces, and sayde vnto Micah: what ayleth the, ỹ thou makest an outcrye? And he sayd: ye haue taken awaye my goddes whych I made, and also the preste, ād go your wayes with thē. And what haue I more? how then saye ye vnto me, what ayleth the? And the chyldren of Dan sayde vnto hym: let not thy voyce be heard amonge vs, lest angrye fellowes rūne vpon the, and thou loose thy lyfe with the lyues of all thyne housholde. And so the chyldren of Dan wente theyr wayes. And when Micah sawe that they were to stronge for hym, he turned and went backe vnto hys house agayne.

And they toke the thynges which Micah had made, & the preste which he had, & came vnto Lais, euen vnto a people that were at reast & without mistrust, & smote them with the edge of the swerd, & burnt the cytie with fyre. And there was no mā to helpe, because Lais was farre from Sidon, & they had no medelyng with any other man. And the cyte stode in the valey that lyeth by Bethrehob. And they bylt thē there a cytie, & dwelt therin. *And called it Dan, after ỹ name of Dan their father which was borne vnto Israell. Howbeit, in very dede the name of the cytie was Lais at the begynninge. *Jos.xix.d

And the chyldren of Dan set them vp the grauen ymage. And Jonathan the sonne of Gerson, the sonne of Manasses and hys sonnes were the prestes in ỹ tribe of Dan * vntyll they were caryed awaye out of the land captyue. And they sett them vp the kerued ymage which Micah made, all the whyle ỹ the house of God was in Silo. *Jud.xviij.g

## ¶ The xix. Chapter.

¶ Of the Leuyte, whose wyfe was vyllanously kylled in Gibea.

IT chaunced in those dayes, when there was no kyng in Israel, that a certayn leuyte soiourned on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: and hys concubyne played the whore by hym, and went awaye from hym, vnto her fathers house to Bethlehem Juda, and there continued foure monethes. And her husbāde arose, and went after her, to speake frendely vnto her, and to bring her home agayne, haupnge hys ladd with hym, and a couple of asses. And she brought him vnto her fathers house, and when the father of the damosell sawe hym, he reioysed of hys comyng. And his father in lawe the damosels father kept him. And the Leuyte aboade with hym thre dayes, and so they dyd eate and drincke, and lodged there.

The fourth daye whan they arose erly in the morynge, the man stode vp, to departe. And the damoselles father sayd vnto his sōne in lawe: confort thyne hert with a morsell *of bread, ād then go your waye. And they sate downe, and dyd eat and drincke both of them togeather. And the damoselles father sayd vnto the man: Be cōtent I praye the, & tarye all nyght, and let thyne herte be mery. And when the man stode vp to departe, hys father in lawe cōpelled him to turne againe: and to *Gen.xviij.



and to tarie all nyght there. And he rose vp erlye the fyfth daye to departe, and the damoselles father sayde, comfort thine herte: & they taried vntyll after middaye. And they dyd eate bothe of them to geather.

¶ And when the man arose to departe with his concubine and his ladd, his father in law the damoselles father sayde vnto hym: beholde, the daye gothe fast awaye & draweth towarde euen, tary all night: at ỹ least waye tarye this daye here, that thyne hert maye be merye. And to morowe get you erlye vpon your waye, that thou mayest get the to thy tent. Neuerthelater the man wolde not tary, but arose and departed, and came as ferre as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladd with him. And when they were fast by Jebus the daye was sore spent, and the younge man sayd vnto his master: come I praye the and let vs turne in, into this cytie of the Jebusites and lodge all night there. His master answered him: we will not turne ito a strāge cytie that are not of the chyldrē of Israel: we wyll go forth to Gibea. And he sayd vnto hys ladd, go forwarde, and we shall come to one of these places to lodge all night ether in Gibea or in Rama. And they went forwarde vpon theyr waye, and the sonne wēt downe vpon them, when they were fast by Gibea which belongeth to them of Ben Jamin. And they turned thither warde to go in, and lodge all nyght in Gibea. And when he came, he sat him downe in a streat of the cytie, for there was no man that toke them to lodginge. And behold, there came an olde man from his worke, out of the felde at euē, which was also of mount Ephraim, & dwelt as a straunger in Gibea. But the men of the place were the chyldren of Jemim. And whē he had lyfte vp his eyes, he sawe a wayefaring man in the streate of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered him: we come from Bethlehem Juda towarde the syde of mount Ephraim: from thence am I, and I wēt to Bethlehem Juda, and go now to the house of the Lord. And there is no mā that receaueth me to house. We haue strawe and prauender for oure Asses, and bread ād wyne for me and thy handmayde, and for the ladd that is with thy seruaunt, and we lacke nothynge.

¶ The olde man sayd: peace be with the, all that thou lackest shalt thou fynde with me: onelye abyde not in the streate all nyght, and so he brought him into his house, and gaue fodder vnto his Asses. And they washed their fete, and dyd eate and drynck. And as they were makynge their herttes merye, beholde, the men of the cytie which were wicked, set the house roūde aboute, and thrust at the dore, and spake to the man of the house, the olde man, sayinge: bynge forth the man that came into thyne house, that we maye knowe hym.

And * the man of the house, the olde man went out, and sayde vnto thē, Oh, naye my brethrē, do not so wickedlye, seyng that this man is come into myne house: do not so vnmete a thing. Beholde, here is my daughter a mayden, and this mannes concubine, them I wyll bringe out now vnto you, and hūble them, and do with them what semeth you good: but vnto this man, do not so abhomynable a thinge. But the men wolde not herken to him. And the man toke his concubine, and brought her out vnto thē, which knewe her, and abused her, all the nyght, euen vnto the mornynge. And when the daye beganne to springe, they let her go. *Gene.xix.b

And then came the woman in the dawnyng of the daye, ād fell downe at the doore of the mannes house, where her Lorde was, tyll it was daye. And her Lorde arose vp in the mornyng, and opened the dores of ỹ house, and went out to go hys waye. And beholde, the woman, euen his concubine laye a longe before the dore of the house, & her handes stretched out vpon the threshold. And he * (thinkyng her to haue bene aslepe) sayde vnto her: vp and let vs be goynge. But she answered not. Then the man * (perceauyng that she was dead) toke her vp vpon an Asse, and stode vp, and gat him vnto his awne home. And when he was come vnto his house, he toke a knyfe, & caught hys concubine, and deuided her with the bones into twelue peces, and sent her into all quarters of Israell. And all that sawe it, sayde: there was no soche dede done or sene sence the chyldrē of Israel cā out of Egipt vnto this daye, * consyder the matter, take aduisement, and saye youre myndes.

## ¶ The.xx. Chapter

¶ The batell of the Israelites agaynst the tribe of Ben Jamin for the Leuites wyfe which was kylled.

THen all the chyldrē of Israel went out: and the congregacyon was gathered togeather as it had bene but one man, euen from Dan to Berseba and vnto the lande of Gilead, vnto the Lorde & in Mizpa, and there stode folke out of al quarters and of all the tribes of Israell, in the congregacyon of the people of God, foure hundred thousande fote men that dre we swerdes. And whan the chyldren of Ben Jamin hearde that the chyldren of Israell were gone vp to Mizpa, and had sayde. O ye chyldren of Israell, tell vs how this wickednesse happened. And the Leuite, the womans husbāde that was slayne, answered and sayde, I came into Gybea that is in Ben Jamin with my concubyne to

lodge all nyght. And the men of Gibea rose agaynst me, and set the house rounde about vpon me by nyght, and thought to haue slayne me: and my concubyne haue they so forced, that she is deed. And I toke my concubyne, and cutt her in peces, and sent her thorow out all the landes of the enheritaunce of Israell. For they haue committed abhominacyon and folly in Israell. Beholde, ye are all chyldren of Israell. Ponder thys matter, and geue youre aduyse in the case.

And all the people arose, as it had ben one man, saying, there shall not a man of vs go to his tent, nether turne into his house. But this shalbe it that we wyll do to Gibea: We will go vp by lotte agaynst it. And we will take ten men of the hundred thorowe out all the trybes of Israell, and an hundred of the thousande, and a thousande out of ten thousande, to fett vitayle for the people to make that they maye go agaynst Gibea Ben Jamin, because of all the abhominacyon, that they haue wrought in Israell. And so all the men of Israell gathered to geather agaynst the cytie, knyte to geather, as it had ben but one man. And the trybes of Israell sent men thorow all the tribe of Ben Jamin sayinge
*Josu.xxij.d *what wyckednesse is this that is happened amonge you? Now therfore delyuer vs the men, those chyldren of Belial which are in Gibea, that we maye slay them, and put awaye euell from Israell.

Neuerthelater the chyldren of Ben Jamin wolde not herke vnto the voyce of their brethren the chyldren of Israell: but geathered them selues to geather out of the cyties vnto Gibea, to come out and fight agaynst the chyldren of Israell. And the chyldre of Ben Jamin were nombred at that tyme, out of ỹ cyties. xxvj. thousand men that drewe swerdes, besyde the enhabiters of Gibea, which were nombred seuen hundred chosen men. And amonge all these folke were seuen hundred left hãded men, which euery one coulde slyng stones at an heare breadeth, and not mysse. And the chyldren of Israell besyde Ben Jamin, were nombred foure hundred
C thousande men that drew swerdes, ãd were all men of warre.

And the chyldren of Israell arose, & went vp to Bethel, & asked councell of God, who shulde begynne the battell agaynst the chyldren of Ben Jamin? And the Lord sayd, Juda shall begynne. And the chyldren of Israel stode vp erlye and beseged Gibea. And the men of Israell went out to battell agaynst Ben Jamin, and the men of Israel put them selues in araye to fyght agaynst thẽ, besyde Gibea. And the chyldren of Ben Jamin came out of Gibea, and destroyed of the Israelites that daye. xxij. thousande men, and
D brought them to the erth.

And the folke of the chyldren of Israell plucked vp their hertes, and wẽt to agayne, ãd made batell in the same place where they dyd the fyrst daye. And the chyldren of Israel went vp, and wept before the Lord vnto euen, and asked of the Lord, saying, shall we go agayne to battell agaynst the chyldrẽ of Ben Jamin oure brethren? And the Lord sayde: go vp agaynst thẽ. And the chyldrẽ of Israel came out agaynst the children of Bẽ Jamin the seconde daye. And the chyldren of Ben Jamin went agaynst them out of Gibea, the seconde daye, and destroyed to the erth of the chyldren of Israell once agayne. xviij. thousande mẽ that drew swerdes euery man of them.

Then the chyldren of Israell and all the people went vp and cam vnto Bethell, and wepte and sat there before the Lord, and fasted the same daye vnto euẽ, & offred burntofferynges and peaceofferynges before the Lorde. And the chyldren of Israel asked the Lord: for there was the arcke of the apoyntmẽt of God, in those dayes. And ☞ Phinehes the sonne of Eleazar, the sonne of Aaron waytynge vpon it at that tyme, sayde: shall I get me vp to go out any moare to battell agaynst the chyldren of Ben Jamin my brethren, or shall I cease? The Lorde sayde: go, for to morowe I will delyuer thẽ into youre hãdes. And Israell sett layers awayte roũde about Gibea. And the chyldrẽ of Israel wẽt vp agaynst the chyldren of Ben Jamin the thyrde tyme, and put them selues in araye agaynst Gibea, as twyse before. And the chyldren of Ben Jamin came out agaynst ỹ people, and were drawen awaye from the cytie: And they beganne to smyte of the people deed (as twise before, by two hye wayes of which one gothe vp to Bethell ãd ỹ other to Gibea thorowe the felde) vpon a thyrtye men of Israell. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrst. But the chyldren of Israell sayde: let vs flye and plucke them awaye from the cytie, vnto the hye wayes.

And all the men of Israell rose vp out of their place, and put them selues in araye at Baal Thamar. And lyke wyse the layers in wayte of Israel came forth out of their places, euen out of the medowes ỹ were aboute Gibea, & came agaynst Gibea: ten thousande chosen men out of all Israel, and there was a sore battell. But the other wist not that so great euyll was so nye them. And the Lorde plaged Ben Jamin before Israel, & the chyldren of Israel destroyed of the Beniamites the same daye. xxv. thousande and a hũdred
F men, that drue swerdes euerye one of them. And whan the chyldrẽ of Ben Jamin sawe that they were put to the worste, the men of Israel



Israel gaue rowme to the Beniamites, because they trusted vnto the layers in wayte which they had layde besyde Gibea. And the layers in wayte hasted, and ranne vpon Gibea, and went and smote all the cytye with the edge of the swerde. And an apoyntment had the men of Israell from the layers in wayte that they shulde make a greate smoke ryse vp out of the cytie. And whan the men of Israel fledd in the battell Ben Jamin began to smyte deed of the chyldren of Israel, aboute a thyrtie parsonnes, and sayde: the other are put to the worsse before vs, as in the fyrst batell. But whan there began to aryse out of the cytie a pyller of smoke, the Beniamites loked backe: and beholde, the wastynge of the hole cytie began to ascende vpto heauen.

When the men of Israell also turned agayne, the men of Ben Jamin were abasshed: for they saw that euel approched them.
G And therfore they turned their backes before the men of Israel vnto the waye that leadeth to the wildernesse, but the men of warre ouertoke thẽ. And besyde that, they which came out of the cytie, destroyed them in the myddle of them. And thus they compassed the Beniamites aboute, and chased them to Menuha, and ouerranne them to Gibea on the east syde: and there were slayne of Ben Jamin. xviij. thousande, which were all mẽ of warre. And they turned and fledd to the wyldernesse warde, and vnto the rocke of Rymmon. And the other slue by the waye of the rest of them, fyue thousande men, and stycked vnto them, vntyll they cam to Gideom and slue two thousande men of them. So that all that were slayne that same daye o Ben Jamin were. xxv. thousande men that drue swerdes, which were all men of warre: onelye. vj. hundred men turned and fledd to the wyldernesse, vnto the Rocke of Rymmon, and abode there. iiij. monethes. And the men of Israell turned backe agayne vnto the chyldren of Ben Jamin, & smote them with the edge of the swerde in the cyties, bothe man and beast and all that came to hande, and sett on fyer all the cyties that they coulde come by.

## ¶ The. xxj. Chapter.

¶ The enhabitoures of Gilead are vtterly destroyed.

AND euery man of Israel sware in Mizpa, sayinge: there shall none of vs geue hys daughter vnto any of Bẽ Jamin to wyfe. And the people came to Bethell & abode there tyll euen before God, & lyfte vp theyr voyces and wept sore, and sayde. O Lorde God of Israel, why is thys chaunced in Israel, that there shulde be thys daye one trybe lackynge in Israell? And on the morow the people rose vp by tyme, and made there an altare, and offered burntofferinges and peaceofferynges.

And the chyldren of Israell asked, who are they amonge all the tribes of Israel, that came not vp with the congregacyon vnto ỹ Lorde? For they had made a greate othe cõcernynge him that came not vp to the Lord to Mizpa, sayinge: he shall suerlye dye. And the chyldren of Israell had pytie on Ben Jamin theyr brethren, and sayde: there is one trybe cut of from Israell thys daye: what shall we do vnto the remnaunt of them, that they maye haue wyues? we haue swore by
B the Lorde, that we will not geue thẽ of oure daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lorde? And beholde, ther came none of the enhabitoures of Jabes Gilead vnto the hoost and congregacyon. For the people were wered: and beholde, there were none of the enhabiters of Jabes Gilead there. And they sent thether a multitude, euen. xij. thousande men of the strongest of them, and commaunded them, sayinge: go and smyte the enhabiters of Jabes Gilead with the edge of ỹ swerde, both wemen and chyldren. *And this is it that ye shall do: vtterlye destroye all the males and all the wemen that haue lyen by men. *Nu xxxi.c.
And they founde amõge ỹ inhabiters of Jabes Gilead foure hundred damoselles, virgines, that had knowen no man, by lyenge with any male. And they brought them vnto the host to Silo, which is in the lande of Canaan.

And the hole congregatiõ sent and spake with the chyldren of Ben Jamin that were in the Rocke of Rymmon, and called peceablye vnto them: and Ben Jamin came agayne at that tyme, and they gaue them wyues, which they had saued alyue of the wemen of Jabes Gilead. But they sufficed them not. And the people had compassyon on Ben Jamin, because that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon, sayde: what shall we do to the remnaunt of them, to get them wyues, seinge all the wyues of Ben Jamin are destroyed? And they sayde: there must be an enheritaũce for them that be escaped of Ben Jamin, that a trybe be not destroyed out of Israell: howbeit, we maye not geue them wyues of oure daughters. For the chyldren of Israell had swore, sayinge: cursed be he, that geueth a wyffe to Ben Jamin.

Then they sayde: beholde, there is a feast of the Lorde yearly in Sylo, which is on the northsyde of Bethel, and on the east syde of the waye

the waye that goeth from Bethel to Sichem and south from Libanon. Therfore they cõmaunded the chyldrẽ of Ben Jamin, saying: go and lye in wayte in the vynyardes. And when ye se that the daughters of Silo come out to daunce in a rowe, then come ye out of the vynyardes, and catch you euerye man a wyfe of the daughters of Ben Jamin. And whan theyr fathers or brethren come vnto vs to complayne, we wyll saye vnto them: haue pytie on vs for theyr sakes, because we reserued not to eche man his wyfe in tyme of warre, & neither haue ye geuen vnto thẽ, that ye shulde synne at this tyme.

And the chyldren of Ben Jamin dyd euen so: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr enheritaunce, and repayred the cyties, and dwelt in them.

And the chyldrẽ of Israell departed thẽce at that tyme, and wẽt euery man to hys tribe, and to hys kynred, and went out from thence euery man to hys enheritaunce. * In those dayes there was no kynge in Israel: but euerye mã dyd ỹ which semed ryght in his awne eyes.

*Jud xvii.b and.xviii.a.

¶ The ende of the boke of Judges, called in the Hebrue Sophtim.

# ¶ The boke of Ruth.

## ¶ The fyrst Chapter.

¶ Elimelec goeth with hys wyfe and chyldren into the lande of Moab.

A * IT fortuned, that * (in the dayes of a certayne iudge:) whẽ the Judges iudged, there fell a darth in the lande, and a certen mã of Bethlehem Juda went for to sojourne in the contreye of Moab: he and hys wyfe, and hys two sonnes. The name of the man was Elimelec, and the name of hys wyfe, Naomi: and the names of hys two sonnes were, Mahlon and Chilion, and they were Ephraites, out of Bethlehem Juda. And whẽ they came into the land of Moab, they contynued there. And Elimelec Naomies husband dyed, and she remayned with her two sonnes, which toke them wyues of the nacions of the Moabites: the ones name was Orpha, and the others Ruth. And they dwelled there about a ten yere. And Mahlõ and Chilion dyed also euen both of them, and the woman was lefte desolate of her two sonnes and of her husbande. Then rode she vp with her daughters in lawe, and returned from the countrey of Moab: for she had herde saye in the countrey of Moab, how that the Lorde had vysyted hys people, and geuen them bred. Wherfore she departed out of the place where she was, and her two daughters with her. And they went on theyr waye to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go and returne eche of you vnto your mothers house: and the Lord deale as kyndlye with you, as ye haue dealt with the deed, and with me. And the Lorde geue you, that you maye fynde rest, ether of you in the house of her husbande. And whan she kyssed them, they lyft vp theyr voyce, ãd wepte, and sayde vnto her: we wyll go with the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause wyll you go with me? Are ther any mo chyldren in my wombe, to be your husbandes? Turne agayne my daughters, and go: for I am to olde to haue an husbande. And yf I sayde, I haue hope, yf I toke a man also this nyght: yee and though I had all readye borne sonnes, wolde ye tarye after them, tyll they were of age? or wolde ye for thẽ so long refrayne from takynge of husbandes? Not so my daughters: for it greueth me moch for youre sakes, that the hande of the Lorde is gone out agaynst me.

And they lyft vp their voyces, ãd wepte agayne, & Orpha kyssed her mother in lawe, but Ruth abode styll by her. And Naomi sayde: se, thy syster in lawe is gone backe agayne vnto her people and vnto her goddes: returne thou after her. And Ruth answered: entreate me not to leaue the, and to returne frõ after the: for whether thou goest, I will go also, & where thou dwellest, there I wyll dwell: thy people shalbe my people, and thy God my God, where thou dyest, there wyll I dye, and there will I be buried. The Lord do so ãd so to me, yf ought but death onelye departe the and me asondre.

When she sawe ỹ she was stedfastly mynded to go with her, she lefte speakynge vnto her. And so they went both, vntyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed of thẽ thorow all the cytie, and the wemen sayd: is not this Naomi? And she answered thẽ: call me not Naomi * (that is to saye, bewtyfull) but call me Mara, * (that is to saye, bytter.) for ỹ Allmyghtye hath made me verye bytter. I went out full: and ỹ Lorde hath brought me home agayne emptie. Why then call ye me Naomi: seynge the Lord hath hũbled me, and the allmightie hath brought me vnto aduersyte? And so Naomi



Naomi with Ruth the Moabitesse her daughter in lawe returned out of the countreye of Moab, and came to Bethlehem, in the begynninge of barley haruest.

## ¶ The.ij. Chapter.

¶ Ruth gathereth corne in the feldes of Booz.

A AND Naomis husbãd had a kinsman of strength, and myght, (which was of the kynredd of Elimelec) named Booz. And Ruth the Moabitesse sayd vnto Naomi: let me go to the felde, ãd geather eares of cornb * (such as the reapers leaue) after any man in whose syght, I fynde grace. And she sayde vnto her: go my daughter. And she went, and came to the felde, and geathered after the reapers, and her chaunce was, that the same felde pertayned vnto Booz, which was of the kynred of Elimelec. And behold, Booz came from Bethlehem, and sayd vnto the reapers: the Lorde be with you. And they answered him: the Lorde blesse the. Thẽ sayd Booz vnto his younge man that stode by the reapers. Whose damosell is this? And the younge man that stode by the reapers, B answered, and sayde: it is the Moabityshe damosell, that came with Naomi out of the countrey of Moab, and she sayde vnto vs: Oh, let me lease & geather after the reapers, the eares that remayne: and so she came, and hath continued euen from the morowe vnto now, saue that she taried a litle in ỹ house.

Then sayde Booz vnto Ruth: hearest ỹ my daughter: go to no nother felde to geather, nether go from hence: but abyde here by my maydens. Let thine eyes be on the felde that they reape, and go thou after the maydens. Haue I not charged the young men, that they shal do ỹ no hurt? Moreouer when thou art a thyrst, go vnto the vessels, and drinck of that which the laddes haue drawẽ.

*ge.xxiiij.a Then she fell on her face and * bowed her selfe to ỹ grounde, and sayd vnto him: how is it that I haue founde grace in thine eyes, ãd that thou shuldest knowe me, seing I am an allaunt?

C And Booz answered and sayde vnto her: all is tolde ãd shewed me, that thou hast done vnto thy mother in lawe, sence ỹ death of thyne husbande, how thou hast lefte thy father and thy mother, and ỹ lande where thou wast borne, ãd art come vnto a naciõ which thou knewest not in tyme passed. The Lord quyte thy worcke, and a full rewarde be geuen the of the Lorde God of Israell, vnder whose wynges thou art come to abyde. Thẽ she sayde: let me fynde fauoure in thy syghte my Lorde, thou that hast conforted me, and spoken hartely vnto thy mayde, which yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refeccyon come thou hither, and eate of the breed, and dypp thy soppe in the vinegre. And she sate downe by ỹ reapers, & he reached her * parched corne: of the which she dyd eate, ãd was suffised, and lefte parte. And when she was rysen vp to gather, Booz commaunded hys young mẽ, saying: let her gather euẽ amonge the heapes, and forbydde her not. And leaue her some of the sheues for the nonce, and let it lye, ỹ she maye gather it vp, * (without shame) * and rebuke her not. And so she geathered in the felde, vntyll euen, and threshed that she had geathered, and it was in measure vpon an Epha * (that is three bushels) of barleye. And she toke it vp, and went into the cytie: and whan her mother in lawe had sene what she had gathered, she plucked out also, & gaue to her that she had reserued, whẽ she had eaten ynough. And her mother in lawe sayd vnto her: where hast thou gathered to daye? and where wroughtest thou? blessed be he, that knewe ỹ. And she shewed her mother in lawe how she had wrought with him, and sayde: the mannes name with whom I wrought to daye is Booz. And Naomi sayd vnto her daughter in lawe: blessed be he of the Lorde, for he ceasseth not to do * good to the lyuing and to the deed. And Naomi sayde agayne vnto her: the man is nye vnto vs, ãd of oure nert kynne. And Ruth the Moabite sayde: he sayde vnto me also. Thou shalt be w my young men, vntyll they haue ended all my haruest. And Naomi answered vnto Ruth her daughter in lawe: it is best my daughter that thou go out with hys maydens, that they fall not vpon the in any other felde. And so she kept her by the maydens of Booz, to gather, vnto the ende of barley haruest and of whete haruest also: and dwelt with her mother in lawe.

*Iosua.v.d.

## ¶ The.iij. Chapter.

¶ Ruth sleapeth at Boozes fete. and is knowen hys kynswoman.

A WHen Naomi her mother in lawe sayde vnto her: my daughter, shal I not seke rest for the, that thou mayst prosper? And is not Booz oure kynsman, with whose maydens thou wast? Beholde, he wenoweth barleye to nyght in the threshynge floure: washe thy selfe therfore, and anoynt the, and put thy rayment vpon the, and gett the downe to the barne. But let not a man knowe of the, vntyll he haue leaft eatynge and drynckyng. And when he goeth to slepe, marcke the place where he layeth hym downe, and then go and lyfte vp the clothes, that are on his fete, and laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddyst me, I wyll do. And so she went downe vnto the barne, and dyd accordynge B to all that her mother inlawe bade her. And when Booz had eaten & dronken, and

made

made him merye, and was gone in, to lye downe beside the heape of corne, she came softlye, and lifte vp the clothes of his fete, and layde her downe. And at mydnight the man was afrayde and groped. And beholde: a woman laye at his fete. And he sayde: what art thou? she answered: I am Ruth thine hãd mayde, spreade thy wynge ouer thine hand mayde, for thou art the next of the kynne.

¶ He sayd: blessed be ỹ in the Lorde my daughter, for thou hast shewed more goodnesse in the later ende, then at the beginnynge, in as moche as thou folowedest not younge men, whether they were poore or riche. And now my daughter feare not, I will do to the all ỹ thou requirest, for all the cytie of my people doth knowe, that thou art a woman of vertue. And it is true that I am of thy next kynne: howbe it, there is one nyer then I. Tary this night. And when morynyng is come, yf he will marye the, it is good, so let him do. But and yf he will not haue the, as sure as the Lorde lyueth I will haue the: lye still vntill ỹ morning. And so she laye at his fete vntill the morninge. And she arose vp before one coulde knowe another. And he sayde: let no man knowe, that there came any woman D into the barne. And he sayde agayne: bringe thy mãtell that thou hast vpon the, and holde it vp. And whan she helde it vp, he mette in sixe measures of Barleye, ãd layed it on her. And she gatt her into the cytie: and whã she came in to her mother in lawe, she sayde: how is it with ỹ my daughter? And she tolde her all that the man had done to her. And sayde also: these sixe measures of barlye gaue he me, and sayd: thou shalt not come emptie vnto thy mother in lawe. Then sayd she, my daughter, syt still, vntill ỹ knowe how the matter will chaunce. For the man wyll not be in reast, vntill he haue fynyshed the thinge this same day.

## ¶ The.iiij. Chapter.

¶ Booz taketh Ruth to wyfe, of whom he begetteth Obed.

A THen went Booz vnto the gate ãd satt him downe there: ãd beholde, the kynsmã of which Booz spake, cãm by. Unto whom, he sayde: come and sytte downe here, and called him by his name. And he turned in, and sate downe. And he toke ten mẽ of the elders of the citie, and sayd: sytte downe here. And they sat downe. And he sayde vnto the kynsman: Naomi that is come agayne out of the * Leui.xxv.d cõtreye of Moab * will sell a parcell of lande, which was oure brother Elimelecs. And Iere xxxii.d. I thought to do the to wete, and bid the bye it before the enhabitoures and elders of my people. Yf thou be disposed to redeme it, do: but and yf thou wilt not pourchase it, then tell me, ỹ I maye knowe. For there is none to calenge it, saue thou, and I nexte the. And the other answered: I will pourchase it.

Then sayde Booz, what daye thou biest B the felde of the hand of Naomi, thou must take also Ruth the Moabite the * wyfe of * Deu.xxv.b the deed, to stere vp the name of the deed vpõ his enheritaũce. The kinsmã answered: I cãnot purchase it, for marringe of myne awne enheritaunce: take thou my right to the, for I cãnot purchase it. Now, this was the maner of olde tyme in Israell concerninge purches and chaunging, for to stablishe all thinge: that a man must plucke of his showe, ãd geue it his neyghboure, and this was a sure witnesse in Israell.

Therfore the kinsman sayde to Booz: Bye C it thou: and so drue of his showe. And Booz sayde vnto the elders and vnto all the people: ye are witnesses this daye, that I haue bought all that was Elimelecs, and all that was Chilions and Mahlons, of the hand of Naomi. And moreouer, Ruth the Moabite the wyfe of Mahlon, haue I purchased to be my wyfe, to stere vp the name of the deed vpon his enheritaunce, and that his name be not put out from amonge his brethren, and from the gate of his place: ye are witnesses this daye.

And all the people that were in the gate, and the elders sayde: we are wytnesses: the Lorde make the woman that is come into thyne house, lyke * Rahel ãd Lea, which * Gene.xxix. and xxx. twayne dyd builde the house of Israell: do thou also valeauntly in Ephrata, and be famouse in Bethlehem. Thy house be like ỹ house of Pharez * whõ Thamar bare vnto * Gene.xxxviii.c. Juda, euen of the sede which the Lorde shall geue the of this younge woman.

And so Booz toke Ruth, and she was his D wyfe. And whã he wẽt in vnto her, the Lorde gaue, that she cõceaued, and bare a sonne. And the wemen sayde vnto Naomi: blessed be the Lorde, the which hath not left ỹ without a kinsman, to haue a name in Israell, ãd that shall bring thy life agayne, and cherishe thine olde age. For thy daughter in lawe which loueth the, hath borne vnto him: and she is better to the then seuen sonnes. And Naomi toke the childe, ãd layed it in her lappe, and became nourse vnto it. And her neybours gaue it a name, saying: there is a childe borne to Naomi, and called it, Obed. The same is the father of Isai, the father of Dauid. * i. Para.ii. Mat.i.a. These are the generacions of * Pharez: Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahson, Nahson begat Salmon, Salmon begat Booz. Booz begat Obed, Obed begat Isai, Isai begat Dauid.

¶ The ende of the boke of Ruth.

¶ The



# ¶ The fyrst booke of Samuel called the fyrst booke of the Kynges.

## ¶ The fyrst Chapter.

¶ Elkana hath.ii. wyues, Hanna and Phenenna.



A



Here was a mã of one of the two Ramaths (of ỹ kinred of Zophim, of mount Ephrai) named * Elkana ỹ sonne of Jeroham, ỹ sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite: whych had two wyues. ỹ one called Hãna, & the other Phenenna. And Phenẽna had children, but Hanna had none. * And the sayd mã wẽt vp out of his cityе euery feastfull daye, to praye & to offer vnto ỹ Lord of hostes in Silo, where were the two sonnes of Eli (Hophni & Phinehes) ỹ lordes prestes. And it fell on a solempne daye, ỹ Elkana offered, ãd gaue to Phenenna his wife & to all her sonnes and daughters porcyõs. But vnto Hanna he gaue a porcion wt a heuye chere, for he loued Hanna, and the Lord had made her barren. And her enemye (Phenenna) vexed her sore cõtynually, to moue her, because ỹ lord had made her barrẽ. And so did she yere by yere as ofte as she wẽt vp to the house of ỹ lord. And so chafed her, which wepte, ãd did not eate. Thẽ sayde Elkana her husbãd to her: Hanna, why wepest thou? and why eatest ỹ not? and why is thyne herte troubled? am not I better to the, thẽ ten sonnes? So Hãna rose vp after ỹ they had eaten & droncke in Sylo. And Eli the Preaste sate vpon a stole by one of the syde postes of the temple of the Lorde. And she was troubled in her mynde, and prayed vnto the Lord, & wepte sore, and vowed a vowe, and sayd: O Lord

* 1.Par.vi.c

* 1.Par.xxiii.c Deute.xvi.c.

of hostes, yf thou wylt loke on the trouble of thine handmayde, & remẽbre me, and not forget thine handmayde, but geue vnto thine hãdmayde a mãchylde: I wyll geue him vnto ỹ Lord all ỹ dayes of his lyfe, * & there shall no raser come vpõ his heed. And as she cõtinued praying before ỹ lord, it fortuned, ỹ Eli marked her mouth. For Hanna spake i her herte, & her lyppes did but moue onely, but her voyce was not heard: & therfore Eli thought she had bene droncken, and Eli sayd vnto her: How lõg wylt ỹ be dronken? put awaye from the, the wyne ỹ thou hast. Hanna answered and sayde: not so my Lord, I am a woman of a sorowfull herte: I haue droncke nether wyne nor stronge drynck, but haue * powred out my soule before ỹ Lord. Count not thyne handmayde to be lyke a daughter of Belial, for out of the aboundance of my heuynes & greafe: haue I spoken hitherto.

* Iud.xiiii.a. Num.vi.c. * 1.Sam.xiii.a

Eli answered her agayne: & sayde go in peace: ỹ God of Israell graunt the thy peticyon, ỹ thou hast asked of hym. She sayde: let thyne hãdmayde fynde grace i thy sight And so ỹ woman went her waye, & dyd eat, & loked no more so sadde. And they rose vp earlye, & worshipped before ỹ lord, & thẽ returned, & came to theyr houle to Ramath. And whã Elkana knew Hãna his wyfe, ỹ Lord remẽbred her: for in processe of tyme it came to passe, ỹ she cõceaued, & bare a sonne, & called his name Samuel (sayeng:) because I haue asked him of ỹ Lord. And Elkana & all his houle went vp to offer vnto the Lord, the offeryng due for ỹ feast, & also his vowe: Neuertheles, Hãna wẽt not vp, but sayde vnto her husbãde: I wyll tarye vntill ỹ ladde be wened, & then I wyll bring him ỹ he maye apeare before ỹ Lord, & there abide for euer. Elkana her husband answered her: do what semith ỹ best: tarye at home, vntill ỹ hast wened hi, & I beseech ỹ Lord, to make good his sayeg. And so the womã abode, & gaue her sonne lucke, vntill she wened him. And whẽ she had wened him she toke hym with her, with thre bullockes & an Epha of floure, & a bottel of wyne, and brought him vnto ỹ house of ỹ Lord in Silo, & the child was yet but tẽder of age. And they slue a bullocke, & brought in ỹ ladd to Eli, and she sayd: Oh my Lord: as truly as thy soule lyueth my Lord, I am the womã ỹ stode before the here, prayeng vnto ỹ Lorde. For this ladde I prayed, and the Lorde hath geuẽ me my desire, whych I asked of him: and therfore I haue geuen hym vnto the Lord, as long as he is mete for the lorde. And they worshipped the Lorde there.

## ¶ The.ii. Chapter.

¶ The song of Hanna. The offences of the sonnes of Eli.

AND Hanna prayed and sayde: myne herte reioyseth in ỹ Lord, and myne horne is exalted in the Lorde. My mouth is wyde open ouer myne enemyes, for I reioyse in thy saluacyō. There is none so holye as the Lord, for without the, is nothing. Nether is there any of strength as is oure God. Talke not to moche proudlye let olde thynges depart out of your mouthes, for the lorde is a God of knowledge, and his purposes come to passe. The bowe with the mightye men are broken: and they that were weake, haue girded thē selues wt strength. They that were full, haue hired out them selues for breed, & they that were hongrye, ceasse so to be, tyll the baren hath borne seuen: & she ỹ had many chyldrē, is wared feble. * The Lord kylleth, and maketh alyue: bryngeth downe to the graue and fetcheth vp agayne. The Lorde maketh poore, & maketh ryche: bringeth lowe, and heyeth vp on hye. * He reyseth vp the poore out of the dust, and lyfteth vp ỹ begger from the dong hyll: to sett them amōge princes, and to enherett thē with the seate of glorye. For the pillers of the erth are the lordes, and he hath sett the rounde worlde vpon thē. He wyll kepe the fete of hys sayntes, and the wycked shall kepe sylence in darcknesse, & * in his awne myght shall no mā be stroge. The lordes aduersaries shall be destroyed of hym: and out of heauē shall he thūder vpon euery one of thē. The lorde shall iudge the endes of the worlde, & shall gyue myght vnto his kynge, and exalte the horne of his anoynted. And Elkana wēt to Ramath to his house, & the ladd dyd mynistre vnto the lorde before Eli the preaste.

But the sonnes of Eli were chyldren of Belial, and knewe not the lord. And the Preastes made a lawe for ỹ people, ỹ whensoeuer any man offered any offerynge, the Preastes ladd came, while the flesshe was in sething, & a fleshoke wyth thre tethe in his hand, and thrust it into the pāne: ketle, caldren, or potte. And all that the flesshe hoke brought vp, that the Preaste toke awaye. And so they did vnto all ỹ Israelites, that came thyther to Silo. Yee & therto, before they burnt ỹ fatte, the Preastes ladd came and sayd to the man that offered: geue flesh that I maye dresse it for the Preaste, for he wyll not haue soddē flesshe of the, but rawe. And yf any man sayde vnto hym: let them burne the fatt according to the daye, & then take as moche as thine herte desyreth. The ladd wold answere him, yee, ỹ shalt geue it me now: and yf thou wylt not, I wyll take it with violence. And the synne of ỹ youngmen was very great before the Lorde. For men abhorred the offeryng of the Lorde.

But the child Samuel ministred before the Lorde, girded about wyth a lynen Ephod. Moreouer, hys mother made him a lytle coate, & brought it to him from yere to yere, whē she came vp with her husbande to offer the offeringe in the solempne feastes: and Eli blessed Elkana & his wyfe, and sayde: the Lorde geue the seede of thys womā, for the petteyō that she asked of the lorde. And they went vnto their awne home. And the lorde visited hāna, so that she conceaued & bare thre sonnes & two daughters. And the chylde Samuel grewe before the lorde.

Eli was very olde, & herde all that his sonnes dyd vnto all Israel, and how they laye with the wemen ỹ wayted at the doze of the Tabernacle of wytnesse, & he sayde vnto them: why do ye soche thynges? For of all these people I heare euell reporres of you. Oh, naye my sonnes: for it is no good repoze that I heare, how that ye make the lordes people to trespasse. If one mā synne agaynst another, daysemen maye be iudges: but yf a man synne agaynst the lorde who will be his dayseman? Notwythstandyng, they herkened not vnto the voyce of their father, because the lorde wolde slaye them. The chylde Samuel proffyted * and grew, and was in fauoure both with ỹ lorde, and also with men.

And there cam a man of God vnto Eli, & sayd vnto him: thus sayeth the lorde: dyd not I apeare vnto the house of thy father, whē they were in Egipte subiect vnto Pharaos house? And I chose thy father out of all ỹ trybes of Israel to be my Preaste, for to offer vpon myne aultare, & to burne incense, * and to weare an Ephod before me. And I gaue vnto ỹ house of thy father all the burnt offrynges of the chyldren of Israell. Wherfore treade ye downe my sacrifice and myne offeryng, which I commaunded to be made in the Tabernacle, & honorest thy chyldren aboue me, to make youre selues fatt of the first frutes of all the offerynges of Israel my people? Wherfore the lorde God of Israell sayeth: I sayde, that thy house and the house of thy father shuld walke before me for euer. But now the lorde sayeth: that be farre from me: for them that worshipe me, I will worshipe, & they ỹ despyse me, shall come to shame. Beholde, the dayes come, ỹ I will cut of thyne arme, & the arme of thy fathers house, ỹ there shal not be an elder i thine house. And thou shalt se thyne enemye in the tabernacle of ỹ lorde, & in all that welthe which God shal giue Israell, & there shall not be an elder in thyne house for euer. Neuerthelesse, I wyll not destroye all the males that come of the fro myne aultare. But to make thyne eyes dase, & to make thyne hert melte. And all they



they ỹ be multiplyed in thyne house, * shall dye, yt they be men.

And this shalbe a signe vnto the, that shall come vpon thy two sonnes * Hophny & Phineches: euen in one daye they shall dye both. And I wyll stere me vp a faythfull preste, ỹ shall do accordynge to my herte and mynde: And I will buylde him a sure house. And he shall walke before myne anoynted for euer. And they ỹ are left in thyne house, shall come, and crouch to him for a lytle pece of syluer & a cake of bread, & shall saye: put me (I praye the) in one offyce or other amonge the prestes, that I maye eate a morsell of bread.

## ¶ The.iij. Chapter.

¶ The Lorde calleth Samuel thre tymes.

AND the chylde Samuel mynistred vnto the Lorde before Eli: & ỹ worde of the Lorde was precious in those dayes, nether was there any open vysyon. And it chaūsed at ỹ tyme, that Eli laye in his place, and hys * eyes begaune to ware dymme that he coulde not se. And yer the lāpe of God went out, Samuel layde hym downe to slepe in the tēple of the Lord, where the arcke of God was. And the Lorde called Samuel, & he sayde, here am I, and he ran vnto Eli, & sayd: here am I, for ỹ calledst me. And he sayd: I called the not: go agayne, & slepe. And he went, and layde him downe to slepe. And the Lorde called once agayne: Samuel, & Samuel arose & went to Ely, & sayd, I am here, for thou dyddest call me. And he answered: I called ỹ not, my sonne. Go agayne, and take thy rest: Samuell knewe not yet the Lord, nether was ỹ worde of ỹ Lord yet opened vnto hym. And the Lorde went to, & called Samuel ỹ thyrd tyme. And he arose, & went to Eli, & sayde: I am here, for ỹ hast called me. And Eli perceaued ỹ the Lorde had called the chylde. Therfore, Eli sayde vnto Samuel: go, & lye downe: & yf he call the agayne, then saye, speake on Lorde, for thy seruaunt heareth. So Samuel went, & layed hym downe in hys place. And the Lord came, & stode, & called as before, Samuel Samuel. Samuel answered: speake on: for thy seruaunt heareth. And the Lord sayde to Samuel: beholde, I will do a thinge in Israel, ỹ both the eares of as many as heareth it, shall tyngle. In ỹ daye I wyll rayse vp agaynst Eli, all thynges whych I haue spoken concernynge his house: from the begynnyng to the endyng. I haue tolde him, * that I wyll iudge hys house for euer. For ỹ wickednes which he knoweth. For whē the people cursed hys sonnes for ỹ same wickednes, he hath not corrected thē. And therfore, I haue swore vnto the house of Eli, ỹ the wyckednesse of Elies house, shall not be purged wt sacrifyce nor offering for euer. Samuel laye tyll the mornynge, and opened the dores of the house of the Lorde.

And Samuel feared to shewe Eli the vysyon. Then Eli called Samuel, & sayde: Samuel my sonne. And he answered: here I am. He sayde: what is that the Lorde hath sayde vnto the? I praye the, se thou hyde it not frō me. * God do so, & so to the, yf thou hyde any thyng from me, of all that he sayde vnto the. And Samuel tolde hym euery whytte, and hydd nothynge from hym. And he sayd: it is the Lorde, let him do what semeth hym best.

And Samuel grewe, & the Lorde was wyth him, & left none of hys wordes vnperformed. And all Israel from Dan to Bersabe wyst that faythfull Samuel was made the Lordes prophete. And the Lord appered agayne in Silo: for the Lorde opened hym selfe to Samuel in Silo, throrow the worde of the Lorde.

## ¶ The.iiij. Chapter.

¶ The arcke of the Lorde is taken. Eli & hys children dye.

AND Samuel spake vnto all Israel. * And it fortuned that in those dayes the Philistynes came together to fyght. And Israel went out against the Philistynes to battayle, and pytched besyde the * helpe stone. And the Philistynes pytched in Aphek. And put them selues in araye against Israel. And whē they ioyned the battell, Israel was put to the worse before the Philistines. And the Philistynes slue in araye alonge by the feldes, about a foure thousande men.

And when the people were come into their tentes, the elders of Israel sayde: wherfore hath the Lorde cast vs downe this daye before the Philistines: let vs fetch the arcke of the appoyntment of the Lorde oute of Silo vnto vs, ỹ whē it cōmeth amōge vs, it maye saue vs, oute of the hāde of oure enemy. And so the people sent to Silo, & fet frō thens the arcke of the appoyntmēt of the Lord of hoostes, which dwelleth betwene the cherubins. And there were the two sonnes of Eli, Hophni & Phinehes with the arcke of the appoyntment of God. And it fortuned, ỹ whē the arcke of the appoyntment of the Lorde came into the hoost, all Israel showted a myghtie showte, so that the erthe rangge agayne.

And whā the Philistines herde the noyse of the showte, they sayd: what meaneth ỹ lōde of this mighty showt in ỹ host of ỹ Ebrues? And they vnderstode, howe that the arcke of the Lorde was come into the hoost: And the Philistines were afrayed, and sayde: God is come into the hoost. And they sayd agayne: Wo vnto vs, for it was neuer so before this: Wo vnto vs, who shall delyuer vs out of ỹ hande of these mighty Goddes? these are the Goddes that smote the Egyptians with so many plages in the wyldernes. Be stronge and quite youre selues lyke men, O ye Philistynes, that ye be no seruauntes vnto the

*Jud.iii.a. Ebzues, *as they haue bene to you. Be of a manly cozage therfoze & fyght. And the Philistines fought, & Israel was put to ꝑ wozse & fledd euery mā into his tēte. And ther was an exceading great slaughter, foz there were ouerthrowē of Israel .xxx.M. fotemen. And the arcke of God was taken, & the two sonnes of Eli, * Hophni, & Phinehes were deed. *j.Reg.ij.g And there ran a mā of Ben Jamin out of the araye, and came to Silo the same daye with his clothes rent & earth vpon hys heed. And when he came, Eli sate vpon a stole, and loked toward the waye: foz his hert feared foz the arcke of God. And when the mā came in to the cytie, and tolde it, all the cytie cryed.

And when Eli herde the noyse of the cryēg he sayd: What meaneth this noyse of the rumoz? And ꝑ mā came in haskely, & tolde Eli. Eli was .xcviij. yeare olde, and * hys syght fayled him ꝑ he could not se. *j.Reg.iij.a And the mā sayd vnto Eli: I am he ꝑ came out of the araye, & fled this daye out of the hoost. And he sayde: what thing is foztuned my sonne? The messenger answered & sayd. Israel is fled before the Philistines, & there is a greate slaughter chaunced amonge the people, & thy two sonnes, Hophni & Phinehes are deed, & the arcke of God is taken. And it foztuned that whan he made meneciō of the arcke of God, Eli fell from of hys stole backwarde vpon the thresholde of the gate, and hys necke brake, and he dyed: foz he was an olde man and heuye, and iudged Israel fourtye yeares.

And his daughter in lawe Phinches wife was wt childe & nye the byrthe. And whē she heard the tydinges ꝑ the arcke of God was taken, & ꝑ her father in lawe, & her husbād were deed, she bowed her self, and traueled, foz her paynes came vpon her. And about ꝑ tyme of her deeth, the wemen ꝑ stode aboute her, sayd vnto her: feare not, foz ꝑ hast bozne a sonne: but she answered not, noz regarded it. And she named the childe *Ichabod, sayinge: The glozy is departed frō Israel. Because the arcke of God was taken, & because of her father in lawe and her husbande. And she sayde agayne: The glozy is gone frō Israel, foz the arcke of God is taken. *The glozye is gone.

## ¶The.v.Chapter.

¶Dagon the God of the Philistines is cast flat before the arcke.

A AND the Philistynes toke the arcke of God, and caryed it from the helpe stone vnto Asdod, agayne the Philystynes toke the arcke of God, & bzought it into the house of Dagō, and sett it by Dagō. And when they of Asdod were vp in the nexte daye in the moznynge, beholde, Dagon laye vpon the erth before the arcke of the Lozde. And they toke Dagon, & set him in hys place agayne. And when they were vp erly in the nexte moznyng, beholde, Dagō laye vpō the groūde before the arcke of the Lozde, and his heed, & his two handes cut of vpon the thresholde, ꝑ only the shape of a fyzk was left on hym. And therfoze isit, ꝑ the ꝓestes of Dagō (nether any mā that cōmeth into Dagons house) treade not on the thresholde of Dagon in Asdod, vnto thys daye. But the hāde of the Lozde was heuy vpon thē of Asdod, & he destroyed thē, & smote thē wt emerodes, both Asdod & in all ꝑ coastes therof. B

¶(The dyllages also & the feldes in the myddes of the coūtre were ful, & ther came vp myce, & ther was a confusyon of great death in the cytie.) And when the men of Asdod sawe ꝑ it was so, they sayde: the arcke of the God of Israel shall not abyde here with vs, foz hys hāde is soze vpō vs & vpō Dagō oure God. They sent therfoze & gathered all the lozdes of ꝑ Philistines vnto thē, & sayde: what shall we do wt the arcke of the God of Israel? They answered: let ꝑ arcke of ꝑ God of Israel be caryed aboute vnto Gath. And they caryed the arcke of the God of Israel about. And it foztuned, that whē they had caryed it about, there was by the hande of the Lozde a myghtye greate noyse in the cytie, & he smote the men of the cytie both small and greate: & they had secrete diseases, ¶(And the Gethites toke councell, & made them selues pzeuye seates of skynnes.) Therfoze they sent the arcke of God to Akaron. And assone as the arcke of God, came to Akaron, the Akaronites cryed out saying: they haue bzought the arcke of ꝑ God of Israel to vs, to slee vs and oure people. C D

And so they sent, and gathered togethet all the lozdes of the Philistines & sayde: send awaye the arcke of the God of Israel, to go agayne to his awne place, that it slee vs not and oure people. Foz there was greate lamē tacyon ouer the deade thozowout all the cytie, & the hāde of God was exceadynge soze there. And the mē that dyed not, were smytten wyth the Emerodes: and the crye of the cytie went vp to heauen.

## ¶The.vj. Chapter.

¶The kyne bzynge home the arcke wyth the rewardes.

THe arcke of the Lozd was in the coūtrey of the Philistines seuen monethes: and the Philistynes called foz the ꝓestes & ꝑ soth sayers, sayinge: what shall we do wyth the arcke of the Lozde? tell vs, where with we shall sende it home agayne? They sayde: Yf you sende the arcke of the God of Israel home agayne, sende it not emptye. But rewarde it wt a tresspalle offerynge: and then ye shalbe whole, and it shalbe knowen to you, why hys hāde departeth not from you. A

Then sayde they: And what shalbe the tresspalle offeringe, whych we shall rewarde hym wt? They answered: fyne golden arsses and



and .v. golden myce, accozding to the nombze of the lozdes of the Philistines. Foz it is one maner of plage on you all, & on your lozdes. Wherfoze ye shal make ymages like to your arsses, and ymages lyke to your myce ꝑ cozrupt the lande, and ye shall geue glozy vnto the God of Israel: that he maye take his hād from of you, and frō of your goddes, and frō of your lande.

B Wherfoze do ye harden your hertes as ꝑ Egiptians and Pharao hardened their hertes? which when he toke on agaynst thē, dyd they not let the people go, & they departed? Now therfoze, make a newe carte, and take two meiche kyne: on whose necke there hath come no yock. And tye the kyne to the carte, and bzing the calues home frō them. And take the arck of the Lozd, and laye it vpon the carte, and put the iewels of golde (which ye rewarde him with foz a synoffering) in a cofre by the side therof: and send it awaye, ꝑ it maye go. And yf ye se ꝑ he go vp by ꝑ waye of his awne coaste to Bethsames: then it is he ꝑ dyd vs this great euyll. Yf no, we shall knowe then, that it is not his hande ꝑ smote vs: but it was a chaunce that happened vs. And the mē dyd euen so: and toke two kyne C that gaue mylke, and tyed them to the carte, and kept the calues at home, and they layde the arck of the Lozde vpon the carte and the cofer wt the myce of gold, and wt the ymages of their arsses. And the kyne toke ꝑ streyght waye to Bethsames, & went on ꝑ streyght waye: & as they wēt, lowed, & turned nether to the right hāde ner to the left. And the lozdes of the Philistines went after them, vntyll the bozders of Bethsames.

And they of Bethsames were reappynge their wheate heruest in the valey. And they lift vp their eyes, and spied the arck. And reioysed whē they sawe it. And the carte came into the felde of one Jehosua a Bethsamite, and stode still there. There was also a great stone. And they claue the wod of the carte & offred the kyne a burntoffring vnto ꝑ Lozd. And the Leuites toke downe the arck of the Lozde & the cofer that was with it, wherin the iewels of golde were: and put them on the great stone. And the men of Bethsames sacrificed burntsacrifice, and offered offeringes ꝑ same daye vnto the Lozde. And when D the fyue lozdes of the Philistines had seue it, they returned to Akarō the same daye. And these are the golden arsses which the Philistines gaue to amēdes foz a tresspace offering, to the Lozde: foz Asdod one: foz *Gaza one: foz Askalō one: foz Gath one: and foz Akaron one. And golden myce, accozdyng to the nombze of all the cityes of the Philistines, euen accozdynge to the fyue lozdes, both of walled townes and of townes vnwalled: euen vnto the greate stone of lamentacyon, *Of Aza.

wherō they set downe the arcke of the Lozd: which stone remaineth vnto this daye in the felde of Jehosua the Bethsamite. And he plaged the men of Bethsames, because they had sene the arcke of the Lozde. And he slue amonge the people fiftye thousande and thre scoze and ten men. And the other people lamēted, because the Lozde had slayne the people with so great a slaughter. Wherfoze the men of Bethsames sayde: who is able to stande before the Lozd so holy a God: and to whom shall he go from vs? And they sent messengers to the enhabiters of Kariath Jarim, saying: The Philistines haue bzought agayne the arke of the Lozde: come ye downe therfoze, and fet it vp to you.

## ¶The. vij. Chapter.

¶The arcke is bzought to Kariathiarim.

A AND so the men of Kariathiarim came, and fet vp the arck of the Lozd: and *bzought it into the house of Aminadab in Gibea, & ¶sanctifyed Eleazar his sonne, to kepe the arck of the Lozde: and whyle the arcke abode in Kariathiarim, the dayes multyplied, and ther passed ouer .xx. yeres, and the house of Israel lamented after the Lozde. And Samuel spake vnto all ꝑ house of Israel, saying: yf ye be come agayne vnto the Lozde with all your hertes, then *put awaye the straunge goddes and Astharoth from amonge you: and ꝓpare your hertes vnto the Lozde, and serue hym *only: foz he shall ryd you out of the hande of the Philistines. Then the chyldzen of Israel dyd put awaye Baalim and Astaroth, and serued the Lozde onely. And Samuel sayde: gather all Israel to Mizpa, and I wyll ꝓaye foz you vnto the Lozde. And they gathzed together to Mizpa, and dzewe water: and powzed it out before the Lozde, & fasted the same daye and sayde there: we haue synned against the Lozde. And Samuel iudged the chyldzen of Israel in Mizpa. Whē the Philistines heard ꝑ the chyldzen of Israel were gathered together to Mizpa, ꝑ lozdes of ꝑ Philistines wēt vp against Israel. And when the chyldzen of Israel heard ꝑ they were afrayed of ꝑ Philistines, & the chyldzen of Israel saide to Samuel: ceasse not to crye vnto the Lozde oure God foz vs, that he maye saue vs out of the hād of the Philistines. *And Samuel toke a suckyng lambe, and offered it all together foz a burntoffrynge vnto the Lozde: & cryed vnto the Lozde foz Israel, & the Lozd heard him. And as Samuel offred ꝑ burntoffring, the Philistines came to fyght agenst Israel. But the Lozde thondered a great thonder ꝑ same daye amonge the Philistines, and scatered them, ꝑ they fell before Israel. And ꝑ men of Israel went out of Mizpa, and pursued the Philistines, & folowed vpon them, *ij.Reg.vi.a *Iosue.xxiiij.c *Deu.vi.c. Math.iiij.b *j.Reg.vij.d

vntyll the place that is vnder Bethcar.

D And then Samuel *toke a stone, and pitched it betwene Mizpa and the mark of the rock, and called the name therof, ꝑ *stone of helpe, sayeng: hitherto hath the Lord helped vs. And so the Philistines were brought vnder, & they came nomore into the coastes of Israel: & the hand of the Lord was agaynst ꝑ Philistines all ꝑ dayes of Samuel. Therto, the cities which the ꝑ Philistines had taken frō Israel, were restored agayne to Israel, euen frō Acaron to Gath, wt the coastes of the same, & Israel plucked them out of the handes of the Philistines. And there was peace betwene Israel & the Amorites. Samuel iudged Israel all the dayes of his lyfe, and wēt about yere by yere to Bethel, Gilgal, and Mizpa, & iudged Israel in all those places, & came agayne to Rama: for there was his house, & ther he iudged Israel also, & there he buylt an aulter vnto the Lorde.

*Ios.xviii.f
*i.Reg.iiii.a

## The.viij.Chapter.

The people requyre a kynge.

WHen Samuel was olde, he made his sōnes iudges ouer Israel. The name of his eldest sōne was Joel, and ꝑ name of ꝑ secōd Abia: & they were iudges in Beersleba. And his sonnes walked not in his wayes: but turned a syde after lucre, and *toke rewarde, and peruerted the ryght. Then all the elders of Israel gathered thē together, and came to Samuel vnto Rama, & sayd vnto him: behold, thou art olde, and thy sonnes walke not in thy wayes. Now therfore * make vs a kynge to iudge vs, as all other nacions haue.

*Deut.xvi.d

*Deu.xvii.c. i.Reg.viii.c. Hose.xiii.c. Acts.xiii.d.

But ꝑ thyng displeased Samuel, whē they sayde: geue vs a king to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayde vnto Samuel: heare the voyce of the people in all that they saye vnto ꝑ. For they haue not cast ꝑ away, but me: that I shulde not raygne ouer thē. And as they haue euer done (sence I brought them out of Egypte vnto thys daye, and haue forsaken me, and serued other goddes) euen so do they vnto the. Nowe therfore herken vnto their voyce: howbeit, yet testifye vnto thē and shewe thē * the auctority of ꝑ king that shall raygne ouer thē. And Samuel told all the wordes of the Lorde vnto the people, that asked a kyng of him, and he sayde: thys shalbe the auctority of the kyng that shal raygne ouer you: * he wyll take your sonnes and put thē to hys charettes, and make hys horsemen of thē, to runne before his charet: and will make him of them, captaynes ouer thousandes and ouer fiftyes, and wyll set them to eare his grounde, and to gather in his heruest, and to make instrumentes of warre, and apparell for his charettes. And he wyll take your daughters, & make thē apoticaries, cookes and bakers. And he shall take ꝑ best of youre feldes, * and of youre vyneyardes, and of your olyue trees, and geue them to hys seruauntes. And he shall take the tenth of your seed, and of your vyneyardes, and geue it to hys chamberlaynes, and to hys seruauntes. And he shall take the best of your mēseruaūtes and maydseruauntes and yong men, and of your asses, and put thē to his worke. And he shall take the tenth of youre shepe, and ye shalbe his seruaūtes. And ye shall crie out at that tyme vpon your kynge, which ye shall haue chosen you, & the Lorde will not heare you at that daye.

*iiii.Re.ffi.a

Neuertheles, the people wolde not heare the voyce of Samuel, but dyd say: naye, not so. But there shalbe a king ouer vs, that we maye be lyke other nacyons, and that oure kyng maye iudge vs, and go out before vs, and fyght our battayles. * (for vs.) Therfore, when Samuel hearde all the wordes of ꝑ people, he rehearsed them in the eares of the Lorde. And the Lord sayde to Samuel: herken vnto their voyce, and make thē a king: And Samuel sayde vnto the men of Israel: go euery man vnto his citye.

*viii

## The.ix.Chapter.

Saul the sonne of Cis is chosen kynge.

THer was a man of Bēiamin named * Cis the sonne of Abiel, the sonne of zeror, the sōne of Bechorath, the sonne of Aphiah, ꝑ sonne of a man that was a Jemynite, a man of strēgth and might: and the same had a sonne called Saul, a goodly yong mā and a fayre: so that amonge the chyldren of Israel there was none goodlyer then he. For from the shoulders vpwarde, he was hyer then all ꝑ other people. And the asses of thys Cis Sauls father were lost: and Cis sayde to Saul his sonne: take one of the laddes wt the and go vp & seke the asses. And he went thorow mount Ephraim, & thorowe ꝑ lāde of Salisa: but they founde them not. Then they went thorowe the lāde of Salim, and there they were not. Whē they wēt also thorowe the lāde of Jemini, they foūde thē not. At the last, when they were come to the land of zuph, Saul saide to his lad ꝑ was wt him: come, let vs returne, lest my father leaue caring for the asses, & take thought for vs. He sayd vnto him: behold, there is in this citye a mā of God, & he is a worshipfull mā: all ꝑ he sayth, cometh suerly to passe. Nowe then let vs go thyther: peraduēture he shal shewe vs what waye we maye go. Then sayd Saul to his lad: yf we will go, what shall we bring the mā? For our bread is all spēt out of oure vessels, & there is no nother present to bring the man of God: what haue we? And the lad answered Saul agayne, and sayde: I haue founde about me the fourth parte of a sycle, that

*i.reg.xiii.g i.Par.xxiii.d



that will I geue the man of God, to tell vs oure waye.

Before tyme in Israel when a man wēt to seke an answere of God, thus wise he spake, come, and let vs go to the sear. For he that is now called a prophet, was in the olde tyme called a sear. Then sayde Saul to hys lad: well sayde of the: come, let vs go. And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they mett wyth damoselles ꝑ came out to drawe water, and sayd vnto them: is there here a sear? And the maydens answered thē, yee, * (here is one) beholde, he is before you. Make haste nowe, for he cam thys daye to the cyte fore there is an offeryng of the people this daye in the hill. When ye be come into the cytie, ye shall fynde hym strayght waye, yer he go vp to the hyll to eate: for the people wyll not eate vntyll he come, because he doth blesse the offering. And then eate they ꝑ be bydden to the feast. Nowe therfore get you vp, for this daye shall ye fynde hym. And they went vp into the cytie. And when they were come into the myddes of the citie: beholde, Samuel came out agaynst thē, for to go vp to the hill. * But ꝑ Lorde had tolde Samuel in his eare (a daye before Saul came) sayenge: to morowe thys tyme I wyll sende the a man out of the lande of Ben Jamin, hym shalt thou anoynte to be captayne ouer my people Israel, that he maye saue my people out of the hāde of the Philistines: for I haue loked vpō my people, and their crye is come vnto me. Whē Samuel therfore saw Saul, the Lord answered hym: se, this is the mā, whō I spake to the of. Thys same shall raygne ouer my people.

*i.Reg.ix.a

Then went Saul to Samuel in the myddle of the gate, & sayde: tell me I praye the, where the sears house is. Samuel answered Saul, and sayde: I am the sear, go vp before me vnto the hill, for ye shall eate wyth me to daye. And to morowe I wyll let the go, and wyll tell the all that is in thyne hert. And as for thyne asses ꝑ were lost thre dayes agoo, care not for them, for they are founde. And more ouer, whose shall the pewtifull thinges of Israel be? belonge they not to the, and vnto all thy fathers house? But Saul answered and sayde: am not I the sonne of a Jemynite of the smallest tribe of Israel? and my kynred is the least of all the kynredes of the tribe of Bē Jamin. Wherfore then speakest thou so to me?

D

And Samuel toke Saul and his lad, and brought them into the parler, and made thē sytt in the chefest place amonge them ꝑ were bydden: which were vpō a thirtye persones: And Samuel sayde vnto the cooke: bringe forth the porcyon whych I gaue the, and of which I sayd vnto the: kepe it with the. And the cooke toke vp the shoulder, & that whych was vpon it, & set it before Saul. And Samuel sayd: beholde, ꝑ which is left: put it before the & eate, for hitherto hath it bene kept for the, of purpose, when I called the people. And so Saul dyd eat with Samuel ꝑ daye. And when they were come downe from the hyll into the cytie, Samuel comuned wyth Saul vpon the toppe of the house: and whan they arose erlye about the sprynge of the daye, Samuel called Saul vpō ꝑ toppe of the house, sayenge: vp, ꝑ I maye sende the awaye. And Saul arose. And they wēt out at the dores both, he & Samuel. And when they were come almost out of the towne, Samuel sayd to Saul: byd the lad go before vs (and he wēt before) but stande thou stylle a whyle, that I maye shewe the what God sayeth.

## The.x.Chapter.

Saul is anoynted kynge, and prophecyeth.



AND thē Samuel toke a vessell of oyle, & powred it vpō hys heed, & *kyssed him, & sayde: hath not the Lord anoynted the, to be captayne ouer hys enheritaunce? * (and thou shalt deliuer hys people out of the handes of their enemyes, whych are rounde about thē. And thys token shalt thou haue, that the Lorde hath anoynted the to be prynce.) When ꝑ art departed frō me this daye, ꝑ shalt fynde two mē by * Rahels sepulcre in the border of Bē Jamin, euen at zalezah. And they will saye vnto the: ꝑ asses which ꝑ wentest to seke, are foūde. And lo, thy father hath left the care of the asses, & sorroweth for you, sayenge: what shall I do for my sonne? Thē shalt ꝑ go forth frō thēce, & shalt come to the playne of Thabor. And there shall mete the thre mē goinge vp, to God to Bethel: one carryeng thre kiddes: & another carryēg thre loues of breed: & another carryēg a bottell of wyne. And they wyll salute ꝑ, & geue the two loues of breed: which thou shalt receaue of their hādes. After ꝑ shalt thou come to the hyll of God, where ꝑ Philistines kepe their watche. And when thou art come thyther to the cytie, ꝑ shalt mete a companye of prophetes cōminge downe frō the hill, wt a psalter, a tymbzell, a pype, & a harpe before thē, & they shall prophesye. And the spyrete of the Lorde wyll come vpō the also, & ꝑ shalt prophesye,

*Gen.xxxv.c

with them, and shalt be turned into another
*i.Reg.x.a i.par.xxiiij.a. man. Therfore whē *these signes are chaū-
ced the, do what thou hast to do, for God is
with the. And ꝑ shalt go before me to Gil-
gal. And I also will come downe vnto the,
to sacrifye burntsacrifyces, and to offre pea-
ce offerynges * Tary for me seuē dayes, tyll
*i.Reg.xiij.b I come to the, and shew the, what thou shalt
do. And assone as he had turned hys shoul-
der to go frō Samuel, God gaue hym ano-
ther maner of herte, & all those tokens came
to passe that same daye. And whē they came
to the hill: beholde, the companye of prophe-
*i.Reg.xix.b. tes met hym, and * the spyrete of God cam
vpon hym also, & he prophesyed amōg them.
And all that knewe hym before, when they
sawe that he prophesyed amōge the prophe-
tes, they sayd eche to other: what is this ꝑ is
C happened vnto the sonne of Cis? * Is Saul
*i.Reg.xix.b also amonge the prophetes? And one of the
same place answered & sayde: who is their fa-
ther? And therof came the prouerbe: what, is
☞ ☞ Saul also amonge the prophetes? And
when he had made an ende of prophesyēg, he
cam to the hill. And Saules fathers brother
sayde vnto hym and to hys lad: whether wēt
ye? he sayde: to seke the asses: & whē we sawe
that they were no where, we came to Sa-
muel. And Sauls vncle sayde: tell me what
Samuel sayde vnto you? Saul answered
hys vncle: he tolde vs plainely, that the asses
were founde. But of the kyngdome wherof
Samuel spake, tolde he hym not. And Sa-
muel called the people together vnto ꝑ Lor-
de to Mizpa, and sayde vnto the chyldren of
Israel: thus sayth the Lorde God of Israel:
I brought Israel out of Egypt, and delyue-
red you out of the hande of the Egyptyās, &
out of the hādes of all kyngdomes that trou
bled you. And ye haue this daye cast awaye
youre God that helped you out of all youre
aduersyties & tribulacyōs. And ye haue sayd
*i.reg.viij.d and.xij.c. vnto hym: * make a kynge ouer vs. Nowe
therfore stande ye before the Lorde by youre
trybes & youre thousandes. And whā Sa-
D muel had brought all the tribes of Israel, the
tribe of Bē Jamin was caught. Whē he had
brought the tribe of Bē Jamin by their kyn-
redes, the kynred of Matri was caught: and
at the last Saul ꝑ sonne of Cis was caught.
And whā they sought hym, he coulde not be
founde. Therfore they asked the Lorde fur-
ther, yf the man shulde come thither. And the
Lorde answered: beholde, he hath hydd hym
selfe amonge the stuffe. And they ranne & fet
him thēce. And when he stode amōge the peo
ple, he was hyer then any of the people, frō ꝑ
shoulders vpwarde. And Samuel sayde to
all the people: Se ye not him, whō the Lorde
hath chosen, & howe there is none lyke hym
amonge all the people? And all the people
*xi.Reg.i.d. showted & sayde: * God lend the kynge lyfe.

Then Samuel tolde the people * ☞ the
dutye of the kyngdome, & wrote it in a boke, *Deu.xvij.d.
and layde it vp before the Lorde, and sent all
the people awaye, euery man to hys house.
And Saul also went home to Gibea. And
there ↠ folowed him strong men, whose her-
tes God had touched. But the chyldrē of Be-
lial sayde: howe shall he saue vs? * and they *Judi.xix.b
despised him, and brought him no presentes.
And he helde is tonge.

## ¶The.xj.Chapter.

¶ The people remueth the kyngdome of Saul.

NAhas the Ammonite came, ād be-
seged Jabes in Gilead. And all the A
men of Jabes sayde vnto Nahas:
make a couenaunt wyth vs, and
we wylbe thy seruauntes: And
Nahas the Ammonite answered them: In
thys will I make a couenaunt wyth you, yf
I maye thrust out all youre ryght eyes, and
brynge that shame vpon all Israel. To whō
the elders of Jabes sayd: geue vs seuē dayes
respite: that we maye sende messengers vn-
to all the coastes of Israel. And then yf there
be no man to helpe vs, we wyll come out to
the. Then came the messengers to Gibea vn B
to Saul, and tolde thys tydynges in the ea-
res of the people. And all the people lyfte vp
theyr voyces and wept. And beholde, Saul
came folowynge the catell out of the felde, &
Saul sayde: what ayleth thys people, that
they wepe? And they tolde hym the tydyn-
ges of the men of Jabes. And the spyrete of
God came vpon Saul, when he heard those
tydinges, and he was exceedyng angrye, and
toke a yocke of oxen, and hewed them in pe-
ces, & sent them thorowe out all the coastes
of Israel by the hādes of messengers, sayēg:
whosoeuer cōmeth not forth after Saul and
after Samuel, so shall hys oxen be serued.
And ☞ the feare of the Lorde fell on the peo ☞
ple, and they cam out as it had bene but one C
man. And when he * nombred them in Be- *i.Reg.xi.a
zek, the chyldren of Israel were thre hundred
thousande men, and the men of Juda thirtye
thousande. And they sayde vnto the messen-
gers ꝑ cam: so saye vnto the men of Jabes in
Gilead: to morow by that tyme the sonne be
hote, ye shal haue helpe. And the messengers
cam & shewed the men of Jabes, which were
glad. Therfore the men of Jabes sayde: to-
morowe we wyll come out vnto you, and
ye shall do wyth vs all that pleaseth you.
And on the morowe it forturned, that Saul
put the people in.iij. partes. And they cam in
vpon the host in the mornyng watche, & slue
the Ammonites, vntyll the heat of the daye.
And they that remayned, were skattered: so
ꝑ two of them were not left together. And D
the people sayde vnto Samuel: what is he
that darre saye: shall Saul raygne ouer vs?
brynge those men, that we maye slaye them.

And



And Saul sayde: there shall no mā dye thys
daye, for to daye ꝑ Lord hathe saued Israel.
Then sayde Samuel vnto the people: co-
☞ me, that we maye go to Gilgal, and ☞ re-
newe the kyngdome there. And all the peo-
ple wēt to Gilgal, & made Saul kyng there,
before the Lorde in Gilgal. And there they
offered peaceofferynges before the Lorde.
And there Saul and all the mē of Israel re-
ioyced exceedyngly.

## ¶The.xij.Chapter.

¶ Samuel declareth hym selfe to be an innocent Judge.

A SAmuel sayd vnto all Israel: behol-
de, I haue herkened vnto your voy
ce in all that ye sayde vnto me, & ha
ue made you a kynge. Nowe ther-
fore, youre kynge walketh before you. And
I am olde and graye headed: and behold, my
sonnes are with you, and I haue walked be-
fore you frō my childehode vnto thys daye.
Beholde, here I am: beare recorde of me be-
*Exod.xxij.c Leuit.xx.g. fore the Lorde and before hys anoynted: *
whose oxe haue I taken? or whose Asse haue
↠ I take? whō haue I done wrōg to? ↠ whom
haue I hurt? Or of whose hande haue I re-
ceaued any brybe, to blynde myne eyes ther-
wyth? & I wyll restore it you agayne. They
sayde: thou hast done vs no wrōge, nor hurt
vs, nether hast thou take ought of any mans
hande. He sayde vnto them agayne: the
Lord is witnesse agaynst you, & hys anoyn-
ted is witnesse thys daye, ꝑ ye haue founde
naught in my hādes. And they answered: he
B is witnesse. And Samuel sayd vnto the peo
of ple: it is ↠ the Lorde, ꝑ made Moses & Aarō,
& ꝑ brought youre fathers out of the lāde of
Egypte. Nowe therfore stāde still, ꝑ I maye
☞ reason wt you before the Lorde, accordyng to
all the ☞ ryghtousnesses of the Lord, which
he shewed both you and youre fathers.
*Gen.xlvi.a xlvii.d. Exo.iij.b * After ꝑ Jacob was come into Egypte,
and youre fathers cryed vnto the Lorde * the
Lorde sent Moses & Aaron, which brought
your fathers out of Egipt, & made thē dwell
*Judi.iiij.a in this place. * And whā they forgat the lord
*Judi.xiij.a their God, he delyuered thē into the hand of
*Judi.iiij.b Sisara captaine of the hoost of Hazor * and
into the hande of the Philistynes, and * into
the hande of the kynge of Moab, and they
fought agaynst them. And they cryed vnto
the Lorde, & sayde: we haue synned, because
we haue forsaken the Lorde, and haue serued
Baalim and Astharoth. Nowe therfore de-
C lyuer vs out of the handes of oure enemyes
*Judi.xij.d and we wyll serue the. And the Lorde sent
(☞) Jerobaal * Badan * Jephthah, & * Sa-
†Judi.xi.a. *1.Reg.xij.b muel, and delyuered you out of the handes of
youre enemyes on euery syde, and ye dwel-
led safe. And for all that, whē you sawe that
*1.reg.xiij.a Nahas the kyng of the chyldren of Ammon
cam agaynst you, ye sayde vnto me: * not so
but a kyng shall raigne ouer vs, whē yet the
Lorde youre God was youre kynge. Nowe
therfore, beholde, the kinge whō ye haue cho-
sen, and whom ye haue desyred: lo, the Lord
hath set a kynge ouer you. Yf ye wyll feare
the Lorde & serue hym, and heare hys voyce,
& not disobeye the worde of the Lorde: both
ye & the kynge that raygneth ouer you, shall
folowe the Lorde youre God: Yf ye wyll not
herken vnto the voyce of the Lord, but diso-
beye the Lordes mouth: then shall the hande
of the Lorde be vpon you and on youre fa-
thers. Nowe also stande, and se thys great
thynge, whych the Lord will do before your
eyes: is it not now wheatheruest? I will call D
vnto the Lorde, and ☞ he shall sende thun- ☞
der and rayne: that ye maye perceaue and se,
howe that youre wickednes is great, which
ye haue done in the syght of the Lorde, in as-
kynge you a kynge. And so, Samuel called
vnto the Lorde, and the Lorde sent thunder
and rayne the same daye. And all the people
feared the Lorde and Samuel exceadyngly.
And all the people sayde vnto Samuel:
praye for thy seruauntes vnto the Lord thy
God, that we dye not: for we haue synned in
askynge vs a kynge, besyde all the synnes
euer we dyd.

And Samuel sayde vnto the people: feare
not. Ye haue in dede done all thys wycked-
nesse, yet departe not from folowynge of the
Lorde. But serue hym euen wyth all youre
hertes. Nether turne ye after vayne thinges
whych are not able to profyt you, for they
are but vanitye. For the * Lorde wyll not *Deu.xxxi.c
forsake hys people, because of hys great na- Deu.xxxij.a
mes sake: because ↠ it hath pleased the Lord, ↠
to make you his people. Moreouer God for-
bydde, that I shulde synne agaynst the Lor-
de, and ceasse prayeng for you, but to shewe
you the good & ryght waye. Therfore feare
you the Lorde, and serue hym in the trueth,
and wyth all youre hertes: & consydre, howe
great thinges he hath done for you. But and
yf ye do wyckedlye, then shall ye perysshe,
both ye and youre kynge.

## ¶The.xiij.Chapter.

¶ The Philistines are smytten of Saul and Jo-
nathas. Saul beynge disobeydyent to Goddes com
maundement, is shewed of Samuel, that he shall
not raygne.

SAul had bene kynge one yere (whā A
these thynges came to passe) and he
raygned two yeares ouer Israel.
And Saul chose him thre thousand
men of Israel. Two thousande were wyth
Saul in Michmas and in mount Bethel, &
a thousande wyth Jonathas in Gibea Ben
Jamin. And the rest of the people he sent, eue
ry man to hys awne house agayne. And Jo-
nathas smote the horde of the Philystines,
ꝑ was in the hyll, and it came to the Philisti-
nes eares. And Saul blewe the trōpet tho-

D iij rowe

rowe out all the lãde, sayẽge: let the Ebzues heare. And all Israel heard saye, howe that Saul had destroyed an holde of the Philystines, wherfoze ☞ Israel stancke befoze ỹ Philystines. And the people gathered togeather after Saul to Gilgal.

B The Philistines also geathered them selues togeather to fyght wyth Israel, thirtye thousand charettes and syxe thousand hozsemen, with other people lyke the * sand by the sees syde in multitude, and came vp, and pitched in Michmas eastwarde from Bethauen. And when the mẽ of Israel sawe it, they were in a strayte, & feare came vpõ the people, and they hydd them selues in caues, and in pzeuy holes, and in rockes, and in hye places, & in pittes. And some of the Ebzues wẽt ouer Jozdan to go vnto the lande of Gad & Gilead. And Saul was yet in Gilgal, & all the people that folowed him were astonyed. And he taryed seuẽ dayes, euen vnto ỹ tyme * 1. Reg. x. b. ỹ Samuel * had appoynted. But Samuel came not to Gilgal, & the people were therfoze skatered frõ him. And Saul sayd: bzing a burnt sacrifyce to me & peace offringes. And he offered burnt sacrifyce. And as sone as he had made an ende of offerynge ỹ burnt sacrifyce, beholde, Samuel cam. And Saul wẽt ☞ agaynst him, to ☞ blesse him. And Samuel sayde. what hast thou done? Saul sayde: because I sawe that the people skatered frõ me, and ỹ ỹ camest not wỹn the dayes apoynted, and ỹ the Philistines geathered thẽ selues to geather to Michmas: therfoze sayd I: ỹ Philistines shall come downe nowe vpon me to C Gilgal, & I haue not made supplicaciõ vnto ☞ the Lozd. And ☞ whã I had ouercome my selfe, at the last I offered a burntofferynge. * Gen. xxii. d. & Par. xxi. c. And Samuel sayde to Saul * ỹ art become a fole, thou hast not kept the cõmaũdment of the Lozd thy God, which he cõmaunded the. Foz at this tyme wold ỹ Lozd haue stablysshed thy kingdome vpõ Israel foz euer, But * 1. Reg. xxi. c. ☞ nowe, thy kyngdome shall not cõtinewe. * The Lozde hathe ☞ sought him a man after his awne hart, & the Lozd hath commaũded him to be captayne ouer his people: because thou hast not kept ỹ whych the Lozde commaũded the. And Samuel arose & gat hym * vp from Gilgal to Gibea Bẽ Jamin. * (and the remnaunt of the folke went vp after Saul, to mete the people, whych fought agaynst them, as they were comming from Gilgal to Gabaa in the hyll of Ben Jamin.) And D Saul nõbzed the people that were founde wỹth him, & they were about a syxe hundzed men. And Saul and Jonathas his sonne and the people that were founde wyth thẽ, had theyz abydynge in the hyll of Bẽ Jamin. But the Philistines pitched in Michmas. And there came out of ỹ host of ỹ Philistines thze cõpanies, to destroye: one companye turned vnto the waye ỹ leadeth to Ophza vnto the lande of Saul. And a nother companye turned the waye to Bethozon. And the thzyde cõpany turned to the waye of ỹ coste ỹ is sene aboue the valeye of zeboim towarde the wylderneste. There was no smyth founde thozowe out all the lãde of Israel. Foz the Philistines sayde: Lest happyly the Ebzues make them swerdes oz speres. But all ỹ Israelites wẽt downe to the Philistynes, to mende euerye man his share, his mattock, his axe & his necessary toles: And then the edges of the shares, mattockes, dõge fozkes, and axes were blunt, and also the fozkes were to be set in. And so in tyme of battell there was nether swerde noz spere founde in the hãdes of any of the people that were wyth Saul and Jonathas. But with Saul and Jonathas hys sonne was there somwhat founde. And the watch of ỹ Philistines came out, to go ouer vnto Michmas.

## C The.xiij.Chapter.

C Jonathas and hys harneste bearer putteth the Philistines to fyght. He tasteth the honye.

AND it fortuned the same tyme, ỹ A Jonathas the sonne of Saul sayd vnto hys younge man that bare hys harnes: come, and let vs go ouer to the Philistines watche that are ouẽder on the other syde, and he tolde not his father. And Saul taryed in the vttmost parte of Gibea vnder Rimmon, whych is in Migron, & the people that were wyth him were vpon a syxe hũdzed men. And Ahia the sonne of Ahitob Jehabods bzother, the sonne of Phinehes, the sonne of Eli, was the Lozdes pzeaste in Silo, & ware an Ephod. And the people wyst not that Jonathas was gone.

And in the myddes of the passage (by which Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes euen one on the one syde, & the other on the other syde: the one called Bozez, & the other Sẽne. The fozefront of the one, leaned nozthwarde towarde Michmas, & the other was southwarde, towarde Gibea: And Jonathas sayd to the yoũge man that bare his B harneste: come and let vs go ouer vnto the watch of these vncircumcised, paraduenture the Lozde will wozke wỹ vs: foz it is no hardneste wỹ ỹ Lozd * to saue ether in manye oz in fewe. And his harnesberar sayde vnto hĩ: do * 1i. pa. xiiii. c all ỹ is in thyne hert: Go where it pleaseth ỹ: Behold, I am wỹ ỹ, as thine hert lusteth. Thẽ sayde Jonathas: beholde, we go ouer vnto these mẽ, & shall shew oure selues vnto thẽ: yf they saye on this wise to vs: tarye, vntill we come to you, thẽ we will stãde stil in ỏ place, & not go vp vnto thẽ. But & yf they saye: come vp vnto vs, thẽ we will go vp, foz * the * 1. mac. iiii. b Lozde hath delyuered them into oure hãdes And thys shalbe a sygne vnto vs. And they bothe shewed thẽ selues vnto the watch of ỹ Philistines.



Philistines. And ỹ Philistines sayde: se, the Hebzues come out of ỹ holes where they had hydd thẽ selues in. And ỹ men of the watche answered Jonathas and his harnesbearer, & sayde, come vp to vs, and we will shewe you a thinge. And Jonathas sayde vnto his harnesbearer, come vp after me, foz ỹ Lozd hath delyuered them into the hãde of Israel. And Jonathas clame vp vpõ handes & fete, & his ☞ harnesberer after him. And ☞ (so whan they had sene Jonathas face) they fell befoze Jonathas: & his harnesberer slue thẽ after hym. And that first slaughter which Jonathas and his harnesberer made, was vpon a twẽtie men, within the compasse as it were about an halfe C aker of lãde. And ther was a feare in ỹ host, in the felde, & amonge all people: in so moche that they ỹ were gone out of the watche to robbe, were afrayde also: and the erth trymbled, foz the feare that was sent of God. And the watche men of Saul in Gibea Ben Jamin, sawe. And beholde, the people (of the Philistines) were skatered & were smytte as they went. Then sayde Saul vnto the people ỹ was with him. Searche and se, who is gone awaye frõ vs. And when they had nõbzed, beholde, Jonathas & hys harnesbearer were not there. And Saul sayde vnto Ahia: bzinge hither the arcke of God. Foz the arcke of God was at that tyme wyth the chyldzen of Israel. And it foztuned ỹ while Saul talked vnto the preaste, ỹ nayse that was in the hoste of the Philistines spzed farther abzode, * & increased * (by lytle and lytle, and gaue a moze cleare sounde.) And Saul sayde vnto his pzeaste: wdzawe thyne hãdes. And Saul toyned hymselfe vnto all ỹ people that were with him, & they came to the battell. And beholde * euery Judi. bij. c. 1. Para. xx. c. mãnes swerde was agaynst his felowe, and there was a very greate rumoze. Mozeouer, the Ebzues ỹ were wyth the Philistines befoze that tyme, and were come with them in all partes of the hoste, turned, to be with the Israelites ỹ were wyth Saul & Jonathas. And all ỹ men of Israel also, which had hydd them selues in mount Ephzaim, as sone as they herde howe that the Philistines were fledd, they folowed after them in the battell. D And so God holpe Israel that daye. And the battell continued vnto Bethauen.

And whyle the men of Israel were kepte downe wyth honger that daye, Saul charged the people with an ooth sayynge: Cursed be the man ỹ eateth any foode vntyll nyght, tyll I be aduẽged of myne enemyes: And so, none of ỹ people tasted any sulkinaunce. And all the inhabiters of the lãde came to a wood where honye laye vpon the groũde. And the people came into the wood: And beholde, the honye dzopped, and no man moued hys hande to his mouth, foz the people feared the ooth. But Jonathas herde not whẽ hys father charged the people with the ooth, wherfoze he put fozth ỹ ende of the rodd that was in his hande, and dipt it in an honye combe, & put his hande to his mouth, and ☞ his eyes ☞ receaued syght. Then answered one of the people and sayde: thy father adiured the people, sayynge: Cursed bethe man that eateth any sustinaunce this daye, & the people were fayntye. Then sayde Jonathas: my father hath troubled the lande: se howe myne eyes hath receaued syght, because I tasted a lytle of this honye: howe much moze then to daye yf the people had eaten of the spoyle of their enemyes whych they founde. And had there not bene then a moche greater slaughter amonge ỹ Philistines? And they layed on the E Philistines ỹ daye, from Michmas to Ataló. And the people were exceadinge fayntye.

And ỹ people gat thẽ to the spoyle, & toke shepe, oxen, & calues, & slue thẽ on the groũde, * Leu. vij. f. & ỹ people dyd eate thẽ * wỹ the blonde. Then men tolde Saul, sayynge: Beholde, the people synne agaynst the Lozd, in that they eate with ỹ blonde. And he sayde: ye haue trespaced. Rowle a great stone vnto me this daye, and Saul sayde agayne: Go abzoade amõge the people & bydd them bzynge me euery mã his oxe & euery man his shepe, and slaye them here, and synne not agaynst the Lozde in eatynge wỹ the blonde. And the people brought euery man hys oxe in his hande, by nyght, & slue them there. And Saul made an altare vnto the Lozde. And that was ỹ fyrst altare ỹ he made vnto the Lozde. And Saul sayde: lett vs go downe after the Philistines by nyght and spoyle thẽ, vntyll it be daye in the mozynge, & lett vs not leaue one mã of thẽ. And they sayd: do whatsoeuer thou thinkest best. Then sayde the pzeast: lett vs come hither vnto God. And Saul asked of God: shall I go downe after the Philistines? Wilt thou delyuer them into the hãdes of Israel? But he answered him not at that tyme. And Saul sayde: let the people come hyther out of all quarters, and knowe & se by whõ thys synne is chaunced this daye: foz as truly as ỹ Lozde lyueth which saueth Israel, though it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered him.

Then he sayde vnto all Israel: be ye on one syde, and I & Jonathas my sonne wilbe on the other syde. And the people sayde vnto Saul: what thou thynkest best, ỹ do. Therfoze Saul sayde vnto the Lozde God of Israel: geue a perfect lott * (Lorde God, geue ỹ the iudgement. Howe happeneth it, that thou geuest thy seruaũte no answere to daye? If this synne be in me oz in Jonathas my sõne, shewe it, oz yf this iniquite be in thy people.) And Saul & Jonathas were caught, but the people skaped free. And Saul sayde, cast lottes betweene me & Jonathas my sonne. And Jo-

Gnathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him, & sayde. I tasted a lytle honye with the ende of the rodd that was in myne hande: and lo, I must dye.

*xxuij.d.c. Saul answered: * God do so and so to me, thou shalt dye the death Jonathas. And the people sayde vnto Saul: shall Jonathas dye, which hath so myghtelye helped Israel? God forbyd. As truly as the Lorde lyueth

*vj.xx.xvij.c * there shall not one heere of hys heed fall to the grounde: for he hath wrought with God thys daye. And so the people delyuered Jonathas, that he dyed not. And then Saul departed vp frō folowinge ỹ Philistines. And ỹ Philistines went to their awne place. And so Saul helde the kyngdome ouer Israel, & fought agaynst all his enemyes on euery syde: agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst ỹ kynges of Zoba, and agaynst the Philistines. And whether so euer he turned him selfe, there he

*Deu.xxb.c. wāne: and he gathered his host together, and smote the * Amalechites, & rydd Israel out of the hādes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: ỹ elder was called Merob, and the younger Michol. And ỹ name of Saules wife, was Ahinoa ỹ daughter of Ahimaaz. And ỹ name of hys chefe captayne was Ab-

*i. Reg.ix.x. i. Para.viij.c ner ỹ sonne of Ner, Saules vncle. And * Cis was Sauls father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre agaynst the Philistines, all the dayes of Saul. And whomsoeuer Saul sawe to be a stroge mā, and mete for ỹ warre he tooke him vnto him.

## ¶ The.xv. Chapter.

¶ Saul is commaunded to slaye Amaleck. He is disobedient to the voyce of God. Samuel mourneth for Saul.

A *i. Reg. ix.c. Samuel sayde vnto Saul: * ỹ Lord sent me to anoynt ỹ, to be kynge ouer his people Israel. Nowe therfore herken thou vnto the voyce of the wordes of the Lorde. Thus sayth the Lorde of hoostes: I

*Exo.xvij.d. remembre ỹ whych Amaleck dyd to Israel * howe they layed wayte for thē in ỹ waye, as they came out of Egypte. Nowe therfore go, & smyte Amaleck, and destroye ye all ỹ pertayneth vnto them, & se thou haue no cō-

*Nu.xxiiij.d passyō on thē *-* (& couete nothynge that they haue) slaye both man & womā, infant & sucklynge. oxe, and shepe, camell and Asse.

And Saul gathered the people together,

*i. Reg.xi.c. & * nombred them in Telaim, two hundred thousande foote men, and ten thousande mē of Juda. And Saul came vnto a cytie of Amaleck, & set watche in ỹ valeye. And Saul sayde vnto the kenites: go, & departe, & gett you downe from amonge the Amalechites, lest I destroye you with them: for ye shewed mercy to all the chyldren of Israell, whē they came out of Egypt. And so the kenites departed from amonge the Amalechites.

And Saul smote the Amalechites from Heuila, as thou commest to Sur, that lyeth before Egypt, and toke Agag ỹ kinge of the Amalechites alyue, & vtterlye destroyed all the people with ỹ edge of the swerde. * But *Nu.xxiiij.d Saul and the people spared Agag, and the better shepe, & the fatter oxen, & the lambes, and all that was good, & wolde not destroye them. But all ỹ was foule & naught worth, that they destroyed vtterlye. Then came the worde of ỹ Lorde vnto Samuel, sayinge: it ¶ *repenteth me, ỹ I haue made Saul kynge. *Gene.vi.c. For he is turned from me, and hath not parfourmed my cōmaundemētes. And Samuel was euell apayed, and cried vnto the Lorde all nyght. And whan Samuel rose erlye, to mete Saul in ỹ morninge, it was tolde Samuel, that Saul was come to Carmel, & beholde, he ☞ hath made him there a place, & ☞ is turned, and departed, and gone downe to Gilgall.

And Samuel came to Saul, & ☞ (Saul offered burnt sacrifyces vnto the Lorde of the fyrst of ỹ spoyles, whych he had brought frō Amalec. And whan Samuel was come vnto Saul,) Saul sayde vnto him: Blessed be thou in the Lorde. I haue fulfylled the cōmaundemēt of ỹ Lord. Samuel sayde: what meaneth then the bleatyng of the shepe in myne eares, and the noyse of the oxen which I heare? Saul answered: they haue brought them from the Amalechites. For the people spared the best of the shepe and of the oxen, to sacrifyce them vnto the Lorde thy God. And ỹ remnaunt haue we destroyed vtterly.

Samuel sayde to Saul: lett me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto hym: saye on. Samuel sayde * when ỹ wast ☞ lytle in thyne awne syght, wast ỹ not made the heed of the trybes of Israel? And the Lorde anoynted the kyng ouer Israel. And the Lorde sent the on a iourneye, & sayde: Go, & vtterlye destroye those synners the Amalechites, and fyght agaynst them, vntill thou vtterlye destroye them. And wherfore hast thou not herkened vnto the voyce of the Lorde, but hast turned ¶ to ỹ praye, and hast done ỹ whych is wycked in the syght of the Lorde?

*i. Reg.xiij. and.xv.

And Saul sayde vnto Samuel: yee, I haue harkened vnto the voyce of the Lorde, & haue gone the waye which ỹ Lorde sent me vnto, and haue brought Agag the kyng of Amaleck, and haue vtterlye destroyed the Amalechites. But ỹ people toke of ỹ spoyle shepe, oxen, and the chefest of the thynges whych shulde haue bene destroyed, to offer vnto ỹ Lorde thy God in Gilgall. And Samuel



muel sayde: hath the Lorde as great pleasure in burnt sacrifyces & offeringes, as whan the voyce of ỹ Lord is obeyed? Behold, to obeye is better then sacrifyce, & to herken, is better then the fatt of rammes. For rebellyon is as

*Ero.xxij.c. Deut.xviij.b the synne of * witchcrafte, and stoburnesse is as the wickednesse of Idolatrie. Because thou hast cast awaye ỹ worde of the Lorde, therfore hath the Lorde cast awaye the also, from beynge kynge.

¶ And Saul sayde vnto Samuel: I haue synned, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared ỹ people, & obeyed their voyce. Nowe therfore take awaye my synne, and turne agayne with me, ỹ I maye worshyp the Lord. And Samuel sayde vnto Saul: I wyll not returne with the: for thou hast cast awaye ỹ worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kynge ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of hys coate, & it rent. And Samuel sayde vnto hym: the Lorde hath rent the kyngdome of Israel frō the this daye, & hath geuē it to a neyghboure ☞ of thyne, that is better then thou. ☞ The strength of Israel wyll not begyle nor repēt: for he is not a man, that can repent.

He sayde: I haue synned. But nowe honoure me before the elders of my people, and before Israel, & turne agayne with me, that I maye worshippe ỹ Lorde thy God. And so Samuel turned agayne, and folowed Saul. And Saul worshipped ỹ Lorde. Then sayde Samuel: Brynge ye hither to me, Agag the kynge of the Amalechites. And Agag came ☞ vnto hym ☞ delycately. And Agag sayde: truly the bytter deeth cometh on. And Samuel sayde: As thy swerde hath made wemē chyldelesse, so shall thy mother be chyldelesse aboue other wemen. And Samuel hewed Agag in peces before the Lorde in Gilgal.

*i.Re.bij.d And then * Samuel departed to Rama. And Saul went home to his house to Gibea Saul. And Samuel came nomore to se Saul vntill the daye of his deeth. Neuertheless Samuel mourned for Saul, & the Lord ☞ repented, that he had made Saul kynge ouer Israel.

## ¶ The.xvj. Chapter.

¶ Dauid is annoynted kyng. An euell spyrete commeth vpon Saul.

A The Lorde sayde vnto Samuel: howe longe wylt thou mourne for Saul, seynge I haue cast hym awaye from raygnynge ouer Israel? Fyll thyne horne with oyntmēt, and come, that I maye sende the to Jsai the Bethlehemite, for I haue prouided me a kynge amonge hys sonnes. And Samuel sayd: howe can I goo? For yf Saul heare it, he will kyll me. The Lorde answered: Take an heifer wt the, and saye: I am come to offer to the Lorde. And call Jsai to the offerynge, and I wyll shewe the, what ỹ shalt do: And thou shalt anoynt hym whom I name vnto the. And so Samuel dyd as the Lorde bad him, and came to Bethlehem, and the elders of the towne were astonnied at his cōmyng, and sayde: * Commest thou peaceably? He *i.Reg.xvj.c answered: Yee, I am come to offer vnto the Lorde. ☞ * Sanctifye youre selues, & come ☞ with me to the offerynge. And he sanctifyed * Num.vi.d. Josua.iij.b. and.by.c. Jsai & his sonnes, & bad thē to the offerynge. And whē they were come, he loked on Eliab, & sayde: ☞ Surely the Lordes anoynted is ☞ before hym. But the Lorde sayde vnto Samuel: loke not on his fashyon, or on ỹ heyght of hys stature, because I haue refused hym: for God seyth not as man seyth. For man loketh on the outwarde appearāce but God beholdeth the harte. Then Jsai called Abinadab, and made him come before Samuel. And he sayde: nether hath the Lorde chosen thys. Then Jsai made Samma come, and he sayde: nether yet hath the Lorde chosen him. Agayne, Jsai made seuē of his sōnes to come before Samuel. And Samuel sayde vnto Jsai: the Lorde hath chosen none of these.

And Samuel sayde vnto Jsai: are here ¶ all thy chyldren? He sayde: there is yet a lytle one behynde, that kepeth the shepe. And Samuel sayd vnto Jsai: sende and fette him, for we will not sytte downe, tyll he be come hyther. And he sent, & brought hym in. And he was browne, and of an excellēt beawtye, *& *Ge.xxvij.b wellfauored in syght. And the Lorde sayde: Aryse, and anoynt him, for this is he. Therfore Samuel toke the horne wyth the oyntment, & anoynted him in the myddes of hys brethren. And the spyrete of the Lorde came vpō Dauid, from that daye forwarde. And Samuel rose vp, and went to Rama.

But the spyrete of the Lorde departed frō Saul, and an euell spyrete sent of the Lorde vexed him. And Sauls seruaūtes sayde vnto him: Beholde, an euell spyrete sent of God vexed the, lett oure Lord therfore cōmaunde his seruauntes (that are before the) to seke a man, ỹ is a connynge player wyth an harpe: that when the euell spyrete sent of God commeth vpon the, he maye playe with hys hāde and thou shalt be eased. Saul sayde vnto his seruauntes: prouide me a man then that can playe well, and bringe him to me. Then an- ¶ swered one of his seruauntes and sayde: Behold, I haue sene a sonne of Jsai the Bethlehemite, that can playe vpon instrumētes, and is an actiue felowe, and a man of warre and prudēt in doynge of feates, & well made and the Lorde is with hym. Wherfore Saul sent messengers vnto Jsai, and sayde: sende me Dauid thy sonne, which is wyth ỹ shepe. And Jsai tooke an asse laden with breed, and a flacket

a flacket of wyne, and a kyd, and sent them by Dauid his sonne vnto Saul. And Dauid came to Saul, & stode before him, & he loued him very well, and he was made his harnes-bearer. And Saul sent to Isai, sayinge: lett Dauid remayne with me, for he hath founde fauour in my syght. And so it fortuned, that when the euell spyrete sent of God came vpon Saul, Dauid toke an harpe, & played wyth his hande, & so Saul was refreshed, & dyd amende, and the euell spyrete departed frō him.

## ¶ The.xvij.Chapter.

¶ Dauid ouercommeth great Goliath.



THe Philistines geathered their hoste to battel, and came together to Socoth which is in Juda, and pitched betwene Sococh & Azekah, in ỹ coast of Dammin. And Saul and the mē of Israel came together, and pitched in the Oke valley, and put them selues in araye, to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde; and there was a valeye betwene them: And there came a man betwene them both, out of the tentes of the Philistines, named Goliath * of Gath syxe cubytes and an handbredth lōge, and had an helmet of brasse vpon hys heed, and a coate of mayle about hym. And the weyght of hys coate of mayle was fyue thousande sykles of brasse. And he had bootes of brasse vpon his legges, and a shylde of brasse vpon his shoulders. And the shafte of his spere was like a weuers beame. And his speare heed weyed. vj. hūdred sikles of yron. And one bearynge a shylde went before hym.

* Josu.xi.d

And he stode and cryed agaynst the hoste of Israel, & sayde vnto thē: Why are ye come out in araye to battell? am not I a Philistine and you seruaūtes to Saul? chose you a mā from amonge you, & lett him come downe to me. And yf he be able to fyght with me, & to beate me, then will we be youre seruauntes. But yf I can ouercome him and beate him, then shall ye be oure seruauntes, & serue vs. And the Philistine sayde: I defye the hoste of Israel this daye, gene me a man, ỹ we maye fight together: When Saul and all Israel hearde those wordes of the Philistine, they were discouraged, & greatly afrayed. Dauid was the sonne of an Ephrathite (of whō mencyon is made afore) of Bethlehem Juda, named Isai, whych had eight sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the three eldest sonnes of Isai went, and folowed Saul to the battell. And the names of hys three sonnes that went to battell, were: Eliab the eldest, & the next, Abinadab, and the thyrde Sāma, and Dauid was ỹ least. And the three eldest went after Saul. Dauid also went and departed frō Saul, to fede his fathers shepe at Bethlehem. And the Philistine came forth in the mornynge and euenynge, and continued fourtye dayes.

And Isai sayde vnto Dauid his sonne take for thy brethren an Epha of this parched corne and these ten loaues, and brynge it vnto the hoste to thy brethrē. And carye these ten fresshe cheses vnto ỹ captayne, & loke how we thy brethren fare, and fett out their pledge. And Saul and they, and all the mē of Israel were in the oke valey, fightinge with ỹ Philistines. And Dauid rose vp erlye in the mornynge, and lefte ỹ shepe with a keper, & toke and went as Isai had commaūded him, and came with in ỹ compasse of the host. And the hoste went out in araye, and showted in the battell: for Israel & the Philistines had put thē selues in araye, the one agaynst ỹ other. And Dauid toke downe the gear from him, and put them vnder the handes of the keper of the vessels, & ranne into ỹ hoste, and came, and saluted his brethren. And as he talked wt them, Beholde: there stode a mā in the mydes (Goliath ỹ Philistine by name) of Gath out of the araye of the Philistines, & spake of the maner abone rehersed, that Dauid hearde it. And all the men of Israel, when they sawe the man, ranne awaye from hym, and were sore afrayed. And euery man of Israel sayde: Sawe ye thys man come forth? euen to reuyle Israel is he come. * And to hym ỹ beateth hym, wyll the kynge geue great ryches, and will gene him his daughter therto: yee & make his fathers house free in Israel.

* Josu.xb.d

And Dauid spake to the men that stode by, and sayde: What shalbe done to the man that beateth this Philistine, & taketh awaye the shame frō Israel? And what is thys vncircumcised Philistine, that he shulde reuyle the hoste of the lyuinge God? And the people answered him (after this maner,) sayinge: so shall it be done to the mā, that beateth hym. And Eliab his eldest brother hearde whē he spake vnto the men, and Eliab was angrye wt Dauid, and sayde: Why camest ỹ downe hither? and with whom hast thou lefte those few shepe in ỹ wildernesse? I know thy pryde, and the malyce of thyne herte, ỹ thou art come downe to se ỹ battell. And Dauid sayd:

And



And what haue I nowe done? is there not a worde? And he departed from hym into the presence of another, and spake of ỹ same maner, and the people answered hym agayne, as before.

And they that hearde the wordes whych Dauid spake, rehearsed them before Saul, which caused him to be fett. And Dauid sayd to Saul: Let no mannes hert fayle hym because of him. Thy seruaunt wyll go, & fyght with yonder Philistine. And Saul sayde to Dauid agayne: ỹ art not able to go agaynst yonder Philistine, to fyght wt him. For thou art but a chylde, but he is a mā of warre euē frō his youth. Dauid answered vnto Saul: Thy seruaunt kept his fathers shepe, & there came * a Lyon and lyke wise a Beare, & toke a shepe out of the flocke. And I went out after him, and smote hym, and toke it out of his mouth. And when he arose agaynst me, I caught him by the bearde, and smote hym, & slue hym. And so thy seruaunt slue the Lyon & ỹ beare (also) hath thy seruaūt slayne. And truly thys vncircūcised Philistine shalbe as one of thē (Now, wyll I go, & take awaye the rebuke of the people, for what is thys vncircumcysed Philistine?) seynge he hath rayled on the hoste of ỹ lyuing God. And Dauid spake moreouer: the Lorde that deliuered me out of the hande of ỹ Lyon & out of the hande of ỹ beare, he shall delyuer me also out of the hande of this Philistine.

* Judi.xiij.b
* 2.Sec.xlvij.a

And Saul sayde vnto Dauid: go, and the Lorde shall be with the. And Saul put hys rayment vpon Dauid, and put an helmet of brasse vpon hys heed, & put a coate of mayle vpō him, and gyrded Dauid with hys awne swerde vpon his rayment. And he assayed to go. And because he neuer proued it, Dauid sayde vnto Saul: I cannot go with these, for I haue not vsed my selfe therto: and Dauid put them of hym, and toke hys staffe in hys hande, and chose him fyue smoth stones oute of a broke, and put thē in a shepherdes bagge which he had, & in a slynge poke: & his slynge was in his hāde, & he went to the Philistine.

And the Philistine came and drue nere agaynst Dauid, and the man ỹ bare the shilde went before hym. And when the Philistine loked aboute, and sawe Dauid, he disdayned him, for he was but yōge, and well coloured, and goodlye to loke vpon. And the Philistine said vnto Dauid: am I a dogge, that thou comest to me with a staffe? and the Philistine cursed Dauid in the name of his goddes. And the Philistine sayde to Dauid: come to me, & I wyll gene thy flesche vnto the foules of the ayre, & to the beastes of the felde. Then sayde Dauid to the Philistine: thou comest to me wyth a swerde, a speare and a shylde: But I come to the in the name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rayled vpon. This daye shall the Lorde delyuer the into my hande, and I shall smyte the, & take thine heed from the, and wyll geue ỹ karcases of the hoste of the Philistines thys daye vnto the foules of the ayre, and to the beastes of the erth, that all they whych be in the worlde, maye knowe, that there is a God in Israel. And all thys congregacyon shall knowe, that the Lord saueth not with swerd and speare. For ỹ battell is the Lordes, and he shall geue you into oure handes.

And whē the Philistine arose to come and drawe nie vnto Dauid, Dauid hasted, & rāne into the battayll euen agaynst the Philistine. And Dauid put his hande in hys bagge, and toke out a stone, and slange it, & smote the Philistine in his forheed, ỹ the stone sounche into his forheed * and he felle grouelynge to the erth. And so Dauid ouercame the Philistine with a slyng and a stone, and smote the Philistine, and slue hym, euen whan Dauid had no swerde in hys hande. But Dauid rāne, and stode vpon the Philistine, & toke hys swerde, and drue it out of hys scheth, and slue hym, & cutte of hys heed therwith. And when the Philistines sawe, that theyr champyon was deed * they fled. And the men of Israel and of Juda arose, and showted, & folowed after the Philistines, vntyll they came to the valeye, and vnto the gates of Akaron. And the Philistines fell downe wounded by the waye to Saaraiim, euen vnto Gath & Akaron. And the chyldren of Israel returned frō chasynge after the Philistines, and spoyled theyr tentes. And Dauid toke the heed of the Philistine, and brought it to Jerusalē: But he put his armoure in hys tente.

* 2.Sec.xlvij.a
* Judi.bij.f.

When Saul sawe Dauid go forth agaynst the Philistine, he sayde vnto * Abner ỹ captayne of his hoste: Abner, whose sonne is this yong man? Abner answered: as truly as thy soule lyueth (O kynge) I cānot tell. And the kynge sayde: Enquere thou, whose sonne the youngelynge is. And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, wyth the heed of the Philistine in hys hande. And Saul sayde to hym: whose sonne art thou, thou yonge man? Dauid answered: I am the sonne of thy seruaunt Jsai the Bethlehemite.

* 1.Regum. xviij.g.

## ¶ The.xviij.Chapter.

¶ The bonde betwene Dauid and Jonathas. Saul goeth aboute to slee Dauid.

AND when he had made an ende of speakynge vnto Saul, the soule of Jonathas was knyt wyth the soule of Dauid, and Jonathas loued hym as hys awne soule. And Saul toke hym that daye, and wolde let him go nomore home to hys fathers house. And Jonathas made a couenaunt wyth Dauid, because he

loued

loued him as his awne soule. And Jonathas put of his awne coate that was vpon him, & gaue it Dauid, & therto his cloke, his swerd, his bowe and hys gyrdle. And Dauid went oute whether soeuer Saul sent hym, and behaued him selfe wysely. And Saul sett hym ouer hys men of warre, and he was accepted in the syght of all the people, and in the syght of Sauls seruauntes.

B And it happened as they went, when Dauid was returned from the slaughter of the Philistine, ỳ wemen came out of all cyties of Israel syngynge & daunsyng, agaynst kynge Saul, and wyth tymbrelles, wyth ioye, and with instrumentes of musick. And the wemē answered one another in theyr playe, & sayde * Saul hath slayne his thousande, and Dauid hys ten thousande. And Saul was exceadyng wroth, and the sayinge displeased him, and he sayde: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, & what can he moze haue, saue the kyngdome? Wherfoze Saul loked on syde of Dauid from that daye forwarde. And it happened on the

C mozowe, that the euell spzete sent of God came vpō Saul, and he pzophesyed in the myddes of ỳ house. And Dauid played with hys hande lyke as at other tymes, and there was a iauelyng in Sauls hande. And Saul toke the iauelyng, & sayde: I wyll nayle Dauid to the wall with it. And Dauid auoyded oute of hys pzesence two tymes. And Saul was afearde of Dauid, because ỳ Lord was with hym, & was departed frō Saul. Therfoze Saul put him from hym, and made him a captayne ouer a thousand, and he went out & in befoze ỳ people. And Dauid behaued him selfe wysely in all his wayes, & the Lord

D was with him. Wherfoze when Saul saw ỳ he was so excedynge wyse, he was afrayd of him. But all Israel and Juda loued Dauid, because he went out and in befoze them. And Saul sayde to Dauid. Beholde, my eldest daughter Merob, her I wyll geue ỳ to wyfe Only playe the man with me, and fyght the Lozdes batelles. Foz Saul thought: myne hande shall not be vpon hym, but the hand of ỳ Philistines. And Dauid answered Saul:

E what am I? and what is my lyfe oz the kynred of my father in Israel, that I shulde be sonne in lawe to the kynge? Howbeit when the tyme was come ỳ Merob Sauls daughter shulde haue bene geuē to Dauid, she was geuen vnto Adziel a Meholathite, to wyfe. Howbeit, Michol Sauls daughter loued Dauid. And they shewed Saul: & the thynge displeased him not. And Saul sayde: I wyll geue hym her ỳ she maye be a snare to hym, & that the hande of the Philistines maye be agaynst him. Wherfoze Saul sayde to Dauid: thou shalt this daye be my sonne in lawe in the other daughter. And Saul commaunded hys seruauntes, to comē wyth Dauid secretlye & to saye: Beholde the kyng hath a fauoure to the, and all his seruauntes loue the, be nowe therfoze the kynges sonne in lawe.

And Sauls seruauntes spake those wozdes in the eares of Dauid. And Dauid sayde: F semeth it to you a lyght thynge to be a kynges sonne in lawe: I am a pooze man and of smalle reputaciō. And the seruaūtes brought Saul wozde agayne, sayinge: of this maner spake Dauid. And Saul sayd: this wise shalpe saye to Dauid: the kynge careth foz no nother dowzye, but foz an hūdzed foze skynnes of the Philistines, to be auenged of the kynges enemyes. But Saul thought to make Dauid fall into the hādes of the Philistines. And when hys seruaūtes tolde Dauid these wozdes, it pleased Dauid well to be the kynges sonne in lawe. And ere oz ỳ dayes were

G expyzed, Dauid arose with his men, and wēt & slue of the Philistines, two hundzed men, and Dauid brought theyr foze skynnes, and satisfyed the kynge therof, to be hys sonne in lawe. * Wherfoze Saul gaue hym Michol * ii. Regum. 18.c. hys daughter to wyfe. And Saul sawe and vnderstode, howe that the Lozde was with Dauid, and that Michol his daughter loued hym, and he was the moare afrayed of Dauid, and Saul became alwaye Dauids enemie. The lozdes of ỳ Philistines vsed to go furth. And it foztuned ỳ whan they went furth, Dauid behaued hym selfe wyselier thē all the seruauntes of Saul: so that his name was moche set by.

## The.xix. Chapter.

Saul commaundeth to slee Dauid. Michol hys wyfe saueth hym.

Saul spake to Jonathas hys sonne, A and to all hys seruaūtes, that they shulde kyll Dauid. * But Jonathas Sauls sonne had a greate fauoure to Dauid, and Jonathas tolde Dauid sayinge: Saul my father goeth about to slaye the. Nowe therfoze take hede to thy selfe vntyll the mozynynge, and abyde in some secret place, and hyde thy selfe. And I wyll go oute, and stande by my father in the felde where thou art, and wyll comen wyth my father of the, and whatsoeuer I se, I wyll tell the.

And Jonathas spake good of Dauid vnto Saul hys father, and sayde vnto hym: let not the kynge synne agaynst hys seruaunt Dauid, foz he hath not synned agaynst the, and hys wozkes haue bene to the ward very good. Foz he dyd * & put hys lyfe in hys hande, and slue the Philistine, and the Lozde brought to passe a greate healthy foz all Israel. Thou sawest it, and thou reioysedest, wherfoze then wilt thou synne againste innocēt bloude, and slaye Dauid without a cause? And Saul harkened vnto the voyce of B

Jonathas,



Jonathas, and sware: as truly as the Lozde lyueth, he shall not dye. And Jonathas called Dauid, and shewed hym all those wozdes, & brought Dauid to Saul. And he was in his presens as in tymes past.

And the warre began agayne, and Dauid went out and fought wyth the Philistines, and slue them with a great slaughter, & they fledde frō him. And the euell spzete sent of the Lozde was vpō Saul, as he sat in hys house hauinge a Jauelinge in his hāde, and Dauid played with his hande. And Saul entended to nayle Dauid to the walle with the Jauelynge. But he vyd hym selfe out of Sauls

* presens, as he smote the speare * (wyth a bayne stroke) into ỳ walle. And Dauid fledde & was saued the same nyght. Saul also sent messengers vnto Dauids house, to watch him, and to slaye him in ỳ mozynynge. And Michol Dauids wyfe tolde it him, sayinge: If thou saue

C not thy selfe this night, to mozowe ỳ wilt be slayne. And so * Michol lett Dauid downe thozowe a wyndowe, and he wēt, & fled, and was saued. And then she toke an Jmage and layed it in the bed, and put a pyllowe stuffed with goates heare vnder the heed of it, and couered it with a clothe. And whē Saul sent messengers to fetche Dauid, she sayde, he is sycke. And Saul sent the messengers agayne to se Dauid, sayinge: bzinge him to me, bed & all, ỳ I maye slaye him. And when ỳ messengers were come in: Beholde, there laye an ymage in the bed, with a pyllowe of goates heare vnder the heed of it. And Saul sayde vnto Michol: why hast thou mocked me so, and sent awaye myne enemy that he is escaped? Michol answered Saul. Foz he sayde vnto me, let me go, oz elles I wyll kyll the. And so Dauid fledde, and escaped, & came to Samuel to Rama, tolde hym all that Saul had done to him. And he and Samuel went,

and dwelt in Naioth.

D And one tolde Saul, sayinge: Beholde, Dauid is at Naioth in Rama. And Saul sent messengers to fett Dauid. And when they sawe a companye of pzophetes pzophesyenge, & Samuel stādynge fast by thē, the spzete of God fell vpō the messengers of Saul, and they pzophesyed to. And when it was tolde Saul, he sent other messengers, & they pzophesyed lykewyse. And Saul sent messengers yet agayne the thyzde tyme, and they pzophesyed also. Then wēt he hym selfe to Rama, & came to a great well that is in Sechu, & he asked and sayde: where are Samuel and Dauid? And one sayde: Beholde, they be at Naioth in Rama, & he went thyther, cuē to Naioth in Rama, and the spzete of God came vpon him also, & he went pzophesyinge, vntyll he came to Naioth in Rama. And he stripte of his clothes, & pzophesyed befoze Samuel in lyke maner, and

fell naked all that daye & all that nyght. *

* And therof it is, that they saye: is Saul also amonge the pzophetes? *i.Re.ix.c.

## The.xx. Chapter.

Dauid complayneth vnto Jonathas.

And Dauid fled from Naioth A which is in Rama, came, & sayde befoze Jonathas. What haue I done? wherin am I faultie? what is the synne that I haue committed befoze thy father, that he seketh my lyfe? he sayde vnto him: God fozbyd, ỳ shalt not dye. Beholde, my father will do nothynge ether great oz small, but that he will shewe it me. And howe shulde my father hyde thys thynge from me? he wyll not do it. And Dauid sware agayne, and sayde, thy father knoweth that I haue founde grace

B in thyne eyes, and therfoze he sayeth: Jonathas shall not knowe it, leste he be sozye. And in very dede, euen as truly as the Lozde lyueth, and as truly as thy soule lyueth, there is but a steppe betwene me and deeth. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desyzeth that I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde to mozowe is the begynnynge of the moneth, and I shulde sytt wt the kynge at meate. But let me go, that I maye hyde my selfe

B in the feldes vnto the thyzde daye at euen. If thy father speake of me, then saye, Dauid asked leaue of me, that he myght go to Bethlehem to his awne cytie, foz there is holden a perely feast foz all ỳ kynred. And yf he saye: it is well done, then thy seruaunt shall haue peace. But and yf he be angrye, then be sure that wyckednesse is vtterlye concluded of hym. And then thou shalt shewe mercye vnto thy seruaunt * foz thou hast made wyth me thy seruaunt a bonde in the Lozde. Notwithstandynge, yf there be in me any trespace, then sleye me thy selfe, and bzynge me not to thy father. *i.re.xxiij.c. and.xxiiij.c.

And Jonathas answered, God kepe that from ỳ * (nepcher is it possyble to come to passe.) If oz * yf I knowe, that wyckednesse were concluded of my father, to come vpon the, thynkest thou that I shulde not tell it the? Then sayde Dauid, who shall tell me, yf thy father answere cruelly? And Jonathas sayd vnto Dauid, come and lett vs go out into ỳ felde. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: The C Lozde God of Israel loke on it, when I haue groped my fathers mynde, one tyme oz other within this thre dayes, yt it stande well with Dauid. If I then sende not vnto the & shewe it the, the Lozd do so and so vnto Jonathas. But yf my father haue any pleasure to do ỳ euell, I wyll shewe the also, and sende the awaye that thou mayst go in peace. And the Lozde be wyth the, as he hath bene with my

father.

father. And thou shalt perfourme vnto me the
mercy of the Lorde, not onely whyle I lyue
but euen whē I am deed, and plucke not thy
mercy away from my house for euer:
No not when the Lorde hath destroyed the
enemyes of Dauid, euery one from the face
of the erth.

And so Jonathas made a bonde with the
house of Dauid, desyringe ỹ the Lord shulde
seke it out by the hādes of Dauids enemyes
(yf it were byroke.) And wt other wordes dyd
Jonathas sweare vnto Dauid, because he lo-
ued him. For he loued hi, as his awne soule.

D Then sayde Jonathas to Dauid: to-
morowe is the firste daye of the mone. And thou
shalt be missed, because the place where thou
wast wont to sytt, shall be emptye. Therfore
this daye thre dayes come downe i any wyse
vnto the place where thou dyddest hyde thy
selfe, when the busynes was in hande:
euen by ỹ stone Esell. And I wyll shote thre
arowes by the one syde therof, as though I
shott thē at a marke, & will sende a lad, and
byd hym go seke the arowes. And yf I saye
vnto the lad: se, the arowes are on thys syde
the, bringe them: then come ỹ: for it is peace,
& no hurte, as sure as the Lorde lyueth. But
and yf I saye vnto the lad, beholde, the ar-
owes are be yonde the, then go *(in peace) for
ỹ Lord hath sent ỹ awaye. And as touchynge
this which thou and I haue spoken: beholde
the Lorde be betwene the & me for euer.
And so Dauid hyd him selfe in the felde. And
when the newe mone was come, the kynge
sat him downe to eate meate. And the kynge
E sat him downe after the olde maner, in hys
seate by the wall. And Jonathas arose and
Abner sate by Sauls syde, & Dauids place
was emptye. Neuertheles, Saul sayde no-
thinge at all that daye. For he thought: some
thynge hath chaunced him ỹ he is not cleane.
But on the morowe which was the seconde
daye of ỹ newe mone, it happened that Da-
uids place was emptye agayne. And Saul
sayde vnto Jonathas his sōne. Wherfore cō-
meth not ỹ sonne of Jsai to meate, nether ye-
sterdaye nor to daye? And Jonathas answe-
red vnto Saul. Dauid asked lycēce of me, to
go to Bethlehē, for he sayde: let me go I praye
the for oure kynred dothe holde an offerynge
in the cytie, and my brother hath sent for me.
And therfore yf I haue foūde fauoure in thy-
ne eyes, lett me go, and se my brethren. This
F is the cause, that he cōmeth not vnto the kyn-
ges table. Then was Saul angrye with Jo
nathas, & sayde vnto him: Thou wycked re-
bell, do not I knowe, ỹ thou hast chosen the
sonne of Jsai vnto thyne awne rebuke, & vn-
to the rebuke & shame of thy mother? For as
longe as the sonne of Jsai lyueth vpon the
erth, thou shalt not be stablished, nor yet thy
kingdome, wherfore now sende and fett him
vnto me, * for he is the chylde of deeth. *1.Reg.xxiii.
& 1.Reg.xxv.

And Jonathas answered vnto Saul his
father, and sayde to him. Wherfore shulde he
dye? what hath he done? And Saul lyfte vp
a speare to hyt him, wherby Jonathas wyst
well, ỹ it was vtterlye determined of his fa-
ther, to slepe Dauid. And so Jonathas arose
frō the table in a greate anger, & dyd eate no
meat the seconde daye of ỹ moneth, for he was
sory for Dauid, because hys father had done
him shame. On ỹ nexte morning, Jonathas
wēt out into the felde, at the tyme apoynted
with Dauid, & a lytle ladd with him. And he
sayde vnto his boye: runne & seke out myne
arowes whych I shote. And as the boye ran
he shot an arowe be yonde him. And when ỹ
lad was come to ỹ place whether Jonathas
had shot the arowe, Jonathas cryed after ỹ
lad, and sayde: Is not the arowe beyonde
the? And Jonathas cried after ỹ lad agayne:
make spede, and stande not styll. And Jona-
thas lad gathered vp the arowes, & came to
his master. But the lad wist nothinge of the
matter. Onely Jonathas and Dauid wist it.
And Jonathas gaue his weapōs vnto ỹ lad
that was wyth him, & sayde vnto him: go &
carye them to the towne. And as sone as the
lad was gone, Dauid arose out of a place ỹ
was towarde the south, and fell on hys face
to the grounde, and worshypped thre tymes.
And they kissed ether other, & wept together
so lōge, tyll Dauid exceaded in weping. And
Jonathas sayde to Dauid: go in peace. And
ỹ thynges which we haue sworne both of vs
in the name of the Lorde, sayinge: ỹ Lorde be
betwene ỹ & me, & betwene thy sede & myne,
let thē stonde for euer. And he arose, & depar-
ted. And Jonathas went into the towne.

## ¶ The.xxj. Chapter.

¶ Dauid fleeth into Nob to Ahimelech the preast, and getteth of hym the shewe breade to satisfye his honger. After warde he flyeth to kynge Achis, and there fayneth hym selfe to be mad.

A Then came Dauid to Nob to Ahi-
melech the preast: And Ahimelech
was astonyed at the sodayne cō-
mynge of Dauid, & sayd vnto him:
Why art thou alone, & no man wt
ỹ? And Dauid sayde to Ahimelech ỹ preaste:
the kynge hath commaunded me to do a cer-
teyn thynge, and hath sayde vnto me, let no
man knowe where aboute I sende the, and
what I haue commaunded the to do. And I
haue appoynted my seruaūtes, to soche and
soche places. Nowe therfore yf ỹ hast ought
vnder thyne hande * gene me fyue loues of *1.Reg.xxv.b.
Judi.xiij.b.
breade, or what cometh to hande.

And the preast answered Dauid, and say-
de: there is no comen bread vnder myne hā-
de, but here is halowed bread, yf the younge
men haue kepte them selues from vncle-
ne thynges especiallye wemen. Dauid an-
swered the preaste, and sayde vnto hym: Wt
of a



of a truth wemen hath bene locked vp from
vs about a thre dayes. when I came out, &
the vesselles of the young men were ho-
ly. How be it this waye is vnpure, and
how much more shal there be holynes in
the vessell. * And so the preast gaue hi ha-
lowed bred, for there was no nother bred
there, saue the shewebreds, that were take
from before the Lorde, to put freshe bred
there, the daye that it was taken awaye.

And ther was there the same daye a certē
man of the seruauntes of Saul abydyng
before the Lorde, named Doeg an Edomi-
te, the chefest of Sauls hearde men.

C And Dauid sayd vnto Ahimelech: is not
here vnder thyne hāde other speare or swer
de? for I haue nether brought my swerde
nor my harnesse with me, because the kyn-
ge busines required haste. And the preast
sayd: the swerde of Goliath the Philistine
whome thou slewest in ỹ Oche valley, behol-
de, it is here wrapt in a cloth behynd the
Ephod. If thou wilt take that, take it, for
there is no nother saue that here. And Da-
uid sayd: there is none to that, geue it me.

And Dauid arose and fled the same daye
from the presence of Saul, & wēt to Achis
the kyng of Geth. And the seruauntes of
Achis sayd of him: is not this Dauid the
kyng of the lande? dyd they not syng vnto
him, in daunses saying * Saul hath slay-
ne his thousand, & Dauid his ten thousād?
And Dauid put those wordes into his he-
art, & was sore afrayed of Achis the kyng
of Geth. And he chaunged his speche before
them, & fayned him selfe madd in their han-
des, & scrabled on the dores of the gate, and
let his spittel fall downe vpon his bearde.
Then sayde Achis vnto his seruaūte: Loo,
ye se ỹ this man is besyde hym selfe, wher-
fore then haue ye brought hym to me? Ha-
ue I nede of madd mē that ye haue brought
this felow to playe the mad mā in my pre-
sence? Shall he come into my howse.

*1.Reg.xxiii.b
and.xxiv.d.

## ¶ The.xxii. Chapter.

¶ Doeg betrayeth Dauid. Ahimelech is accused of treason and slayne, & .lxxxiiii. preastes mo with him because they receaued Dauid. Nob is destroyed of Saul, Abiathar fleeth to Dauid.

A Dauid therfore departed thence, and
escaped, and came vnto the caue O-
dollam. When his brethren also ād
all his fathers house heard it, they went
downe thither to hym. And there geathe-
red vnto him all men that were in com-
braunce, and in dett, and troubled in their
mindes, & he became a captayne ouer them
And there were with hym vpon a foure
hundred men. And Dauid went thence to
Mizpa in the lande of Moab, and sayde
vnto the kyng of Moab: Let my father &
my mother (I praye the) come forth vn-
to you, tyll I knowe what God will do for
me. And he brought them before the kig of
Moab. And they dwelt wt hi all the while
that Dauid kepte him selfe i hold. And the
prophet Gad sayde vnto Dauid: abide not
in holde, but departe and go into the lād of
Juda. Then Dauid departed and came ito
the forest Hareth. And Saul heard ỹ Dau-
id was come abrode, and also the mē that
were wyth hym. And Saul satt in Gibea
vnder a tree in Rama, hauyng hys speare
in his hand, & all his men stode about hym
And Saul sayde vnto his seruauntes that
stode about hi. Heare I praye you you
sonnes of Jemini: will the sōne of Jsai ge-
ue euery one of you feldes and vineardes, &
make you all captaynes ouer thousādes &
ouer hundredes? that ye haue also cōspired
agaynst me, and there is none that telleth
it me in myne eare. * And where as my son
ne hath made a bonde wt the sonne of Jsai, 1.Reg.xviii.a
and.xx.d
ther is none of you that mourneth for me,
or sheweth it in myne eare: beholde, my sō-
ne hath stered vp my seruaūt to lye awayte
agaynst me thys same daye.

Then answered Doeg the Edomite which
also stode by the seruauntes of Saul, and
sayde: I saw the sonne of Jsai, whē he cam
to Nob, to Ahimelech the sonne of Ahitob,
which asked councell of the Lorde for hym
& gaue hym victayles, & the swerde of Go-
liath the Philistine also. Then the kynge
sent & called for Abimelech ỹ preast ỹ son-
ne of Ahitob, & all his fathers house: that
is to saye, the preastes that were in Nob.
And they cam all to the kyng. And Saul
sayde: heare now ỹ sonne of Ahitob. He an-
swered: here I am, my Lorde. And Saul
sayde vnto hym: why haue ye conspired a-
gaynst me, ỹ & the sonne of Jsai, in ỹ thou
hast geuen him vitaile, & a swerde, and hast
asked councell of God for hi, that he shuld
arise agaynst me, & lye awayte for me this
daye? Ahimelech answered the king & sayd
who is so faithfull amōg all thy seruaūtes
as Dauid, & therto the kinges sōne in law,
& goeth at thy bydding, & is had in honour
re in thyne house? haue I this daye begōne
first to aske cōcell of God for hi. That be
farre frō me: yf I had knowen it, lett not ỹ
kyng put soch a thyng vnto his seruaūt, in
all ỹ house of my father. For thy seruaunt
knew nothig of all this, ether lesse or moa-
re. The king sayde: thou shalt surelye dye
Ahimelech, thou and all thy fathers house
And the king sayde vnto the fote men that
stode about him: turne, & slay the preastes
of the Lord, both because their hād is with
Dauid, & because they knewe when Dauid
fled, & shewed it not to me. But ỹ seruaū-
tes of

tes of the kyng wolde not moue their handes, to fall vpon the preastes of the Lorde. And the kyng sayde to Doeg: turne thou, and fall vpon the preastes. And Doeg the Edomite turned, and ranne vpon the preastes, and slue that same daye foure skore & fyue persones, ỹ dyd weare a lynnē Ephod. And Nob the cytie of the preastes smote he wyth the edge of the swerde, both men & women, childzen and sucklynges, oxen and asses and shepe.

And one of the sonnes of Ahimelech the sonne of Ahitob (named Abiathar) escaped & fled to Dauid. And Abiathar shewed Dauid, how that Saul had slayne the lordes preastes. And Dauid sayde vnto Abiathar: I wist it the same daye, whan Doeg the Edomite was there, that he wolde tell Saul. And I am cause of the deeth of all ỹ soules of thy fathers house. Abide thou wt me, and feare not: For yf anye mā seke my soule, he shall seke thyne also, wt me thou shalt be in sauegard.

## CThe.xxtii.Chapter.

CDauid fleeth into the wildernes of ziph.



A Then they told Dauid sayīg: Behold the Philistines fight agaynst Keilah, and spoyle the barnes.

Therfore Dauid asked the Lordes aduyse, saying: shall I goo and smyte these Philistines? And the Lorde answered vnto Dauid: go and smyte the Philistines, and saue Keilah. And Dauids men ỹ were with him, sayd vnto him: se, we be afrayed here in Juda: how much more then yf we come to Keila agaynst the host of the Philistynes? Then Dauid asked ỹ Lorde agayne. And the Lord answered him and sayde: Aryse, & go downe to Keila, for I will delyuer the Philistines in to thyne hande.

And so Dauid and his men went to Keila, and fought with the Philistynes, & droue awaye their catell, and smote them with a great slaughter. And so Dauid saued the enhabiters of Keila. And it chaunced, when B Abiathar the sonne of Ahimelech fled to Dauid to Keila, that he brought an Ephod with him in his hande.

And it was tolde Saul, that Dauid was come to Keila. And Saul sayde: God hath delyuered hi into myne hād. For he is shut in now ỹ he is come into a towne that hath gates & barres. And Saul called all ỹ people together to warre, for to go downe to Keila, and to besege Dauid & his men. And Dauid hauig knowlege that Saul imagened myschef agaīst him, sayd, to Abiathar ỹ preast: * Bryng the Ephod. Then sayde Dauid: O Lord God of Israel, thi seruaūt hath heard, ỹ Saul is about to come agaīst Keila to destroye ỹ cytie for my sake: Wyll the men of Keyla delyuer me into hys hande? And will Saul come downe, as thy seruaunt hath heard saye? O Lord God of Israel, tell they seruaūt. And the Lorde sayde: he will come downe. Then sayd Dauid: will the men of Keila delyuer me and ỹ men that are with me into the hand of Saul? & the Lord sayde: they will betraye you. *1.re.xxx.b

Then dauid & his men which were vpon a syxe hūdred, arose & departed out of Keila & wēt whether they could. And it was told Saul, that Dauid was fled from Keila, & he let the iourney a lone. Dauid abode i the wilderneße in strōg holdes, & remayned in a moūtayne in the wildernesse of ziph. And Saul sought hi euery daye, but God delyuered him not ito his hād. And Dauid saw ỹ Saul was come out, to seke his life. And Dauid was in the wyldernesse of ziph in a thickett. And Jonathas Sauls sōne arose, & went to Dauid in to the thicket, & cōforted his hand in God, & sayde vnto hym: feare not, for the hand of Saul my father shall not fynd the, & thou shalt be kīg ouer Israel, & I must be next vnto the. And that doth Saul my father know. And they made abonde both of them togeather before the Lorde. And Dauid taryed styll in the thickett, and Jonathas went to his house. *1.re.xxiii.d and.xx.b.

Then came ỹ ziphites to Saul, to Gibea, saying: Doth not Dauid hyde hi selfe fast by vs in strōg holdes, in a thyckett that is by ỹ hyll of Hachila, on the ryght syde of ỹ wildernesse? Now therfore kyng, ỹ mayest come downe accozding to all the lust of thy soule: come downe, & oure parte shalbe to delyuer hym into the kynges hande. And Saul sayde: Blessed are ye in the Lord: for ye haue cōpassion on me. Go I prayе you, & ozdre the matter well, know & se his haunte, where hys fote hath bene, and who hath sene him there: for it is tolde me, that he is very subtel, & wozketh craftely. Se therfore, & know all ỹ lourkyng places, where he D hideth him selfe, and come ye agayne to me with the certentye, & I will go wyth you. And yf he be in the lād, I will serche hi out thozow out all the thousandes of Juda.

And they arose, and went to ziph before Saul, But Dauid and his men were in the wilderneße of Maon, in the playne ỹ is, on the right



the ryght hand of Jesimon. Saul also and his men wente to seke: and they tolde Dauid. Wherfore he went vnto a Rocke, and abode in the wildernesse of Maō. And whē Saul hearde that, he folowed after Dauid in the wildernesse of Maon. And Saul & his men went on the one syde of the mountayne, & Dauid & his men on the other syde. And Dauid toke thought, how to get frō Saul. For Saul & his mē cōpased Dauid & his men, rounde about, to take them.

But there cam a messēger to Saul, saying Hast the, & come, for the Philistines are come into the lād. Wherfore, Saul returned from persecuting Dauid, & went agaynst the Philistines. And therfore is it, ỹ they called the place: The rock of separacion. And Dauid went thence, & dwelt in strong holdes at Engadi.

## CThe.xxiiii.Chapter.

CDauid fleeth into Engadi and there hydeth hym in a caue. Saul commeth in thither to do hys ealement.

A When Saul was come agayne from folowīg after the Philistines, it fortuned, that there were, which told hi saying: beholde, Dauid is in ỹ wildernesse of Engadi. Then Saul toke thre thousād chosen men out of all Israel, and went to seke Dauid and his mē in the heigth of the Rockes, where wilde gootes remayne.

And he cam to the flockes of shepe in the waye. And Saul went in to a caue ☞ to couer his fete. And Dauid and hys mē remayned in the inward partes of the caue. And the men of Dauid sayd vnto him: se, ỹ daye is come, of which the Lorde sayde vnto the: Beholde: I will delyuer thyne enemyes into thyne hād, & ỹ shalt do to him as it shall seme good in thy syght. Then Dauid arose and cutt of a lappe of Sauls garment priuelye. And immediatly ☞ Dauids hert smote hym because he had cutt of B a lapp of Sauls garment. And he sayde vnto his men: the Lorde kepe me frō doing that thīg vnto my master ỹ Lords anoynted, to laye mine hande vpō hym, seyng he is the anoynted of the Lorde. ✱(For as truly as the Lord liueth, excepte the Lorde smyte him, or excepte ✱ his daye come, or yf he go not downe to warre and perisshe: the Lord be mercifull vnto me, that I laye not my hād vpon the Lordes anoynted.) And so Dauid kept of hys seruaūtes with these wordes, and soffred them not to ryse agaynst Saul.

But Saul rose vp out of the caue & went awaye, Dauid also arose and went out of of the caue, and cryed after Saul, saying: My Lorde kyng. And when Saul loked behynde hym. Dauid stowped to the erth, and bowed him selfe, & sayd to Saul: wherfore geuest thou an eare to mennes wordes that saye, Dauid seketh euell agaynst the? Beholde, this daye thyne eyes haue sene. how that the Lord had delyuered the thys daye into myne hand in the caue. And some bad me kyll the, but I had compassion on the, and sayde: I will not laye my handes on my master, for he is the Lordes anoynted. And moreouer, my father, behold, & se yet the lapp of thy garment in my hand: in as moch as I kylled the not, when I cutt of ỹ lapp of thy garment. Understande therfore & se, ỹ there is nether euell nor wickednesse in me, and that I haue not synned agaynst the. And yet thou huntest after my soule to take it. The Lord be iudge betwene the and me, and the Lord auenge me of the. But myne hand be not vpon the. Accordyng as the olde prouerbe sayeth: wyckednesse proceadeth from the wycked: But myne hande be not vpon the. After whom is the kyng of Israel come out? After whō dost thou moue persecuciō? after ☞ a deed dogg, and after a flee. The Lorde be iudge, and iudge betwene the and me, & se & pleate my cause, and auēge me of thyne hande. D

When Dauid had made an ende of speakīg these wordes to Saul, Saul sayde * is this thy voyce my sōne Dauid? and Saul lyfte vp his voyce, and wepte, and sayde to Dauid: thou art ryghteouser then I, for thou hast rewarded me with good, where as I haue rewarded the wyth euell. And thou hast shewed thys daye, how that thou hast dealt louyngly wyth me, for as moche as whē the Lorde had locked me in thyne hādes, ỹ kylledst me not. For who shall finde his enemye, & lett him depart in to a good waye? Wherfore the Lord reward ỹ with good, for that thou hast done vnto me this daye. And now beholde, I wote well that thou shalt be kyng, and that the kingdom of Israel shalbe stablysshed in thyne hāde. Swere now therfore vnto me by the Lord that thou shalt not destroye my seade after me, & that thou shalt not put my name out of my fathers house. And Dauid ☞ sware vnto Saul, and Saul wēt home. But Dauid and his men gatt thē vp vnto an hold. *i.re.xxiiii.d.

## CThe.xxv.Chapter.

CSamuel dyeth. Dauid fleeth into the wyldernesse of Pharan.

A And* Samuel dyed, and all the Israelites geathered togeather and lamented hym, and burped hym in his owne house at Rama. *i.re.xxviii.a.

And Dauid arose, and gat hym to ỹ wildernesse of Pharan. And there was a man in Maon whose possession was in Carmel, and the man was excedyng myghtie, and had thre thousād shepe & a thousād gootes. And he was cheryng his shepe in Carmell.

The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singuler wisdome and

bewtifull. But the man was churlysshe, ād of shrewde condicions, and was of the kynred of Caleb. And Dauid heard in the wildernesse, ꝑ Nabal dyd shere hys shepe. And Dauid sent out ten young men, and sayde vnto them: get you vp to Carmel, and go to Nabal, and grete hym in my name. And thus shal ye saye: peace be to ꝑ, peace be to thyne house, & peace be vnto all that thou hast. Beholde, I haue heard saye, ꝑ ꝑ hast sherers. Now, thy shepherdes were with vs
* (in the wildernesse,) and we dyd thē no spyte, nether was there ought * (of the flocke) myssing vnto them, all the whyle they were in Carmel: aske thy laddes, & they will shew the. Wherfore let these young men fynde fauore in thine eyes (for we come in a good season) and * geue I praye the whatsoeuer
* i.reg.xxv.a commeth to thyne hande, vnto thy seruātes, and to thy sonne Dauid.

And whan Dauids yongmen came, they tolde Nabal all those wordes in ꝑ name of Dauid, & thē helde theyr peace. And Nabal answered Dauids seruaūtes, & sayde: what is Dauid? & what is the sōne of Iſai? there is plentye of seruauntes now a dayes, that breake awaye euery man from his master. Shal I thē take my breed, my water & my flesshe, ꝑ I haue kylled for my sherers, & geue it vnto mē whō I wote not whēce they be? & so Dauids seruauntes turned their waye, and went agayne, and came and told him all those sayinges. And Dauid sayd vnto hys men: gyrde euery man hys swerde aboute him. And they gyrded euery mā his swerde aboute him, & Dauid was gyrded with his swerde. And there folowed Dauid vpon a foure hundred men, and two hundred abode by the stuffe. But one of the laddes tolde Abigail Nabals wyfe, saying: Beholde, Dauid sent messēgers vnto oure master out of the wildernesse to salute him & he rayled on thē. And yet the men are very good vnto vs, & dyd vs no displeasure, nether missed we any thing, as long as we were conuersant with thē, when we were in the feldes. They were a wall of defence vnto vs both by nyght & daye, all the whyle we were with thē keping shepe. Now therfore, take hede, and se what ꝑ hast to do, for there is an occasion of euell geuen agaynst oure master and all his housholde, seyng: he is as a sonne of beliall vngracious to speake to. Then Abigail made hast, & toke two hūdred loues, & two bottelles of wine, and fyue shepe readye dressed, and fyue measures of parched corne, and an hundred frayles of reasyngs, and two hundred topnettes of kygges, and laded thē on asses, & sayde vnto her young mē: go ye before me. Beholde, I come after you. But she tolde her husbād Naball nothing therof. And as she rode on her asse she came preuely downe ꝑ syde of the hyll, & beholde, Dauid and hys mē came downe agaynst her, & she met thē.

And Dauid sayde: in vayne haue I kept all that this felow hath in ꝑ wildernesse: so that nought was myssed of all ꝑ pertayned vnto hym. And he hath quite me euell for good. So and so do God vnto the enemyes of dauid, yf I leaue of all that pertayne to him, by the dawnyng of the daye, any thig ☞ that pisseth agaynst the walle.

And when Abigail saw Dauid, she hasted & lyghted of her asse, and fell before Dauid on her face, and bowed her self to ꝑ ground and fell at his fete, and sayde: Let this vnhappie deade be counted myne, my Lorde, & let thine handmayde speake in thine audience, and heare the wordes of thy handemayde. Let not my Lorde * (the kyng) regard this vnthryftye mā Naball: for as his name is, so is he ☞ Nabal is his name, & folie is wt hī. But I thine hādmayd saw not ꝑ young men of my Lorde whō ꝑ sendedst.

Now therfore my Lorde, as sure as ꝑ lord lyueth, & as thy soule lyueth, ꝑ Lorde hath withholden the frō cōming to shede blood, & withdraw ꝑ thine hand frō bloude sheade Now, I praye God, ꝑ thine enemyes & they ꝑ entende to do my Lorde euel, may be as Nabal. And now this is the ☞ blessyng which thyne hād mayde hath brought vnto my Lord: & lett it be geuen vnto ꝑ yōg men, that folow my Lorde. For geue the trespace of thine handmayde, for the Lord will make my Lorde a sure house, because my Lord fyghteth ꝑ batayles of ꝑ Lorde, and there coulde none euel be founde in the in all thy dayes. And yf any man ryse to persecute the, & to seke thy soule, ꝑ soule of my Lorde shall be bound as ☞ in ꝑ bōdell of ꝑ lyuing wt ꝑ Lord thy God. And ꝑ soules of thy enemyes shal God cast out, euen as out of the mydle of a slyng. And when ꝑ Lord shall haue done to my Lord all the good ꝑ he hath promised ꝑ, & shall haue made the ruler ouer Israel: then shall it be no decaye vnto the, ner discourage of herte vnto my Lorde, ꝑ thou hast not shedde bloud causeles, ner auenged thy selfe,

But when the Lord shall haue dealt well with my Lorde, thē thynck on thyne handmayde. And Dauid sayd to Abigail: blessed be the Lorde God of Israel, which sent the this daye to mete me. Blessed is thy sayēg, & blessed art thou, which hast kept me thys daye from coming to shede blood, and from auengyng my self with myne awne hand. For in very deade, as sure as ꝑ Lord God of Israel lyueth, which hath kept me backe from hurtyng the, excepte thou haddest hasted and met me, thinkest ꝑ, there had bene left vnto Nabal by the dawnyng of the daye, a



daye, a pisser agaynst the walle? And so Dauid receaued of her hād, that which she had brought him & sayd to her: go vp in peace to thyne house. Beholde, I haue herde thy voyce, and haue accepted thy persone.

And Abigail came to Nabal: and behold, he held a feast in his house, lyke the feest of a kyng, & Nabals herte was mery within hī, for he was very dronke. Wherfore she tolde him nothing, nether lytle nor moare, vntill ꝑ morow daye. But in ꝑ mornyng, whē the wine was gone out of Naball, hys G wife tolde him these wordes, and his herte dyed within him, and he became as a stone & vpon a ten dayes after, the Lorde smote Nabal, ꝑ he dyed. And when Dauid heard that Nabal was deed, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hād of Nabal, and hath kept his seruaunt from euell, and hath recōpensed the wickednesse of Nabal vpō his awne heed. And Dauid sent to comen wt Abigail: to thyntēt to take her to his wife. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her saying: Dauid sent vs vnto the, to take ꝑ to his wife. And she arose, & bowed her self on her face to the erth, and sayde: Beholde: let thy handmayde be a seruaunt, to washe the fete of the seruauntes of my Lord. And Abigail hasted, and arose, and gat her vp vpon an Asse, wt fyue damoselles of hers ꝑ went at her fete, and she went after ꝑ messengers of Dauid, and became hys wife. Dauid also toke Ahinoam of Jezrahel, & they were both his wiues. But Saul gaue
*ii.reg.iii.c * Michol hys daughter Dauids wyfe to phalti ꝑ sōne of Laīs which was of Galli.

¶ The.xxvi. Chapter.

¶ Saul sleapeth in his tent: and Dauid taketh awaye his speare and a cruse of water, that stode at his heed.

A THe ziphites came vnto Saul to Gibea, saying: Doth not Dauid hyde hym self in the hill of Hachila which is before Jesimon? Saul arose, and went downe to the wylderneſſe of ziph, hauyng thre thousande chosen mē of Israel with hym, for to seke Dauid in the wildernesse of ziph. And Saul pitched in the hyll of Hachila which lyeth before Jesimon, by ꝑ waye side. But Dauid dwelt in ꝑ wildernesse. And he saw that Saul cam after hym into he wildernesse. Dauid therfore sent out spyes, & vnderstode, that Saul was come i very dede.

And Dauid arose and came to the place where Saul had pitched, & Dauid beheld the place, where Saul laye, and Abner the sōne of Ner which was his cheke captayne Saul laye within, & the people & the hoolste rounde about him. Then answered Dauid and spake to Ahimelech the Hethite, & to Abisai the sonne of Zaruia and brother to Joab, saying: who will go downe with me to Saul to the hoste? And Abisai saide: I will go downe with the.

And so Dauid and Abisai came downe to ꝑ people by nyght. And beholde, Saul laye sleping within the hooste, & his speare stacke in the ground at his heed. But Abner & the people laye round about hym. Then sayde Abisai to Dauid: God hath deliuered thyne enemye into thyne hāde this daye. Now therfore, lett me smyte hym once with my speare to the erth, & I wyll not smyte hym the secōde tyme. And Dauid sayde to Abisai: destroye him not. For who can laye his hāde on the Lordes anoynted, & be giltles? And Dauid sayde furthermore: as sure as the Lorde lyueth, the Lorde shall smyte hī or his daye shall come to dye, or he shall descende into battell, & there perishe. The Lord kepe me from laying myne hāde vpō the Lordes anoynted: But take thou now the speare that is at his heed, & the crewse of water, & let vs go. And so Dauid toke ꝑ speare & the crewse of water from Sauls heed, and they gatt them awaye, and no man saw it or marked yt or awaked. For they were all a slepe, because the Lorde had sent a deade sleape vpon thē. Then Dauid went ouer to the other syde, and stode on the toppe of an hyll a farre of (a great space beyng betwene them) and Dauid cryed to the people, and to Abner the sonne of Ner, saying: Hearest thou not Abner? Abner answered, and sayde: What art thou that ☞ cryest to the kyng? and Dauid sayd ☞
*ii.reg.iii.c to Abner: art not thou a man: and who his lyke the in Israel? Wherfore thē hast thou not kept thy Lord the kyng? For there came one of the folke in, to destroy the kyng thy lord. It is not good that ꝑ hast done. As truly as the Lorde lyueth, * ye are wor- *i.reg.xxvi.c
thy to dye, because ye haue not kepte youre master, the Lordes anoynted. And nowe se where the kynges speare is and the crewse of water, that was at his heed.

And Saul knew Dauids voyce, & sayde * is this thy voyce my sōne Dauid? & Dauid sayd: it is my voyce, my Lord, O kyng And he sayde: wherfore doth my lord thus persecute his seruaunt? for what haue I done? or what euell is in myne hād? Now therD fore let my Lord the kyng heare ꝑ wordes of his seruaūt. If ꝑ Lorde haue stered ꝑ vp agaynst me, let hi smell the sauoure of a sacrifice. But & yf they be ꝑ childzen of men, cursed are they before ꝑ lord. For they haue cast me out this daye frō abidyng i ꝑ enheritaūce of the Lord, saying: hēce, & go serue other gods. Now therfore let not my bloud fall to the erth before the face of the lorde. For the king of Israell is come out to hūt

a flee,as whan one doth hunt a partrege in the moũtaynes. Then sayde Saul: I haue synned,come agayn my sõne Dauid,for I will do þ no moare harme,because my soule was precioulse in thyne eyes thys daye. Beholde, I haue played the fole,& haue erred exceedyngly. And Dauid answered and sayd: Behold,þ kyngs speare, lett one of þ yong men come ouer,& fett it. The Lorde reward euery man accordyng to his ryght wesnesse & fayth: for þ Lordde delyuered the into my hand thys daye, but I wolde not laye myne hand vpon þ Lordes anoynted. And beholde,lyke as thy lyfe was moche set bye this daye in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he delyuer me out of all tribulacion. Then Saul sayd to Dauid: Blessed art thou my sonne Dauid,for thou shalt be a doer and preuayle. And so Dauid went his waye, and Saul turned to his place agayne.

## ¶The.xxvii.Chapter.

¶Dauid fleeth to Achis kyng of Geth.

AND Dauid sayde in his hert: I shall perisshe one daye or other by the hand of Saul. Therfore is there nothing better for me, then to flee and saue my selfe in the land of the Philistines,and Saul shall ceasse & seke me nomore in all the coastes of Israel, & so shall I escape out of his hand. And Dauid arose, & he & þ syxe hũdred mẽ þ were wt him went vnto Achis, þ sonne of Maoch,kyng of Geth. And Dauid dwelt wt Achis at Geth,both he & his men,euery mã wt his housholde, & Dauid wt hys two wiues: Ahinoã þ Jezrahelite, & Abigail Nabals wife of Carmell. And it was tolde Saul,þ Dauid was fled to Geth, and he sought no moare for him. And Dauid sayd vnto Achis: If I haue now found grace in thine eyes,lett thẽ geue me a place in some towne i þ feldes,þ I maye dwell there. For why shulde thy seruaũt dwell i þ heed cytie of þ kingdome wt þ? Then Achis gaue hym zikleg þ same daye, for which cause zikleg pertaineth vnto the kynges of Juda vnto thys daye. And þ tyme that Dauid dwelt i þ cõtreye of the Philistines,was foure monethes,and certayne dayes. And Dauid & his men wẽt vp,and ranne vpõ the Geluri-tes,the Gerzites & þ Amalekites: for those nacions were frõ the begynnyng the enhabiters of the lande, as men go to Sur, vnto the lãde of Egypte. And Dauid smote the land,and left nether man ner woman alyue,and droue awaye the shepe,the oxen, the asses,camelles,and clothes,and retourned,and came to Achis. And Achis sayde: where haue ye bene a rouig this daye? And Dauid answered: Toward þ south of Juda,& towarde þ south of the Jezrahelites, & towarde the south of the Cenites. And Dauid saued nether mã nor woman alyue ner sufered them to come to Geth, for feare (sayeth he) leste they shuld telle on vs saig so dyd Dauid & so wylbe his maner all the while he dwelleth in the cõtreye of the Philistines. And Achis beleued Dauid saying He abhorreth his people of Israel, & therfore he shalbe my seruaunt for euer.

## ¶The.xxviii.Chapter.

¶The Philistines moue warre agaynst Saul which seketh after an enchaunter.

AND it chaunced in those dayes, that the Philistines geathered their hoost together to warre, to fyght with Israel. And Achis sayde to Dauid: Be sure, thou shalt goo out with me to the battell,thou & the men þ are with the. And Dauid sayde to Achis: then þ shalt know, what thy seruaunt can do. And Achis sayde agayne to Dauid: Then I will make þ keper of my heed for euer * Samuel was then deed,& all Israel had lamẽted hym, & buryed him i Rama his awne cytie. * And Saul hat put þ wemẽ that had spretes of prophesye,& þ Sothsayers out of the lãd. And the Philistines geathered together, & came,& pitched in Sunem. And Saul gathered all Israel togeather, & they pitched in Giboa: And whẽ Saul saw the hoste of the Philistines,he was afrayed, & his hert was sore astonyed. And whan Saul asked councell of the Lorde, the Lorde answered hi not,nether by dreames,nor by Urim nor yet by prophetes. Thẽ sayd Saul vnto his seruauntes * seke me a woman that hath a spyrete of prophesye, þ I maye go to her & aske of her. And hys seruauntes sayde to him: Beholde,there is a woman that hath a spyrete of prophesye at Endor.

And Saul chaunged him selfe, and put on other rayment, & then went he & two men with hym,and they came to the woman by nyght. And he sayde: prophesye vnto me by þ spyrete, & bryg me him vp whõ I shall name vnto the. And the womã sayde vnto hym: Beholde thou knowest what Saul hath done,how he hath destroyed þ wemen that had prophesyig spretes, & the Sorcerars out of the lãde. Wherfore then seketh thou an occasion agaynst my soule,that he maye kyll me? And Saul sware to her by the Lorde sayig: As suerly as þ Lorde lyueth,there shall no harme chaũce þ for this thyng. Thẽ sayd þ womã: whõ shall I fetche vp vnto the? he answered: Bryg me vp Samuel. Whẽ þ woman saw Samuel,she cryed wt a lowde voyce,and spake to Saul saying: why hast thou disceaued me? for þ art Saul. And þ kyng sayde vnto her, be not afrayde: What seest thou? The womã sayd vnto Saul: I se goddes alcẽdig vp out of



out of the erth. He sayde vnto her agayne: what fassiõ is he of? She answered: there cometh vp an olde man wt a mantell vpõ hym. And Saul perceaued þ it was Samuel & he stouped wt his face to the grounde, & bowed hym selfe. And Samuel sayd to Saul: why hast thou vnquieted me, to make me be brought vp? Saul answered: I am sore encombred. For the Philystynes make warre agaynst me,& God is departed from me and answereth me no more, nether by pphetes, nether by dreames. And therfore I haue called the, þ thou mayest tell me, what I shall do. Then sayd Samuel: wherfore doest þ aske of me, whyle þ Lorde is gone from the, & is become thyne enemye? Truly þ Lord hath done for hym selfe, euen as he spake by my hãd. * For the Lorde hath rent the kingdome out of thyne hande,& geuẽ it thy neyboure Dauid. Because thou obeyedst not þ voyce of the Lord, nor executedst hys fearce wrath vpõ the Amalekites, therfore hath þ Lord done this vnto the this daye. And moreouer, the Lorde wyll delyuer Israel wt the, into the hãdes of the Philistines. * To morowe shalt thou and thy sonnes be with me, and the Lorde shall geue the hoste of Israel into the hãdes of þ Philistines. Then Saul fell streyght waye flatte on the erth a longe as he was, and was sore adread because of the wordes of Samuel.

And there was no strength in hym, for he had eatẽ no bread all the daye and the nyght before. And the womã cam vnto Saul, and sawe that he was sore troubled, and sayde vnto hym: Se, thyne hãdmayd hath obeyed thy voyce,& * haue put my soule in my hande, and haue harkened vnto thy wordes, which thou saydest vnto me. Nowe therfore harken thou also vnto þ voyce of thyne hãdmayd, and let me sett a morsell of bread before the, that thou mayest eate and gett thy strength,& then go on thy iourneye. He refused, and sayde: I wyll not eate. But hys seruaũtes & the womã togeather cõpelled him, and he harkened vnto theyr voyce. And so he arose from the erth, and sat him on a bedd. The woman had a fat calfe in the house, and she hasted & kylled it, and toke flowre & knեded it, and dyd bake swete cakes therof, and brought thẽ before Saul and before his seruauntes. And whẽ they had eatẽ, they stode vp, and went awaye the same nyght.

## ¶The.xxix.Chapter.

¶Dauid goeth wyth kynge Achis to fyght agaynst Saul.

THe Philistines were geathered togeather wt all their armyes vnto Aphec: And þ Israelites pitched in Ailn, which is i Jesrahel. And þ Lordes of the Philistines wẽt forth wt the hũdreds & thousandes. But Dauid & his mẽ came behide wt Achis. Then sayde the Lords of the Philistines, what are yonder Ebrues? Achis sayd vnto þ Lordes of þ Philistines: Is not thys Dauid the seruaunt of Saul the kynge of Israel, whych hath bene wyth me these dayes or yeres? I haue founde no fault in hym, sence he fledd vnto me vnto thys daye. And the Lordes of the Philistines were wroth wyth hym and sayde vnto hym: Make this felowe returne, that he maye go agayne to hys place whych thou hast appoynted hym: and let hym not go downe wyth vs to battell, lest in the battell he be an aduersarye to vs. For wherwyth coulde he better obtayne the fauoure of hys master, then wyth the heedes of these men? Is not thys Dauid, to whõ they sange in daunses: * Saul slue hys thousande, and Dauid hys ten thousande? Then Achis called Dauid, and sayde vnto hym: As sure as the Lorde lyueth, thou hast bene honest, and good in my syght, whan thou wentest out & in wyth me in the hoost: neyther haue I founde euell with the, sence thou camest to me vnto thys daye: Neuertheless the Lordes of þ Philistines fauoure the not: Wherfore now returne, & go in peace, that thou displeask not the Lordes of the Philistynes. And Dauid sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaũt, as lõg as I haue bene wyth the vnto thys daye, þ I maye not go fyght againste the enemyes of my Lorde the kynge?

Achis answered & sayd to Dauid: I know that thou art good, & art in my syght, as an Angell of God. Not wythstandinge the Lordes of the Philistynes haue sayde: Let hym not go vp wt vs to battell. Wherfore nowe ryse vp early in þ mornyng wt thy masters seruauntes that are come to the: and when ye be vp early (as sone as ye haue lyght) departe. And so Dauid and his mẽ rose vp early to departe in the mornynge, & to returne into the land of the Philistines. And þ Philistines went vp to Jezraell.

## ¶The.xxx.Chapter.

¶Dauid returnynge from kynge Achis fyndeth zikleg burnt.

BUt whan Dauid & hys men were come to zikleg the thirde daye, the Amalekites had rusched in vpon the south, and vpon zikleg, & had smytten zikleg, & burnt it wt fyre, & had taken the wemẽ (þ were therin) prisoners, both small & great: but slewe not a mã, saue caryed them wt thẽ, & wẽt theyr wayes. So Dauid and hys men came to the cytie: & beholde, it was burnt with fyre, & their wyues, theyr sonnes and their daughters were caryed awaye. Then Dauid and the people that was wyth hym, lyfte vp their voyces & wept, vntyll they could wepe no more. And Dauids two wiues were take prisoners al-

so: Ahinoam the Jezrahelite, and abigail the wyfe of Nabal the Carmelite. And Dauid was in a shrewde combraūce: for the people entended to stone hym, because the hertes of all the people were vexed for theyr sonnes & theyr daughters.

But Dauid toke a good courage to hym
*i.re.xxiij.b. in the Lorde hys God & *sayde to Abiathar the preste Ahimelechs sonne: I pray the, bring me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked coūcell at the Lorde, sayinge: shall I folowe after thys companie: and shall I ouertake them: And he answered him: folow, for thou shalt ouertake them, and recouer the praye.

So Dauid and the syx hūdred men that
C were with hym, wēt & cam to the riuer Besor, where a part of them abode. But Dauid and foure hundred men folowed: For two hundred abode behinde, beynge to werye to go ouer the ryuer Besor. And they foūde an Egyptian in the felde, and brought hym to
*xxx.xvb.c. Dauid *and gaue hym bread to eate, & water to drynke, & gaue hym a fewe fygges & two clousters of reasings. And when he had eaten, hys spyrite cam agayne to hym: for he had eaten, no bread nor dronke no water in thre dayes & thre nyghtes. And Dauid sayd vnto him: to whom belongest thou: & whence art thou: he sayd: I am a yōge mā of Egypt and seruaunt to an Amaleckite: and my master left me behynde, because it is thre dayes
D agone, þ I fell sycke: we came a rouyng vpō the south of Chrethus, and against Juda, and towarde the south of Caleb. And we burnt zikleg wyth fyre. And Dauid sayde to hym: canst thou bringe me to this company: And he sayde: swere vnto me by God, that thou wylt neither kyll me, nor delyuer me into the handes of my master, and I will bringe the to the companye. And whē he had brought hym thyther, beholde, they laye skatered abroade vpō the erth, eatynge & drinckynge, & daunsynge, because of the plēteous & great pray, þ they had caried awaye out of þ land of the Philistines, & out of the lāde of Juda.

And Dauid layd vpon thē from the euen,
E vntill the twilyght on the morow: so þ there escaped not a man of them, saue foure hundred young men which rode awaye vpō cameles, and fledd. And Dauid recouered all þ the Amalekites had caried awaye, & Dauid rescued hys two wyues: so that ther was no person of them lacking, small or great, sonne or daughter, or of the spoyle of all that they had take awaye, Dauid recouered them all agayne. And Dauid toke all the shepe, & the oxen. And they draue them before his catell, & sayd: this is Dauids pray. And Dauid came to the two hundred mē, þ were to werye for to folowe Dauid, whom they had made also to abyde at the ryuer Besor. And they cam to mete Dauid, & þ people þ were wyth him. And whē Dauid cam to þ people, he sa-
F luted thē. Then answered all the wycked & the vnthryftes (of the men þ went with Dauid) & sayde: because they went not with vs, therfore will we geue them none of þ praye, that we haue recouered, But let euery man take hys wyfe and hys chyldren: Those lett them carry awaye, and be walkynge.

Then sayde Dauid: ye shall not do so (my brethren) wt that which the Lord hath geuen vs, & hath preserued vs, & delyuered the companye þ came agaynst vs, into oure handes. For who shuld herkē vnto you in thys matter: *But as hys parte is þ goeth downe & *Josu.xxij.c
fyghteth, so shall his parte be, that taryeth by the stuffe, þ it maye be parted alyke. And so from þ daye forwarde: was that made a statute & lawe in Israel, vntyll thys daye.
When Dauid therfore cam to zikleg, he sent
*(epystles) of the praye vnto the elders of Juda *
and to hys frendes sayinge: se, there is a blessyng for you, of the spoyle of the enemyes of
G the Lorde. He sent to them of Bethel: to them of south Ramoth: to thē of Jathir: to them of Aroer: to them of Sephamoth: to them of Esthemoa: to them of Rachel: to them of the cyties of Jerahmeel: to them of the cyties of the kenites: to them of Hozma: to them of Borasan: to them of Athach: to thē that are in Hebrō, and in all places, wher Dauid and hys men were wont to haunt.

## C The .xxxj. Chapter.

C Saul kylleth him selfe, and hys children are slayne in the battell.

A
* i. Para. x.a
The * Philistines fought agaynst Israel and the men of Israel fledd awaye from the Philistines, & fell downe wounded in mount Gilboa. And the Philistynes preased sore vpon Saul & his sonnes, & slewe Jonathas, & Abinadab & Melchisua Sauls sonnes. And whā the battell went sore agaynst Saul, the archers with bowes founde hym, & he was sore afrayed of the archers. Then
B
* Judi.xv.g. i. Para.x.a.
sayd Saul vnto his harnesberer *draw out thy swerde, & thrust me thorowe therwyth, lest these vncircūcised come, & thrust me thorowe and make a mockynge stocke of me. But hys harnesberer wolde not, for he was sore afrayed. And Saul toke a swerde, and fell vpon it. And whē his harnesberer sawe that Saul was deed, he fell lykewyse vpon his swerde, & dyed wyth hym. And so Saul dyed, & his thre sonnes, and his harnesberer, and all hys men that same daye togeather.

And when the men of Israel that were on
C þ other syde of þ valeye, & they of þ other syde Jordan, heard, that the men of Israel were put to flight, and that Saul and hys sonnes were deed, they left the cyties, & fāne awaye and the Philistines cam, and dwelt in them.

*On the



i.Par.x.c. *On the morowe when þ Philistines were come to spoyle them that were slayne, they founde Saul and hys thre sonnes lyenge in mount Gilboa. And they cut of his heed, and stripped him out of his harnesse: & sent into the lande of the Philistines on euery syde, þ they shulde publysche it in the tēple of their
D Idolles, and amonge the people. And they layed vp hys harnesse in the house of Astharoth, but they hanged vp hys body on
ij.Reg.ij.b. the wall of Bethsan. *When the enhabiters of Jabes in Gilead heard therof, what the Philistines had done to Saul, they arose (as manye as were stronge men) and went all nyght and toke the body of Saul, and the bodyes of hys sonnes frō the wall of Bethsan, and came to Jabes, and *burnt
Jere.xxxviij them there and toke their bones and buryed them vnder a tree at Jabes, and fasted seuen dayes.

C The ende of the fyrst boke of Samuel, otherwyse called the fyrst of the kynges

# C The seconde Boke

of Samuel otherwyse called the seconde boke of the kynges.

## C The fyrst Chapter.

C The lamentacion of Dauid for Saul & Jonathas.



A
ij.Re.xxx.c.
After the deeth of Saul when Dauid was returned from the *slaughter of the Amalekites, and had bene two dayes in zikleg: Beholde, there came a mā the thyrde daye out of the hoste from Saul, with his clothes rent and erth vpon hys heed. And when he came to Dauid, he fell to the erth and dyd obeysaūce. Dauid sayde vnto him: whence comest thou: He sayde vnto him: Out of the hoste of Israel am I escaped. And Dauid sayde vnto him. And what is chaūced: tell me. He sayde: the people is fled from the battell: and many of the people are ouerthrowen, and deed: and Saul & Jonathas his sonne are deed also.
B
And Dauid sayde vnto the younge man that tolde him these thynges: How knowest thou that Saul and Jonathas hys sonne be deed: The younge man that tolde him, answered: I came by chaunce to mount Gilboa: And beholde, Saul leaned vpon his speare. For the charettes and companyes of horsemen folowed harde after him. And whan he loked backe he sawe me, and called me. And I answered: here am I. And he sayde vnto me: what art thou: I answered hym: I am an Amalekite. He sayde vnto me agayne: Stonde vpō me, and slee me: for anguysshe is come vpon me, though my lyfe be yet all in me. And so I stode vpō hym, and slue him: for I was sure þ he coulde not lyue, after
D that he had fallen. And I toke the crowne þ was vpon hys heed, and the Brasselet that was on hys arme, and haue brought them hyther vnto my Lorde.

Then Dauid toke holde on hys clothes,
*ij.reg.iij.c. and rent them, *and so dyd all the men that and.xiij.f. were wt him And they mourned, and wepte, and fasted vntyll euen, for Saul and Jonathas his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swerde.

And Dauid sayde vnto the younge man C
that brought him these tydinges. Whēce art thou: And he answered. I am the sonne of an alyaunt an Amalekite. And Dauid sayde vnto him: Howe is it þ thou wast not afrayed, to laye thyne hande on the Lordes anoynted, to destroye hym: And Dauid called one of his younge men and sayde: Go to, and runne vpon him. And he smote hym: that he dyed: then sayde Dauid vnto him: thy blonde
*Mat.xxvj.c. Lu.xxi.b. be vpon thyne awne heed. *For thyne awne mouth hath testyfied agaynst the sayinge: I haue slayne the Lordes anoynted.

And Dauid mourned with thys lamentacyon ouer Saul and ouer Jonathas hys sonne, and bad teache the chyldren of Israel the vse of the bowe. And Beholde, it is
wrytten in the boke of the ryght wes. *(And
he sayde: Consyder, O Israel, these that be deed and wounded vpon thy hye hylles.) O noble Israell, the
D woūded are slayne vpō thy hilles: Oh howe are the myghtie ouerthrowen. *Tell yt not
*Mycahe.i.c. in Gath, nor publyche it in þ streates of Askalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircū-
D cysed triumphe. Ye mountaynes of Gilboa, vpon you be nether dewe nor rayne, & not
vpon these feldes of offeryinges. For there þ shilde of the myghtie is cast downe: þ shylde of Saul, as though he had not bene anoynted with oyle. The bowe of Jonathas & the swerde of Saul turned neuer backe agayne emptie, from the blonde of the slayne, & from

the fatte of the myghtye warryoures.

Saul and Jonathas were louely & pleasaũt in their lyues, and in their deathes they were not deuided: They were swifter then Egles, and stronger then Lyons. Ye daughters of Israel, wepe ouer Saul, which clothed you in purple with pleasures, and hanged oznamentes of golde vpon your apparell. Howe were the myghtye slayne in battell? Jonathas is deed on ỹ hye hylles. Woo is me for the (my brother Jonathas) verye kynde hast thou bene vnto me. Thy loue to me was wonderfull, passynge ỹ loue of wemen. ✱(As a mother loueth hyr onely chylde, euen so dyd I loue the.) O howe are the myghtie ouerthrowen, and the wepons of warre destroyed!

## ¶The second Chapter.

¶Dauid is anoynted in Hebron. The battell of the seruauntes of Dauid, and Isboseth.

*i.re.xvij.a. 9.Reg.b.c.

After thys it fortuned, that Dauid ✱ asked councell at the Lorde, sayinge: shall I go vp into any of the cyties of Juda? And the Lorde sayde vnto hym: go. And Dauid sayde agayne: Whither shall I go? He answered: Unto Hebron. And so Dauid went thither with his two wyues, Ahinoam ỹ Jesrahelite, & Abigail Nabals wyfe the Carmelite. And the men that were wyth him, dyd Dauid carye vp also, euery man with his houshold. And they dwelt in the townes of Hebron. And the men of Juda came, and there they anoynted Dauid kynge, ouer the house of Juda. And they tolde Dauid sayinge: It is ✱ the men of Jabes in Gilead ỹ buryed Saul. And Dauid sent messengers vnto the men of Jabes in Gilead, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed soche kyndnesse vnto youre Lorde Saul, and haue buryed him. And nowe the Lorde shewe mercye & trueth vnto you. And I wyll do you also soche kyndnesse as ye haue done in thys thynge. Therfore nowe let youre handes be stronge, and playe ye the mẽ: For your master Saul is deed. And they that are of the house of Juda, haue anoynted me kynge ouer them. But Abner the sonne of Ner that was captayne of Sauls host, toke Isboseth the sonne of Saul, and brought him to Mahanaim, and made hym kynge ouer Gilead, and ouer the Assurites, & ouer Jesrahel, Ephraim, Benjamin, and ouer all Israel. And Isboseth Sauls sonne was fourtye yere olde, when he began to raygne ouer Israel, and raygned two yere. But the house of Juda folowed Dauid. ✱ And the tyme which Dauid raygned in Hebrõ ouer the house of Juda, was. vij. yere and syxe monethes. And Abner the sonne of Ner and the seruauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gibeon.

*i.reg.xxvi.c

*ii.reg.b.a.

And Joab the sonne of zaruia and the seruauntes of Dauid went out, and mette them by the Pole of Gibeon. And they satt downe the one, on the one syde of the Pole, and the other on the other syde. And Abner sayde to Joab: let the yõge men aryse, and ☞ playe before vs. And Joab sayde: Let them aryse. Then there arose and went ouer. twelue of Ben Jamin by nombre, which pertayned to Isboseth the sonne of Saul, and twelue of the seruauntes of Dauid. And euery one caught hys felowe (that came agaynst hym) by the heed, and thrust hys swerde in hys syde, and so they felle downe together. Wherfore the place was called: The felde of the myghtye. And it is in Gibeon. And there beganne an exceadinge cruell battell that same daye. For Abner and the men of Israel fell before the seruauntes of Dauid.

And there were thre sonnes of zaruiah there: Joab, Abisai and Asahel. And Asahel was as lyght of fote as a wylde Roo, and Asahel folowed after Abner, and ✱ turned neither to the ryght hand nor to the lefte, frõ Abner. Then Abner loked behynde hym, and sayde: art thou Asahel? He answered: yee that I am. Abner sayde: turne the ether to ỹ ryghthand or to ỹ lefte and catche one of the younge men, and take the his weapõs. But Asahel wolde not depart frõ hym. And Abner sayde agayne to Asahel departe fro me. Wherfore shulde I smyte the to the groũde, and not be able to holde vp my face to Joab, thy brother? howbeit, whan he wolde in no wyse departe, Abner with the hynder ende of the speare smote hym vnder ✱ ỹ short rybbes, that the speare cam out behynde hym: ỹ he fell downe in ỹ same place, and dyed there. And as many as cam to the place where Asahel fell downe and dyed, stode still. Joab also & Abisai folowed Abner. And the sonne went downe, when they were come to ỹ hyll Ama that lyeth before Giah by the waye ỹ goeth thorowe the wyldernesse of Gibeon. And the chyldren of Ben Jamin geathered them selues together on a heape, to Abner, & stode on the toppe of an hyll. Thẽ Abner called to Joab, and sayde: shall the swerde deuoure styll for euer? knowest thou not, that it wylbe ☞ bitternesse in the latter ende? howe longe shall it be, yer thou bydde ỹ people returne from folowynge their brethren? And Joab sayde: as truely as God lyueth ☞ yf thou haddest not spoken in the morynge, the people had bene departed, euery one from persecutynge hys brother. And so ✱ Joab blewe a trompet, and all the people stode styll, and pursued after Israel no more nether fought they any more. And Abner & his men walked all that nyght thorowe the playne, & went ouer Jordan, & past thorowe all Bethhoron tyll they cam to Mahanaim.

*ii.reg.ij.c

*ii.reg.ij.d

And



And Joab returned frõ persecuting Abner. And whã he had geathered all ỹ people together, there lacked of Dauids seruaũtes nyntene men, & Asahel. But the seruaũtes of Dauid had slayne of Beniamin, and of Abners men, thre hũdred & thre skore men. And they toke vp Asahel, and buryed hym in the sepulchre of his father i Bethlehem. And Joab and his men went all nyght, vntyll the dawnyng of the daye, and came to Hebron.

## ¶The.iii.Chapter.

¶Abner commeth to Dauid and bryngeth hym hys wyfe Michol. Joab killeth Abner.

There was longe warre betwene the howse of Saul, and ỹ howse of Dauid. But Dauid waxed stronger and stronger, & the house of Saul waxed weaker and weaker. ✱ And vnto Dauid were ✱(sayre) chyldren borne in Hebron: his eldest sonne also was Ammon, of Ahinoam the Jezrahelite: the secõde Cheleab, of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalõ, the sonne of Maachah ỹ daughter of Thalmai, the kynge of Gessur: the fourth, Adonia, the sonne of Hagith: the fyfte, Sephatia the sonne of Abital: ỹ sixte Jethreã by Egla Dauids wyfe. These were borne to Dauid in Hebrõ. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde vp the house of Saul. And Saul had a concubyne named Rizpa, the daughter of Aia. And Isboseth sayde to Abner: ☞ Wherfore hast thou ☞ gone into my fathers concubyne? Then was Abner very wroth for the wordes of Isboseth, & sayde: Am I not a ✱ dogges heed, which agaynst Juda do shewe mercye thys daye vnto the house of Saul thy father, & to his brethren and frendes, and haue not delyuered the into the hande of Dauid: and thou fyndest a fault in me this daye for this womã? ✱ So and so do God to Abner. For as the Lorde hath sworne to Dauid, so wyll I be on hys syde, to bryng the kyngdom from the house of Saul, that the throne of Dauid maye be stablysshed ouer Israel, and ouer Juda euẽ from Dan to Berlsabe. And he coulde geue Abner neuer a woorde to answer, because he feared hym.

*i.Par.iij.c

*Matth.i.c.

And Abner sent messengers to Dauid ✱ secretely, sayinge: Whose is ỹ lande? Make a bonde with me, and beholde, my hande is wyth the, to bryng all Israel vnto the. He sayde: It is good, that I make a bõde with the. But one thyng I requyre of the, that thou se not my face, except thou fyrst bryng Michol Sauls daughter, when thou comest to se me.

And Dauid sent messengers to Isboseth Sauls sonne, sayinge, ✱ delyuer me my wife Michol, which I maryed with ✱ an hũdred foreskynnes of ỹ Philistines. And Isboseth sent, and toke her from her husbãde ✱ Paltiel the sonne of Lais. And her husbãd went with her, ãd cam weppyng behynde her, tyll they cam to Bahurim. Then sayde Abner vnto hym, go and returne. And he returned And Abner had cõmunicacyon with the elders of Israel, sayeng: ye sought for Dauid in tymes past, that he might be your kyng. Now then do it: for the Lorde hath sayd of Dauid: By the hãd of my seruaũt Dauid, I will saue my people Israel, out of ỹ handes of the Philistines, and out of the hande of all their enemyes. And Abner spake in ỹ eares of Beniamin, and went to tell in the eares of Dauid in Hebron, all that Israell was content wyth, and the whole house of Beniamin. And so Abner came to Dauid to Hebron, hauyng twentye men wt hym, & Dauid made him & the men that were with him a feast. And Abner sayde vnto Dauid: I wyll vp, and go geather all Israell vnto my Lorde the kyng, that they maye make an appoyntment wyth the, and that thou mayst commaunde all, as thyne hart desyreth. And whan Dauid had lett Abner departe, he went in peace.

*i.Reg.xxv.g *i.re.xviii.g

*i.Reg.xxv.g

And beholde, the seruauntes of Dauid, & Joab came from chasynge the robbers, and brought a great praye with them. But Abner was not with Dauid in Hebron: for he had sent him awaye to depart i peace. Whẽ Joab and all the host that was with hym, were come, men tolde Joab sayinge: Abner the sonne of Ner came to the kyng, and he hath sent hym awaye, ỹ he is gone in peace. Then Joab came to the kynge, and sayde: what hast thou done? Beholde, Abner cam vnto the: & why hast thou sent hym awaye, that he shulde skape quyte? Thou knowest Abner ỹ sonne of Ner, for he came to discease the, & to know thy outgoing & ingoing, and to know all that thou doest. And when Joab was come out frõ Dauid, he sent messengers after Abner, which brought him agayne from the well of Sira, vnknowynge to Dauid. And when Abner was come agayne to Hebrõ, Joab toke hym a syde in ỹ gate ✱ to speake with him secretly, & smote him vnder ỹ short rybbes ỹ he dyed, ☞ for the bloud of Asahel his brother. And when after warde it cam to Dauids eare, he sayd. I and my kyngdom are giltlesse before the Lorde for euer cõcernyng the bloude of Abner ỹ sonne of Ner. Let the bloude remayne on ỹ heed of Joab & on all his fathers house ỹ ỹ house of Joab be neuer wythout one or other that hath rũnyng issues or leper, and ỹ leaneth on a staff, and that doth fal on the swerde, & lacketh breed. And the cause why

*Judi.iij.c.

Joab

Joab and Abisai slue Abner was, þ Abner
*ij.Reg.ij.f. had *slayne their brother Asahel at Gibeō
*ij.Reg.j.b. in battell. And Dauid sayd to Joab, and to
all the people that were with hym.* Rent
poure clothes, and put on sacke cloth, and
mourne before Abner. And kīg Dauid him
selfe followed the corse. And when they bu-
ried Abner in Hebron, the kyng lifte vp his
voyce, & wepte besyde the sepulchre of Ab-
ner, and so dyd all the people. And the kyng
☞ lamented ouer Abner, and sayde: ☞ died
Abner as a foole dieth? thy hādes were not
bounde, ner thy fete brought into cheynes:
but as a man falleth before wicked childrē,
so fellest thou. And all they that were of þ
people, wept yet moare ouer hym.
G And when all þ people cam to eate meate
with Dauid, while it was yet daye, Dauid
sware saying: So & so do God to me, yf I
tast breed or ought elles, tyll the sonne be
downe. And the people wist it, and it plea-
sed them. And what soeuer the kyng dyd, it
pleased all the people. For all the people &
all Jsrael vnderstode that day, how that it
was not the kynges dede, þ Abner the sonne
of Ner was slayne. And the kyng sayde
vnto his seruaūtes: know ye not, how that
there is a lorde and a great man fallen this
daye in Jsrael? And I am this daye tender,
and anoynted king. And these men the sonnes
of zaruia be to hard for me. The Lorde
rewarde the doer of euel, accordynge to his
wyckednesse.

## ¶The.iiij.Chapter.

¶Baanah and Rechab sley Jsboseth the sonne of Saul.

A When Sauls sonne heard that
Abner was deed in Hebron, his
handes were feble, & all the Js-
raelites were afrayed: & Sauls
sonne had two men þ were cap-
taynes ouer the soudiars, þ one called Baa
nah, and the other Rechab, the sonnes of
Rimmon a Berothite, of the chyldren of
Bēiamin: for Beroth was rekened to Ben
iamin. And these Berothites fled to Git-
B thaim, and soiourned there vntill the same
*ij.Re.iij.b. tyme.* And Jonathas Sauls sonne had a
sonne that was lame on hys feete. And he
was fyue yere olde, when the tydinges cam
of Saul & Jonathas out of Jesrahel. And
his nourse toke him vp, & fled awaye. And
as she made haste to flee, the childe fell, & be-
gāne to halt, and hys name was Miphibo-
seth. And the sonnes of Rimmon the Bero
thite, Rechab an Baanah wēt, and cam in
the heat of þ daye to the house of Jsboseth,
✠ which slept on a bed at none. ✠ (And the woman
that was the keper of the doze, and cleansed the wheate, was
a slepe) And they cam into the myddes of the
✠ house ✠ as though they wold haue fetched
whete, and Rechab ād Baana hys brother
smote him vnder the short rybbes and fled. C
For whan they cam into the house, he slept
on his bed in hys resting chamber, and they
smote hym and slue him, ād behedded hym,
and toke hys heed, & gat them awaye thō-
row þ plaine all þ night. And they brought
the heed of Jsboseth vnto Dauid, to Hebrō,
and sayde to the kyng: beholde, there is the
heed of Jsboseth Sauls sōne, thine enemye
which sought after thy lyfe. And the Lorde
hath auenged my lord the kyng this daye
of Saul and of his seede.
And Dauid answered Rechab and Baa
na his brother, the sonnes of Rimmon the D
Berothite, and sayde vnto them: *as sure-
ly as the lord lyueth, which hath delyuered * i. Reg.xxvi.
my soule out of all aduersites: Whan one* ffbiiij.b.
tolde me & sayd that Saul was deed, thin- *ij.Reg.iij.
kyng to haue brought good tydynges, I
caught hym, and slue hym in zikleg: whych
thought that I wolde haue geuen hym a re
warde for hys tydynges brynging. How
moch moze whā wycked men haue slayne a
ryghtuous person, in his awne house and
vpō his bed: Shall I not require his bloud
of youre hāde, and take you from the erth?
And Dauid commaunded his young men, &
they slue them, and cut of their handes and
fete, & hanged them vp ouer the pole in He-
bron. But they toke the heed of Jsboseth,
and buryed it in the sepulchre of* Abner in *ij.Re.iiij.
Hebron.

## ¶The.v.Chapter.

¶Dauid is yet agayne annoynted kyng: and
taketh the Arcke from Spon.

When cam all the trybes of Jsrael* A
to Dauid, vnto Hebrō and sayd, Be *i.Sara.ix.
holde, we are of thy bone, and of thy
flesche. And in tyme past whē Saul was ou-
re kynge, thou leddest Jsrael in and oute.
And the Lorde hath sayd to the: thou shalt
fede my people Jsraell, and thou shalt be a
captayne ouer Jsrael. And so all the elders
of Jsrael came to the * kynge to Hebron. *ij.Reg.iij.
And kyng Dauid made a couenaunt wyth
them in Hebron before the Lord. And they
annoynted Dauid kyng ouer Jsraell. Da-
uid was thirtye yere olde, when he began
to raygne, and he raygned fourtye yere. In
Hebron he raygned ouer Juda seuen yere,
and syxe monethes: And in Jerusalem he
raygned thirtye and thre yeres ouer all Js-
rael and Juda.
The kyng also and his men went to Je-
rusalem, vnto the Jebusites, the enhabiters
of þ land. Which spake vnto Dauid sayēg: B
☞ except thou take awaye the blynde and ☞
the lame, thou shalt not come i hither. For
they sayd: Thou art not able to come in hi-
ther. Neuertheles Dauid toke the strong
holde of Sion. The same is the citie of Da
uid. And Dauid sayd the same daye: Who-
soeuer



soeuer smyteth the Jebusites, & getteth vp
to the gutters of the houses, & smyteth the
lame & the blynd þ hate ☞ Dauids soule!
*Leui.xxi.c. *Wherfore: they sayd, the blynd ād the la-
me shall not come into þ house. And so Da-
uid dwelt in the towre, & called it the citye
of Dauid, & buylt round about it frō Mil-
lo inwarde. And Dauid prospered & grew,
and the Lord God of hostes was with him
And Hiram kyng of Tire sent messengers
to Dauid, and Cedar trees, and carpenters
& Masons for walles: and they builte Da-
uid an house. And Dauid perceaued, that þ
C Lord had stablissched hym kynge ouer Js-
rael, & that he had exalted his kingdom for
his people Jsraels sake. And Dauid toke hi
mo concubynes and wynes out of Jerusa-
lem, after he was come from Hebron, & mo
sonnes, & daughters were yet borne to Da-
ij.Par.xiij.b uid.* And these be the names of the sonnes
þ were borne vnto hym in Jerusalem: Sām
mua, Sobab, Nathan, & Salomō, Jibhar
also and Elisua, Nepheg, & Japhia, Elisa-
ma Eliada, and Eliaphelet.
But when the Philistines heard, þ they
had anoynted Dauid kīg ouer Jsrael, they
cam all vp to seke Dauid. And as sone as
Dauid heard of it, he gat hym to an holde.
And whan the Philistines cam, they layde
*Exo.xxiiij.a ij.Reg.v.a thē a long in þ valeye of Raphaim. * And
D Dauid asked councell of the Lorde sayeng:
shall I go vp to the Philistines? wilt þ deli
uer them into my hādes? And þ lord answe
red vnto Dauid: go vp, for I will doutlesse
delyuer þ Philistines into thy handes. And
Dauid cam to the playne of Perazim, and
smote them there, and sayd: the Lorde hath
deuided myne enemyes asondre before me,
as waters be deuyded asondre. And therfo-
re, þ name of the place was called: þ playne
of Perazim: And there they left their Jma-
ges, & Dauid & his men toke them vp. And
the Philistines cam yet agayne, and layd
them selues in the valeye of Rephaim. And
✠ whā Dauid asked at the Lord: ✠ (Shall I go
vp agaynst þ Philistines? & wilt thou delyuer them into my
handes?) He answered: Thou shalt not go vp:
but compasse them on the backsyde, & come
vpon thē ouer agaynst the Peretrees. And
when þ heaest the noyse of a thing going
in the toppe of the Peretrees, then remoue.
For thē shall the Lord go out before the, to
smyte the hoste of the Philistines. And Da
uid did as the Lord had commaunded hym,
& smote the Philistines from Geba, vntyll
thou come to Gazer.

## ¶The.vi.Chapter.

¶The arcke is brought forth of the house of Abina-
dab. Ozah is stricken & dyeth, Dauid dauunceth be-
fore it, & is therfore despysed of hys wyfe Michol.

A Gaine: Dauid gathered together A
all the chosen men of Jsrael, euen
thirtye thousand, & arose, & went
withall the folke that were with
hym of the men of Juda, to fett ☞ awaye ☞
from thence, the Arck of God: whose name
is called the name of the Lorde of hostes
that dwellyth vpon it, betwene the cheru-
byns. And they put the Arck of God vpon
a new cart, and brought it out* of the hou- *i.Re.vii.a,
se of Abinadab þ was at Gibea. And Uza
ād Ahio the sonnes of Abinadab drawe the
new carte. And whē they brought it out of
the house of Abinadab that was at Gibea,
with the Arck of God, Ahio wēt before the
Arck. And Dauid and all the house of Js-
rael playde before the Lorde in sondrye in-
strumentes made of Cedre wodd, with har-
pes, psalteries, timberelles, fedylles, and
cymbals.
And when they cam to Nachons thres- 25
shyng floure, Uza put his hand to the arck
of God, and held it, for the oxen stombled.
And the Lorde was wroth wyth Uza, and
God smote him i the same place ☞ for his ☞
fault, and there he dyed before the Arcke of
God. And Dauid was displeased, because
the Lord had smytten Uza. And the name
of the place was called Perez. The rēting
of Uza, vntyll thys daye. And Dauid was
then afrayed of the Lorde, and sayde: how
shall the Arcke of the Lorde come to me?
And so Dauid wolde not bryng the Arcke
of the Lorde vnto hym into the citye of Da
uid. But Dauid caried it into the house of
Obeth Edom a Gethite. And the Arcke of
the Lord continued in the house of* Obeth *i.par.xbi.
Edom the Gethite, thre monethes, and the
Lorde blessed Obeth Edom, and all hys
houshold. And one tolde kynge Dauid,
how that the Lorde had blessed the house
of Obeth Edom, and all that pertayned
vnto hym, because of þ Arcke of God. And C
Dauid went and brought the Arck of God
from the house of Obeth Edom, into the ci-
tye of Dauid wyth gladnes. ✠ (And there were *5
with Dauid seuen sortes of dalicers, & calues for sacrifice.)
And when they that bare the Arcke of the
Lorde, had gone syxe spaces, he offered an
oxe and a fat shepe. And Dauid ✠ (played on *5
harppe stringes, and) daunsed before the Lorde
withall his myght, and was gyrded with a
lynnen Ephod. So Dauid and all the hou-
se of Jsrael brought þ arck ✠ (of the couenaūt) *5
of the Lorde, wyth showtyng and trompet
blowyng.
And it fortuned, that as the arcke of the
Lorde cam into the citye of Dauid, Michol
Sauls daughter loked thorow a window,
and saw kynge Dauid springe, and daunce
before the Lorde, and she dyspysed hym in
her hert. And when they brought in þ Arck

of the Lorde, they set it in his place, euen in
D the myddes of the tabernacle ꝑ Dauid had
pitched for it. And Dauid offered burnt of-
feringes & peace offeringes before the lord.
And as sone as Dauid had made an ende of
offeryng burnt offerynges & peace offeryn-
ges, he blessed the people in the name of the
Lord of hostes, & gaue amōg all the folke,
euen amonge the hole multitude of Israel,
as well to the wemen as men, to euerye one
a Cake of breed, & a pece of flesshe, & a flasket
of drincke. And so all the people departed
curry one to his house.

☞ Then Dauid returned to ☞ blesse hys
houshold: ād Michol ꝑ daughter of Saul
came out to mete Dauid, & sayd: O how glo
rious was ꝑ kig of Israel this daye, which
was vncouered to daye, in ꝑ eyes of ꝑ may-
dens of his seruauntes, as ꝑ i' had bene a
lyght brayned felow vncouered. And Da-
uid sayd vnto Michol. I thought to daūce
before the Lord, which chose me rather thē
thy father, & all his kynne, and cōmaundyd
me to be ruler ouer all the people of ꝑ Lord
cuē ouer Israel. And therfore will I playe
before the Lorde. And wilbe yet more vyle
then so, & wilbe meke in myne awne syght:
& of the very same maydeseruaūtes which
thou hast spokē of: shal I be had in honoure
Therfore Michol ꝑ daughter of Saul had
no chylde, vnto the daye of her deeth.

## ¶The.vii.Chapter.

¶Dauid wold bupld God a house: but is forbyd-
den of God.

A IT fortuned, that as the kyng satt in
his house (after ꝑ the Lord had geuen
hym rest roūde about frō all his ene-
mpes) he sayde vnto Nathan the prophet:
behold, I dwell now in an house of Cedar
trees, but ☞ the Arcke of God dwelleth
within the curtayne. And Nathan sayd vn
to the kyng: go & do all that is in thine hert
for the Lord is with the.

And it fortuned the same nyght that the
woord of the lord came vnto Nathā sayēg:
go and tell my seruaunt Dauid, thus sayth
the Lorde: shalt thou bylde me an house to
dwelle in? For I haue not dwelt i any hou-
se, sence the tyme ꝑ I brought the childrē of
Israel out of Egipt, vnto this daye: but ha
ue walked, in a tent and tabernacle. In all
the places where in I haue walked with al
the childzen of Israel, spake I one word wō
☞ any of the tribes of Israel (☞ lens I com-
maunded the iudges to fede my people Is-
B rael) sayeng: why bylde ye not me an house
of Cedar trees? Now therfore, so saye vnto
my seruaunt Dauid: thus sayth the Lorde
*i.Me.vbi.c of hostes. * I toke the from the shepe cote
(as thou wast folowyng shepe) that thou
myghtest be ruler ouer my people Israel.
And I was with the in all that thou wen-
test to, & haue destroyed all thyne enempes
out of thy syght, and haue made the a great
name, lyke vnto the name of the great men
that are in the worlde. And therfore, I will
appoynt a place for my people Israel, and
wyll plant it, ꝑ they maye dwell in a place
of their awne, and moue no moare, nether
shall wyckyd people trouble thē any moze,
as they did at the beginnyng: sence the ty-
me that I sett Iudges ouer my people Is-
rael. And I will geue the rest from all thine
enempes. And the Lord telleth the, that he
wyll make the an howse.

And when thy dayes be fulfilled, ꝑ shalt
☞ slepe wyth thy fathers, and I wyll set
vp thy seede after the, which shall proceed
out of thy bodye, & will stablyshe his kyng-
dome. * He shall bylde an house for my na- *ij.Reg.ij
me, & I wyll stablyshe the seate of his kyng Psa.cxxxij
dome for euer. ‡ I wylbe his father, and he ‡Hebr.i.
shalbe my sonne: * yf he synne, I wyll cha- *iij.Reg.xi
sten hym ☞ wyth soche a rodde as men be Psa.lxxxix
chastened wō, & wō soche plages as the childrē
of mē be plaged wō. But my mercie shal not
depart awaye frō hi, as I toke it frō Saul,
whom I put downe before the. And thyne
house ād thy kyngdome shall endure wō out
ende after the, * and thy seate shalbe stably *Je.xxxiij
shed for euer. Accordyng to all these wordes
and accordyng to all thys vision, dyd Na-
thā speake vnto Dauid. Then went Dauid
in, and set hym downe before the Lord, and
sayde: what am I, O Lord God? and what
is my ☞ house? that thou shuldest haue
brought me this farre forth? And this was
yet a small thing in thy sight, O lord God,
but ꝑ hast spokē also of thy seruaūtes hou-
se for a great while to come: For ☞ this
is ꝑ vse of mā, O lord God. And what can
Dauid saye moare vnto the: for thou Lord
God knowest thy seruaūt. ☞ Euē for thy
wordes sake & ☞ according to thine awne
hert hast ꝑ done all these greate thynges to
make them knowen vnto thy seruaunt.

Wherfore thou art great, O Lord God: * Deut.xxxij
for there is none lyke the * nether is there
any God saue thou, according to all that we
haue heard wō oure eares. * And what one *Deut.xxxiij
people in the erth is lyke thy people Israel D
o whose God went & delyuered them, that to
they myght be his people, & that he myght
make hym a name, & to shewe great & terri
ble things in ꝑ erthe, for thy people * which * ero.xxxiiij
thou redemedst to the out of Egipt, euē the
people with their ☞ goddes. For thou hast
ordeyned thy people Israel, to be thy peo-
ple for euer. And ꝑ Lorde art become theyr
God. And now (Lord God) the worde that
thou hast spoken concernyng thy seruaunt
and his house: make it good for euer, and do
as thou hast sayd. For so shall thy name be
magnified



magnified for euer, of men ꝑ shall saye: the
Lorde of hostes is the God of Israell: and
the house of thy seruaūt shall be stablyshed
before the. For ꝑ, O Lord of hostes, God
of Israell, hast tolde in the eare of thy ser-
uaunt, sayeng: o* I wyll bylde the an house
And therfore hath thy seruaūt found in his
*deu.xxxiij.c harte, to praye this prayer vnto ꝑ. * There-
fore now Lord God, thou art God, and thy
wordes must be true, thou that hast tolde
this goodnesse vnto thy seruaūt. And now
go to, and blesse the house of thy seruaunt,
that it maye contynew for euer before the.
For ꝑ Lord God hast spokē it, and with thy
blessyng shall the house of thy seruaunt be
blessed for euer.

## ¶The.viii.Chapter.

¶Dauid ouercometh the Philistines.



AFter this it fortuned ꝑ Dauid smote
the Philistines, and subdued them, &
toke the brydell of bōdage out of the
*2.sam.xxiij.c hande of the Philistines. * And he smote ꝑ
☞ Moabites & ☞ measured them with a ly-
☞ ne, & cast thē downe to the groūde. ☞ Euen
wyth two lynes measured he them whom
he slue, and the length of one lyne saued he a
lyne. And so became the Moabites Dauids
seruauntes, & payed trybute. Dauid smote
also, Hadarezer the sonne of Rehob kynge
of Zoba as he went to recouer his border at
the ryuer Pherat. And Dauid toke a thou-
sand & seuen hundred horsemē of his hoost,
and twentye thousand fote men, and cut of
the hose of all his charette horses, reser-
B uyng onely one hūdred charettes. And whā
the Sirians of Damascon came to succou-
re Hadarezer kynge of Zoba, Dauid slue
of the Sirians two and twentye thousan-
de men, and put soudyours in Siria Da-
mascon. And ꝑ Sirians became seruaūtes,
to Dauid, payēg tribute. And thus ꝑ Lord
saued Dauid, in all that he wēt vnto. And
Dauid toke ꝑ shildes of gold that belonged
to the seruauntes of Hadarezer, & brought
them to Jerusalem. And out of Beta & Be
rothai (cities of Hadarezer) did Dauid brig
o* exceding moch brasse. o* (wherof Salomon made
all the brasen vessell in the temple, & the brasen Lauatorye,
and the pillers, and the altare.)

*Whē Thoi kyng of Hamath heard how C
Dauid had smytten all the hoste of Hada- *1.par.xix.c
rezer, he sent Joram his sonne vnto kynge
Dauid, to salute hym with peace, & ☞ to ☞
blesse hym, because he had fought agaynst
Hadarezer, and beaten hym: for Thoy had
greate warre wō Hadarezer, which (Joram)
brought with hi, vesselles of siluer, vessels
of golde, and vessels of brasse: Which brasse
kyng Dauid dyd dedicat vnto the Lord wō
the syluer and golde that he had cōsecrated
of all nacyons, whych he subdued: of Siria
of the Moabites, & of the chyldren of Am- D
mon, of the Philistines, & of Hamalek, and
of the spoyle of Hadarezer sonne of Rehob
kyng of Zoba. And Dauid gat hym a name
after that he returned & had smytten of the
Siriens in the valeye of Salt. xviii. thou-
sand men. * And he put kepers in Edō, euen *ij.Reg.viij.d
thorow out al Edō put he soudyoures, & all
they of Edom became Dauids seruauntes,
And the Lorde kept Dauid what soeuer he
toke in hand. And Dauid raygned ouer all
Israel, and executed rycht, & Justice vnto
all his people. And * Joab the sonne of Zar- *ij.Reg.xx.d.
uiah was ouer the hoste, and Jehosaphat ꝑ
sōne of Ahilud was recorder. And Sadoch
the sonne of Ahitob, & Abimelech the son-
ne of Abiathar were the Preastes, and Sa
raia was the Scrybe. And * Banaiahu 40
ꝑ sonne of Jehoiada was ouer ☞ the Cre- ☞
thites and the Phelethites: & Dauids son-
nes were chefe rulars.

## ¶The.ix.Chapter.

¶Dauid restoreth all the feldes of Saul, to Miphi-
boseth the sonne of Jonathas.

AND Dauid sayd: is there yet any A
mā left of ꝑ house of Saul: For
I will shew hym mercye for Jo-
nathas sake. And there was of ꝑ
houshold of Saul a seruaūt who
se name was Ziba: & whan they had called
hym vnto Dauid, the kyng sayd vnto him:
art thou Ziba? he sayd: thy seruaunt is he.
And ꝑ kyng sayde: remayneth ther yet any
man of ꝑ house of Saul, whō I maye shew
the mercye of God vpō? Ziba answered the B
kynge: * Jonathas hath yet a sonne, which *ij.Re.xiij.b
is lame on his fete. The kig sayd vnto him
where is he? Ziba sayd vnto the kynge: be-
hold, he is in the house of Machir ꝑ sonne of
Amiel of Lodeber. Then kyng Dauid sent,
& fett hym out of the house of Machir the
sonne of Amiel, out of Lodeber. Now when
Miphiboseth the sonne of Jonathas, ꝑ son-
ne of Saul was come vnto Dauid, he fell
on his face, and did reuerēce. And the kyng
sayde: Miphiboseth? he answered: Behold
thy seruaunt. Dauid sayde vnto him: feare C
not, for I will surely shewe the kindnesse for
Jonathas thy fathers sake, & will restore ꝑ

all the feldes of Saul thy father, & þ shalt eate bred on myne awne table cõtinually. And he bowed hym self, and sayde: what is thy seruaũt, that thou shuldest vouchesake to loke vpon soche a deed dogg as I am?

Then the kyng called vnto ziba Sauls poung man & sayd vnto him: I haue geuen vnto thy masters sonne, all that pertayned to Saul and to all his house. Se therfore þ thou, & thy sonnes and thy seruauntes tyll the lande, and bryng in, that * thy masters sonne maye haue fode to eate. But Miphiboseth thy masters sonne shal eate bred allwaye vpon my table. For ziba had fiftene sonnes and twentye seruaũtes. Then sayd ziba vnto the kyng: Accozding to all þ my Lord the kyng hath commaunded his seruaunt, so shall thy seruaũt do. Well, sayd þ kyng) Miphiboseth shall eate vpon my table, as one of the kynges sonnes. Miphiboseth had a sonne that was younge, named Micha, and all that dwelled in the house of ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem, for he dyd eate euer at the kynges table, * and was lame on both his fete.

* Micha.

* ij.Re.iiij.b

## ¶ The.x. Chapter.

¶ The messengers of Dauid are vyllanously entreated of the kyng of Moab.

IT happened after this, þ the kĩg of the childzen of Ammon died, & Hanon his sonne raygned in his steade. Then sayd Dauid: I will shew kyndnesse vnto Hanon þ sonne of Nahas, as hys father shewed kyndnesse vnto me. And Dauid sent to conforte hym by the hand of his seruaũtes ouer-* (the death of) hys father. And Dauids seruauntes came into the lande of the childzẽ of Ammon, and the Lozdes of the childzen of Ammon sayd vnto Hanon their Lozd: thynkest thou þ Dauid dothe honoure thy father, that he hath sent cõforters to the? Hath not Dauid rather sent his seruaũtes vnto þ, to searche þ cytie, & to spye it out, and to ouerthzow it?

Wherfore, Hanon toke Dauids seruauntes, & shaued of the one halfe of euerye mannes berd and cut of their garmentes in the myddle, euen harde to the buttockes of thẽ, & sent them awaye. When they tolde it vnto Dauid, he sent to mete thẽ (for they were men exceedingly ashamed) & the kyng sayd: tarie at Jericho vntill your beerdes be growen, and then returne. And when the childzen of Ammon sawe that they stancke in þ sight of Dauid, they sent and hired the Syrians of the house of Rehob, & the Sirians of zoba. xx. thousand fote men, and of kyng Maacha a thousand mẽ, & of Istob twelue thousand men. And when Dauid hearde of it, he sent Joab & all the host of strong men. And the childzen of Ammon came out, and waged battell at the entring in of þ gate, & the Sirians of zobah, of Rehob, Istob and Maacah were by them selues in the felde.

When Joab sawe þ the front of the battell was agaynst hym before and after, he chose of all the frely young men of Israell, & put them in araye agaynst the Syrians. And the rest of the people he delyuered into the hãd of Abisay hys brother, þ he myght put thẽ in araye agaynst þ childzen of Ammon. And he sayd, yf the Sirians be stronger then I, thou shalt helpe me. But yf the childzen of Ammon be to strong for the, I will come ãd succoure the. Therfore qupte the lyke a man, & let vs stonde stiff for oure people, & for the cities of oure God. And the Lord do þ which is good in his owne eyes. And Joab prooceded forth, & þ people þ was with hym, to fight with the Sirians. But they fled before him. And when the childzen of Ammon sawe that the Siriãs were fled, thẽ fled they also before Abisay, and entred into the cityе. And so Joab returned from þ childzẽ of Ammon, & came to Jerusalem. And when the Siriãs sawe that they were put to þ worse before Israel, they geathered them to geather. And Hadarezer sent, & brought out the Sirians þ were beyounde the ryuer. And they came with their azmye and Hobah the captayne of the host of Hadarezer went before them.

And when it was shewed Dauid, he gathered all Israel togeather, ãd passed ouer Jordan, & cam to Helam: And the Sirians set them selues in araye agaynst Dauid, & fought with him: and the Sirians fled before Israel. And Dauid destroyed seuen hundzed charettes of the Sirians, and fourtye thousand horsemen, and smote Sobah the captayne of their host, which also dyed there. And when all the kinges (that were seruauntes to Hadarezer) sawe that they were put to the worse before Israell, they made peace with them, & serued them. And so the Sirians feared to helpe þ childzen of Ammon any moare.

## ¶ The.xi. Chapter.

¶ The aduoutrye of Dauid with Bethsabe the wyfe of Urias.





AND it came to passe þ (after the yeare was expyred) in the tyme when kynges vse to go forth to battell, Dauid sent Joab and hys seruauntes with hym, and all Israel, which * destroyed the childzen of Ammon, and beseged Raba. But Dauid taryed styll at Jerusalem. And it chaũced in an euenynge, that Dauid arose out of hys bed, and walked vpon the roufe of the kynges palace, and from the roufe he sawe a woman * washynge her selfe: and the womã was very beutyfull to loke vpõ. And he sent to enquyre what womã it shuld be, sayenge: is it not Bethsabe the daughter of Eliam, and wyfe to Urias the Hethite? And dauid sent messengers, and fett her. And she came in vnto hym * & he laye with her. And * (immediatly) she was purifyed from her vnclennesse, and returned vnto her house. And the woman conceaued, & sent and tolde Dauid, & sayd: I am with childe. And Dauid sent to Joab, (sayenge:) sende me Urias the Hethite. And Joab sent Urias to Dauid. And whẽ Urias was come vnto hym. Dauid demaunded of him: howe Joab dyd, and howe the people fared, and howe the mẽ of warre prospered. And Dauid sayd to Urias: go downe to thyne house, and washe thy fete. And Urias departed out of the kynges palace, and there folowed hym a seruyce from the kinges table. But Urias slept at the doze of the kynges palace with all the seruauntes of hys Lozde, and wẽt not downe to hys house.

* ij.par. xx.a.

* Exo.ii.a.

* Leu.xbiii.c

* Iudi. xix.c

Which whẽ they had tolde Dauid (sayẽge: Urias wẽt not downe into hys house.) Dauid sayde vnto Urias: Camest thou not frõ thy iorney? why dyddest thou not go downe then vnto thyne house? Urias answered Dauid. The arcke & Israel and Juda dwell in paulyons: and my Lozde Joab and the seruauntes of my Lozde lye vpon the flatt erthe: and shall I then go into myne house, to eate, and to dzyncke, and lye with my wyfe? * By thy lyfe and by the lyfe of thy soule, I wyll not do thys thynge. And Dauid sayde vnto Urias: * tarye here this daye also, and to morowe I wyll lett the depart. And so Urias abode in Jerusalem that daye, and the morowe. And whã Dauid had called hym, he dyd eate and dzyncke before hym, and he made hym dzoncke. And at euẽ he went out to lye on hys couche with the seruauntes of his Lozd, but went not downe to hys house. On þ morow Dauid wrote a letter to Joab, and sent it by the hande of Urias. And he wrote thus in þ letter, sayẽg: put Urias in the forefront of the sharper battell, and come ye backe from hym, that he maye be smytten and dye. So whan Joab beseged the cytie, he assygned Urias vnto a place, where he wyst that stroge men were. And the mẽ of the cytie cam out, and fought wyth Joab. And there were certẽ ouerthzowen of the people, and of the seruauntes of Dauid, and Urias the Hethite dyed also.

Then Joab sent, and tolde Dauid all the thynges concernynge the warre, and charged the messenger, sayenge: when thou hast made an ende of tellynge the matters of the warre vnto the kynge, yf he begynne to fume, and saye vnto the: wherfore approched ye so nye vnto the cytie, whan ye dyd fyght? wyst ye not that they wolde hurle and shote from the wall? who smote Abimelech sonne of Jereboseth? * dyd not a woman cast a pece of a mylstone vpon hym from of the wall, and he dyed in Thebes? why went ye nye the wall? then saye thou: thy seruaunt Urias the Hethite is deed also.

* ij.Re.xi.f.

So the messenger went, and came, and shewed Dauid all that Joab had sent hym for, and the messaunger sayd vnto Dauid: þ mẽ preuayled agaynst vs, and cam out vnto vs into the felde, & we-* (with violence.) stacke vnto them, euen vnto the enteryng of the gate. And the shoters shotte from the walles, vpon thy seruauntes, and some of the kinges seruaũtes be deed. And thy seruaunt Urias the Hethite is deed also. And Dauid sayde vnto the messenger: thus shalt þ saye vnto Joab: let not that thynge trouble the. For * (the chaunce of warre is vncerte, and) þ swerde deuoureth one as well as another: make thy battell more stronge agaynst the cytye to ouerthzoweit, & se that thou courage Joab. And when the wyfe of Urias heard that her husbande was deed, she mourned for hym. And whan the mournynge was past, Dauid sent and fett her to hys house, and she became hys wyfe, and bare hym a sonne. But this thynge that Dauid dyd, displeased the Lozde.

## ¶ The.xij. Chapter.

¶ Dauid is reproued for the slaughter of Urias. The childe conceaued in aduoutrye dyeth. Alexie, is Salomon borne.

AND the Lozde sent Nathan vnto Dauid. And he came vnto hi and tolde hym: there were two men in one cytie, the one ryche, and the other poore. The ryche man had exceedynge many shepe and oxen. But the poore had nothynge saue one lytle shepe, which he had bought, and nozysshed vp. And it grewe vp with hym and with hys childzen also, and dyd eate of hys awne meate, and dzancke of hys awne cuppe, and slept in hys bosome, and was vnto hym as hys daughter. And there cam a straunger vnto the ryche mã. And he coulde not fynde in hys heart to take of hys awne shepe, and of hys awne oxen, to dzesse for the straunger that was come vnto hym. But toke the poore mãnes shepe, and dzessed it for þ man

B that was come to him: And Dauid was exceadyng wroth wt the man, and sayde to Nathan: as surely as the Lorde lyueth, the man
*1.Reg.xx.c that hath done this thyng *is the chylde
*Exo.xxii.a. of deeth. He shall restore the lambe * twyse foure folde, because he dyd thys thynge, and had no pitye. And Nathan sayth to Dauid: thou art the mã. Thus sayth the Lorde God
*1.Reg.xvi.c of Israel, * I anoynted the kynge ouer Israel, and rydde the out of the hãde of Saul,
I gaue the thy masters house, and thy masters wyues into thy bosome, and gaue the, the house of Israel and of Juda, & might (yf that had bene to lytle) haue geuen the so moche moare. Wherfore then hast thou despised the commaundement of the Lorde, to do wyckednesse in hys syght? thou hast kylde Urias the Hethite with the swerde, and hast take his wife to thy wyfe, & hast slayne hym with the swerde of the chyldren of Ammon.

C Nowe therfore, the swerde shall neuer depart from thyne house, because thou hast despysed me, and taken the wyfe of Urias the Hethite, to be thy wife. Wherfore thus sayth the Lorde: beholde, I wyll stere vp euell agaynst the, euen out of thyne awne house, &
Deu.xxviii.c wyll * take thy wyues before thyne eyes, and geue them vnto thy neyghboure, and he
shall lye wyth thy wyues in the syght of the sonne. For thou dydest it secretly, But I wyll do thys thynge before all Israel, and in the open sonne lyght.

D And Dauid sayde vnto Nathã * I haue
*Eccl.xlvi.c synned agaynst the Lorde. And Nathã sayd vnto Dauid: the Lorde also hath put awaye thy synne, thou shalt not dye. Howbeit, because in doyng thys deade, thou hast geuen the enemyes of the Lord a cause to rayle, the chylde that is borne vnto the, shall surelye dye. And Nathan departed vnto hys house. And the Lorde stroke the chylde that Urias wyfe bare vnto Dauid, and it sickened sore. Dauid therfore besought God for ỹ chylde, and fasted and went in, and laye all nyght vpon the erthe. And the elders of hys house arose and went to hym, to take him vp from ỹ erth. But he wolde not, nether dyd he eate meat wyth them.

And it happened the seuẽth daye, that ỹ chylde dyed. And the seruauntes of Dauid
E durst not tell him, that the chylde was deed. For they sayd: beholde, while the chyld was yet alyue, we spake vnto hym, and he wolde not herken vnto oure voyce. Howe wyll he then vexe hym selfe, yf we tell hym, that the chylde is deed? But Dauid seynge hys seruauntes whysperynge, perceaued, that the chylde was deed, & Dauid sayd vnto hys seruauntes: is the chylde deed? They sayde: yee. And Dauid arose frõ the erth, and washed and anoynted him selfe, and chaũged his apparell, & came into the house of the Lorde, &
worshypped, & afterward cam to hys awne house and badd ỹ they shulde set bred before hym, and he dyd eate. Then sayd his seruauntes vnto hym: what thynge is thys, that thou hast done? Thou dyddest faste and wepe for the chylde, whyle it was a lyue, & as sone as it was deed, thou diddest ryse vp, and eate meate. He sayde: whyle the chylde was yet a lyue, I fasted and wepte. For this I thought: who can tell whether God wyll haue mercye on me, that the chylde maye lyue. * But nowe, seynge it is deed, wherfore shulde I fast? can I brynge him agayne any moare? I shall go to hym, rather thẽ he shall come agayne to me. And Dauid conforted Bethsabe his wyfe, and went in vnto her, and laye wyth her, and she bare a sonne, and called his name ** Salomon, and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name * Jedidia, of the Lordes behalfe.

Joab fought agaynst Raba the cytie of G the chyldren of Ammon, and toke the cyty of the kyngdome. And Joab sent messengers to Dauid, sayeng: I haue made assawt to Raba, and haue taken the cytie wyth waters. Nowe therfore geather ỹ rest of the people together, and besege the cytie, that thou mayest take it: lest I take it, and call it after my name. And Dauid geathered all ỹ people together, and went agaynst Raba, & besieged it, and gatt it. * And he toke the ỹ *1.Par.xx.b
kynges croune from of hys heed, which wayed an hundred wayght of golde, and in it were precyous stones. And it was set on Dauids heed. And he brought out the spoyle of the cytie in exceadynge great aboundance. And he caryed out the people that was therin, and put them vpon sawes and vpon yron harowes, and vpõ axes of yrõ, & thrust them into the tylekell. Thus dyd he with all the cyties of the childrẽ of Ammõ. And so Dauid and all the people returned vnto Jerusalem.

## C The.xiij.Chapter.

C Amnon Dauids sonne defyleth hys syster Thamar. Absalom therfore kylleth Amnon.

A Fter this it chaunced that Absalom the sonne of Dauid had a fayre syster, named Thamar, whom Amnon the sonne of Dauid loued. And he was so sore vexed, that he fell sycke for the loue of hys syster Thamar: for she was a virgyn, and he thought it harde for hym to haue hys purpose of her. But Amnon had a frende, called Jonadab, ỹ sonne of Simeah Dauids brother: and Jonadab was a very wyse mã. And he sayde vnto him: how cometh it, that thou beyng the kinges sonne, art thus consumed euery daye? Wylt thou not tell me? Amnon answered hym: I loue Thamar



Thamar my brother Absaloms syster. Jonadab sayde vnto him: laye ỹ downe on thy bedde, & make thy selfe sicke. And when thy father is come to se the, saye vnto hym: Oh let my syster Thamar come, and geue me meate, & dresse it in my syght, that I maye se it and eate it of her hande.

B And so Amnon laye downe, & made hym selfe sycke. And whẽ the kynge was come to se him, Amnõ sayde vnto him: Oh let Thamar my syster come, & make me a couple of frytters in my syght, that I maye eate of her hande. Then Dauid sent home to Thamar, sayẽg: go now to thy brother Amnõs house, and dresse him meate. So Thamar wente to her brother Amnõs house, and he was layed downe. And she toke floure, and made paste, and dressed frytters in his syght, & dyd bake them, and toke a platter, & powred them out before him, but he wolde not eate. And Amnon sayde: haue out all men from me. And they went all out from hym. And Amnon sayde vnto Thamar: brynge the meate into the chambre, that I maye eate of thyne hãd.
And Thamar toke the frytters, whych she had made, & brought them into the chambre to Amnon her brother. And whã she had set thẽ before him, to eate, he toke her, and sayd vnto her: come lye wt me my syster. And she
C answered him: nay my brother, do not force me, for there hath no such thinge bene done in Israel: do not thou this abhominacion. For whither shall I be able to go wt my shame? And thou shalt be as one of the foles in Israel. O speake vnto the kynge, and he shall
not denye me vnto the.

Howbeit he wolde not herken vnto her
*Ge.xxxviiia Leui.xviii.a. voyce but toke her, & *forced her, and laye wt her. And thẽ Amnon hated her exceadynglye: so that ỹ hate wher wyth he hated her, was greater then ỹ loue, wt which he before loued her. And Amnon sayde vnto her: vp, & get ỹ hẽce. She answered hi: Thou hast no cause. This cuell ỹ ỹ puttest me awaye is greater then ỹ other that ỹ dyddest vnto me. Neuertheles he wolde not heare her, but called his boye that serued him, & sayd: put awaye this woman frõ me, & bolt ỹ doze after her. And she had a kirtell of diuerse coloures vpõ hyr: for wt soche were ỹ kynges daughters (that
D were virgines) appareled. Thẽ his seruaũt brought her oute, ãd locked ỹ doze after her. And Thamar toke & put asshes on her heed, & rent her gaye kyrtell ỹ was on her, & layed her hande on her heed, & so wẽt: & as she wẽt, cryed. And Absalom her brother sayde vnto her: hath Amnon thy brother bene with the? Now yet be still my syster: he is thy brother. Let not this thynge greue thine hert. And so Thamar remayned desolate in her brother Absaloms house. But whan kynge Dauid heard of all these thinges, he was very wroth.

(And he wolde not here the spyrite of Amnon hys sonne, for he loued hym, because he was hys eyrstborne.) And Absalom sayde vnto hys brother Amnon nether good ner badd. Howbeit Absalom hated Amnon because he had forced hys syster Thamar.

And it happened after two yere, that Ab- E
salõ had * shepe shearers in ỹ playne of Ha- *Gen.xxxvi.c and.xxxviii.c
zor beside the trybe of Ephraim, & bad all ỹ kynges sonnes, and cam to the kyng, & sayd: beholde, thy seruaunt hath shepe shearers, let the kynge wt his seruauntes come to thy seruaunte. The king answered Absalom: naye my sonne. We will not go all, ner be chargeable vnto the. And Absalom laye sore vpon hym: howbeit he wolde not go, but blessed hym. Then sayd Absalom: yf thou wylt not come, then let my brother Amnon go wt vs. And the kynge answered hym: what nedeth it, that he go wyth the? But Absalom made soche instãce that he let Amnon, & all ỹ kynges chyldren go with hym.

Nowe had Absalom cõmaũded his yõge men, sayenge: marke when Amnons hert is mery wyth wyne, & when I byd you smyte Amnon, then kyll hym: and feare not, haue not I bydden you? be bolde therfore, & playe the men. And the younge men of Absalõ dyd F
vnto Amnon euen as Absalom had cõmaũded. And all the kynges sonnes arose, & euery man gat hym vp, vpon hys Mule, & fled. And it forfuned, that whyle they were yet in the waye, tydynges cam to Dauid sayẽg: Absalõ hath slayne all the kynges sonnes, & there is none left alyue. Then Dauid arose, & * tare his garmentes, and laye along on ỹ * ii.Reg.i.b. and.iii.f.
erth: & all his seruauntes stode by with theyr clothes rent. And Jonadab the sonne of Shimeah Dauids brother, answered, and sayde: let not my Lorde suppose ỹ they haue slayne all the younge men the kynges sonnes, saue Amnon only is deed. For that hath bene determined in Absaloms mynde, sence he forced hys syster Thamar. Nowe therfore, let not my Lorde the kynge take the thynge so greuously, to thincke that all ỹ kinges sonnes are deed, saue Amnon only is deed.

But Absalom fled. And the younge man G
that kept the watche, lyfte vp hys eyes, and loked: And beholde, ther cam moche people by a waye, a longe by the hynder parte on an hylles syde. And Jonadab sayde vnto the kynge: beholde, the kynges sonnes come: As thy seruaunt sayde, so it is. And as sone as he had lefte speakynge: beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wepte. The kynge also and all hys seruauntes wepte exceadynglye. But Absalom escaped, and wẽt to Thalmai the sonne of Amihur kynge of Gesur. And Dauid mourned for hys sonne euery daye. And so Absalom escaped and went to Gesur, and was there

thre yeares. And kynge Dauid desyred to go forth vnto Absalom: For where as Amnon was dead, he was comforted ouer hym.

## ¶The.xliij.Chapter.

¶ By the wysdome of the woman of Thekoa Absalom is called agayne.



A IOab the sonne of zaruia perceaued, that the kynges hert was towarde Absalō, & he sent to Thekoa, and fett thence a wyse woman, and sayde vnto her: kayne thy selfe to be a mourner, and put on mournynge apparell. And anoynt not thy self with oyle. but be as a woman that had longe tyme mourned for some dead bodye. And come to the kynge, and speake of thys maner vnto hym. And so Ioab taught her what she should saye

And when the woman of Thekoa had fallen on her face to the grounde, and done B obeysaunce, she sayde vnto the kynge: helpe me O kynge. The kynge sayde vnto her: what ayleth the? She answered: I am a wedowe, and myne husbande is dead. And thy handmayde had two sonnes, and they two fought together in the felde, (where was no man to go betwene them) but the one smote the other and slewe hym. And beholde, the whole kynred is rysen agaynst thy handmayde, and they sayd: * delyuer vs him that smote hys brother: that we maye kyll hym for ☞ for ỹ soule of his brother whome he slue. We will destroye the heyre also. And so they shall quenche my sparkle whych is left, that he shall stere vp (to my husbāde) nether name ner issue vpō ỹ erth. And the kynge sayde C vnto the woman: go home to thyne house, I wyll geue a charge for the. And the woman of Thekoa sayde vnto the kynge: My Lorde O kynge, thys trespace be on me and on my fathers house, and the kynge and hys seate be giltlesse. And the kynge sayd: yf any man saye ought vnto the, bryng hym to me, and he shall hurte the no moare. Then sayde she: ☞ lett the kynge remember hys Lorde God, that the auenger of the bloude geather not on heapes together to destroye, and that they slaye not my sonne. And he answered: * 1. re. xiiij. g as sure as the Lorde lyueth * there shall not one heere of thy sonne fall to the erthe.

D The woman sayde: let thyne handmayde speake one worde moare vnto my Lorde ỹ kynge. And he sayde: saye on. The woman sayde: wherfore thē hast ỹ determined such a thyng agaynst ỹ people of God? For ỹ kynge doth speake this thynge as one which is fautye, that he shulde not fett home agayne hys banesshed. For we must nedes dye, & perysh as water spylt on the grounde, which cānot be geathered vp agayne: ☞ Neither doth God spare any soule. Let the kynge therfore fynde ỹ meanes, ỹ hys banysshed be not vtterly expelled frō hym. Nowe therfore am I come, to speake of this thing vnto the kynge my Lorde: For they ỹ be of the people, haue feared me. And thy hādmayde sayde: Nowe wyll I speake vnto ỹ kyng, parauenture the kynge will perfourme ỹ requeste of his hand- E mayde. And the kinge shall heare his handmayde, to delyuer her out of the hande of the man, that wolde haue destroyed me and also my sonne out of ỹ enheritaunce of God. And thyne handmayde sayde: the worde of my Lorde the kynge shall nowe be comfortable: For my Lorde the kynge is as an Angel of God, in hearyng of good and badd: therfore the Lorde thy God be with the.

Then the kynge answered, & sayde vnto ỹ woman: hyde not from me (I praye the) the thynge that I shall aske the: And the womā sayde: let my Lorde the kyng nowe saye on. And the kynge sayde: Is not the ☞ hāde of Ioab wyth the in all this matter? The woman answered, and sayde: * as sure as thy * 2. Reg. xiij. b soule lyueth my Lorde kynge, there is els no man on the ryght hande nor on the leaft) but as my Lorde the kynge hath spoken, thy seruaunt Ioab he bad me, and he put all these wordes in the mouthe of thyne handmayde. For to the intent that I shulde alter my cōmunicacyō, hath thy seruaūt Ioab done this thinge. And my Lorde is wise, euē as an Angell of God, to vnderstand all thynges that are in the erthe. And the kynge sayde vnto Ioab beholde, I am contēt to do this thing. Go, and fett home the chylde Absalō agayne. And Ioab fell to the grounde on his face, F and bowed hym selfe, & ☞ blessed the kynge And Ioab sayde: nowe thy seruaunt knoweth, that I haue founde grace in thy syght (my Lorde O kynge) in that the kynge hath fulfylled the requeste of hys seruaunt. And so Ioab arose, and wēt to Gesur, and brought Absalom to Ierusalem. And the kyng sayd: let him turne to hys awne house, and not se my face. And so Absalom returned to hys awne house, and sawe not the kynges face.

But in all Israel there was not so goodlye a mā as Absalō, for he was very bewtifull: so moche ỹ frō ỹ sole of his fote to ỹ toppe of his heed, there was no blemeche in him. And whē he shaued hys heed (for at euery yeares end he shaued it, because ỹ heer was heuie on hym,



hym and must nedes shaue it) the heere of his heed wayed two hundred cycles after the G kynges weyght. And this Absalō had thre sonnes borne him and one daughter, named Thamar, whyche was a kayre womā to loke vpō. So Absalom dwelt two yere in Ierusalem, & sawe not the kynges face. Therfore Absalō sent for Ioab, to haue sent hym to the kinge. But he wolde not come to him. And whan he sent agayne, he wolde not come. Therfore he sayde vnto hys seruauntes: beholde, Ioab hath a parcell of lande fast by my place, and he hath barlye therin. Go, and set it on fire. And Absaloms seruauntes sett it on fyre. ✓ (And Ioabs seruauntes came wyth theyr garmētes rent, and sayde: Absaloms seruauntes haue burnt the pece of lande wyth fyre.

Then Ioab arose & came to Absalō vnto his house, & sayde vnto him: wherfore haue thy seruauntes burnt my felde wyth fyre. And Absalom answered Ioab: beholde, I sent for the, desyringe the to come, because I wolde haue sent the to ỹ kinge, for to saye: wherfore am I come from Gesur. It had bene better for me, to haue bene there styll. Nowe therfore, wolde I se the kynges face. And yf there be any trespace in me, kyll thou me. And so Ioab came to the kynge, & tolde him: whych whan he had sent for Absalom, he came to the kynge, and fell to the grounde on hys face before hym. And the kynge kyssed Absalom.

## ¶The.xv.Chapter.

¶ Absalom maketh insurrecccyon agaynst hys father. Dauid is fayne to flee for feare of hym.

A AFter this it fortuned, that Absalom gatt hym charettes and horses, and fyfty men to runne before him. And he roase vp erlye in the mornynges, and stode in the place of the entring in of the gate. And euery man that had anye matter and came to the kynge for iudgement, him dyd Absalō call vnto hym, and sayde: of what cyte art thou? he answered: thy seruaunt is of one of the trybes of Israel. And Absalom sayde vnto hym: se, thy matter is good and ryghteous, but there is no man deputed of the kynge to heare the. Absalō sayde moreouer: Oh, that I were made iudge in the lande, that euery man which hath anye pleye and matter in the lawe, myght come to me, and that I myght do him iustice? And whā any man came nye to hym, and dyd him obeysaunce, he put forth his hande and toke hym to hym, and kyssed hym. And on this maner B dyd Absalom to all Israel that came to the ☞ kynge for Iudgement, and ☞ he stale the ☞ hertes of the men of Israel. And ☞ after fourtye peres it fortuned that Absalō sayde ☜ vnto the kynge: let me go nowe ☞ to Hebron, and paye my vowe which I haue vowed, vnto the Lorde: for thy seruaūt vowed a vowe * (when I was in Gesur in the lāde of Siria) sayēg: yf the Lord shall bringe me agayne to Ierusalē, I will ☞ serue ỹ Lord. ☞ * ii. reg. xb. a And the kynge sayde vnto hym: go in peace. And so he arose, and went to Hebron.

But Absalom sent spyes thorowe out all ỹ tribes of Israel sayēg: as sone as ye heare the voyce of the trōpet blowe, ye shall saye: C Absalō raigneth kynge in Hebrō. And with Absalom went two hūdred men out of Ierusalem, that were called. And they went w pure hertes, not knowinge of any thynge. And Absalom sent also for Ahithophel the Gilonite Dauids counseller, that he shulde come out of hys cytie Gilo, whyle he offered sacrifyces. And there was wrought stronge treason. For the people went and increased w Absalom in multitude. And there cam a messenger to Dauid & sayd: the hertes of the men of Israel are turned after Absalō. And Dauid sayde vnto all his seruauntes ỹ were w him at Ierusalē: vp, ỹ we maye be gone, for we shall not else escape from Absalom. Make spede, to departe: leste he come sodēlie, and catche vs, & bringe some myscheffe vpō vs, and smyte the cytie with the edge of the swerde. And ỹ kynges seruaūtes sayde vnto hym: beholde, thy seruauntes are redye, to do whatsoeuer my Lord ỹ kyng shall apoynte.

And the kynge & all his houshold departed a fote. And he left behinde hym * ten D * 2. reg. xbi. d and. xv. d. ☞ concubines, to kepe the house. And so ỹ kynge & all the people went out a fote, & taryed in a place that was farre of. And all his seruaūtes wēt about him. And all the Cerethites and all the Phelethites and all ỹ Gethites * (myghtie men of warre) (euen. vj. hundred * 10 * ii. reg. xbiiij b. men wheych were come a fote from Geth) went before the kynge. Then sayde ỹ kynge to * Ithai the Gethite, wherfore commest thou wyth vs? Returne and abide with the kynge, for thou art a straunger, and art remoued frō thyne awne place. Thou camest but yesterdaye, and shulde I vnquyet the to daye to go w vs? I wyll go whether I can. Therfore returne thou, & carye agayne thy brethrē. Mercye and truthe * (shall the Lord shew * 10 vnto the.) And Ithai answered the kynge and sayd: as truelye as God lyueth & as my Lord the kinge lyueth, in what place my Lord the kynge shalbe, whether in deeth or lyfe, euen there also wyll thy seruaūt be. And Dauid ỹ kynge sayde to Ithai: come then, and go forwarde. And Ithai the Gethite went forth, & all hys men, & all the chyldren that were w hym. And all the countreye wepte wyth a loude voyce, & so dyd all the people that wēt forth. The kynge also hym selfe passed ouer E the broke Kydron. And all the people went towarde the waye ỹ leadeth to the wyldernesse. And Sadock and all ỹ Leuites were

wyth him, and bare the arcke of the apoynt-
ment of God. And there they set downe the
Arcke of God. And Abiathar ☞ went vp,
vntill the people were all come ouer, out of
the cytie. And ỹ kynge sayde vnto Sadock.
Carye the Arcke of God agayne into the cy-
tie. If I shall fynde fauoure in the eyes of ỹ
Lozde, he will bringe me agayne, and shewe
me both it, & the tabernacle therof. But and
yf the Lozde thus saye: I haue no lust vnto
the, beholde, here am I, let him do wyth me,
what semeth good in his eyes.

¶ The kynge sayde also vnto Sadock the
*i.Reg.ir.b. preaste: Art not ỹ a * Sear? Returne into
the citie in peace. And take your two sonnes
wyth you: Ahimaaz thy sonne, and Jona-
thas the sonne of Abiathar. Beholde, I will
tarye in the feldes of the wyldernesse, vntyll
there come some wozde from you to be tolde
me. Sadock therfoze and Abiathar caryed
the Arcke of God agayne to Jerusalem, and
they taryed there. And Dauid went vp on
mount olyuet, and wepte as he went, and
had his heed couered, & went barefote. And
all the people that was wyth hym, had eue-
ry man hys heed couered, and as they went
vp, they wepte also. And one tolde Dauid
sayenge: Ahithophel is one of them that ha-
ue conspired wyth Absalom. And Dauid
G sayde. O Lozde, turne the coũcell of Ahitho-
phel into folyshenes.

When Dauid was come to the toppe of
the mount ☞ he wozshypped God: and be-
holde, Husai ỹ Arachite came agaynst hym
with hys coote tozne, and haupnge erth vpõ
his heed. Unto whome Dauid sayde: yf thou
go wyth me, thou shalt be a burthen vnto
me. But yf thou returne to the cytie, & saye
vnto Absalom: I wyll be thy seruaunt O
kynge: (as I haue thus longe bene thy fa-
thers seruaunt, so am I nowe thy seruaunt)
thou mayst foz my sake destroye the councell
*xvij.Reg.xvũ a.b.c. of * Ahithophel. And thou hast there wyth ỹ
Sadock and Abiathar the Preastes, vnto
whom thou shalt shewe all that thou canst
heare out of the kynges house. And beholde,
they haue there wyth thẽ theyr two sonnes:
Ahimaaz Sadockes sonne, and Jonathas
Abiathars sonne: by them also shall ye sende
* ii.re.xvii.d me all that ye can heare. And so * Husai Da-
uids frende gat hym to the cytie. And Absa-
lom also entred into Jerusalem.

¶ The.xvj. Chapter.

¶ Ziba bryngynge presentes to Dauid, dothe falsly ac-
cuse Miphiboseth. Semei curseth Dauid, & hourleth sto-
nes at hym. Absalom (by the councell of Ahithophel) ly-
eth wyth hys fathers Concubines.

AND when Dauid was a lytle past
the toppe of the hyll: beholde Ziba
the seruaunt of Miphiboseth came
to mete hym with a couple of Asses
sadeled, and vpon them two hundzed loues
and one hundzed bonches of Resynges, and
an hundzed krayles of dzyed frygges, and a
bottell of wyne. And the kyng sayd vnto zi-
ba: what meanest thou wyth these? And zi-
ba sayde. They be Asses ☞ foz the kynges
houshold to ryde on, and bzead and frute foz
the younge men to eate, and wyne: that such
as be faynt in the wyldernesse, maye dzynk.
And the kynge sayde: where is thy masters
sonne? Ziba answered vnto ỹ kynge: beholde,
he taryeth styll at Jerusalem. Foz he sayde:
thys daye shall the house of Israel restoze me
the kyngdome of my father. Then sayde the
kyng to Ziba, beholde, thyne are all that per-
tayned vnto * Miphiboseth. And Ziba saye- * ii.reg.ix.
de: I do homage to the. I beseche the that I
maye fynde grace in thy syght, my Lozde,
O kynge.

And when kynge Dauid came to Bahu- B
rim: beholde, thence cam out a man of the
kynred of the house of Saul, named * She- * ii.reg.xvi.c
mei the sonne of Gera, and he cam out cur-
synge. And he cast stones at Dauid, and at
all the seruaũtes of kynge Dauid: And all ỹ
people also and all the men of warre were on
hys ryght hande, and on hys lefte, And thus
sayde * Semei whan he cursed: come foz the, * Exo.xxii.d.
come foz th thou bloudesheder, and thou man
of Belyall. The Lozde hath brought vpon
the all ỹ blonde of ỹ house of Saul, in whose
steade thou hast raygned, and the Lozd hath
delyuered the kyngdõ into the hande of Ab-
salom thy sonne. And beholde ỹ art come to
thy mischefe, because ỹ art a bloudeshieder.

Then sayde Abisai the sonne of Zaruia
vnto the kynge: why doth thys deed dogg
curse my Lozde the kynge? let me go nowe, C
and take of the heed of hym. And the kynge
sayde: what haue I to do wyth you ye son-
nes of Zaruia: let hym curse: foz the Lozde
hath bydden hym curse Dauid. Who dare
then saye: Wherfoze hast thou done so? And
Dauid sayde to Abisai, and to all his seru-
auntes, beholde, my sonne whych cam of my-
ne awne bodye, seketh my lyfe. How moche
moze then maye thys sonne of Jemini do it? * iii.reg.ii.g.
Suffre him to curse * foz the Lozd hath byd-
den him: haplye the Lozde wyll loke on my
weppng eyes & wzetchednesse, & do me good
foz hys cursynge this daye. And as Dauid
and his men went by the waye, Semei wẽt
alõge on the hylles syde ouer agaynst hym, &
cursed as he wẽt, and thzewe stones at him,
and cast dust. And the kynge and all ỹ were
with him cam werye, and refreshed thẽ sel- ☞ D
nes ☞ * there. * at bahurim

And Absalom and all the people of the
men of Israel came to Jerusalem, and Ahi-
thophel was wyth him. And as sone as Hu-
sai the Arachite was come vnto Absalõ, he
sayde vnto hym: God saue the kynge, God
saue ỹ kyng. And Absalom sayde agayne to
Husai: is this ỹ kyndnesse thou owest to thy
frende?



frende? Why wentest thou not wyth hym?
Husai answered vnto Absalõ: naye not so,
but whom the Lozde and this people and all
the men of Israel chose, hys will I be, and
with hym wyll I dwell. Moreouer, vnto
whome shall I do seruice, but euen to hys
sonne? And as I was seruaunt before wt thy
father, euen so shall I be with the. Then spa-
ke Absalom to Ahithophell: geue councell,
what is best foz vs to do. And Ahithophell
sayde vnto Absalom: get the in vnto thy fa-
*ii.reg.xvi.d and.xx.a. thers * cõcubines, which he hath lefte to kepe
the house. And all Israel shall heare, that ỹ
☞ art cast out of thy father: then shall the
handes of all that are wyth the, be stronge.
And so they pitched Absalom a tent vpon ỹ
☞ toppe of the house. And he went in vnto
hys fathers concubynes in the syght of all
Israel.

And the councell of Ahithophel which he
counceled in those dayes, was as a man had
asked councell of God: euen so was all the co
uncell of Ahithophel, both wyth Dauid and
wyth Absalom.

¶ The.xvij.Chapter.

¶ Ahithophel, seynge hys councell disalowed of
Husai and forsaken, hangeth hym selfe.

AHithophel * sayde vnto Absa-
lõ: let me chose out nowe twel-
ue thousande men. And I will
vp, & folowe after Dauid thys
nyght. And I wyll come vpon
hym, whyle he is werye and weake handed,
and wyll feare hym: And all the people that
are with hym, shall flee. And so will I smyte
the kynge onlye, and wyll bzyng agayne all
v* the people vnto the, v* euen as easely as yf I
wolde bzynge anye other thing. And whan
I haue slayne the man whom thou seke st, all
the people shall haue rest. And ỹ saying plea-
sed Absalom well, and all the elders of Is-
rael. Then sayde Absalom: call also Husai ỹ
Arachite, and let vs heare his councell. Whẽ
Husai was come to Absalom, Absalõ spake
vnto hym, sayinge: Ahithophel hath geuen
soche coũcell: Shall we do after his saying,
oz no? tell thou.

B Husai answered vnto Absalõ: the coũcell
that Ahithophel hath geuen, is not good at
this tyme: Foz (sayd Husai) ỹ knowest thy
father, & his men, howe that they be strong.
And they be chafed in their myndes, and are
*Ozo.xvij.b euen as a * Beare robbed of her whelpes in
the felde. Thy father is a man also practised
in warre, & maketh no tarienge with ỹ peo-
ple. Beholde he lurketh now in some caue, oz
in some other stroge place. And though some
of his men be ouerthzowẽ at the fyrst bzunt,
yet they that heare it will saye: The people
that foloweth Absalõ, be put to the wozse.
And the best men thou hast whose hertes
are as the hertes of Lyõs, shall shzynke the-
rat. Foz all Israel knoweth, that thy father
is a myghtye man, and they whych be wyth
him are all men of warre.

Therfoze my councell is, that all Israel
be geathered vnto the, from Dã to Beerse-
ba, (which are as ỹ sande of the see in nõbze)
and that thou go to batayle in thyne awne
person. Foz so shall we come vpõ him in one
place oz other, where we shall fynde hym, &
we will fall vpon him, euen as thicke as the
dewe falleth on the groũde. And of all ỹ men
that are wyth hym, we shall not leaue hym
one. Moreouer, yf he be gottẽ into a towne,
then shall all the men of Israel bzynge ropes
to that cytie, and we wyll dzawe it into the
ryuer, vntyll there be not one stone founde
there. And Absalom and all the men of Is-
rael sayde: the councell of Husai the Ara-
chite is better, then the councell of Ahitho-
phell. * Foz it was euen the Lozdes deter- * Esa.xix.c.
minacyon to destroye the good councell of D
Ahithophel: that the Lozde myght bzynge
euell vpon Absalom. Then sayde * Husai * ii.reg.xv.g
vnto Sadock and Abiathar the Preastes:
of this and that maner dyd Ahithophel and
the elders of Israel councell Absalom. And
thus and thus haue I counceled. Nowe ther-
foze send quickelye, and shewe Dauid saying:
tarye not all nyght in the feldes of the wyl-
dernesse, but gett the ouer, lest the kynge be
deuoured and all the people that are wt hym.
Nowe Jonathas and Ahimaaz abode by ỹ
well Rogell: foz they myght not be sene to
come into the cytie. And a wenche went and
tolde them. And they went, & shewed kynge
Dauid. E

Neuertheles a lad sawe them, and tolde
it to Absalom. But they went both of them
a waye quyckelye, and cam to a mãnes house
in Bahurim, which had a well in his yarde,
into the whych they went downe. And a
woman toke and spzede a couerlet ouer the
welles mouth, and strawed fyzmentie cozne
theron. And the thynge was not spyed. And
when Absalõs seruauntes came to the wyfe
to ỹ house, they sayde. Where is Ahimaaz &
Jonathas? The woman answered thẽ: they
be gone ouer the lytell bzoke of water. And
when they had sought them and coulde not
fynde them, they returned to Jerusalem.
And as sone as they were departed, ỹ other
came out of the well, and went and tolde
kynge Dauid, and sayde vnto hym: vp, and
get you quyckly ouer the water foz soche co-
uncel hath Ahithophel geuen, agaynst you.
Then Dauid arose, & all ỹ people that were
wt hym, and they were come ouer Jozdan be F
that it was daye: so ỹ there lacked not one of
thẽ, ỹ was not come ouer Jozdã. And when
Ahithophel sawe, ỹ his councell was not fo-
lowed, he sadelled his Asse, & arose, & gate
hym home to hys awne house, and to hys

awne cytie, and put hys housholde in order, and hanged him selfe, and dyed, and was buryed in the sepulchre of hys father.

Then Dauid came to Mahenaim. And Absalom passed ouer Jordan, he and all the men of Israel with him. And Absalō made Amasa captayne of ỹ hoste in stede of Joab, whych Amasa was a mannes sonne named Jethra an Israhelite, that went vnto Abigail the daughter of Nahas syster to zeruia Joabs mother. So Israel and Absalō pytched in the lande of Gilead. And whē Dauid was come to Mahanaim, Sobi the sonne of Nahas out of * Rabba the citie of the chil dren of Ammon, & Machir the sonne of Ammiel out of Lodeber, and * Berzelai the Gileadite out of Roglim, brought beddes, basens, erthen vesselles, wheat & barly, floure, and parched corne, beanes, rice, oolmell, hony, butter, shepe and chese of kyene, for Dauid and all the people that were with him, to eate. For they sayd: The people is hongrye, weerye, and thyrstye in the wylderneſſe.

*ij.Reg.xvij.a

*ij.Reg.xix.f
iij.Reg.ij.b.

## ¶ The.xviij. Chapter.

¶ Absalom is ouercome in battell. He hangeth by the heere in an Oke. He is kylled & put in a dytche. Dauid is so sorowfull for the deeth of Absalom that he wepeth.

AND Dauid nombred the people that were wyth hym, and sett captaynes ouer thousandes and of hundredes ouer them. And Dauid sent forth ỹ thirde parte of the people vnder the hande of Joab, and another parte vnder the hande of Abisai the sonne of zeruia Joabs brother, and the other thyrde parte vnder the hande of Ithai the Gethite. And the kynge sayde vnto the people: I wyll go with you also. And the people answered: Thou shalt not go forth: for yf we flie, oure aduersaries will not care for vs: nether shall they regard vs, though halfe vs were slayne: but ỹ art worth ten thousande of vs: wherfore it is better, ỹ thou succoure vs out of the cytie. And the kynge sayde vnto them: what semeth you best, that wyll I do.

23 And the kynge stode by the gate syde, and all the people came out by hundredes and by thousandes. And ỹ kynge cōmaunded Joab
*ij.reg.xvi.d & Abisai, & * Ithai sayeng: intreate ỹ yonge man Absalom gently for my sake. And all the people heard, that the kynge gaue all ỹ captaynes charge concernynge Absalō. And so the people wēt out into the felde agaynst Israel, and the battel was in the woode of Ephraim: Where the people of Israel were put to the worse before the seruauntes of Dauid, & there was a great slaughter that daye, euen of twentye thousande men: For ỹ felde was fought there in dyuerse places, all abroade vpon the erthe. And ỹ wodd deuoured moo people that daye, than dyd the swerde. And Absalom came before the seruauntes of Dauid rydynge vpon a Mule, whych carped hym vnder ỹ thicke bowes of a great Oke. And his heed was caught of the Oke, and he was lifte vp betwene heuen & erthe: & ỹ Mule that was vnder hym, wēt his waye. And one ỹ sawe it tolde Joab, sayeng: beholde, I sawe Absalō hange in an Oke: and Joab sayde vnto the man ỹ tolde him. Yf thou dydest se hym, why dydest not thou there smyte him to the groūd, & I wold haue geuen the ten sicles of siluer, & a girdle.

The man sayde vnto Joab: though thou woldest laye a thousande sycles of syluer in my hande, yet wolde I not stretche out myne hande agaynst the kynges sonne. For we harde with oure eares whē the kynge charged the, and Abisai and Ithai, sayenge: Beware, ỹ none touch the yōnge mā Absalom. Moreouer, yf I had done it, I shulde haue done agaynst myne owne life: for there is no matter hyd from the kinge: yee and thou thy selfe woldest haue bene agaynst me. Then sayde Joab: I may not stande thus taryeng wyth the.

And he toke thre speares in his hande, & thrust them thorowe Absalō, while he was yet a lyue on the bodye of the tree. And ten seruauntes that bare Joabs wepōs, turned, and smote Absalom and slue him. And whē Joab blewe the trompet, the people returned from folowynge Israel: for Joab spared the people. And they toke Absalom, and cast hym into a great pytt in the wood, & layed a myghtie great heape of stones vpon hym. And all Israel fled to their tentes. And thys Absalom yet in hys lyfe tyme * toke counsell & reared vp a piller, whyche is in kynges dale. For he sayd: I haue no sonne. And therfore to kepe my name in remembraunce do I it. And he called the pyller after hys awne name. And it is called vnto thys daye: Absaloms pyller.

* i.reg.xiij.

Then sayde Ahimaaz the sonne of Sadock: let me runne nowe, and beare the kyng tydinges, how ỹ the Lorde hath iudged hym quyte of the hande of hys enemyes. And Joab sayd vnto hym: ỹ art no man to beare good tydynges to daye: ỹ shalt beare tydynges another tyme: but to daye ỹ shalt beare none, because the kynges sonne is deed. Thē sayde Joab to Chusi: go and tell the kynge, what thou hast sene: And Chusi bowed him selfe vnto Joab, and ranne. Then sayd Ahimaaz the sonne of Sadock agayne to Joab: come what come wyll, let me also rūne after Chusi. And Joab sayd: Wherfore wilt thou runne my sonne, seing that for the tydynges thou shalt haue no rewarde: well (sayde he) come what will, let me runne. He sayd vnto him: runne. Thē Ahimaaz rāne by ỹ playne waye, and came before Chusi.

And



And Dauid sat betwene the two gates. And the watcheman went vp to the rouffe ouer the gate vnto the walle, & lyfte vp hys eyes, and sawe: & beholde, there cam a man runnynge alone. And ỹ watcheman cryed, & tolde ỹ kynge. And the kynge sayde: yf he be alone, there is good tydinges in his mouth. And he came, & droue nye. And ỹ watchemā sawe another man runnynge, and he called vnto the porter and sayde: beholde, there cōmeth another man runnynge alone. And the kynge sayde: he is also a tydinges bringer. And the watcheman sayde. me thynketh the runnynge of the formost is lyke ỹ runnynge of Ahimaaz the sonne of Sadock The kynge sayde: he is a good man, and commeth with good tydinges. And Ahimaaz called, & sayde vnto the kynge: good tydinges, and he fell downe flatt to the erth vpon his face before the kynge, and sayde: blessed be the Lorde thy God, which hath shutt vp the men that lyft vp their handes agaynst my Lorde the kynge. And the kynge sayde: is the younge mā Absalom safe? Ahimaaz answered: Whē Joab sent (Chusi) the kynges seruaunt, and me thy seruaunt, I sawe much a doo. But I whotte not what it was. And ỹ kynge sayde vnto him: turne, and stande here. And he turned, and stode styll.

And beholde, Chusi came also, and sayde: Good tydinges my Lorde the kynge, For ỹ Lorde hath quytte the thys daye out of the hande of all them ỹ rose agaynst the. And the kynge sayde vnto Chusi. Is the younge mā Absalō safe? Chusi answered: The enemyes of my Lord the kynge, and all that ryse agaynst ỹ, to do the hurt, be as that younge man is. And the kynge was moued, and went vp to a chambre ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalō my sonne, my sonne.

## ¶ The.xix. Chapter.

¶ Dauid is restored to his kyngdome, and brought agayne to Jerusalem.

AND it was tolde Joab: beholde, ỹ kynge wepeth and mourneth for Absalom. And the victorie of that daye was turned into mournynge vnto all ỹ people. For the people harde saye that daye, howe the kynge sorowed for hys sonne. And the people stale awaye that daye from goynge into the cytie, as people confounded stele awaye, when they flee in battel. But the kynge hyd his face, and cryed with a loude voyce. O my sōne Absalom, O Absalon my sonne, my sonne.

And Joab came into the house to ỹ kynge, and sayde: thou hast shamed this daye the faces of all thy seruaūtes, which this daye haue saued thy lyfe, and the lyues of thy sonnes and of thy daughters, & the lyues of thy wiues, and of thy concubynes, in that thou louest thyne enemyes, and hatest thy frendes. For thou hast declared thys daye, that thou regardest nether thy Lordes nor seruauntes. And this daye I do perceaue, that yf Absalom had lyued, & all we had dyed this daye, that had pleased ỹ well. Nowe therfore vp, and come out, and speake kyndely vnto thy seruauntes: For I swere by the Lorde, except thou come out, there will not tarye one man with the thys nyght. And that wilbe worsse vnto the, then all the euell that fell on the from thy youth vnto thys houre. Then the kynge arose, and satt downe in the Gate. And they tolde vnto all the people, sayinge: Beholde, the kynge doth sytt in ỹ Gate. And all the people came before the kinge. But Israel fled, euery man to hys tent.

And it fortuned ỹ all the people were at stryfe throwe out all the trybes of Israel, sayinge: the kyng saued vs out of the hāde of oure enemyes, he delyuered vs out of ỹ hāde of ỹ Philistines, and nowe he is fled out of the lande for Absalom. But Absalō whō we anoynted ouer vs, is deed in battell. Therfore, why are ye so styll, that ye bringe not ỹ kynge agayne? And kyng Dauid sent to Sadock and Abiathar ỹ preastes, sayinge: speake vnto the elders of Juda & saye: why are ye behynde, to bringe ỹ kynge agayne to his house, seynge that soch tydinges is come frō all Israel vnto the kynge euen to hys house?
*(For the kynge had sayde: Thus shall ye saye vnto the people of Juda.) Ye are my brethren, my bones & my flesshe: wherfore then are ye the last that bringe the kynge home agayne? And saye ye to Amasa: art thou not of my bone & of my flesshe? God do so and so to me, yf thou be not captayne of ỹ hoste to me for euer in ỹ rowme of Joab. And he bowed the hertes of all the men of Juda, euen, as the hert of one man: so ỹ they sent this worde to the kyng: Returne thou with all thy seruauntes. So the kynge returned, & came to Jordan. And Juda came to Gilgal, for to go downe to mete ỹ kynge, & to cōueye him ouer Jordā. And Simei * ỹ sonne of Gera, the sonne of Jemini, whych was of Bahurim, hasted, and came with the men of Juda to mete king Dauid, and there were a thousande men of Beniamin wt hym, & * ziba the seruaunt of the house of Saul and his. xv. sonnes and twentye seruauntes with him. And they went quyckly ouer Jordan before the kynge. And there went ouer a boate that caryed ouer ỹ kynges housholde and they dyd him pleasure.

*ij.Reg.xvi.b

*ij.Reg.xix.a.

And Simei the sonne of Gera fell before the kynge (as he was come ouer Jordā) and sayde vnto hi: let not my Lorde impute wickednesse vnto me, ner remember the thinges (that they seruaunt dyd wickedly when my

Lorde the kyng departed out of Jerusalem) that the kyng shulde take it to herte. For thy seruaunt doth knowe, howe ỹ I haue done amysse. And therfore beholde, I am the fyrst this daye of all the house of Joseph, that am come to go downe, to mete my Lorde the kynge. But Abisai ỹ sonne of zeruia answered, and sayde: shall not Semei dye for this, because he cursed the Lords anoynted? And Dauid sayde: what matter is bet wene you and me ye sonnes of zeruia? For thys daye ye be aduersaryes vnto me. Shall there any mã dye this daye i Israel? Do not I knowe, that I am this daye kynge ouer Israel? And therfore the kynge sayde vnto Semei: thou shalt not dye, & the kynge sware vnto him.

And Miphiboseth the sonne of Saul came also to mete the kynge, & had nether washed his fete, ner shauen his beerde, ner washed his clothes from the tyme the kynge departed, vntyll he came agayne in peace. And it fortuned that when he was come to Jerusalem, and mett the kynge, the kynge sayde vnto him: wherfore wentest not thou wyth me Miphiboseth? he answered: my Lorde, O kynge, my seruaunt deceaued me. For thy seruaunt sayde I wolde haue mine Asse sadled to ryde theron, for to go to the kynge, because thy seruaũt is lame. And ziba hath falsely reported of thy seruaũt vnto my Lorde the kynge. And my Lorde the kynge is as an angel of God: do therfore what semeth good in thine eyes. For all my fathers house were but deed mẽ before my Lorde the kynge: and yet dydest thou put thy seruaũt amonge thẽ ỹ dyd eate at thyne awne table. What ryght therfore haue I yet, to crye any more vnto ỹ kynge? And the kynge sayde vnto him: why speakest thou yet in thyne awne cause? * (Is determyned, that) I haue sayde: thou and ziba deuide the landes bet wene you. And Miphiboseth sayde vnto ỹ kynge: yee lett him take all: for so moch as my Lorde the kynge is come agayne in peace vnto his awne house.

And Berselai the Gileadite came downe from Roglim, and went ouer Jordan with the kyng, to conuaye him ouer Jordã: Berselai was a very aged man, euen foure skore yere olde, & prouyded ỹ kynge of sustenaũce, whyle he laye at Mahanaim: for he was a man of verye great substaũce. And ỹ kynge sayde vnto Berselai: come thou with me, & I will fede the with me in Jerusalem. And * Berselai sayde vnto the kynge: I am thus olde, and howe am I able to go vp with the kynge vnto Jerusalẽ? I am this daye foure skore yere olde: and can I decerne betwene good and euell? hath thy seruaunt any tast in that he eateth or drincketh? Can he heare any more the voyce of synginge men & women? Wherfore then shulde thy seruaunt be yet a burthen vnto my Lorde the kynge?

Thy seruaũt will go a lytle waye ouer Jordan with the kynge: and why wyll ỹ kynge recompence it me with soch a reward? O let thy seruaũt turne back agayne, that I maye dye in myne awne cytie, and (be buryed) in ỹ graue of my father and of my mother. Beholde, here is thy seruaunt Chimeam: let him go with my Lorde the kynge, and do to him, what shall please the:

And the kynge answered: Chimeam shall go with me. And I will do to him that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I do for the. And all the people went ouer Jordan: And whẽ the kynge was come ouer Jordã, he kyssed Berselai, and blessed him, & he wẽt backe agayne vnto his awne place. And then the kynge went to Gilgal, and Chimeã wẽt with him, & so dyd all the people of Judã, and brought ouer the kynge, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kynge, and sayde vnto him, why haue oure bzethren ỹ mẽ of Juda stolen the awaye and haue brought the kyng & his housholde, and all Dauids men with him ouer Jordan? And all the men of Juda answered the men of Israel: the kynge is nere of kynne to vs: wherfore be ye angrye for ỹ matter? thynke ye that we eate of ỹ kynges cost, or that we take vs any gyftes? And the men of Israel answered ỹ men of Juda and sayde: we haue ten partes in the kynge, & haue therto more ryght to Dauid then ye. Why then dyd ye despyse vs, ỹ oure aduise shulde not be fyrst had in restoringe oure kynge agayne? And ỹ wordes of the mẽ of Juda were fearcer, then the wordes of the men of Israel.

## The.xx. Chapter.

Seba the sonne of Bichri reuyleth Israel agaynst Dauid. Joab kylleth Amasa trayterously. The heed of Seba is deliuered to Joab. Dauids receauers are nombred.



When there cam thither a certayne mã of Belial (named Seba, the sonne of Bichri, a mã of gemini) he blew a trõpet & sayde: we haue no parte in Dauid, neither haue we enheritaunce in the sonne of Jsai, let the men of Israel departe vnto there tentes. And so euery



euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda claue fast vnto their kynge, frõ Jordan to Jerusalem.

And Dauid came to his house to Jerusalem, * and toke the ten women his concubines, that he had left behynde him to kepe the house, and put them in warde, and fedd thẽ: but laye no moare wyth them. And so they were enclosed vnto the daye of their deeth, lyuynge in wedowhode. *2.Reg.xv.d. and.xvi.d.

Then sayde the kynge to Amasa: call me the men of Juda togeather agaynst the thirde daye, and be thou here also. And so Amasa went to gather the men of Juda to geather: but taried lõger, then the tyme which he had appoynted him. And Dauid sayde to Abisai: nowe shall Seba the sonne of Bichri do vs moze harme, then dyd Absalom. Take thou therfore thy Lordes seruaũtes, & folowe after him: lest he gett him walled cyties, and escape vs. And there went out after hym Joabs men, and the Crethites and the Phelethites, and all the myghtiest mẽ. And they departed out of Jerusalem to folowe after Seba the sonne of Bichri. And when they were at the great stone in Gibeon, Amasa went before them. And Joabs garmẽt (that he had about him) was gyrde vnto him, and he had gyrded theron, a knyfe, which was ioyned fast to hys loynes, in soch a sheth, ỹ (as he wẽt) it fell some tymes out. And Joab sayde to Amasa: art thou in health my brother? And Joab toke Amasa by the chynne with the ryght hande, to * kysse hym. But Amasa toke no hede to the knyffe that was in Joabs hande, for therwith he smote hym * in the short ribbes, and shed out hys bowelles to the groũde, and thrust at him no more, and he dyed. *20.Reg.xv.a. *3.Reg.ij.f.

So Joab and Abisai his brother folowed after Seba the sonne of Bichri. And one of Joabs men stode by him, and sayde: he ỹ beareth any fauoure to Joab, or good will to Dauid, let him go after Joab. And Amasa laye walowed in blonde, in the myddes of the waye. And there was a man, which whẽ he sawe that * all the people stode styll, he rowled Amasa out of the waye into the felde, & cast a cloth vpon him, because he sawe that euery one that came, stode styll by hym. And as sone as he was tombeled out of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri. *2.Reg.ij.g.

And he went thorowe all the trybes of Israel vnto Abel, and to Bethmaacha and all the places of Barim. And they geathered together, and went after him. And they came, & beseged him in Abel & in Bethmaacha And they cast vp a bancke agaynst the cytie that stode in the valleye. All the people that was with Joab, thrust at the wall to ouerthrowe it. Then cryed a wyse woman out of the cytie, heare heare, byd Joab come hither, that I maye speake with hym. When Joab was come vnto her, the woman sayde: art ỹ Joab? he answered: I am he. She sayde vnto him: heare the wordes of thy handmayde? And he answered: I do heare. And she sayde agayne: * They spake in the olde tyme, sayinge: men must alke peace first, how moche rather shulde they so do to Abell? For so haue they contynued hytherto: I am one of them that are peaceable and faythfull in Jsrael. And thou goest about to destroye a citie and a mother in Jsrael. Why wilt thou deuoure the enheritaunce of the Lorde?

And Joab answered, and sayde: God forbyd, God forbid it me, that I shulde ether deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba ỹ sonne of Bichri by name) hath lyfte vp his hãde agaynst the kynge, euen against Dauid. Delyuer vs him only, and I will departe from the cytie. And the woman sayde vnto Joab: Beholde, his heed shalbe throwẽ to the, ouer the wall. And then the woman went vnto all ỹ people with her wisdome. And they smote of the heed of Seba ỹ sõne of Bichri, and cast it out to Joab. * And he blewe a trompet, and they scattered from the cytie, euery man to his tent. And Joab returned to Jerusalem, vnto the kynge. *4.Reg.ix.g.

Joab was ouer all the hoste of Jsrael. And Banaia ỹ sonne of Jehoiada was ouer the Crethites & Phelethites. And Aduram was ouer the tribute. And Jehosaphat the sonne of Ahilud was Recorder. Seua was scribe. And Sadoch & Abiathar were the preastes. And Jra the Jairite was Dauids preast.

## The.xxj. Chapter.

Thre deare yeres. The dengeaunce of the synnes of Saul spyghteth on hys seuen sonnes, whych are hãged. Foure great bacelles, whych Dauid had agaynst the Philistines.

When there fell an hongre in the dayes of Dauid, thre yeres together. And Dauid enquired of the Lorde. And the Lorde answered: it is for Saul, and ỹ house of blonde, because he slue the * Gibaonites. And the kynge called the Gibaonites, & sayde vnto them (Nowe the Gibaonites were, not of the * chyldren of Jsrael, but a remnaunt of the Ammonites, and the chyldren of Jsrael sware vnto them: And Saul sought to sley them, for a zele that he had to the chyldren of Jsrael and of Juda.) Wherfore Dauid sayde vnto thẽ, what shall I do for you, and wher with shall I make the attonemẽt, that ye maye blesse the enheritaunce of the Lorde? *i.re.xxii.d. *Iosua.ix.c.

The Gibaonites answered him: we wyll haue no syluer ner gold, of Saul ner of hys house: nether is it oure mynde, ỹ thou shuldest

Wdest kyll any man in Israel. He sayde: what saye ye then ꝑ I shall do for you? They answered the kinge: the man that cõsumed vs, & ymagened to bringe vs to nought him will we destroye, that nought of him continewe in any of the coastes of Israel. Let seuen men of his sonnes be delyuered vnto vs, and we will hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lorde dyd chose. And the kynge sayde: I will geue them you.

But the kynge had cõpassyon on Miphiboseth the sonne of Jonathas, the sonne of Saul, because of the Lords othe ꝑ was betwene them: cuẽ betwene Dauid and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whõ she bare vnto Saul) euen Armoni and Miphiboseth, & the fyue sonnes of Michol (the daughter of Saul) whom she bare to Adriel the sonne of Barselai ꝑ Meholathite. And he delyuered them vnto the handes of the Gibeonites, which hanged thẽ in the hill before the Lorde. And they fell all seuen to geather, and were slayne in the dayes of heruest: euen in the fyrst dayes, and in the beginnynge of Barley heruest:

And Rizpa the daughter of Aia toke sackclothe and hanged it vp for thẽ vpon the Rocke, euen from the begynnunge of haruest vntyll rayne dropped vpon them out of heuen: and suffered nether the byrdes of the ayre to fall on them by daye, nor beastes of the felde by nyght. And it was tolde Dauid what Rizpa the daughter of Aia the concubyne of Saul had done: and Dauid went, & toke the bones of Saul and of Jonathas his sonne, frõ the men of Jabes in Gilead (which had stolen them from the strete of Bethsan, where the Philistines had hanged them whẽ the Philistines had slayne Saul in Gilboa.) And he brought thence the bones of Saul, and ꝑ bones of Jonathas his sonne, & they toke vp the bones of them that were hãged. And the bones of Saul and Jonathas hys sonne buryed they in the contrey of Beniamin, in zela, in the sepulchre of Cis hys father. And when they had perfourmed all that the kynge commaunded. God was then at one with the lande.

It fortuned, that the Philistines had yet warre agayne with Israel. And Dauid wẽt downe & his seruauntes with hym, & fought agaynst the Philistines. And Dauid waxed fayntie, and Jesby of Nob one of the sonnes of the gyauntes (the yron of whose speare wayed thre hũdred sycles, and he beynge gyrded with a newe swerde) thought to have slayne Dauid. * But Abisai the sonne of zaruia succoured hym, and smote the Philistine, and killed him. Then the seruauntes of Dauid sware vnto him, sayinge: Thou shalt go no moare out with vs to battell, that ꝑ quench not the lyght of Israel. And yet after this, there was a battell with the Philistines at Nob, and then Sibbechai the Husathite slewe Saph which was one of the sonnes of the gyauntes.

And there was yet another battell in * Nob with the Philistines, where Elhanam the sonne of Jaere Oregim, a Bethlemite slue one Goliath a Gethite: the staffe of whose speare was as great as a weuers cloth beame. *1. Par. xx.a

And there was yet another battell i Geth where was a man of a great stature, & had on euery hand. vj. fyngers and on euery fote vj. toes. xxiij. in all. And was borne also of the kynred of the giãtes in Geth. And whã he defyed Israell, Jonathas the sonne of Simea the brother of Dauid slewe hym These foure gyauntes were borne in Geth, & fell into the hande of Dauid and into the hãdes of his seruauntes.

## The.xxij.Chapter.

The songe of Dauid for hys delyueraunce from hys enemyes.

AND Dauid spake the wordes of thys songe vnto the Lorde, what tyme the Lorde had delyuered him out of the hãde of all his enemyes, and out of the hande of Saul.

And he sayde: the Lorde is my rocke, and my castel, and my delyuerer. God is my strength, in him will I trust: he is my shylde, and the horne of my saluacyon: my worshyp and my refuge: my sauiour, thou shalt saue me from wronge.

* I will call on ꝑ Lorde which is prayse worthy, and so shall I be saued from myne enemyes. For the corrupcyons of deeth closed me about: the floudes of Belial put me in feare. The sorowes of hell compassed me about: the snares of deeth ouertoke me. In my tribulacyon will I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of his temple, and my crye shall enter into his eares. The erth trimbled and quaked: the foundacyons of heuen moued and shoke, whan he was angrye. *Psal. xviij. a.

Smoke went vp in his wrath, and consumynge fyre out of hys mouth, coles were kendled therof. And he bowed heuẽ, and came downe, and there was darcknesse vnder his fete. And he satt vpon Cherub & dyd flye he was seue caryed vpon the wynges of the wynde. He made darcknesse a tabernacle rounde about hym, with waters geathered to geather in thycke cloudes. Thorowe the brightnesse of his presence were the fyre coles kyndled.

God thundred from heuen, and he that is most hye, doth put out his voyce. He shotte arowes, and skatered them: he hurled lyghtenynge, tenynge, and ouerthrewe them. The flowinges of the see appered, and the foundacyons of the worlde were sene, by the reason of the rebukinge of the Lorde, and thorowe the blastynge of the breeth of hys nostrelles. He shall sende from heauen, and fett me, he shall plucke me out of many waters.

He shall delyuer me from my myghtye aduersarye, and fro myne enemyes, for they are to stronge for me. When they had ouertaken me in the daye of my calamytye ꝑ Lorde stayed me vp. For he brought me out into rowmth: he delyuered me, because he had a loue vnto me.

*Rom.8.d. * The Lord will reward me accordinge to my ryghtwysnesse: accordynge to the pureneße of my handes will he recompense me. For I haue kept the wayes of the Lorde, & done no wyckednesse agaynst my God. For all his lawes are in my syght, & his statutes wyll not I put awaye fro me. In his syght also haue I bene vndefyled, & haue kepte me fro myne awne iniquite.

And the Lorde dyd to me agayne, accordynge to my ryghtwesnes, euẽ after my pureneße in his eyesyght. Wyth the godly thou shalt be godly, and wt the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, & with the froward thou shalt be froward. And the poore people ꝑ are in aduersyte, ꝑ shalt helpe. And on ꝑ proude shalt thou cast thine eyes. Thou art my light O Lorde: ꝑ Lorde shall lyght my darknesse.

For with thy helpe I will runne thorowe an hoste of men, and in my God wyll I sprynge ouer a walle. God is vncorrupt in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that trust in him.

For who is a God, saue the Lorde? & who is myghtie, saue oure God? God strengtheth me with power, and ryddyth the waye in battell cleare before me. He maketh my fete lyke hartes fete, & setteth me fast vpon my hye holde.

*Psa.cxliiij. a * He teacheth my handes to fyght, ꝑ euẽ a bowe of stele is to weake for myne armes.

Thou hast geuen me the shild of thy saluacyõ, and with thy louinge mekenesse thou dost multiplie me. Thou shalt make me space to walke in, and my legges shall not fayle me. I will folowe vpon myne enemyes and destroye them, and turne not agayne vntyll I haue consumed them.

I will waste them and smyte them, that they shall not be able to aryse: yee, they shall fall vnder my fete.

Thou hast gyrded me about with myght to battell, and them that roase agaynst me, hast thou subdued vnder me.

And thou madest myne enemyes (& them that hated me) to turne their backes to me,



that I myght destroye them. They loke for helpe, but there is none to saue them: Yee, euen vnto the Lorde do they crye, but he heareth them not.

I will beate them as smalle as the dust of the erth: I will stampe them as the dyrte of the strete, and will spreade them abroade.

Thou shalt delyuer me from the dissencyon of my people: thou shalt kepe me to be an heed ouer nacyons: the people whych I knewe not, shall serue me.

Straunge childzen dissemble with me: At the hearynge of the eare they obeye me.

Straunge chyldzẽ will chrynche awaye, and they shalbe smytten with feare in their preuye chamber. God is a lyue, and blessed be my maker: magnifyed be God, my moste stronge saluacion. It is God that auengeth me, and bryngeth downe the people vnder me. He delyuereth me fro myne enemyes, ꝑ also shalt lyfte me vpon hye from them that ryse agaynst me, thou shalt delyuer me from the wicked men.

And therfore I will prayse ꝑ (O Lorde) amonge the nacyons, and wyll synge vnto thy name. Whych sheweth greate saluacyõ for his kynge, and dealeth mercyfully with his anoynted: euen wyth Dauid, and wyth his sede for euermore.

## The.xxiij.Chapter.

The last communicacyon of Dauid, and the descripcyon of the myghty men to hym belongynge.

THese be the last sayinges of Dauid. Dauid the sonne of Jsay sayde. And the mã (which was made, the anoynted of the God of Jacob, and the noble Psalmist of Israel) sayde: ꝑ spyrete of the Lorde spake by me, & his worde was in my tonge. The God of Israel spake of me, euen ꝑ most myghtie of Israel, sayde: he ꝑ beareth rule ouer mẽ, ought to rule iustlye in ꝑ feare of God. And as ꝑ morynge lyght when the sonne is vp, a morynge in whych are no cloudes to lett the bryghtnelle, and as the grasse of the erth is by the vertue of the rayne. Shall not my house be so wt God? * For he hath made with me an euerlastinge conenaunt, perfecte and sure in all poyntes: & this is truly all my healthe & all my delire ꝑ it growe but not as grasse. But ꝑ vngodly mã of Belial shall be as a thorne cleane pluckt vp, which can not be taken wt handes: But the man that shall touche them, must haue yron, or a longe helue. * Or els must they be burnt with fyre in the same place. *2. Par.xxix. b. *ii. Esr.vij.c

These be the names of the myghtye men whom Dauid had: one ꝑ satt in ꝑ seat of wisdome, beinge chefest amõge thre, pleasaũt was he and stronge: he slue eyght hundred at one tyme. After him was Eleazar the sonne of Dodi the sonne of Ahohi, one of the thre worthies

wozthies ẅ Dauid, which dekyed the Philistines that were there geathered togethr to battell: whā the men of Jsrael were gone vp. He arose & layed on the Philistines, vntyll hys hande was werye, and clauе vnto the swerde. And the Lozde gaue greate victorye the same daye. And the people (which had fled) returned, and went after him to runne to the spoyle. After him was Samma the sonne of Age the Hararite: and the Philistines geathered togethr beside a towne. (Where was a parcell of lande full of ryce) and the people fled from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the the Lozde gaue great victorye.

1. Para. xi. b. * These thre (which were of the thirtye chefe captaynes) went downe to Dauid in ỹ haruest tyme vnto the caue Adullam, & the hoost of the Philistines abode in the valeye of Gesauntes. And Dauid was then in an holde. And the Soudioures of the Philistines were in Bethlehem. And Dauid longed and sayde. Oh, that I had of the water that is in the well by the gate of Bethlehem, foz to drincke. And the thre myghtie brake thorowe the host of the Philistines, & fett water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid: Neuertheless he wolde not drincke ther of, but offered it vnto the Lozde, and sayde: the Lozde forbyd that I shulde do so. Is not this the blonde of the men that wente in ieopardye of their lyues? and therfoze he wolde not drincke it. And these thinges dyd these thre myghtie men. * Abisai the brother of Joab, ỹ sonne of Saruiah, was chefe amõge the thre, and he lyfte vp hys speare agaynst thre hundred, & slue them, and had the name amonge the thre. Foz he was nobler man then the thre and was their captayne. Howbeit he attayned not vnto (the first) thre.

v. Reg. xvi. d.

And Banaiahu the sonne of Jehoiada (ỹ sonne of a myghtie man) valyant in actes, of Kabzeel, slue two stronge lyõs, euen lyõs of Moab. He went downe also, & slue a lyon in a pyt in tyme of snowe. And he slue an Egyptyan, a goodly bygge man, which had a speare in his hande. But he went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slue him wt̃ hys awne speare. These thinges did Banaiahu the sõne of Jehoiada, & had the name amõge the thre worthies. He was honorable amõge thirtye, but he attayned not to ỹ (first) thre. And Dauid made him of hys councell. Asahel the brother of Joab also was one of the thirtye. Then Elhanã the sonne of Dodo of Bethlehem: Sãma the haronite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anathoth: Mebonai the Husathite: zelmon an Ahohite: Maharai the Netophatite: Heleb the sonne of Baanah an Netophatite: Ithai the sonne of Ribai out of an hill of the chyldrẽ of Beniamin: Banaiahu the Phiratonite: Hedai, of the ryuer of Gaas: Abialbon the Arbathite: Asmauetha Barhumite: Elihaba a Saalbonite: and the sonnes of Jasen, Jonathas. Samma the Hararite. Ahiam the sonne of Sarar an Hararite: Eliphelet the sonne of Aasbai the sonne of a Maachathite: Eliam the sonne of Aithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the sonne of Nathan of zoba: Bani the Gadite: zelec an Amonite: Naharai a Berothyte, which was the harnesbearer of Joab ỹ sonne of zarula. Ira the Iethzite: Gareb ỹ Iethzite Uria the Hethite, thirtye & seuen in all.

## ¶ The .xxiiij. Chapter.

¶ Dauid causeth the people to be nombred, and therfoze is Jsrael plaged with pestilence: so that in thre dayes there dyed .lxx. thousande.

AND agayne, the Lozd was wroth agaynst Jsrael, and he moued Dauid agaynst thẽ, in ỹ he sayde: * go and nõbre Jsrael and Juda. A

* Exo. xxx. d.

Foz the kynge sayde to Joab the captayne of his host: go thou abroade nowe, thorow out all the trybes of Jsrael, euen from Dan to Beer Seba, & nombre ye the people, that I maye knowe the nombre of them. And Joab sayde vnto the kynge: I beseche ỹ Lozde thy God, to make ỹ people as many moo as they be: ye and an hũdred tymes so many mo, and that the eyes of my Lozde the kynge maye se them. And what is the cause ỹ my Lozde the kynge hath a lust to this thinge? Notwithstãdynge the kynges wozde preuayled agaynst Joab and agaynst the captaynes of ỹ hoste:

And Joab and the captaynes of the host went out from the presence of the kynge, to nombre the people of Jsrael. And they passed ouer Jozdan, and pitched in Aroer on the ryght syde of the cytie that lyeth in the myddes of the valeye of Gad, ouer agaynst Jazer. And then they came to Gilead, and to the nether lande, where was a newe habitacyõ, & from thẽce they came to Dan Jaan about to Sidon, & came to the stroge holde of Tyre, and to all the cyties of the Heuites and of the Cananites, & then went out to ỹ South of Juda, euẽ to Beersaba. And so, whẽ they had bene abroade thorowe out all the lande, they returned to Jerusalẽ agayne, after the ende of nyne moncthes and twentye dayes. And Joab delyuered vp the nõbre and summe of the people vnto the kynge. And there were in Jsrael eyghte hũdred thousande men of myght ỹ dre we swerdes. And the men of Juda were fyue hundred thousande men. B

And Dauids hert smote hym, after that he had nõbred the people. And Dauid sayde vnto the Lozde: I haue synned exceedyngly in that



in that I haue done. And nowe Lozde take awaye the trespace of thy seruaũt: foz I haue done very folyshely. And when Dauid was vp in a mozninge, the wozde of the Lozd came vnto the prophet Gad Dauids sear, sayinge: go and saye vnto Dauid, thus sayth ỹ Lozd: I offer the thre thynges, chose ỹ which of them I shall do vnto the.

So Gad came to Dauid, and shewed him, & sayde vnto him. Wilt thou haue seuen yeres hunger to come in thy lande, oz wilt ỹ flee. iij. monethes before thyne enemies, they folowinge the, oz that there be thre dayes pestilence in thy lande? Nowe therfoze aduyse the, & se, what answere I shall geue to him ỹ sent me. And Dauid sayde vnto Gad: I am in extreme trouble. * We will fall now into the hãde of the Lozde, foz moch is his mercye, and lett me not falle into the hande of man.

* Eccle. ij. c.

And so ỹ Lozde sent a pestilẽce in Jsrael. frõ the mozninge vnto the tyme appoynted. And there dyed of the people from Dan to Beerseba seuẽty thousande men. And when the Angell stretched out his hãde vpon Jerusalem to destroye it, the Lozde had cõpassion to do that euell, and sayde to the Angell that destroyed ỹ people: it is nowe sufficient: holde thyne hande. And ỹ angell was by the threshinge place of Arekna the Jebusite. And Dauid spake vnto the Lozde (when he sawe the angell that smote the people) and sayde: loo, it is I that haue synned, and I ỹ haue done wyckedly. But these shepe, what haue they done? lett thyne hande (I praye the) be agaynst me and agaynst my fathers house.

And Gad came the same daye to Dauid, and sayde vnto him: go vp and reare an aultare vnto the Lozd in the threshinge flowre of Arekna the Jebusite. And Dauid (accozdinge to the sayinge of Gad) wẽt vp, as the Lozde commaunded. And Arekna loked, and sawe the kynge and his seruauntes cominge towarde him. And Arekna wẽt out, and bowed him selfe before the kynge flat on his face vpon the groũde, and Arekna sayde: wherfoze is my Lozde the kynge come to his seruaunt? Dauid answered: to bye the threshinge flowre of the, and to make an aultare vnto the Lozde, that the plage maye ceasse from the people. D

And Arekna sayde vnto Dauid: let my Lozd the kynge take and offer what semyth him good in his eyes: Beholde, here be oxen foz burnt sacrifyce, and sleades and the other instrumentes of the oxen foz wood. All these thynges dyd Arekna geue vnto the kynge, & sayde mozeouer vnto the kynge: ỹ Lozde thy God accept the. And the kynge sayde vnto Arekna: not so, but I wyll bye it of the at a pryce, and wyll not offer sacrifyce vnto the Lozde my God of ỹ which doth cost me nothinge. And so Dauid bought ỹ threshynge flowre, & the oxen foz fyfftie sycles of syluer. And Dauid buylt there an aultare vnto ỹ Lozde, & offered burnt sacrifyces and peace offeringes. And so the Lozde was intreated foz the lãde. And the plage ceased frõ Jsrael.

¶ The ende of ỹ second boke of Samuel: otherwyse called the seconde of the kynges.

# ¶ The thirde boke of the kynges after the reckonynge of the Latynistes: which thirde boke and the fourth also, is but one with the Hebrues.

## ¶ The fyrst Chapter.

¶ The younge virgin Abisag kepeth Dauid in his extreme age. Adonia occupieth the realme vnwitynge to his father. Salomõ is annoynted kynge, and so Adonia getteth him awaye.





ND kynge A Dauid was olde & stryckẽ in yeres: so ỹ whan they coue red hym wt̃ clothes, he caught no heat. wher foze his seruaũtes sayde vnto hi: let there be sought foz my Lozd ỹ kynge a younge mayden, to stonde before ỹ kynge and to cherysshe hi. And let her lye in thy bosome, ỹ my Lozde the kinge maye get heate. And so they sought foz a fayze damosell thozow out all ỹ coastes of Jsrael, & fonde one Abisag a Sunamite, & brought her to the kynge. And the damosell was excedinge fayze, & cherisshed ỹ kynge, & ministred to hi. But ỹ kyng knewe her not.

And Adonia the sonne of Hagith exalted him selfe, sayinge: I willbe kyng. And he gatt him charettes & hozsmen, and fyfftie men to runne before him. And his father wolde not displeasse him at anye tyme, noz sayd so moch to him as, why doest thou so? And he was a goodlye mã, & his mother bare him next after Absalom. And he toke councell at Joab the sonne

the sonne of Zaruia, & at Abiathar ỹ preast: And they helped Adonia. But Sadock the preast, Banaiahu ỹ sonne of Jehoiada, Nathā the prophet, Semei and Rei, and all the
B men of myght which were with Dauid, fauoured not Adonia. And Adonia sacrifyced shepe and oxen, and fatt catell, by the stone of
*Iosua.xv.b Zoheleth, which is fast * by the well of Rogell, and called all his brethren the kynges sonnes, and the men of Juda the kynges seruauntes. But Nathan the prophet and Banaiahu, and the other myghtie men, and Salomon his brother, he called not.

Wherfore, Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast ỹ not heard howe that Adonia ỹ sonne of Hagith doth rayne, and Dauid oure Lord knoweth it not? Nowe therfore come, & I will geue ỹ counsell, howe to saue thyne awne lyfe, & the lyfe of thy sonne Salomon. Go and get the in vnto kynge Dauid, and saye vnto him: diddest not ỹ (my Lorde O kynge) swere vnto thy hādmayde, sayinge: Salomō thy sonne shall raygne after me, & he shall sytt vpō my seate: why is then Adonia kynge? Beholde, whyle thou yet talkest there with ỹ kyng, I will come in after ỹ, & cōfirme thy wordes.

C And Bethsabe went in vnto the kynge into the chābre. And the kinge was very olde, and Abisag the Sunamite ministred vnto ỹ king. And Bethsabe stowped, & made obeysaunce vnto the kynge. And ỹ kynge sayde: what is thy matter? She answered him: Myy Lorde, thou swarest by the Lorde thy God vnto thyne handmayde: Salomō thy sonne shall raygne after me, & he shall sytt vpō my seate. And beholde, nowe is Adonia kynge, & my Lord the kynge wotteth not of it. And he hath offered oxen, fat catell, & many shepe, and hath called all the sonnes of the kynge, & Abiathar the preast, and Joab the captayne of the holte. But Salomon thy seruaunt hath he not bydde. And nowe my Lorde (O kynge,) the eyes of all Israel wayte on the, ỹ thou shuldest tell them, who ought to sytte on the seate of my Lord the kynge after him. For elles when my Lorde the kynge shall sleape with his fathers, I and my sonne Salomon shalbe ☞ *synners.

And whyle she yet talked with the kynge, Nathā ỹ prophet came also. And they tolde the kynge sayinge: beholde, here cōmeth Nathan the prophete. And whē he was come in to the kynge, he made obeysaunce before the kynge vpon his face on the ground, & Nathā sayde: Myy Lorde (O kynge) hast thou sayd, Adonia shall raygne after me, & he shall sytt
D vpon my seate? For he is gone downe this daye, & hath slayne many oxen, & fat shepe, and hath called all the kynges sonnes, & the captaynes of the holt, & Abiathar the preast. And beholde, they eate and dryncke before him, and saye: God saue kynge Adonia. But me thy seruaūt, and Sadock the preast, and Banaiahu the sonne of Jehoiada, & thy seruaunt Salomon hath he not called. Is thys thynge done of my Lorde the kynge, & ỹ hast not shewed it vnto thy seruaūt, who shulde sytt on ỹ seate of my Lord ỹ kyng after him?

Then kyng Dauid answered & sayde: call me Bethsabe. And she came into the kynges presence, and stode before him. And ỹ kynge sware sayinge. As truly as the Lorde lyueth (ỹ hath rydd my soule out of all aduersyte) euen as I sware vnto the by the Lorde God of Israel, sayinge: Salomon thy sonne shall raygne after me, & he shall syt vpon my seate for me, so will I do this daye. Then Bethsabe bowed on her face to the erth, & dyd reuerence vnto the kyng, & sayde. I praye God ỹ my Lorde kyng Dauid ☞ maye lyue euer. ☞
And kyng Dauid sayde: call me Sadock the E preast, & Nathā the prophet, and Banaiahu the sonne of Jehoiada. And they came before the kynge. The kinge also sayde vnto them: take vnto you the seruauntes of youre Lorde, & set Salomon my sonne vpon myne awne Mule, & carye him downe ☞ to Gihon. And ☞
let Sadock the preast, & Nathā the prophet anoynte him there, kynge ouer Israel. And blowe ye with tropettes, & saye: God saue kyng Salomō. And then come vp after him, that he maye come and sytte vpon my seate. For he shalbe kynge in my steade. And I will cōmaunde him to be captayne ouer Israel and Juda. And Banaiahu the sonne of Jehoiada answered the kynge, & sayde, Amen. I praye God ỹ the Lorde God of my Lorde ỹ kynge saye so to. And as God hath bene with my Lorde the kynge, euē so be he with Salomō also, & make his seate greater, then the seate of my Lorde kynge Dauids hath bene.

And so Sadock the preast, and Nathan the prophet, & Banaiahu the sonne of Jehoiada, & the Crethites and Phelethites went downe, & sett Salomon vpō kynge Dauids Mule, and brought him to Gihon. And Sadock the preast toke an horne of oyle out of F
the tabernacle, and anoynted Salomō. And all they of the people blewe trompettes, and sayde: God saue kynge Salomō. And all the people cam vp after him, pyping with pipes and reioysynge greatlye, so ỹ the erth range with the sounde of them.

And Adonia and all the gestes ỹ he had called vnto him, heard it, euen as they had made an ende of eatynge. And when Joab heard the sounde of the trompet, he sayde: howe happeneth it ỹ there is soche a noyse in the cytie? And as he yet spake: beholde, Jonathas ỹ sonne of Abiathar ỹ preast came. And Adonia sayde vnto him: come in, for ỹ art a valeaūt man, and bryngest good tydynges. And Jonathas answered & sayd to Adonia:



Verely oure Lorde kynge Dauid hath made Salomon kyng. And the kynge hath sent vō him, Sadock the preaste, & Nathan the prophet, and Banaiahu the sonne of Jehoiada, and the Crethites, and the Phelethites, and they haue set him vpon ỹ kynges mule. And Sadock the preast, and Nathan the prophet haue anoynted hym kyng in Sihō. And they
G came vp agayne, and reioysed, that the cytie dyd sounde agayne. And that is the noyse, that ye haue hearde. And Salomon sytteth on the seate of the kingdome. And moreouer the kynges seruauntes came to bleese oure Lorde kinge Dauid, sayinge: thy God make the name of Salomon more honorable then thy name, and make hys seate greater then thy seate. And the kynge bowed hym selfe vpon the bedd. And thus sayde the kynge: Blessed be the Lorde God of Israell: which hath made one to syt on my seate thys daye, myne eye seynge it.

And all the gestes that were with Adonia were afrayed, and rose vp, and went euery man hys waye. And Adonia fearyng the presence of Salomon, arose, and went, & (in
& to the tabernacle of the Lorde) and caught holde on the hornes of the aultare. And one tolde Salomon, sayinge: beholde, Adonia doth feare kynge Salomon: for he hath * caught holde
*Exo.xxi.b on the hornes of the aultare, saying: let king Salomon swere vnto me thys daye that he wyll not sley his seruaūt with the swearde. And Salomon sayde: yf he wyll be a chylde of vertue, there shall not an heer of hym fall to the earth. But and yf wickednes be foūde in him, he shall dye. And so kynge Salomon sent, and they brought hym frō the aultare. And he came, and dyd obeysaūce vnto kyng Salomon. And Salomon sayde vnto hym: gett the to thyne house.

## ¶The.ij.Chapter.

¶Dauid dyeth. Adonia requyreth to haue Abisag to hys concubyne, and therfore Salomon commaundeth to slaye hym. Abiathar is put from his preesthode. Semei and Joab are slayne.

A The dayes of Dauid drewe nye ỹ he shulde dye, and he charged Salomon hys sonne, sayinge. I go the waye of all the worlde, *be thou
*Iosua.i.b. and.xxiij.b. Deut.xxxi.c stronge therfore, and shewe thy selfe a man. Kepe thou the watch of the Lorde thy God, ☞ that thou walke in hys wayes, and kepe his ☞ statutes, and his precepte, hys iudgementes, and hys testimonyes, euen as it is wrytten in the lawe of Moses: that thou mayest prospere in all that thou doest, and in euery thynge that thou medlest withall.
That the Lorde also maye make good hys worde which he spake vnto me, sayinge: yf thy chyldren take heade to theyr waye, that they walke before me in truethe, with all
*iij.Reg.ix.b. their hertes, and with all their soules, *then shalt thou not be without a man on the seat of Israell.

*Moreouer, thou wottest howe Joab ỹ *iij.Reg.iij.e and.xx.c. sonne of Zaruia serued me, and what he dyd to that two captaynes of the hoostes of Israell: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether: whom he slue and shed bloude in tyme of peace (euen as it had bene in warre) & put the bloude of ☞
warre vpon hys gyrdle that was about hys loynes, and in hys shoes that were on hys fete. Deale with hym therfore accordynge to thy wysdome, and bryngе not hys hoore 25
heed downe to the graue in peace. * But *ij.reg.xix.f shewe kyndnes vnto the sonnes of Berselai the Gileadite, that they maye eate at thy table. For they came to me, when I fled from Absalon thy brother.

*And beholde, thou hast with the Se- *iij.Re.xvi.b
mei the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an horyble curse, in the daye whā I went to Mahanahim. But he came to mete me at Jordan, and I sware to hym by the Lorde, sayinge: I wyll not sley the with the swearde: But thou shalt not counte him as vngyltie. For thou art a man of wysdome, and knowest what thou oughtest to do vnto hym. His hoore heed shalt thou bryngе to the graue with bloude.

And so * Dauid slepte with hys fathers, * Acres.xj.c
and was buryed in the cytie of Dauid. And the dayes which Dauid raygned vpon Israel, were fourtye yeares: seuen yeares raygned he in Hebron: and thirtye and thre yeares raygned he in Jerusalē. *Then satt Sa- C
lomon vpon the seate of Dauid his father, & *i.par.xxix.f
his kyngdome was stablished mightely.

And Adonia the sonne of Hagith came to Bethsabe the mother of Salomon. And *iij.Reg.xvi.b
she sayde: * Commest thou peaceably? And he sayde: peaceably. He sayde moreouer: I haue somwhat to saye vnto the. She sayde: saye on. And he sayde: thou knowest that the kyngdome was myne, and that all Israell set their faces on me, that I shulde raygne, howbeit, ỹ kingdome is turned awaye, and geuē to my brother: for it is appoynted him of the Lorde: and nowe I aske a peticion of the: denye me nott. And she sayde vnto him: Saye on. And he sayde: speake, I praye the, vnto Salomon the kinge, for he will not saye the naye, that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well, I will speake for the vnto the kinge.

Bethsabe therfore went vnto the kinge Salomon, to speake vnto him for Adonia. D
And the kinge rose vp to mete her, and bowed him selfe vnto her, and satt him downe on his seate. And there was a seate sett for the kinges mother, and she sat on his right syde. Then she sayde: I desyre a lytell peticion of

the, I praye the, saye me not naye. And the kynge sayde vnto her: Aske on, my mother: for I will not saye the naye. She sayde: lett Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And kinge Salomon answered and sayde vnto his mother: why doest thou aske Abisag the Sunamite for Adonia? aske for him the kyngdome also: for he is myne elder brother, and hath for hym Abiathar the preaste, and Joab the sonne of Zarua. Then kyng Salomon sware by the Lorde, sayinge: God do so, and so to me, yf Adonia haue not spoken this worde agaynst his awne lyfe. Nowe therfore, as trulye as the Lorde lyueth, which hath ordeyned me, and set me on the seate of Dauid my father, and ☞ made me an house, as he promised, Adonia shall dye thys daye. And kyng Salomon sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym, that he dyed.

And vnto Abiathar the preste, sayde the kynge: get the to Anatoth vnto thyne awne feldes: for thou arte worthy of deeth: but I wyll not at this tyme kyll the, because thou bareste the arcke of ỹ Lorde God before Dauid my father, and because thou hast suffred with my father in all hys afflictiõs. And so Salomon put awaye Abiathar from being preste vnto the Lorde: that he myght fulfill the wordes of the Lord which he spake ouer the house of Eli in Silo. Then tidynges came also to Joab: for Joab had turned after Adonia, though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aultare. And it was tolde kynge Salomon, howe that Joab fled vnto the tabernacle of the Lorde, and stode by the aultare. Then Salomon sent Banaiahu the sonne of Jehoiada, sayinge: go and fall vpon him. And Banaiahu came into the tabernacle of the Lord, and sayde vnto hym, Thus sayeth the kynge: come out. And he sayde: naye, but I will dye eũ here. And Banaiahu brought the kynge worde agayne, saying: thus sayd Joab, and thus he answered me.

And the kynge sayde. Do euen as he hath sayde: smyte hym, and burye hym, that thou mayest take awaye the blonde, which Joab shed causeleslye, from me, and from the house of my father. And the Lorde shall brynge hys blond vpon his awne heed, for he smote two men right wyser and better then he, and slue them with the swerde, my father Dauid not knowynge therof: euen Abner the sonne of Ner, captayne of the hoost of Israel, and Amasa the sonne of Jether captaine of ỹ hoost of Juda. Theyr blonde shall therfore returne vpon the heed of Joab, and on the heed of hys seed for euer. But vpon Dauid, and vpõ his seed, and vpon hys house, and vpon hys seate shall there be peace for euer of the Lord.

So Banaiahu ỹ sonne of Jehoiada wẽt vp, and smote hym, and slue hym, and buryed hym in hys awne house in the wyldernesse. And the kynge put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoost and put Sadock the preste in the rowme of Abiathar.

And the kynge sente and called Semei, and sayde vnto hym: buylde the an house in Jerusalem, and dwell there: and se that thou go not forth thẽce any whether. For be thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalte dye ỹ daye, and thy blonde shalbe vpon thyne awne heade. And Semei sayde vnto the kynge. Thys is a good thynge: as my Lorde the kynge hathe sayde: so wyll hys seruaunt do. And Semei dwelt in Jerusalem many a daye. And it chaunced after thre yeres, that two of the seruaũtes of Semei ranne away vnto Achis, sonne of Maacha king of Geth. And they tolde Semei, sayinge: beholde, thy seruauntes be in Geth. And Semei stode vp, & sadled hys asse, and gat hym to Geth to Achis, to seke hys seruauntes, and returned, and brought hys seruauntes agayne from Geth.

And it was tolde Salomon, howe that Semei hathe gone from Jerusalem to geth, and was come agayne. And the kynge sent, and called Semei, and sayd vnto hym: Dyd I not charge the by the Lorde with an othe, and testifyed vnto the, sayinge: be sure, that whensoeuer thou goest out, and walkest abroade any whether, thou shalt dye ỹ deeth? And thou saydest vnto me: it is good tidynges that I haue heard. Why then hast thou not kept the othe of the Lorde, and the commaundement that I charged the withall?

The kynge sayde moreouer to Semei: *thou remẽbrest all the wyckednesse which thyne hert knoweth, and that thou dyddest to Dauid my father. The Lorde also shall brynge thy wyckednesse vpon thyne awne heed: and kyng Salomon shalbe blessed, and the seat of Dauid stablysshed before ỹ Lord for euer. So the kynge commaunded Banaiahu the sonne of Jehoiada: which went out, and smote hym that he dyed: And the kyngdome was stablysshed in the hande of Salomon.

*ij.reg.ij.b

## ¶ The.iij.Chapter.

¶ Salomon taketh Pharaos daughter to wyfe. The Lord appeareth to hym and geueth hym wysdome. The pleatynge of the two harlottes who shulde owe the lyuynge chylde: and Salomons sentence therin.

Salomon made affinite with Pharao kynge of Egypt, & toke Pharaos daughter, and brought her into ☞ the cytie of Dauid, vntyll he had made an ende of buyldinge his awne



his awne house, & the house of the Lord, and the wall of Jerusalem rounde about. Onely the people sacrificed in aultars made on hylles, because there was no house buylte vnto the name of ỹ Lord, vntill those dayes. And Salomon loued ỹ Lorde, and walked in the ordynaunces of Dauid hys father, saue onely that he sacrificed and offered incense vpon aultares in hylles.

*iij.Para.i.a ☞ *And the kyng went to Gibeon, to offer there: for ☞ that was a speciall offerynge place. A thousand burntofferinges dyd Salomon offre vpon that aultare: and in Gibeõ the Lorde apeared to Salomon in a dreame by nyght. And God sayde: aske what thou wylt, that I maye geue it the. And Salomõ sayde: thou haste shewed vnto thy seruaunt Dauid my father great mercy, when he walked before the in trueth, in ryghtewesnes, & in playnesse of hert with the. And thou hast kepte for hym this greate mercy, that ỹ hast geuen hym a sonne, to sytt on hys seate: as it *ij.Para.i.b is come to passe thys daye. * And nowe, O B Lord my God, it is thou ỹ hast made thy seruaunt kynge in steade of Dauid my father, *Sapi.ix.a * And I am but yonge, and wote not howe ☞ to go out and in. And thy seruaunt is in the myddes of thy people, which thou haste chosen. And verely, the people are so manye, that they cãnot be tolde nor nõbred for multitude. *Sapi.ix.a * Geue therfore vnto thy seruaũt an vnderstandynge hert, to iudge thy people, ỹ I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghtye a people?

And thys pleased the Lorde well, ỹ Salomon had desyred thys thynge. And God sayde vnto him: because thou hast asked this thynge, and hast not asked longe lyfe, nether ☞ hast asked ryches, nor ☞ the soule of thyne enemyes, but hast asked vnderstãdynge and discrecyon in iudgement.

Beholde, I haue done accordynge to thy peticyon. For I haue geuen the a wyse and an vnderstandynge herte, so that there was none like the before the, nether after the shall eny aryse lyke vnto the. And I haue also geuen the, that which thou hast not asked, euẽ rychesse and honoure, so that there shalbe no kynge lyke vnto the all thy dayes. And yf ỹ wylt walke in my wayes, to kepe myne ordinaunces and my commaundmentes, *as *iij.reg.iij.b thy father Dauid dyd walke, I will lẽgthen thy dayes. When Salomon awoke, behold, *i.Para.i.b it was a dreame. * And he came to Jerusalẽ and stode before the arck of the testament of the Lorde, and offered burntofferynges and peaceofferynges, and made a feaste to all his seruauntes.

✠ Then came there two wemen, that were harlottes, vnto the kynge. and stode before hym. And the one woman sayde: Oh my Lorde, I and thys woman dwell in one house. And I was delyuered of a chyld with her in the house. And the thyrde daye after that I was delyuered, she was delyuered also: and we were together, and no straunger with vs in the house, saue we two. And thys wyues chyde dyed in the nyght, for she smothered it. And she rose at mydnyght, and toke my sonne from my syde, whyle thyne handemayde slepte, and layde it in her bosome, and putt her deed chylde in my bosome. And when I rose vp to geue my chylde sucke: beholde, it was deed. But whã I had loked vpon it in the morynge, beholde, it was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my sonne lyueth, and thy sonne is deed. And D the sayde agayne: No, but thy sonne is deed, and my sonne is alyue. And thus they pleated before the kynge. Then sayde the kyng: the one sayth, this that is alyue is my sonne: and the deed is thyne. And the other saythe, naye: but thy sonne is the deed, & the lyuinge chylde is myne. And the kynge sayde: bryng me a swearde. And they brought out a swearde before the kynge. And the kynge sayde. Deuyde the lyuinge chylde in two, and geue the one halfe to the one, and the other to the other.

Then spake the woman, whose the lyuynge chylde was, vnto the kynge, for her bowelles yerned vpon her sonne, and sayde: I beseche the my Lorde, geue her the lyuyng chylde, and in no wyse sleye it. But the other sayd: let it be nether myne nor thyne, but deuyde it. Then the kynge answered and sayd: *geue her the lyuing chylde, and sleye it not: *Luke.viij.c for she is the mother therof. And all they of Israel hearde of the iudgement, which the kynge hath iudged, and feared the kynge: for they sawe that the wysdome of God was in hym, to do iustice. ✠

## ¶ The.iiij.Chapter:

¶ The princes and rulers vnder Salomon. The purueyaunce for his victayles. The nombre of his horses and of hys parables.

And so kynge Salomon was A kinge ouer all Israel. And these were hys lordes. Azariahu the sonne of Sadock the preste. Elihoreph and Ahiah the sonnes of Sisa, scrybes. Jehosaphath the sonne of Ahilud, the recorder. Banaiahu the sonne of Jehoiada was ouer the hooste. And Sadock and Abiathar were the preastes. And Azariahu the sonne of Nathan was ouer ☞ the officiers. And zabud the sonne of Nathan was a preste, the kynges companyon. And Ahisar stewarde of housholde. And *Adoniram the sonne of Abda was ouer *iij.Re.b.d. the trybutes.

And Salomon had twelue officiers ouer

all Israel, which prouyded vitayle for the kynge and his housholde: eche man hys moneth in a yeare, made prouision for necessary thinges. And these are theyr names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Makaz, and in Saalbin & Bethsames, Elon and Bethhanā: ỹ sonne of Hesed in Aruboth, to whom perteyned Socho
B and all the land of Hepher: the sonne of Abinadab in all ỹ region of Dor, which had Taphyeth ỹ daughter of Salomō to wyfe: Baana the sonne of Ahilud was ouer Thanach & Magiddo, & ouer all Bethsan, which is by zarthana beneth Jezrael, frō Bethsan to the playne of Mehola, euē vnto the place that is ouer against Jechmeam: the sonne of Gaber had Ramoth Gilead, & his were the townes of Jair: the sonne of Manasse, which are in Gilead, & vnder him was the region of Argob which is in Balan thre skore greate cyties with walles and barres of brasse.

Ahinadab the sonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Basmath the daughter of Salomō to wyfe. Baana ỹ sonne of Husai was in Aser & in Aloth. Jehosaphat the sonne of Parnah was in Issachar. Semei ỹ sonne of Ela was in Beniamin. Gaber ỹ sōne of Ury was in the coūtrey of Gilead, the lande of Sehon kyng of the Amorites, & of Og kyng of Basan, and was officer alone in the lande. And
C Juda and Israel were many, euen as ỹ sand
*Gene.xxb.d. Ero.xxxb.d. Psal.lxxxb.d of the see in nōbre, eatyng, drynckyng & making mery. * And Salomō raygned ouer all kyngdoms, frō the ryuer vnto ỹ lande of the Philistines: euē vnto ỹ border of Egypt, and they brought presentes, and serued Salomon all the dayes of hys lyfe.
‡ Euphrates.

And Salomons breed for one daye was xxx. quarters of māchet floure, and thre skore quarters of meale: ten stalled oxē, and .xx. out of the pastures, and a hundred shepe, beside hertes, buckes, and wilde goates ❧ and capons. For he ruled in all the region on the
*Or: Gaza. other side Euphrates, frō Thiphsah to * Aza, ouer all the kynges on the other syde the ryuer. And he had peace with all hys seruauntes on euery syde. And Juda and Israel dwelt without feare, euery man vnder hys vyne and vnder hys fygge tre, from Dan to Beersleba, all the dayes of Salomon.

D And Salomō had * xl. M. stalles of horses for charrettes, and .xij. M. horsmen. And
*Deu.xvii.d the officers prouyded vytayle for kyng Salomon and for all that came out of any place to kynge Salomons table, euery man hys moneth, so that there lacked nothyng. Barlye also and straw for the horses and mules, brought they vnto the place where the offycers were, euery man in hys office.
*Ecc.xlviii.c * And God gaue Salomō wysdome and vnderstandynge exceadynge moche, and a large hert, euen as the sand that is on the see shore: and Salomons wysdome excelled the wysdome of all the chyldren of the east contrey, and all the wysdome of Egipt. For he was wyser then all men, yee then, Ethan the Ezrahite, and Heman, Chalcol, & Darda the sonnes of Mahol. And his name was spoken of thorowe out all nacyons on euery syde. And Salomō spake thre thousand prouerbes. And his songes were a thousand and fyue. And he spake of trees, euen frō the Cedar tre that groweth in Libanon, vnto ỹ Isope that springeth out of the wall. He spake also of beastes, of foules, of wormes, and of fysshes. And there came of all nacyōs to heare the wysdome of Salomō, and from all kynges of the earth, which had heard of hys wysdome.

## ¶ The. v. Chapter.

¶ King Hiram sendeth Cedar tymber to the buylding of the temple. The descripcyon of the worckes.



ANd Hirā kynge of Tire sent his seruauntes vnto Salomon, for he had heard, ỹ they had anoynted hym kynge in the rowme of hys father. * For Hiram was
*ii.Reg.b.d euer a louer of Dauid. ‡ And Salomon sent
‡ ii.Par.ii.a. *i.par.xxii.a to Hiram, saying: thou knowest * how that Dauid my father coulde not builde an house vnto the name of the Lorde hys God, for the warres which were aboute hi on euery side, vntyll the Lorde putt them vnder the soles of hys fete. But nowe the Lorde my God hath geuē me rest on euery syde, so that there is neither aduersarye, nor anye euyll plage.
*ii.Reg.vii.d And behold, * I am determined to buyld an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father sayinge: thy sonne whom I wyll set vpō thy seate for ỹ, he shall buylde an house vnto my
B name. Nowe therfore, cōmaunde thou that they hewe me Cedar trees out of Libanon. And my seruauntes shalbe with thyne, and vnto the, wyll I geue ỹ hyre for thy seruaūtes, accordynge to all soche thynges as thou shalt appoynte, for thou knowest that ther are not amonge vs, that can skyll to hewe tymber, lyke vnto the Sidones.

Whā Hiram heard the wordes of Salomō, he reioysed greatly, & sayd. Blessed be ỹ Lord this daye which hath geuē vnto Dauid a wyse



a wyse sonne ouer this myghty people. And
C Hiram sent to Salomō, saying: I haue consydred the thynges which thou sentest to me for: & will accōplysh all thy desyre, cōcerning tymbre of Cedar trees ād fyre. Thy seruaūtes shall bryng them frō Libanon to the see. And I will conuey them by ship vnto ỹ place that thou shalt shewe me: & wyll cause thē to be discharged there, ād thou shalt receaue thē. And thou shalt do me a pleasure agayne yt thou mynystre fode for myne house. And so Hiram gaue Salomon cedar trees & firre trees, accordyng to all hys desyre. And Salomon gaue Hirā .xx. M. quarters of whete for fode to his housholde, and twenty buttes of pure oyle. Thus much gaue Salomō to Hiram yeare by yeare.
D And the Lorde gaue Salomon wisdome as he promised him. And ther was peace betwene Hirā and Salomon: & they two were cōfederedtogether. And king Salomon reysed ❧ a some out of all Israel. And the some was thirtye thousande men, whom he sent to Libanō .x. M. a moneth by course, so that when they had bene one moneth in Libanō, they abode two monethes at home.
*iii.Re.iiii.a And * Adonirā was ouer the some. And Salomon had thre score and ten thousande that bare burthes, and foure score thousand masons in the mountaynes, besydes the lordes, whō Salomō appoynted to ouer se the worke, euen thre thousand and thre hudred,
** which ruled the people * (and them) ỹ wrought in the worke. And the kynge commaunded them to bryng great stones, weighty stones and hewed stones for the foundacion of the house. And Salomons masons and the masons of hiram dyd hewe them, wt the workmē of the corners. And so they prepared both tymbre & stones for the buildyng of ỹ house.

## ¶ The. vj. Chapter.

¶ How, and when the temple was buylded.



AND it came to passe ỹ in the .iiij.
A C. and .lxxx. yere (after the chyldren of Israel were come out of
*iii.Par.iii.a the land of Egipt) and * the .iij. yere of the raygne of Salomon
☞ vpō Israel: and in the moneth ☞ Ziff, which
*Actes.viii.c is the .ij. moneth, * he beganne to buylde the house of the Lord. And the house which Salomon buylt for the Lorde, was .lx. cubytes longe, and .xx. cubytes broade, and .xxx. cubites hye. And * he made a porche before the
*Iohn.x.c Actes.iii.b and.v.c body of the temple, which was .xx. cubytes long after the bredth of the house, and .x. cubites broade, euen in the forefrōt of the house. And in the house he made wyndowes broade without, and narowe within.

And in the wall of the house, he made chābers rounde about, (euē in the walles of the house) rounde about the temple & the queer: and made sydes rounde about. The nethermost chamber was fyue cubytes broad, and the myddle was syxe cubytes broade, & the thyrd was seuē cubites broad. For without in the wall of ỹ house he layed beames rounde about, that the beames of the chābers shuld not be fastened in ỹ walles of the house. And the house was buylt of stone, made perfecte allready before it was brought thyther, so that there was neither hāmer, ner axe, ether any tole of yron heard in the house, whyle it was in buyldinge.

The doze of the myddle chābre was in ỹ
B ryght syde of the house: and men went vp wt
windyng stayres into the myddle chambre, and out of the myddle, into the thyrde. And so he buylte the house and fynyshed it, and rouffe it with beames of Cedar timber. And then he buylt chābers to all the tēple, of fyue cubytes heygth, and they were ioyned to the house with beames of Cedar.

And the worde of the Lorde came to Salomon, saying: concernynge the house which thou arte in buyldynge, yf thou wylt walke in myne ordinaūces, and execute my lawes, and kepe my commaundementes, to walke in thē: then wyll I make good vnto the my
*ii.Re.vii.b promes, * which I promysed Dauid thy fa- ‡ Ero.xxv.b ther. ‡ And I wyll dwell amonge the chyldren of Israel, and will not forsake my people Israel. Salomon therfore built the house and fynyshed it, and syled the walles of the house within, wt bordes of Cedar tree: euen frō the pauemēt of the house vnto the rouffe dyd he syle the walles of it within, with Cedar tre: and borded the floure of the house wt planckes of fyre.

And he syled .xx. cubytes ☞ in the sydes of the queer of the temple, both floore & walles with bordes of Cedar, & dyssed it within in the secrete place of the tēple, euen in the mooste holye. And the fyrst house, that is to saye, the body of the temple without, was fourtye cubites longe. And the Cedar of the C house within, was kerued with knoppes, & graue with floures, and all was Cedar tymber, so that no stone was seue. And the queer that was within the temple, he prepared, to set there the arcke of the appoyntemēt of the Lorde: And the queer before was twentye cubites lōge, and twenty cubites in bredth, and twentye cubytes in heygth. And he syled it with pure golde, and borded ☞ the aultare with Cedar.

And Salomō also syled the house within with pure golde. And he made golden barres runne alonge the queer, which he had couered with golde. And the whole house, he ouerlayd with golde vntyll he had ended it. And the aultare ỹ was in the queer he ouerlayde with golde also.

And within the queer he made .ij. * Cherubins of olyue tree, ten cubytes hye. Fyue *Ero.xxv.b.

cubytes longe was a wynge of the one Cherub, and fyue cubites longe was a winge of the other Cherub: so that frō the vttermost parte of one wyng vnto the vttermost part of the other, were ten cubites.

And the other Cherub was ten cubites hye also, so ẏ both the Cherubes were of one measure & one fyse. For the heigth of the one Cherub was ten cubites, and so was it of ẏ other. And he put the Cherubes within the
*Exo.xxv.b. ynner house. * And the Cherubes stretched
D out their winges, so that the one winge of ẏ one touched the one wall, and the one winge of the other touched the other wall. And the other two winges of them touched one another in the myddes of ẏ house. And he ouerlayed the Cherubs with golde.

And in all the walles of the house round about, he made fygures of carued and syled wozke: as namely, pictures of Cherubs and Palmetrees and grauen floures, both within in the queer, & without in the temple. And the floure of the house he couered with golde both within in ẏ queer and also without in the temple. And in the enteryng of the queer he made two dozes of Olyue tree. And both the vpper & two syde postes were .v. square. The two dozes also were of Oliue tree, and he graued them with graunyge of Cherubs and Palmetrees, and grauen floures, & couered them with gold, and layed thinne plates of golde vpon the Cherubs and Palmetrees. And in like maner dyd he in the doze of the temple, saunge that the postes were of Olyuetre foure square. The two dozes were of fyre tree: and eyther doze with two folding leaues, he graued therō Cherubs Palmetrees, and flours: and couered them with golde, which was layed thynne vpō the carued wozke. And he buylt the ynner court wᵗ thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yere was the foundacion of the house of the Lozde layed: euen in the moneth ziff. And in the eleuenth yere in the moneth Bull, which is the eyght moneth, was the house full fynished thozowout all the partes therof, and accozdynge to all the fasshyon of it. And so was he seuen yere in buyldynge it.

## ¶ The.vij.Chapter.

¶ The buyldynge of the house of Salomon. The house of Pharaos daughter. The fozme of the pyllers of brasse, of the brasen see &c.

BVt Salomon was buyldyng his awne house thirtene yere, & fynyshed it all. And he buylt the house
* in the wodd of Libanon, an hundzed cubytes longe, and fyftye cubytes broad, & xxx. cubytes hye. And it stode vpon foure rowes of Cedar pyllars, and Cedar beames were layed vpon the pyllers. And ẏ rouffe was Cedar aboue vpon the beames, that laye on the pyllers: euen fyue and fourtye beames in fyftene rowes. And there were wyndowes in thre rowes: and the wyndowes were one agaynst another thre folde. And the dozes with the syde postes, and the vpperposte were foure square, and had windowes one agaynst another thre folde.

And he made a pozch by the pillars, that bare vp the house. l. cubites longe, and .xxx. cubites broad: & that pozch was before those & the other pillers. For there was a thick tree set before them. Then he made a pozche to syt a iudge in, syled with Cedar thorowout all the pauementes. And hys awne house (that he kept residēce in: & that was in another courte without ẏ pozch) was made of that same wozcke. And then Salomon made an house for Pharaos daughter * whō
B he had taken to wyfe, lyke vnto the fasshion * iii.reg.iii.
of that pozche. And all these were of the best stones, hewed after a measure, and sawed wᵗ sawes within and without, from the foundacion vnto the beames that laye aboue, after the measure, & euen so on the outsyde towarde the great court. And the foundacyon was layed vpon ryche stones & ẏ very great stones: wherof some were .x. cubites, & some viij. cubites. And aboue were good stones squared after a certayn rule, & couered wᵗ Cedar. And the great court roūd about was wᵗ thre rowes of hewed stone, & one rowe of Cedar plāckes, after ẏ maner of the ynner court of the house of the Lozde, & of the pozch of the temple. * And kyng Salomon sent and fett * ij.para.ii.a
one Hiram out of Tire, a wedowes sonne of the tribe of Nephtalim, his father beyng a man of Tire. Which Hiram was a craftes man in brasse * full of wysdome. vnderstandynge and connynge: to wozke all maner * Exo.xxxi.a
of wozcke i brasse. And he came to king Salomō, & wzought all his wozcke. For he cast
* two pillers of brasse of .xviij. cubites hye a * Jere.lii.
pece, & a stringe of .xij. cubites dyd compasse f. Par.xviij.
ether them about. And he made .ij. heed peces iiij. Re.xxv.
of molten brasse (after the fasshiō of a crowne) to sett on the toppes of the pyllers. The heigth of the one heed pece conteined .v. cubites, & the heigth of the other heed pece cōteyned .v. cubites also: he made also net wozck & garlandes of cheyne wozcke, vpō the heed peces that were on the top of the pyllers, euen seuen rowes vpō the one heed pece, and seuē vpon the other. And so he made the pyllers, and two rowes roūd about, in the one wzethen wozcke, to couer the heed peces ẏ were vpon the pomgranates. And thus dyd he also for the other heed pece. And the heed peces that were on the toppes of the pillers, couered he aboue with a curyous wozke of roses: towarde the palace by the space of .iiij. cubytes. Likewyse, vnder ẏ heed peces in those .ij. pillers beneth, ouer against ẏ middes & before ẏ net wozke. And vpō the secōde heed pece were ther .ij.C. pomgranates in two rowes round about. And he set vp the pillers in the pozch of the tēple. And whē he had set vp the
D right piller, he called ẏ name therof * Joachi: stedfastnesse.
& whā he had set vp the left piller, he called ẏ name therof * Boaz. And in the toppe of the strength.
pyllers was a wozke of roses, and so was ẏ wozkmanshyp of the pyllers finyshed.

And he made a molten lauatory, ten cubytes wyde frō brym to brym, roūd in compasse, & .v. cubytes hye. And a stryng of thirtye cubytes dyd cōpasse it about: and vnder the brym of it, there were knoppes round about, ten in one cubite: and they cōpassed the lauatory round about. And ẏ knoppes were cast wᵗ it, in two rowes, when it was caste. And it stode on twelue oxē: of which thre loked toward the nozth. iij. towarde the west. iij. towarde the south, & iij. toward the east. and the lauatozy stode vpō them, & all theyr hinderpartes were inward. It was an hand breadeth thycke, & ẏ brym wzought lyke the brym of a cup wᵗ floures of lylies. And it conteyned two thousande bates.

And he made .x. sokettes of brasse. iiij. cubites longe, and .iiij. cubites broade a pece, & iij. cubites hye. And the wozke of the soketes was on this maner. They had sides, and the sydes were betwene the ledges. And on
E the sydes that were betwene the ledges, were lyons, oxen and cherubs. And lykewyse, vpō the ledges that were aboue: and beneth the lyons and oxen were certayne additions made of thynne wozke. And vnder euery soket, were foure brasen wheles, and bozdes of brasse. And in the foure cozners therof, were vndersetters vnder the lauatozye, cast eche ouer against hys felowe.

And the stalke of the lauatozy was in the
* myddle of it, * (where it is sene on the out syde) one cubite hye, and a cubite and an halfe roūde: and in the heigth of it were grauen wozkes, whose sydes were made foursquare, and not roūde. And vnder the sydes were .iiij. wheles: and the axeltrees ioyned fast to the bottome. And the heygth of euery whele was a cubyte and an halfe. And the wozkmanshyp of the wheles was lyke the wozke of a charret whele. And the axeltrees, the naueles, spokes and shaftes were all molten: And there were foure vndersetters in the .iiij. cozners of one socket: and the vndersetters were of the very bottome selfe. And in ẏ heygth of the bottome was there round compasse of a cubite hye: and in that heygth of the bottome, there proceaded both ledges & sydes out of the same. For in the bozdes of the ledges, and on the sydes, he had grauen pyctures of cherubins, lyons and palme trees, one by an other roūde aboute. Thus made he the ten sockettes after this maner. And they had all one fasshion of castyng: one measure, and one fasse. Then made he .x. lauers of brasse, one lauer conteyning .xl. bates: and one lauer was F
foure cubytes, and vpon euery one of the ten sockettes, he put one lauer. And he put fyue of those sockettes on the right side of ẏ house and other fyue on the lefte. And he set the lauatozye on the ryght syde of the house eastwarde and towarde the south.

And Hiram made pottes, shouels and basens, and so finyshed all the wozke ẏ he made kyng Salomon for the house of the Lozde: ẏ is to saye, two pillers, two roūd heed peces, that were to be sett on the toppes of the two pillers. ii. net wozkes to couer the two roūd heed peces set vpō the toppes of the pyllers, and .iiij.C. pōgranates for the two net wozkes, euē two rowes of pomgranates in one net wozke, to couer the two heed peces that were to be sett on the toppes of the pyllers. And the ten sockettes, and ten lauers on the sockettes. The lauatozy and .xij. oxen vnder it: and pottes, shouelles and basens. And all these vessels which Hirā made to kyng Salomō for the house of ẏ Lozd, were of bryght brasse. In the playne of Jozdan did the king cast them: euen in the thycke claye betwene Sococh and zarthan. And Salomon left all
the vessels vnwayed, because they were so exceadyng many, neyther founde they oute the weyght of the brasse.

And so Salomō made all the vessels that pertayned vnto the house of the Lozde: the golden aulter and the golden table, wheron the shewe bread was. And fyue candelsticks, for the ryght syde, and fyue for the lefte before the queer of pure golde: with floures, lampes, and snoffers of golde: & boules, flat peces, basons, spones and masoures of pure golde: and hyndges made he of golde for the dozes of the queer, the place moost holy, and for the dozes of the temple also.

And so was ended all ẏ wozke that kyng Salomon made for the house of the Lozde. And * Salomō brought in ẏ thinges which * ij.par.iiij.a
Dauid his father had dedicated: euen the siluer, golde, & vessels: and layed thē vp amōge the treasures of the house of the Lozde.

## ¶ The.viij.Chapter.

¶ The arck is borne into the temple. A cloude fylleth the temple. The temple is blessed.

THen * Salomō gathzed together A
the elders of Jsrael, all ẏ heades * ij.Par.v.a.
of the tribes, and them that were captaynes among the father of ẏ childzē of Jsrael, vnto him in Jerusalem, that they might bzyng vp the arck of the appointemēt of the Lozde * out of the * ij.Reg.vi.d
citye of Dauid, which is Syon. And all the men of Jsrael assembled vnto kynge Salomon to the festae that falleth in the monethe Ethanim, which is the seuenth moneth. And all the elders of Jsrael were come and

the preastes tolce vp the arck. They bare the arck of the Lord into the tabernacle of witnes, and all the holy vessels that were in the tabernacle: those dyd the preistes and the Lenites beare. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym, and went wyth hym before the arcke, dyd offer shepe and oxen, that coulde not be tolde nor nombred for multitude.

And so the preistes brought the arcke of ỹ appoyntemẽt of ỹ Lorde vnto his place: cuẽ into the queer of the temple & place most holy, vnder the wynges of the cherubs. For the cherubs stretched out their wynges ouer the place of the arck, & couered both it & allo the staues therof a hie vpon it. And they drewe out the staues, ỹ the endes of thẽ myght appeare out of the holy place within the queer: but they were not seue wout. And there they
25 haue bene vnto this daye: & ther was
*Deu.x.a nothyng in the arcke, * saue the two tables of stone, which Moses put there at Horeb, in the which tables ỹ Lord made an apoyntement with the chyldren of Israel, when he brought them out of the lande of Egypt.

And it fortuned ỹ when the preistes were come out of the holy place, the cloude fylled the house of the Lorde, ỹ the preastes coulde not stãde and minister, because of the cloude: for the glory of the Lord had fylled ỹ house of the Lorde. Then spake Salomon: the
*Leui.xvi.a Lorde * sayde: ỹ he wolde dwell in the darck cloude. I haue built the an house to dwell in
& an habitacõ for the, to abyde in for euer. And the kyng turned his face, and blessed all the congregacyon of Israel: and all the congregacion of Israel stode styll. And he sayd: Blessed be the Lorde God of Israel, which spake wyth his mouth vnto Dauid my father,
* vi.Reg.viij. * and hath & wyth his hande fulfylled it, sayi.Para.vi.a ing: Sens the daye ỹ I brought my people
*i.Re.xvi.a Israel out of Egipt, I chose no cytie of all ỹ trybes of Israel, to buylde an house, ỹ my name myght be therin. But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to buylde an house for ỹ name of ỹ Lord God of Israel. And the Lord sayd vnto Dauid my father. Where as it was thyne herte to buylde an house vnto my name, thou diddest well, ỹ thou was so myynded. Neuertheles ỹ shalt not buylde ỹ house, but thy sõne that shall come out of thyne loynes, he shall buyld the house vnto my name. And ỹ Lord hath made good his worde ỹ he spake. And I am ryssen vp in the rowme of Dauid my father, and sytt on the seate of Israel as the
C Lorde promised and haue buylt an house for the name of the Lorde God of Israel. And I haue prepared therin a place for the arcke wherin is the couenaũt of the Lorde, which he made with our fathers, when he brought them out of the lande of Egypte, Salomon stode before the aultare of the Lorde in the syght of all the congregacyon of Israel, and stretched out hys handes towarde heauen, and sayde: * Lorde God of Israel, ther is no * ij.par.vi
God like the in heauen aboue, or in the earth beneth, thou that kepest couenaunt and mercy for thy seruauntes that walke before the with all their hert: thou that hast kept with thy seruaunt Dauid my father, ỹ thou promysedest hym. Thou spakest allo with thy mouth, and hast fulfilled it wt thyne hãde, as it is come to passe this daye. Therfore nowe Lorde God of Israel kepe with thy seruaũt Dauid my father ỹ thou promysedest hym, saying: * thou shalt not be without a mã in * ij.Reg.ij.c my syght to syt in the seate of Israel: so that thy childrẽ take hede to their waye, that they walke before me as thou hast walked in my syght. And nowe, O God of Israel, let thy worde be verifyed, which thou spakest vnto thy seruaunt Dauid my father.

Will God in dede dwell on the erth? Beholde * the heauens, and heauens of all hea- * ij.Esa.lvi.a
uens are not able to cõteyne the. And howe Actes.vij.c.
shulde thã this house do it, that I haue builded? haue ỹ therfore respect vnto the prayer of thy seruaunt, and to hys supplicacyon, O Lorde my God, to heare the voyce and prayer before the this daye: that thyne eyes maye be open towarde this house, night and daye, euen toward this place, of which thou hast sayde: * Hy name shalbe there. That ỹ *Deut.xij.a
mayest herken vnto ỹ prayer which thy seruaũt prayeth in this place. And regarde ỹ, ỹ supplicacõ of thy seruaũt & of thy people Israel, whẽ they praye in this place. And heare thou in heauen thy dwellynge place, & when thou hearest, haue mercy. * Yf any man trespace against his neyghbour, and there go an *ij.Par.vi.b
oth betwene them, and the one cõpelled the other, and come & swearyng before thyne aulter in this house, then herken thou in heauẽ, and worke and iudge thy seruauntes, that ỹ condẽpne the vngodly to bryng hys waye vpon his head, and iustifye the righteous to gene hym accordyng to hys ryghteousnesse.
D * Whẽ thy people Israel be put to ỹ worse *Deut.xxx.a
before the enemye, because they haue synned agaynst the: and afterwarde turne agayne to the, and knowledge vnto thy name, and praye and make intercessiõ vnto the in thys house: then heare thou in heauen, to be mercyfull vnto the synne of the people Israel, & bryng them agayne into the lande, which thou gauest vnto their fathers.

* If heauẽ be shut vp, & there be no rayne *iij.Re.xvij.a
because they haue synned agaynst the: yet yf they praye in thys place, & knowledge vnto thy name, & turne from their synne, thorow thy scourgynge of them: then heare thou in heauen, and be mercyfull vnto * (vnto the synnes) of * c
thy



thy seruaũtes and of thy people Israel, that thou shewe them a good waye to walke in, and geue rayne vpon thy lõde that thou hast geuen vnto thy people to enherit.

If there be in the lande derth, or pestilẽce, drouth, blastynge, grashopper or caterpiller, or yf their enemye besege them in the lande of their cyties, or whatsoeuer plage or sycknesse chaunce: * then what prayers & supplica- Leuy.xxvi.c
cyon soeuer be made of any man of all thy people Israel, which shall knowledge euery man the plage of his awne hert, and stretche forth hys handes towarde thys house: heare thou then in heauen, euen in thy dwellynge place, and be mercyfull, and worke, and geue euery man accordinge to all hys wayes (euẽ as thou that only knowest his hert, for thou onely knowest the hertes of all the chyldren of men:) that they maye feare the as lõge as they lyue in the lãde, which thou gauest vnto oure fathers. And lykewyse, yf a straunE ger that is not of thy people Israel * come Iohn.xvii.c
out of a farre contrey for thy names sake, for Actes.viij.c.
they shall heare of thy greate name, & of thy myghtie hãde and of thy stretched out arme & shall come and praye in thys house. Therfore, heare thou in heauẽ thy dwellynge place, and do all that the straũger calleth to the for: that all nacions of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house whych I haue buylte.

Yf thy people go out to batell agaynst their enemye, whether soeuer thou shalt sende thẽ Dani.vi.c
and shal praye vnto the, (O Lord) * towarde the waye of the cytie whyche thou hast chosen, and towarde the house that I haue buylte for thy name: heare thou in heauen their prayer and supplicatiõ, and iudge their cause.

Yf they synne agaynst the * (for there is 1.Iohn.i.d
no man that synneth not) and thou be angrie with them, and delyuer them into the hande of their enemyes: so that they carye them awaye prysoners vnto the lande of their enemyes, whether farre or neare, yet yf they turne agayne vnto their hertes in the lande (to the whych they be caryed awaye captyue,) and returne and praye vnto the in the lãde of their enemyes, saying: we haue synned, we haue done wyckedlye, and haue committed vngodlynesse, and so turne agayne vnto the with all their hert, and all their soule in the lande of their enemies, which led them awaye captyue, and praye vnto the toward the waye of their lande, whych thou gauest vnto their fathers, and towarde the cytie, which thou hast chosen, & towarde the house which I haue buylt for thy name: then heare thou their * prayer and supplicacyon in hea- Salmos.xx.d
uen thy dwellynge place, & iudge their cause:

and be mercyfull vnto thy people, that haue synned agaynst the, and vnto all their iniquyties, wherby they haue done wyckedly agaynst the, and get thou them the fauoure of those which led them awaye captyue, that they maye haue compassyon on them. For F
they be thy people, and thyne enherytaunce, which thou broughtest out of Egypte, euen from the myddes of the fornace of yron. And let thyne eyes be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel * to herken vnto thẽ, in all that they *C.Deu.xxi.d
call for vnto ỹ. For thou dyddest seperat thẽ, from amonge all the nacyons of the erth, to be thyne owne enheritaunce, as thou saydest by the hande of Moses thy seruaunt, when thou broughtest oure fathers, & oute of Egi- *Exod.xxxii.d
pte O Lorde God.

* And when Salomõ had made an ende * ii.Par.vii.a
of prayynge all thys prayer and supplicacyõ vnto the Lorde, he arose from before the aultare of the Lorde, and from knelynge on hys knees, and from stretchynge of his hãdes vp to heauen, an stode and blessed all the congregacion of Israel with a loude voyce, sayyng. Blessed be the Lorde, that hath geuen reste vnto hys people Israel, accordyng to all that he promysed, * there hath not fayled one word * i. Regum.
of all the good promyse, whych he promysed viij.
by the hande of Moses hys seruaunt. The Lorde oure God be with vs, as he was with oure fathers, and forsake vs not, nether leaue vs: but that he may bowe oure hertes vnto hi, that we maye walcke in all his wayes and kepe hys commaundementes hys statutes and hys lawes, whyche he commaunded oure fathers. And these my wordes whych G
I haue prayed before the Lorde, be nye vnto the Lorde oure God daye and nyght, that he defende the cause of his seruaũt, and the cause of hys people Israel (what thynge soeuer chaunce at any tyme) that all nacyons of the erth maye knowe, that the Lord is God, and none but he. Let youre herte therfore be perfecte with the Lord oure God, that ye walke in hys statutes, and kepe hys commaundementes, as thys daye.

And the kynge and all Israel with hym, offered offerynges before the Lorde. * And * v.Par.vii.a
Salomon offered a sacrifyce of peace offeringes vnto the Lorde, and he offered vnto the Lorde. xxii. thousande oxen and an hũdred & twenty thousande shepe. And so the kynge & all the chyldren of Israel dedicated the house of the Lorde. The same daye dyd the kynge halowe the myddel of the courte, that was before the house of the Lorde: for there he offered burntofferynges, meate offerynges and the fat of ỹ peace offeringes: because ỹ brasen aultare that was before ỹ Lord, was to lytle to receaue ỹ burntofferinges, meate offerynges, and the fatt of the peace offerynges.

And Salomon helde that same tyme an hye feast & all Israel with hym, a very great congregacyon, euen from the entrynge in of Hemath vnto the ryuer of Egypt, before the
*Deu.xvi.c. Lorde oure God, *seuen dayes & seuē dayes euen.xiiii. dayes. And the eyght daye he sent the people awaye. And they blessed the kyng and went vnto theyr tentes ioyous and with glad herte, because of all the goodnesse that ỹ Lorde had done for Dauid his seruaunt, and for Israel hys people.

## ¶The. ix. Chapter.

¶The Lorde appeareth the seconde tyme to Salomon. Salomon geueth Townes to Hyram. The Cananites become tributaryes. He sendeth Shyppes for golde. He buyldeth many cyties.

A *ij.Par.vii.c

AND when Salomon had *fynyshed the buyldynge of the house of the Lorde and the kynges palace, & all that he had in hys mynde, and was apoynted to make: the Lorde appered vnto hym agayne, as he appered to hym at Gibeon. And the Lorde sayde vnto hym: I haue hearde thy prayer and thy intercessyon, that thou hast made before me. For I haue halowed this house (which thou hast buylte) to put my name there for euer, and myne eyes and myne herte shalbe there perpetuallye.
And yf thou wylt walcke before me (as Dauid thy father walcked) in pureness of herte and in ryghteousnesse) to do all that I haue commaunded the, and wylt kepe my statutes, & my lawes, then wyll I stablysshe the seate of thy kyngdome vpon Israel for euer, as I promysed to Dauid thy father sayinge,
23 *iij.Reg.ii.a *Thou shalt not be without a man vpō the seate of Israel.

But and yf ye and youre chyldren turne awaye from me, and wyll not kepe my commaundementes and my statutes (whyche I haue set before you) but go and serue other Goddes, and worshyppe them: then wyll I wede Israel oute of the lande, whych I haue geuen them. And thys house whych I haue
*iij. Regū. ix.a. Jere.xx. b.b. halowed *for my name, wyll I cast oute of my syght. And Israel shalbe a prouerbe and a fable amonge all nacyons. And thys house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shall hysse,
*Deu.xxix.d Jerem.xxii.b and.c. and they shall saye: *why hath the Lorde done thus vnto thys lande and to thys house? And they shall answere: because they forsoke the Lorde theyr God, whyche brought theyr fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued thē, therfore hath the Lorde brought vpon them all
*ii.Par.viii.a thys euell. *And it fortuned, that ☞ at the ende of twentye yeres, Salomon fynyshed the buyldynge of the two houses, that is to wete, the house of the Lorde and the kynges palace. And Hyram the kynge of Tyre brought Salomon tymbre of Cedar, and fyrre trees, golde, and whatsoeuer he desyred. And Salomon agayne gaue Hyram xx. cyties into the lāde of Galile. And * Hyram came out of Tyre to se the cyties whyche Salomon had geuen hym, and they pleased hym not. And he sayde: what cyties are these, which thou hast geuen me, my brother? and he called them the lande of ☞ Cabull vnto thys daye. And Hyram sent the kynge fyre skore hundred wayght of golde. And thys is the summe, which kynge Salomon raysed for a trybute whan he buylded ỹ house of the Lorde and hys awne house, and ☞ Millo, and the wall of Jerusalem, and Hazor, and Megeddo, and Gazer.

* iij.Reg. ☜

For Pharao kynge of Egypte went vp, & toke Gazer, and burnt it with fyre, and slue the Cananites ỹ dwelt in the cytie, and gaue it for a present vnto hys daughter, Salomons wyfe. And Salomon buylt Gazer and Beth Horon the nether: and Baalath and ☞ Thamar in the wyldernesse and in the lande: and all the treasure cyties that Salomon had, *(and were vnwalled: those he made stronge) and cyties for hys charettes, & cyties for hys horsemē, and all that Salomon desyred and wolde buylde in Jerusalem, in Libanon, and in all the lande of hys dominyon.

And all the people that were lefte of the Amorites, Hethites, Pherezites, Heuites ād Jebusites, (whych were not of the chyldren of Israel) theyr chyldrē that were lefte after them in the lande, whom the chyldren of Israel also were not able to destroye. Those dyd Salomon compell to bryng tribute vnto thys daye. But of the chyldren of Israel dyd Salomon * make no bonde men. But they were men of warre, hys ministers, hys * Leui. Lordes, his captaynes, and rulers of his charettes, and of hys horsemen. And these were the Lordes, that were sett ouer Salomons worke: euen fyue hundred were they and fyftye, and they ruled the people that wrought the worcke.

And Pharaos daughter came vp oute of the cytie of Dauid vnto the house which Salomō had buylt for her. And then dyd he also buylde Millo. And thryse a yere dyd Salomon offer burntofferinges and peace offeringes vpon the aultare, whyche he buylt vnto the Lorde. And he burnt incense vpon the altare that was before the Lorde, and so he fynyshed the house.

And kynge Salomon made a nauye of shyppes in Azion Gaber whyche is beside Eloth, on the bryncke of the redd see, in the lande of Edom. And Hyram sent by shyppe also of hys seruauntes, that were shypmen, and had knowledge of the see, wyth the seruauntes of Salomon. And they came to Ophyr and fet from thence one and twentye skore



skore hundred weyght of golde, & brought it to kynge Salomon.

## ¶The. x. Chapter.

¶The quene of Saba commeth to heare the wysdome of Salomō, whose royalme is here described.

And
*ij.Par.ix.b Gen.xxv.a.

AND the *Quene of Saba hearynge the fame of Salomon (concernynge the name of the Lorde) came to proue hī with harde questyons. And she came to Jerusalem with a very great trayne: with Camelles that bare swete odoures, and golde exceadynge moche, and precyouse stones. And she came to Salomon and comoned with him of all that was in her hert. And Salomon declared vnto her all her questiōs, so that there was not one thinge hydd from the kynge, which he expounded not vnto her.

And the quene of Saba cōsydred all Salomons wysdome, and the house that he had buylded, and the meate of his table, & ☞ the syttynge of hys seruauntes, the order of hys mynisters, and theyr apparell, hys dryncke, and his burnt sacrifices that he offered in the house of the Lorde, and she was astonnied.
And she sayde vnto the kynge. It was a true worde that I hearde in myne awne lande of thy sayinges, and of thy wysdome. Howbeit I beleued it not, tyll I came, & sawe it wyth myne eyes. And beholde, the one halfe was not tolde me: for thy wysdome and prosperite exceadeth the fame whych I hearde of the.
25 Happy are thy men: and happye are these thy seruauntes, which stāde euer before the, and heare thy wysdome. Blessed be the Lord thy god, which loued the, to set the on the seat of Israel, because ỹ Lord loued Israel for euer, and made the kynge, to do equyte and ryghtwysnesse:

And she gaue the kynge fyre skore hundred weight of golde, and of swete odoures exceadynge moch, and precyouse stones. There came nomore soche aboundaunce of swete odoures, as the quene of Saba gaue to kynge
Reg.ix.c Salomon. The naupe also of the *shyppes of Hyram (that caryed golde from Ophyr) ☞ brought lykewyse greate plenty of ☞ Almuge tre and precyouse stones. And ỹ kynge made of the Almuge trees, pillers for ỹ house of the Lorde and for the kynges palace, and made harpes and psalteryes for syngers.
There came no moare suche Almuge trees, nor were anye moare sene vnto thys daye. And kyng Salomon gaue vnto the Quene of Saba accordynge to all her desyre whatsoeuer she asked: besydes that he gaue her of a free wyll with his awne hande. And so she returned vnto her awne countrey: both she, and her seruauntes.

¶ The weyght of golde that came to Salomon in one yeare, was fyre hundred thre score and fyre talentes of golde, besydes that he had of chapmen and of marchauntes and of Potycarpes, and of all the kynges of Arabye, and of the Lordes of the countreye. And kynge Salomon made two hundred bucklers of beatē gold, fyre hūdred sycles of gold went to a buckler. And he made thre hūdred shyldes of beaten golde, thre pounde of golde went to one shylde, and the kynge put them in the *house of the wood of Libanon. *iij.Re.bij.a

And the kynge made a great seate of yuore, and coueredit with the best golde. And the seate had fyre steppes. And the toppe of the seate was rounde behynde, & there were pomelles on ether syde on the place of ỹ seate and two Lyons stode beside the pomelles. And there stode. xii. Lyōs on the steppes. vi. on a syde. Ther was none lyke (worke) sene in any kyngdome. *And all kynge Salo- *Deu.xvii.b
mons dryncknge vesselles were of golde, & lykewyse al the vesselles of the house of the wood of Libanon were of pure gold. And as for syluer, it was nothing worth in ỹ dayes of Salomō, for ỹ kinges naupe of thyppes wēt on the see ☞ vnto Tharsis wt the naue of Hyrams shippes: euē once in thre yere wēt ☞ the naupe to Tharsis, & brought golde and ☞ D
syluer ☞ Elephantes teth, apes and pecokes. *And so kynge Salomon exceaded all *ii.Pa.ix.t.
the kynges of the erth both in richesse & wysdome. And all the worlde resorted to Salomon, to heare his wysdome, which God had put in hys herte. And brought him euery mā his present, vessels of syluer and vessels of golde, rayment, harnesse, and swete odoures and horsses and Mules, yere by yere. And Salomon gathered together charettes and horsmen: and he had a thousande and foure hundred charettes, & twelue thousande horsemen, whom he bestowed in the charette cyties, and with the kynge at Jerusalem.

*And the kynge made syluer in Jerusa- *ij.Para.i.b
lem as plenteous as stones, & Cedar as plenteouse as the wylde fygge trees that growe aboundauntly in the feldes. ☞ The bryngyng of horses also out of Egypte: & the collection of the wares: dyd the kynges marchauntes take agayne, and sold the stuffe for a pryce. A charet came vp out of Egypte for fyre hundred sycles of syluer: that is ☞ one ☞ D
horsse for an hundred and fyftye. And euen so so for all the kinges of the Hethithes and for the kynges of Syria, dyd they bryng them oute thorowe theyr handes.

## The. xi. Chapter.

¶Salomō hath seuen hundred quenes and thre hundred Concubynes, which bryngē hym to Idolatrye. His aduersaryes rebell agaynst hym. He dyeth.

A *iij.Re.xii.a

BVt kynge *Salomon loued many outelandishe wemen: and the daughter of Pharao: and wemen of the Moabites, Ammonites, Edomites, Zidonites,

uites and hethites. Where as yet (concernynge these nacyons) the Lorde sayde vnto the chyldren of Israell: * come not ye at them, nor let them come at you: elles wyll they turne youre hertes after theyr goddes. Neuertheles, Salomō claue vnto them in loue. * And he had seuen hundred Quenes, and thre hundred cōcubines, and his wyues turned a waye his hert. For it came to passe, when Salomon was olde, hys wyues turned his hrte after other Gods: and his herte was not perfecte with the Lord his God, as was the herte of Dauid his father: for Salomon folowed Astaroth the God of the zidons, and Milcom, the abhominacion of the Ammonites. And Salomō wrought wyckednesse in the sight of the Lorde, & folowed not the Lorde perfectly, as dyd Dauid hys father. For than did Salomō buylde an hye place for Chamos the abominacyon of Moab, in the hyll that is before Jerusalem, & vnto Moloch the abhominacyon of the chyldren of Ammon. And lykewise dyd he for all his outlādishe wyues, which burnt incense and offered vnto theyr gods. And the Lorde was angrye with Salomon, because hys hert was turned from the Lorde God of Israel * which had appeared vnto him twyse, and gaue him a charge (cōcerninge this thinge) that he shuld not folowe other gods. But he kepte not that, which the Lorde commaūded him, wherfore the Lord sayde vnto Salomon: for as moch as this is done of the, and thou hast not kepte myne appoyntmēt, and my statutes (which I commaunded the) I wyll rent the kyngdome from the, and wyll geue it to thy seruaunt. Notwithstandynge in thy dayes I will not do it because of Dauid thy father but will take it frō the hāde of thy sonne. Howbeit, I will not take awaye all ye kyngdome: but will geue one trybe to thy sonne, because of Dauid my seruaunt, and because of Jerusalē which I haue chosen.

And the Lorde stered vp an aduersarye vnto Salomō: euen one Hadad an Edomite of the kynges sede, which was in Edō. For whē Dauid was in Edom, and Joab the captayne of the hoste was gone vp to burye thē that were slayne, he smote all the men chyldren in Edom. For syxe monethes dyd Joab remayne there and all Israel, tyll he had destroyed all the men chyldren in Edom. And thys Hadad fled and certen other Edomites of hys fathers seruauntes with him, to come into Egipte: Hadad beyng yet a lytle chylde. And they arose out of Madian, and came to Paran, and toke mē with them out of Parā and came to Egypte vnto Pharao kynge of Egipte, which gaue him an house, & appoynted him vitayles, and gaue him lande.

And Hadad gat greate fauoure in ye syght of Pharao, so that he gaue hym to wyfe the syster of his awne wyfe, euen the syster of Thahpenes the quene. And ye sister of Thahpenes bare him Genubath his sonne, whom Thahpenes norisshed i Pharaos house. And Genubath was of Pharaos household amonge the sonnes of Pharao. And when Hadad heard in Egypte, that Dauid was layde to slepe wyth hys fathers, and that Joab the captayne of ye host was deed also, he sayd to Pharao: let me departe, that I maye go to myne awne contreye. Pharao sayde vnto hym: what hast thou lacked here with me, ye thou woldest thus go to thine awne cōtreye? He answered. Nothing. howbeit, let me go And God stered him vp an other aduersary, one Rezon the sonne of Eliada, whyche fled from his Lorde Hodadezer kynge of zoba. And he gathered men vnto hym, and became captayne ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and raigned in Damasco: Therfore was he an aduersarye to Israel all the dayes of Salomō. And this was ye myschefe, in that Hadad dyd abhorre Israel, and raygned ouer Syria

And Jeroboam the sonne of Nebat an Ephrathite of zareda (whose mother was called zeruah, which was a wydowe, and he Salomons seruaunt) lyfte vp his hande agaynst the kynge. But this was the cause, that he lyfte vp his hande agaynst the kyng. Salomon buylte Mello, & mended the brokē places of the cytie of Dauid his father. And this felowe Jeroboam was a man of warre. And Salomon sawe the younge man, that he was able to do the worke, he made hym ruler ouer all ye tribute of ye house of Joseph. And it chaunced at that season, that Jeroboam went out of Jerusalē, and the prophete Ahiah the Silonite mett him by the waye haynge a newe mantell on hym, and they two were alone in the felde. And Ahiah caught the newe mantell that was on hym and rent it in twelue peces, and sayde to Jeroboā take the ten peces. For thus sayth the Lorde God of Israel: behold, I wyll rent the kyngdome oute of the handes of Salomon, and wyll geue ten tribes to the * and he shall haue one, for my seruaunte Dauids sake and for Jerusalem the cytie whyche I haue chosen out of all the trybes of Israel: because they haue forsaken me, and haue worshypped vnto Astharoth the God of the zidons, & Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammon, and haue not walked in my wayes (to fulfyll my pleasure, my statutes and my lawes) as dyd Dauid hys father.

I wyll not take the whole kyngdome out of his hāde: but wyll make hym chefe all hys lyfe longe, for Dauid my seruauntes sake, whom I chose: because he kepte my cōmaundementes and my statutes. * But I wyll take the kyngdome out of his sonnes hande, & wyll geue it vnto the, euen ten tribes of it: and vnto hys sonne wyll I geue one trybe, ye Dauid my seruaunt maye haue a lyght allwaye before me in Jerusalē, the cytie which I haue chosen me, to put my name there. And I wyll take the, & thou shalt raygne accordynge to all that thy soule desyreth, & shalt be kynge ouer Israel. And yf thou herkē vnto all that I commaunde the, & wylt walke in my wayes & do that is ryght in my syght, that thou kepe my statutes ād my commaūdementes (as Dauid my seruaunt dyd) then wyll I be with the, & buylde the a sure house that shall contynewe, as I buylte for my seruaunt Dauid, and wyll geue Israel vnto the And I wyll for thys offence (which Salomon hath commytted) vexe the seede of Dauid, but not for euer.

Salomon sought therfore to kyll Jeroboam, and Jeroboam arose, and fled vnto Egypte vnto Sisak kynge of Egypte, and cōtinued there in Egypte vntyll the deeth of Salomon. The rest of the wordes that concerne Salomon, and all that he dyd, and hys wysdome: are they not wrytten in the boke of the wordes of Salomon? The tyme that Salomon raygned in Jerusalē vpon all Israel, was fourtye yere. And Salomon slepte and he layde him with hys fathers, and was buryed in the cytie of Dauid his father, and Roboam his sonne raygned in hys steade.

## ¶ The.xii.Chapter.

¶ The kingdome is deuyded, Rehoboham raygneth ouer.ii.trybes, and Jeroboā ouer.x. Aduram is stoned. Jeroboam maketh golden calues.

AND * Rehoboam went to Sichem: for all Israel were come to Sichem, to make him kynge. And Jeroboam the sonne of Nabat (which was yet in Egypte) heard of it * for he fled to Egypte from the presence of kyng Salomon, & dwelt in Egypte. So they sent and called hym. and Jeroboam and all the congregacyon of Israel came, and spake vnto Rehoboam, sayenge thy father made oure yocke grenouse, nowe therfore, make thou the grenouse sernice of thy father and hys sore yocke which he putt vpon vs, lyghter, & we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke coūcell with the olde men that stode before Salomon hys father, while he yet lyued, and sayde: what coūcell geue ye, that I maye haue matter to answere thys people? And they sayde vnto hym: If thou be a seruaunt vnto thys people this daye, and folowe theyr myndes and answere them, and speake kynde wordes to them: they wyll be thy seruauntes for euer.

But he forsoke the councell that the olde mē had geuen him, and called vnto hys councell yonge men, that were growen vp with him, and wayted on hym.

And he sayde vnto them: what councell geue ye, that we maye answere thys people? for they haue commoned with me, sayenge: make the yocke which thy father dyd putt vpon vs, lyghter? And the younge men that were growen vp with hym, spake vnto hym sayenge: Thus shalt thou speake vnto thys people (that haue sayde vnto the: thy father made oure yocke heuye, butt make thou it vs lyghter) Euen thus shalt thou saye vnto them: * My lytle fynger shalbe wayghtier, thē my father was in the loynes. And nowe where as my father did lade you & put a grenouse yocke vpon you, I wyll make it heuyer. My father also corrected you wt scourges, but I wyll chastyse you with scorpions. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kynge had apoynted, sayenge: come to me agayne the thyrde daye. And the kyng answered the people churlyshly, and lefte the oldemens councell (that they gaue hym) & spake to them after the councell of the younge mē, sayenge. My father made youre yocke grenouse, and I will make it grenouser. My father also chastised you with whyppes, but I wyll chastise you with scorpyons. And the kynge herkened not vnto the people. for it was the ordinaunce of God, that he myght * perfourme hys sayenge, which ye Lorde spake by Ahiah ye Silonite vnto Jeroboam the sonne of Nebat.

And so, when all Israel sawe, ye the kynge regarded them not, the people answered the kynge with these wordes, sayenge, * what porcion haue we in Dauid: we haue no enheritaūce in the sonne of Isai. * To youre tentes, O Israel, nowe se to thyne awne house Dauid. And so Israel departed vnto theyr tentes. howbeit, ouer the chyldren of Israel which dwelt in the cytie of Juda, dyd Rehoboam raygne styll. Then kynge Rehoboam sent Adurā the receauer of the tribute. And all they of Israel stoned hym to deeth. But kynge Rehoboā made spede to gett hym vp to hys charet, and to flye to Jerusalem. And they of Israel rebelled agaynst the house of Dauid, vnto thys daye. And when all Israel heard that Jeroboā was come agayne, they sent and called hym vnto the multitude, and made hym kynge ouer all Israel: and there was no trybe that folowed the house of Dauid, but Juda onely. * And when Rehoboam was come to Jerusalem, he gathered all the house of Juda, with the trybe of Ben Jamin an hundred & foure skore thousande of chosen mē (which were good warryoures) to fyght agaynst the house of Israel,

racl, and to bryngе the kyngdome agayne to Rehoboam the sonne of Salomon.

And the wozde of God came vnto Semaia the man of God, sayenge: speake vnto Rehoboam the sonne of Salomon kynge of
F Juda, and vnto all the house of Juda & Benjamin, and to the remnaunt of the people, sayenge: Thus sayth the Lozde. Ye shall not go vp, noz yet fyght agaynst youre bzethzen the chyldzen of Jsrael, returne euery man to his house, foz this thynge is my doing. They herkened therfoze to the wozde of the Lozde, and returned to departe, accozdynge to the wozde of the Lozde. Then Jeroboam buylt Sichem in mount Ephzaim, & dwelt therin
* Judi.viii.d And went from thence, * & buylt Penuel.

And Jeroboam thought in his hert: nowe shall the kyngdome returne to the house of Dauid. Foz yf thys people go vp and do sacrifyce in the house of the Lozde at Jerusalē, then shall ỹ hert of this people turne agayne vnto theyz Lozde Rehoboā kynge of Juda: and so shall they kyll me, and go agayne to
* Dhob.t.a. Rehoboā kynge of Juda. * Wherupon the
Eccle.xlviii.d kynge toke councell, and made two calues
Exod.xxxv.d. of golde, and sayde vnto them. Jt is muche
* exo. xxxij.a foz you to go vp to Hierusalem. * Beholde,
O Jsrael: these are thy goddes, which bzought
G ght you out of ỹ lande of Egypte. And he set the one in bethel, and the other set he in Dan. And this thynge turned to synne. foz the people went (because of the one) as farre as Dā.
* Numc.xij.a And he made an housse of hillaultares, * and
iii.reg.xviii.g made pzeastes of the lowest of the people, which were not of the sonnes of Leui. And Jeroboam made a feaste the. xv. daye of the eyght moneth, lyke vnto the feaste that is in Juda, and offered on the aultare. And so did he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the Pzeastes of the hyllaultares, which he had made. And he offered burnt offeringes vpon the alter, which he had made in Bethel, the. xv. daye of the eyght moneth: euē in the moneth which he had ymagened of hys awne herte: and made a solempne feast vnto the chyldzē of Jsrael, and offred vpon the aultare, and burnt incense.

## ¶The.xiij.Chapter.

¶Jeroboam doinge sacrifyce vnto the calues, is rezprehended of the Pzophete. Hys hande dzyeth vp, whyle he putteth it out agaynst the Pzophete. The Pzophete is kylled, and burged.

AND beholde, there came & a man of God out of Juda (by the wozde of the Lozd) vnto Bethel, & Jeroboam stode by the aulter to put incēse. And he cried agaynst the aultare in the wozde of the Lozd & sayde. O aultare, aultare, thus sayth the Lozd: Beholde, a chylde shall be bozne vnto the house of Dauid, (Josia by name) & vpon the shall he offer the pzeastes of the hillaultares that burne incense vpon the, & mennes bones shalbe bzent vpon the. And he gaue a token the same tyme, sayenge: thys is the token, that the Lozde hath spoken it. Beholde, the aulter shall rent, and the asshes that are vpon it, shall fall out.

And when the kynge hearde the sayenge of the mā of God (which had cryed agaynst ỹ aulter in Bethel) he stretched out hys hande from the aultare, sayenge: hold him. And his hande which he put fozth agaynst him, dzyed vp, & he coulde not pull it in agayne to hym: the aulter also claue alunder, and the asshes fell out from the aulter, accozdinge to the token which the man of God had geuen by the wozde of the Lozde. And the kynge answered, and sayde vnto the man of God. * Oh
* Ephe.iiij.b pzaye vnto the Lozde thy God, and make in-
Nume.xxi.b tercessyon foz me, that my hāde maye be re-
Actes, viii.c stozed me agayne. And the man of God besought the Lozde, and the kynges hāde was restozed agayne, & became as it was afoze.

And the kynge sayde vnto the mā of God come home with me, that thou mayest dyne, and I wyll geue the a rewarde. And the mā of God sayde vnto the kynge: yf thou woldest geue me halfe thyne house, I will not go in with ỹ, nether wyll I eate bzeade oz dzincke water in thys place. Foz so was it charged me, thozowe the wozde of the Lozde, C
sayeng: eate no bzead noz dzyncke water, noz turne agayne by the same waye that thou camest. And so he went another waye, & returned not by the waye that he came to Bethel.
And there dwelt & an olde pzophet in Bethel, & hys sonne came, and tolde hym all the wozkes, that the man of God had done that daye in Bethel: ād the wozdes which he had spoken vnto the kynge & tolde they theyr father also. And they yr father sayde vnto thē: what waye went he? And his sonnes shewed him what waye the mā of God went, which came fom Juda. And he sayde vnto hys sonnes: sadle me the Asse. Which whan they had sadled, he gatt hym vp theron, ād went after the man of God, & founde hym syttynge vnder a tre. And he sayde vnto him: art thou the mā of God that camest from Juda? And he sayde: Jam.

He sayde vnto him: come home with me, D
and eate bzead. He answered: Jmaye not returne with the, to go in with the nether wyll Jeate bzead oz dzincke water with ỹ in this place. Foz it was sayde to me in the wozde of the Lozde: Thou shalt eate no bzed, noz dzincke water there, noz turne agayne to go by ỹ waye that thou camest. He sayde vnto him: Jam a pzophet also as well as thou, and an Angell spake vnto me in the wozde of ỹ Lozde, sayenge: bzynge him agayne with the into thyne house, that he maye eate bzead and dzyncke water. And he lyed vnto hym. And so he went agayne with hym, and dyd eate bzead



bzead in hys house and dzancke water,

And it foztuned, that as they sate at the
E table, the wozde of the Lozde came vnto the pzophete, that bzought him agayne. And he cryed vnto the man of God that came from Juda, sayenge: thus sayth the Lozd because thou hast disobeyed the mouth of the Lozde, and hast not kept the cōmaundement which the Lozde thy God commaunded the, but camest backe agayne, and hast eaten bzead and dzoncke water, in the place (concernynge the which the Lozde dyd saye vnto the: Thou shalt eate no bzead noz dzyncke water) thy carkasse shall not come vnto the sepulchze of thy fathers.

And so it came to passe, that when he had eaten bzead and dzoncke, the pzophete which bzought him agayne, sadled him an asse. And
iii.reg.xiii.f whan he was gone, * a Lyon mett hym by
F the waye, and slue him, and his carkasse was cast in the waye, and the Asse stode therby, and the Lyon stode by the coarse also. And men that passed by, sawe the carkasse cast in the waye, and the Lyon standynge therby: & they came and tolde it in the towne where the olde pzophete dwelt. And when the pzophete that bzought him backe agayne from the waye, hearde therof, he sayde: it is the mā of God: he was disobedient vnto the wozde of the Lozde, and therfoze the Lozde hath delyuered him vnto the Lyon, which hath rent him and slayne him, accozdinge to the wozde of the Lozde, which he spake vnto hym. And he spake to his sonnes, sayinge. sadle me an Asse: and so they dyd. And he went, and foūde hys bodye cast in the waye, and the Asse and the Lyon stode by the coarse. And the Lyon had not eaten the carkasse, noz hurt the Asse.
And the pzophete toke vp the bodye of the
G man of God, and layed it vpon the Asse, and bzought it agayne: and the olde pzophete came to the cytie to lament, and to burye hym. And he layde hys bodye in his awne graue, and they lamented ouer him. (Alas my bzother.) And when he had buried him, he spake to his sonnes, saying. whē Jam deed, se that ye burye me in the sepulchze wherin the man of God is buryed: laye my bones besyde hys
iii. Regū. bones. * Foz the sayenge which he cryed at
xiii.d. the wozde of the Lozd agaynst the aultare in Bethel (and agaynst all the houses of hyll aultares which are in ỹ cyties of Samarie) shall come to passe.

Howbeit, foz all that, Jeroboam conuerted not from hys wycked waye: but turned backe, and made of the lowest of the people pzeastes of the hill aultares. And whoso pleased hym, he fylled hys hande, and he became pzeaste of the hill aultares. And this thynge turned to synne vnto the house of Jeroboam euen to destroye hym, and to bzynge hym to naught from of the face the erthe.

## ¶The.xiiij.Chapter.

¶Jeroboams wyfe asketh counsell of Ahiah the pzophete. Jeroboam dyeth. Sisack kyng of Egypte robbeth the house of the Lozde. Rehoboam dyeth, and Abiam succedeth hym.



AT that tyme Abia the sonne of
Jeroboam fell syeke. And Jeroboam sayde vnto hys wyfe: vp (Jpraye the) and disguyse thy selfe, that thou be not knowen to be the wyfe of Jeroboam, and get the to Silo. Foz ther is Ahia the Pzophete which tolde me * that Jshulde be kynge ouer thys * 1ō.xi.f.f people. And take with the ten loues, and cracknelles, and a cruse of honye, and go to him: that he maye tell the what shall become of the childe. And Jeroboams wyfe dyd so: and arose, and wēt to Silo, and came to the house of Ahia. But Ahia coulde not se, foz hys eyes were waxen dymme foz age.

And the Lozde sayde vnto Ahia: beholde, the wyfe of Jeroboā cometh, to aske a thynge of the foz her sonne, foz he is sycke. But thus shalt thou saye vnto her. And when she came in, she feyned her selfe to be a nother woman. B
But when Ahia hearde the sounde of her fete as she came in at the doze, he sayde: come in thou wyfe of Jeroboam, why feynest thou thy selfe so, to be another? Jam sent to the to shewe the heuy thinges.

Go, tell Jeroboam, thus sayth the Lozde God of Jsrael. Jt repenteth me foz as moche as * Jexalted the from amonge the people, * 1ō.xvi.f.f
and made the pzynce ouer my people Jsrael. Jdyd rent the kyngdome awaye from the house of Dauid and gaue it the: Neuertheles, thou hast not bene as my seruaunt Dauid, which kepte my commaundementes, and folowed me wyth all hys herte, to do ỹ whych is ryght in myne eyes: but hast done euyll, aboue all that were before the: foz thou hast gone, and made the other goddes, and molten ymages, to pzouoke me, and hast cast me behynde thy backe: therfoze beholde, Jwyll bzynge euell vpon the house of Jeroboam, and wyll rote out from Jeroboam C
euen hym that * pysseth agaynste the wall * iii.Reg.xxi.d
and hym that is in pzeson and fozsaken in Jsrael, and wyll take awaye the remnaunt of the house of Jeroboam, as a man taketh awaye donge, tyll he hath caryed out all.

Whosoeuer

*16.Le.xvi.a * Whosoeuer (of Jeroboams house) dye in the towne, hym shall the dogges eate: & he ꝑ dieth in the felde, shall the fowles of the ayre eate: for the Lorde hath sayde it. Up therfore and gett the to thyne house. Beholde, whan thy fote entereth into the cytie, ꝑ chylde shall
D dye. And all they of Israel shall mourne for him, and burye him: for he onely of Jeroboã, shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam.

Moreouer, the Lorde shall stere hym vp a kynge ouer Israel, which shall destroye the
☞ house of Jeroboam in that daye. ☞ But what is it now? For the Lorde shall smyte Israell, as whan a rede is shakẽ in the water and he shall wede Israel out of thys good lande (which he gaue to theyr fathers,) and
☞☞ shall shatter them beyonde the ryuer, because they haue made thẽ Idoles groues, and angred the Lorde. And he shall geue Israel vp, because of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

E And Jeroboams wyfe arose, and departed, and came to Thirzah, and whan she came to the threcholde of the doze, the chylde was deed. And all Israel buryed hym, and lamented him, accordynge to the worde of ꝑ Lorde which he spake by the hãde of hys seruaunt Ahia the Prophete. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he raygned. Beholde they are wrytte in the boke of the Cronicles of the kynges of Israel. And the dayes which Jeroboam raygned, were .xxii. yere. And whan he was layed aslepe with hys fathers, Nadab his sonne raygned in his steade.

F Rehoboam the sonne of Salomon raygned in Juda, and Rehoboam was .xli. yere olde when he beganne to raygne, and he raygned .xvij. yere in Jerusalem (the cytie which the Lorde dyd chose out of all the trybes of Israel, to put his name there.) His mothers name was Naama an Ammonite. And Juda wrought wickednesse in the syght of the Lorde, and angred him in moo thinges then their fathers dyd, in their synnes, which they
☞ synned. For they also made thẽ (☞ hyll aulters, Images, & Idols groues on euery hye hyll, & vnder euery thick tre. And there was a ☞ues of male chyldren in the lande, & they dyd accordinge to all the abhominacions of the nacions which the Lorde cast out before the chyldren of Israel. And it fortuned, that in the fyft yere of kynge Rehoboam: Sisack
G kynge of Egypte came vp agaynst Jerusalem, ād toke awaye the treasures of ꝑ house of the Lorde, & the treasures of the kynges house, & spoyled all that was to be had. And
*iii.re.x.d. he toke awaye the shyldes of golde * whith Salomõ had made. In whose steade kynge Rehoboam made brasen shyldes, and cõmitted them vnto the handes of the keppynge of the captaines of the garde, which wayted at the doze of the kynges house. And whan the kynge went into the house of the Lord, they of the garde bare them, and brought them agayne into the garde chambre.

The rest of the wordes that concerne Rehoboam, and all ꝑ he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehoboam slepte with his fathers, and was buried beside his fathers in the cytie of Dauid. Hys mothers name was Naama an Ammonite. And Abiam hys sonne raygned in hys steade.

## ¶ The .xv. Chapter.

¶ Wicked Abiã raygneth ouer Juda, & ryghtewes Asa succedeth in hys rowme. The battell betwene Asa & Baasa. Jehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

IN the .xviij. yere of kynge * Jeroboam the sonne of Nabat, raygned Abiã ouer Juda. Thre yere raygned he in Jerusalem, and hys mothers name was Maacha the daughter of Abisalom. And he walked in all the synnes of his father, which he had done before hym and hys hert was not perfect with the Lord hys God * as the hert of Dauid his father. *iii.re.xi.a
Neuertheles for Dauids sake dyd the Lord hys God geue hym a lyght in Jerusalem, that he sett vp ☞ his sonne after hym, and ☞ to stablisshe Jerusalem: because Dauid dyd that which was ryght in the syght of ꝑ Lorde, and turned from nothinge that he commaunded hym all the dayes of hys lyfe * save onely in the matter of Urias the Hethite. *ii.re.xi.d
And there was warre betwene Rehoboam B and Jeroboam as lõge as he lyued. The rest of the wordes that concerne Abiam, and all that he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And ther was warre betwene Abiam and Jeroboam. And Abiam slepte with hys fathers, and they buryed hym in the cytie of Dauid. And Asa his sonne raygned in his steade.

* In the .xx. yere of Jeroboam kynge of *ii.pa.xiii.
Israel, raygned Asa ouer Juda. xli. yere raygned he in Hierusalem, & hys mothers name was Maacha, the daughter of Abisalom. And Asa dyd that semed ryght in the eyes of the Lorde, as dyd Dauid his father. * And *iii.re.xv.
he toke awaye the whore keperes out of the lande, and put awaye all the abhominable Idols that his fathers had made. And he put C
downe * Maacha ☞ hys mother from be- ☞
rynge rule, because she had made ymages in *ii.pa.xv.
groues. And Asa destroyed her ymages, and burnt them by the broke Cedron. ☞ But ꝑ hillaulters were not put downe. Neuertheles Asaes herte was perfecte with the Lord all



all his dayes. He brought in the holy vessels of his father, (& ꝑ he had dedicat) vnto ꝑ house of the Lorde: golde & syluer, & Jewelles. And there was warre betwene Asa & Baasa kynge of Israell all theyr dayes.

*xii.par.xvi.a * And Baasa kynge of Israel, went vp agaynst Juda, & buylt Rama, so ꝑ he wolde
D let none go out or in, to Asa kynge of Juda. Then Asa toke all the syluer & golde, that was lefte in the treasures of the house of the Lorde, & the treasures of the kynges house, and delyuered them vnto the handes of hys
*ii.reg.xx.a. seruauntes, & Asa sent them to * Benhadad the sonne of Tabzimon the sonne of Hezion kynge of Syria, (that dwelt at Damasco,) sayenge: there is a bonde betwene me & the, betwene my father and thy father. And beholde, I haue sent vnto the a present of syluer & golde ꝑ thou come & breake the bonde ꝑ thou hast wt Baasa kynge of Israell, that he maye departe from me. So Benhadad herkened vnto kyng Asa, and sent the captaynes of the hostes (which he had) agaynst the cyties of Israel, & smote Hion, & Dã, & Abel,
E Beth Maacah, & all the region of Cenereth with all the lande of Nephthali. And when Baasa heard therof, he lefte buylding of Rama & dwelt i Thirza. Then kyng Asa made a proclamacyõ thorowout all Juda, ꝑ none shuld be excused. And so they toke the stones of Ramah & the tymber (wherwith Baasa had buylded,) & kyng Asa buylt with them the hyll of Ben Jamin and Mizpa.

The remnaunt of all the wordes that concerne Asa, and all hys myght and all that he dyd, & the cyties whych he buylded, are they not wrytten in the boke of the chronicles of the kynges of Juda? Neuertheles in hys
F olde age he was diseased in hys fete. And Asa slepte wyth hys fathers, & was buryed beside his fathers in the cytie of Dauid hys
*iii.pa.xxii.a father. And * Jehosaphat his sõne raygned Mat.i.b. in his steade. And Nadab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Asa kynge of Juda, and raygned vpõ Israel two yere. And he dyd euell in the syght of the Lorde, walkynge in the waye of hys father and in hys synne wherwith he made Israel synne. And Baasa the sonne of Ahia (whych was of the house of Jsachar) cõspired agaynst hym, and Baasa smote him at Gibbethon which is a cytie of the Philistines: for Nadab & all Israel layed
G seage to Gibbethon. Euen in the thirde yere *iii.re.xvi.a of Asa kynge of Juda, dyd Baasa slaye him, and raygned in his steade. * And it fortuned that whan he was kyng, he smot all ꝑ house of Jeroboã, and lefte him naught that breathed, vntyll he had put hym cleane out, accordyng vnto the sayeng of the Lord, which he spake by his seruaunt Ahia the Selonite: because of the synnes of Jeroboã wherwyth he synned and made Israel synne, whan he wyth hys prouocacyon angred the Lorde God of Israel.

The rest of the wordes that concerne Nadab, and all that he dyd, are they not wrytte in the boke of the chronicles of the kynges of Israel? And there was warre betwene Asa and Baasa kynge of Israel all theyr dayes.

So in the thyrde yere of Asa kynge of Juda, began Baasa the sonne of Ahia to raygne ouer all Israell in Thirza .xxiiij. yeare. And he dyd ꝑ which is euell in the syght of ꝑ Lorde, walkynge in the waye of Jeroboã, & in his synne, which made Israel to synne.

## ¶ The .xvj. Chapter.

¶ Jehu prophesyeth agaynst Baasa, whom Ela succedeth. Zimri kylleth hys master Ela, and destroyeth ꝑ house of Baasa. Ahab succedeth Amri, and taketh to wyfe wicked Jezabel.



THen the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, sayeg: for as moche as I exalted the out of ꝑ dust, & made the captayne ouer my people Israel, and thou hast walked in the waye of Jeroboam, and hast made my people Israel to synne, to angre me wt theyr synnes: Beholde, I wyll roote out the posterite of Baasa, and the posterite of hys house, and wyll make hys house lyke the house of Jeroboam the sonne of Nebat. * That *iii.re.xxiii.c
man of Baasa whych dyeth in the cytie, him and.xxi.d. shall the dogges eate: and that man of hym whych dyeth in the feldes, shall the foules of the ayre eate.

The rest of ꝑ wordes ꝑ cõcerne Baasa, & B what he dyd, & his power, are they not wrytten in ꝑ boke of ꝑ chronicles of the kynges of Israel? And so Baasa slepte wt hys fathers, & was buried in Thirza. And Ela his sonne raygned in his steade. And by the hãde of the prophete Jehu ꝑ sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, & agaynst all the wickednesse that he dyd in the syght of the Lorde (in angringe hym wt the worke of his awne handes) that he shulde be lyke the house of Jeroboam, & ☞ because he kylled hym. * (that ☞ is to saye Jehu the sonne of Hanani the prophete.

The .xxvj. yere of Asa kynge of Juda beganne Ela ꝑ sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruaũt zimri (which was captayne of halfe his charettes) conspired agaynst hym, as he was in Thirza drynckynge: and was dronken in ꝑ house of Arza stuard of hys house in Thirza. And zimri came, and smote him, and kylled hym in the .xxvij. yere of Asa kynge of Juda, and raygned in hys steade. And it fortuned that whan he was kynge * and satt on *Ero.xvi.d.
hys seate, he slue all the house of Baasa, not i.Reg.ii.b.
leaupynge therof, one to pisse agaynst a wall: Yee, he slue hys kynsfolkes and frẽdes, allo.

And thus dyd zimri destroye all the house of Baasa, accordynge to the worde of the Lorde, whych he spake agaynst Baasa by the hande of Jehu the prophet, for all the synnes of Baasa & synnes of Ela hys sonne, whych they synned, and made Israel to synne, and angre the Lord God of Israel with their vanities. The rest of ỹ wordes ỹ concerne Ela, & all he dyd, are they not wrytte in the boke of the Chronicles of the kynges of Israel?

In the .xxvij. yere of Asa kynge of Juda, dyd zimri raygne. vij. dayes in Thirza, and the people was then in the hoost besegynge Gebethon a citie of ỹ Philistines. And ỹ people in the hoost heard one saye: zimri hath cõspired, & slayne ỹ kynge: Wherfore, all they of Israell made Amri (the captayne of the hoost) kyng ouer Israel that same daye, euẽ in ỹ hoost. And Amri departed vp frõ Gibbethon, and all Israel with hym, & they beseged Thirza. And when zimri sawe ỹ the citie must nedes be taken, he went into the palayse of the kynges house, and burnt him selfe and the kynges house wt fyre, and so dyed, for his synnes whych he synned, in doynge ỹ which is euell in the syght of the Lorde, and in walkynge in the waye of Jeroboam and in hys synnes whych he dyd, and in that he made Israel to synne.

The rest of the wordes ỹ concerne zimri and the treason ỹ he wrought, are they not wrytten in the boke of the Chronicles of the kynges of Israel? Then were the people of Israel deuyded into two partes, for halfe ỹ people folowed Thibni ỹ sonne of Ginath, makynge hym kynge: & the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned.

In ỹ .xxxi. yere of Asa kynge of Juda, beganne Amri to raygne ouer Israel .xii. yere. Sixe yere raygned he in Thirza. He bought the hyll ✣ Sohomron of one Schemar for two talentes of syluer, and buylt in the hill, and called the name of the cytie whych he buylt, after the name of Schemar whych had bene owner of the hyll Schomron. But Amri wrought that which is euell in ỹ eyes of the Lorde, and dyd worsse then all ỹ were before hym. For he walked in all ỹ waye of Jeroboam the sonne of Nebat, & in hys synnes, ỹ made Israel synne, to anger ỹ Lorde God of Israel wt their vanyties. The rest of the wordes ỹ cõcerne Amri, & all ỹ he dyd, & his strength ỹ he shewed, are they not written in the boke of the chronicles of ỹ kynges of Israel? And so Amri slepte wt hys fathers and was buryed in Schemaron, and Ahab his sonne raygned in hys steade.

In ỹ .xxxviij. yere of Asa kynge of Juda, beganne Ahab the sonne of Amri to raygne ouer Israel, and the same Ahab the sonne of Amri raygned ouer Israell i Samaria .xxij yere. And Ahab the sonne of Amri dyd euell in the syght of the Lord, aboue all that were before. For it semed vnto hym but a lyght thinge to walke in the synnes of Jeroboam the sonne of Nebat. he toke Jezabel also the daughter of Ethbaal kynge of the Sidonites to wyfe, and ✱ went and serued Baal, & worshypped hym. And he reared vp an aultare for Baal in the temple of Baal, whych he had buylded in Schomron. And Ahab made grooues, and proceded further in angrynge the Lorde God of Israel then all the kynges of Israel that were before hym. ✱iiij.reg.x.b.

✣ In his dayes dyd Hiel of Bethel buylde Jericho. And it ✱ coste him Abirã his eldest sonne whẽ he layde ỹ foundacion, & his yõgest sonne Segub, whẽ he sett vp the gates, accordyng vnto the worde of ỹ Lord ✱ which he spake by Josua the sonne of Nun. ✱Josu.vi.d. ✱Josua.vi.a

## ¶ The .xvij. Chapter.

¶ Elias is norysshed and fed of Rauens, and after is sent to Sarphath (otherwyse called Sarepta) to a woman, whose chylde he rayseth to lyfe.

AND Elia the Thesbite (whych was of ỹ enhabiters of Gilead) sayde vnto Ahab: ✱ as truly as the Lord God of Israel lyueth, before whome I stande ✱ there shalbe neither dewe nor rayne these yeres, but accordynge to my worde. ✱iij.re.xvij.c. ✱ Deut.xi.b. iij.reg.viij.d. Jacob.b.d.

And the worde of the Lorde came vnto hi, sayẽg: gett the hence, & turne the estwarde, & hide thy selfe in ỹ brooke Cherith, ỹ is it that lyeth before Jordã: Thou shalt drynck of ỹ ryuer, & I haue cõmaũded the rauens to fede ỹ there. And so he wẽt, & dyd according vnto the worde of ỹ Lord: For he wẽt, & dwelt by ỹ brooke Cherith, ỹ is before Jordan. And ỹ rauẽs brought him bread & flesche in the morning, & lykewise bread & flesch in ỹ euenig, & he drancke of the brooke. And it chaunced after a while, ỹ the brooke dryed vp, because ther fell no rayne vpõ ỹ erth ✣ And ỹ word of the Lorde came vnto him, sayeng: ✱ vp & gett the to Sarphath, whych is in Sidõ, & dwell there. Beholde I haue cõmaunded a wydowe there to sustayne the. So he arose, & went to Sarphath. And whẽ he came to the gate of the cytie, the wedow was there, geathering stickes. And he called to her, & sayd: ✱ fet me I praye ỹ, a lytle water in a vessell, ỹ I maye dryncke. And as she was goyng to ✱ fett it, he cryed after her, and sayd: bryng me I praye the, a morsell of bread also in thyne hande. She sayd: As truely as the Lord thy God lyueth, I haue no bread readye, but euẽ an handfull of mele in a barell, and a lyttle oyle in a cruse. And behold, I am gathering two stickes for to go in, & dresse it for me and my sonne, that we maye eate it, and dye. ✱Luke.iiij.c. ✱Judi.vi.c.

And Elia sayde vnto her: feare not, come and do



& do as thou hast sayde: but make me therof a lyttle cake fyrst of all, & bringe it vnto me: and afterwarde make for the and thy sonne. For thus sayeth the Lorde God of Israel: the meale in the barell shall not be wasted nether shall the oyle in the cruse be mynished, vntyll the Lorde haue sent rayne vpon the erthe. And she went, and dyd as Elia sayde. And she & he & her house dyd eate a good space, and the meale wasted not out of the barell, nether was the oyle spent out of ỹ cruse accordyng to the worde of the Lorde, which he spake ☞ by the hande of Elia. ✣

✣ And after these thynges, it happened, that the sonne of the wyfe of the house fell sycke. And his sycknesse was so sore, ỹ there was no breath left in him. And she sayde vnto Elia: what haue I to do with the, O thou man of God? art thou come vnto me, to call my synne agayne to remẽbraunce, & to slaye my sonne? He sayde vnto her: geue me thy sonne. And he toke him out of her lappe, and caryed him vp into a lofte wher he abode, & layde him vpõ his awne bedd, & called vnto the Lorde, and sayde: O Lorde my God, hast thou punyshed also this wedowe (wt whom I dwell as a strãger) & hast slayne her sonne? ✱ And he stretched hym selfe vpon the chylde thre tymes, & called vnto the Lorde, and sayd: O Lorde my God, let this childes soule come into him agayne. And the Lorde hearde the voyce of Elia, and the soule of the chylde came into hym agayne, & he reuyued. And Elia toke the boye, and brought hym downe out of the chambre into the house, & delyuered hym vnto hys mother, and Elia sayde: beholde, thy sonne lyueth. And the woman sayde vnto Elia: nowe I knowe, that thou art a man of God, and that the worde of the Lorde in thy mouth, is true. ✣ ✱iiij.re.iiij.f. Iacob.vj.c.

## ¶ The .xviij. Chapter.

¶ Elia is sent to Ahab. Obadia (otherwyse called Abdia) bryngeth an hũdred pphetes. Elia kylleth all Baals prophetes: & afterwarde obtayneth rayne.



AFter processe of many dayes ỹ worde of the Lorde came to Elia in the thyrde yeare, sayinge: go shewe thy selfe vnto Ahab, and ✱ I wyll sende rayne vpon the erth. And Elia went to shewe hym selfe vnto Ahab, & ther was a great famyshement in Schomron. And Ahab called Obadia, whych was the gouerner of hys house: & Obadia feared God greatlye: For when Jezabell destroyed the prophetes of ỹ Lord, he toke an hũdred prophetes and hyd thẽ, fyftie mẽ in one caue & fyftie in another, & prouyded bred & water for thẽ. And Ahab sayde vnto Obadia: Go into the lãde, vnto all fountaynes of water, & vnto all brokes, yf happlye we maye fynde grasse, to saue the horses ãd the mules, & that we destroye not some of the beastes. And so they deuyded the lãde betwene thẽ, to walke thorow it. Ahab went one waye by hym selfe, and Obadia went another waye by hym selfe. ✱ iij.re.xviij.d. ✱ Deu.xi.b. Iames.b.c.

And it chaunced that as Obadia was in the waye, Elia mett hi. And Obadia knewe hym, & fell on hys face, & sayde: art not ỹ my Lord Elia? And he answered hym: I am he. Go and tell thy Lorde: beholde, Elia is here. He sayde: what haue I synned, that ỹ woldest delyuer thy seruaũt into ỹ hãd of Ahab, to sley me? As trulie as the Lord thy God lyueth, there is no nacyon or kyngdome, whether my Lorde hath not sent, to seke the. And when they sayde: he is not there, he tooke an othe of the kyngdome & nacyõ, whan he founde the not. And nowe thowe sayest: goo & tell thy Lorde, that Elia is here. And as sone as I am gone from the, the spyrete of the Lord shall carie the into some place that I do not knowe. and so when I come and tell Ahab, & he canne not finde the, he shall sleyme. But I thy seruaũt feare the Lorde from my youth vp. Was it not tolde my Lorde, what I dyd, when Jezabell slue the prophetes of ỹ Lorde howe I hydde an hundred men of the Lordes prophetes, fyftie mẽ in one caue and fyftie in another, and prouyded thẽ of breed and water? And nowe thou sayest, goo thou nowe and shewe thy Lorde. Beholde, Elia is here, that he maye sleyme?

And Elia sayde: as truly as the Lorde of Hostes lyueth, before whõ I stande, I wyll shewe my selfe vnto him this daye. So Obadia went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortuned ỹ whan Ahab sawe Elia, he sayde vnto him: art thou he that troubleth Israel? He answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast folowed Baal. Nowe ther fore sende and geather to me all Israel vnto mount Carmel, and the prophetes of Baal ✱ foure hundred and fyftie, and the prophetes of the Idols grooues foure hũdred, which eate of Jezabels table. So Ahab sent vnto all the chyldren of Israel, & gathered ỹ prophetes togeather vnto mount Carmel. ✱iiij.re.xviij.e

And Elia came vnto all the people, and sayde: howe lõge halte ye betwene two opy-

nions: If the Lord be God, folowe hym: but yf Baal be he, then go after hym. And the people answered hym not one worde. Then sayde Elia vnto the people agayne. I onely remayne a prophete of ỹ Lorde: but Baals prophetes are foure hundred and fyftie. Let them therfore geue vs two oxen, & let them chose the one, & cut hym in peces, & laye hym on wodd, and put no fyre vnder: and I will dresse the other oxe, & laye him on wodd, and will put no fyre vnder. And call ye on the name of youre God, & I wyll call on the name of the Lorde: and then the God that answereth by fyre, let him be God.

E
* 3. Reg. 18. c. * And all the people answered & sayde. yt is well spoken. And Elia sayd vnto the prophetes of Baal: chose you an oxe, and dresse hym fyrst (for ye are many) and call on the name of your goddes, but put no fyre vnder.

* Mat. vi. a. And they toke the one oxe that he dyd geue them, & they dressed it * & called on the name of Baal from morninge to noone: sayēg: O Baal heare vs. But there was no voyce nor one to answere. And they lepte vpō the aulter that they had made. And at none it fortuned, that Elia mocked them, and sayde: crye lowde, for he is a God: peraduenture he is talkinge or occupyed (in folowinge vpon his enemyes) or is in his iourneye, or happely he sleepeth, & must be awaked withe youre crye. And they cryed lowde, and cut thē selues, as their maner was, wt knyues & lasers, tyll the blonde folowed on them. And it chaunsed, ỹ when myddaye was passed they prophesyed vntill ỹ tyme of ỹ eue
F nyng sacrifyce. But there was nether voyce nor one to answere, nor any ỹ regarded thē.

3. reg. xviij. c. And Elia sayde vnto all the folke: come to me. And all ỹ people came to hym. * And he repayred the aulter of the Lord, that was
* Josu. iiij. b broken. * And Elia toke .xij. stones accordig to the nombre of the .xij. trybes of the sonnes of Jacob (vnto whō the worde of the Lorde
* Ge. xxxij. f. came, sayeng. * Israel shalbe thy name. And with the stones he made an aultare in the name of the Lorde. And he made a dyche roūde
G about ỹ aulter, as brode as two fotowes of the corne felde. And he put the wodd in order, & he wed the oxe in peces, & layed hym on the wodd, and sayde: fyll foure barels wt water, and powre it on the burntsacrifyce & on the wodd. And he sayd: do so agayne. And they dyd so the seconde tyme. And he sayde agayne: do it the thyrde tyme. And they dyd it the thyrde tyme. And the water ranne rounde about the aulter, and he fylled the pitte wyth water also.

And it fortuned whē ỹ tyme came (wherin ỹ burntsacrifyce of ỹ eueninge vsed to be offred) Elia the prophete came & sayd: Lord God of Abrahā, Isahac & of Israel, it shalbe knowē this daye, that thou art the God in Israel, & that I am thy seruaunt, & ỹ I haue done all these thynges at thy cōmaūdemēt: Heare me (O Lorde) heare me, ỹ this people maye knowe, that thou art ỹ Lorde God, & ỹ hast turned theyr herte agayne now at the last. * And the fyre of the Lord fell, & consumed the burnt sacrifyce & ỹ wodd, the stones & the dust, & lycked vp the water ỹ was in ỹ pitte. And whē all ỹ people sawe it, they fell on their faces, & sayd. The Lord, he is God, ỹ Lord, he is God. And Elia sayde vnto thē. Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought thē vnto ỹ brooke Kison, & slue thē there. And Elia sayd vnto Ahab: gett ỹ vp, eate and drinck, for ther is a soūde of moche rayne. And so Ahab went vp to eate and to drinck, & Elia wēt vp to ỹ toppe of Carmel. And he layed hi selfe flatt vpō the erth, & put his face betwene his knees, & sayd to his seruaūt: go vp (I praye ỹ) & looke towarde the waye of the see. And he wēt vp & loked, & sayde: there is nothyng. And he sayde: go agayne. vij. tymes. And it fortuned, ỹ at ỹ seuēth tyme he sayd: behold, there ariseth a lytle clowde of the see, lyke a mānes hande. He sayde: go, & saye vnto Ahab, Make fast thy charet, & gett the downe, ỹ the rayne stoppe the not. And it came to passe, ỹ in the meane while, ỹ heuē was blacke wt clowdes & wide, & there was a great rayne. And Ahab gatt vp & came to Jezreel. And the hād of ỹ Lord was on Elia, & he gyrded vp hys loynes, & ranne before Ahab, tyll he came to Jezreel.

* Judi. vi. d. Eccl. xlviij. a. 1. Machab. i. G

## ¶ The .xix. Chapter.

¶ Elia fleing from Jezabel is nourished of the Angell of God, and is commaūded to annoynte Azahel, Jehu and Elizeus, whom the Hebrues call, Eliza.

And Ahab tolde Jezabel, all that Elia had done, and howe he had slayne all the prophetes wyth the swerde. Then Jezabel sent a messenger vnto Elia, sayēge: * so & so let the goddes do to me, yf I make not thy soule lyke one of theyrs, by to morowe thys tyme. When he sawe that, he arose & went for his lyfe, and came to Beersaba in Juda, & left his seruaunt there. But he hym selfe went a dayes iourney into the wyldernesse, and came and satt downe vnder a Juniper tree, and desyred for his soule, that he myght dye, and sayde, * it is nowe ynough (O Lorde) take my soule, for I am not better then my fathers.

A
* 3. reg. iij. b.
* Iona. iiij. b

And as he laye and slepte vnder the Juniper tree: beholde, an Angell touched hym, and sayde vnto hym: vp, and eate. And whā he loked aboute hym: beholde, there was a
B loafe of brayled breade & a vessell of water at his heed. And he dyd eate and drincke, and layde him downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme, and touched him, and sayde: vp, and eate, for thou hast yet a great iourneye.

And



Gen. xxviiij. d Mat. iiij. a. And he arose, and dyd eate and drynck, and walked in the strength of that meate * fourtye dayes & fourtye nyghtes, euen vnto Horeb the moūt of God. H Whan he came thether into a caue, he lodged there in, all nyght.

And beholde, the worde of the Lorde came to him & sayde vnto hym: what doest ỹ here Elia? And he answered. I haue bene gelous for the Lorde God of hostes sake. For the chyldrē of Israel haue forsakē thy couenāt,
* Roma. xi. a * broken downe thyne aulters and slayne thy prophetes with the swerde, and I only am lefte, and they seke my lyfe to take it awaye. And he sayde: come out & stande vpon the mount, before the Lord. And beholde * ỹ
C Lorde went by, & a myghtie stronge wynde Eccl. xlviij. a that rent the moūtaynes & brake the rockes before the Lorde. But the Lorde was not in the wynde. And after the wynde came an erth quake. But the Lorde was not in the erthe quake. And after the erthe quake, came fire: but the Lord was not in the fyre. And after the fyre, came a small styll voyce. And when Elia hearde it, he covered his face with hys mantle, & went out & stode in the entringe in of the caue. And beholde, there came a voyce vnto him, & sayd. what doest thou here Elia? And he answered. I haue bene gelouse for ỹ Lorde God of hostes sake: because the chyldren of Israel haue forsaken thy couenaunt, cast downe thyne aulters, & slayne thy prophetes with the swerde, & I only am lefte, & they seke my lyfe to take it awaye. And the Lorde sayde vnto him: go & turne thy waye to the wildernesse vnto Damasco, that thou
* iiij. re. viij. d. mayest annoynte * Hazael, kynge ouer Syria. And * Jehu ỹ sonne of Nimsi, shalt thou iiij. re. ix. b. annoynte kyng ouer Israel. And Elysa the (Eliza is otherwise called Elizeus. sonne of Saphat of Abel Meholoh shalt ỹ annoynte to be prophete in thy rowme. And
D it shall come to passe that whoso escapeth ỹ swerde of Hazael, hym shall Jehu slaye: and yf any man escape the swerde of Jehu, hym shall Eliza put to death. And therto * I haue
* Roma. xi. a lefte me seuen thousande in Israel, of whych neuer man bowed his knees vnto Baal, nor kyssed him wyth hys mouthe.

So he departed thēce, & founde Eliza the sōne of Saphat plowyng, & hauyng twelue yocke of oxen before him, & he wt the twelue. And Elia wēt by him, & cast his mātell vpō
* Luke. ix. g. him. And he lefte the oxē, & ranne after Elia & sayde: * let me I praye the, kysse my father & my mother, & then I will folowe ỹ. He sayd vnto him: go backe agayne, for what is it, ỹ I haue done to ỹ? And whā he wēt backe agayne frō him, he toke a couple of oxē, & slue them, and dressed the flesshe wyth the instrumentes of the oxen, & gaue vnto the people, and they dyd eate. And then he arose, & went after Elia, and mynistred vnto hym.

## ¶ The .xx. Chapter.

¶ The fyrst and seconde tyme ỹ Samaria was besieged of Benhadad kynge of Syria.

And Benhadad the kyng of Syria gathered all his hoste toge-
A ther, hauynge .xxxij. kynges wt hym, and horses and charettes: & went vp and besieged Samaria, & warred agaynst it. And he sent messengers to Ahab kynge of Israel into the cytie, and sayde vnto him: thus sayeth Bēhadad. Thy syluer and thy golde is myne, and the fayrest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered and sayde. Ryght Lorde kynge according to thy sayeng, I am thyne and all that I haue.

And whan the messengers came agayne, they sayd: thus sayeth Bēhadad. For as moche as I haue sent vnto the, sayinge: thou shalt delyuer me thy syluer & thy golde, and thy wyues, & thy chyldren. I wyll therfore sende my seruaūtes vnto ỹ to morow this ty-
B me: & they shall serche thyne house, & the houses of thy seruaūtes. And whatsoeuer is pleasaunt in thyne eyes, they shall take it in their hādes, and bringe it awaye. Then the kyng of Israel sent for all the elders of the lande, & sayde: take hede I praye you & se, howe thys fellow goeth about myschefe. For he sēt vnto me, for my wyues, for my chyldrē, for my syluer & for my golde: & I denyed hym not. And all the elders & all the people sayde: herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tell my Lorde the kynge, all that thou dyddest send for to thy seruaunt at the fyrst tyme, that I wyll do, but this thing I maye not do. And the messengers departed, and brought answer agayne. And Benhadad sent vnto hym agayne, and sayd: and thus do the Gods vnto me, yf ỹ dust of Samaria be ynough for all the people that folowe me, to take euery man an hādfull. And the kynge of Israel answered, & sayde: tell hym: let not him that putteth on his harnesse boste hym selfe, as he that putteth it of. And it fortuned, that whē Bēhadad heard de that tydynges, as he was wt ỹ kynges drynkyng with in the paupllyons, he sayde vnto his seruauntes, put on yō harnesse. And they set them selues in araye agaynst the cytie.

And beholde there came a Prophet vnto
C Ahab kynge of Israel, sayinge: thus sayth the Lorde. Hast thou sene all this great multitude? beholde, I wyll delyuer it into thyne hande this daye, and thou shalt knowe, that I am the Lorde. And Ahab sayd: By whō? he sayde: thus sayth the Lorde: euen by the seruaūtes of ỹ gouernoures of the shires. He sayde agayne: Who shall ordre the batayll? And he answered: thou. Then he nombred the seruauntes of the gouerners of the shyres: and they were two hundred and .xxxij.

And after them also, he nombred all the people, all the chyldē of Israel, euen seuen thousande. And they went out at none. but Benhadad dyd dryncke tyll he was droncken in the pauylyons both he and ỹ kynges: euen. xxxij. kynges, that holpe hym. And the seruaūtes of the gouernours of the shyres wēt out fyrst.

And Benhadad sent out, and they shewed hym, sayeng: there are mē come out of Samaria. he sayde. Whether they be come out for peace, take them a lyue: or whether they be come out to fyght, take them yet a lyue. And so those younge men of the gouernours of the shyres came out of the cytie, and the Host after them, and they slue euery one hys enemye that came in his waye. And the Siriens fled, and they of Israel folowed after them. And Benhadad the kynge of Syria scaped on a horsse, wyth his horsemen. And the kynge of Israel went out, and smote the horsses & charettes, & wyth a great slaughter slue he the Sirians.

And there came a Prophete to the kynge of Israel, and sayde vnto hym: go forth and playe the man, be wyse and take hede what thou doest: for when the yere is gone about, the kynge of Siria wyll come vp agaynst the. And the seruauntes of the kyng of Siria sayde vnto hym. The Gods of the hilles are theyr Gods, and therfore they had the better of vs: but let vs fyght agaynst them in the playne, and for what ye will, we shall haue the better of them. And this do: take ỹ kynges awaye euery man out of his place, ād put dukes in their rowmes. And do thou nombre the an hoste, lyke the host that thou hast loste, soche horses & soch charettes, and we will fyght agaynst them in the playne, & thou shalt se vs gett the better of them. And he herkened vnto their voyce, & dyd euen so.

And it fortuned, that after the yere was gone aboute, Benhadad nombred the Syri-
E ans, and wēt vp to Aphek to fyght agaynst Israell. And the childrē of Israel were nombred, & with theyr whole nombre went they agaynst them, and the chyldrē of Israel pitched before them, lyke two lytle flockes of kyddes: but the Sirias fylled the coūtreye. And there came a mā of God, and sayde vnto the kyng of Israel: thus sayth the Lorde: Because the Sirians haue sayed: the Lorde is but God of the hylles, and not God of the valeys: therfore will I deliuer all this great multitude into thine hāde, & ye shall knowe, that I am the Lorde. And they pitched one ouer agaynst the other. vij. dayes, & it came to passe, ỹ in the seuenth daye ỹ batayle was ioyned. And ỹ chyldrē of Israel slue of ỹ Siriās an hūdred thousand fote mē i one daye. But the rest fled to Aphek into ỹ cytie. And there fell a walle vpon. xxvij. thousand of ỹ
men ỹ were lefte. And Bēhadad fled, & came into the cytie, from chambre to chambre.

And his seruaūtes sayde vnto hym. Behold, we haue heard e saye, that ỹ kynges of the house of Israel are mercyfull kinges. We will therfore put sacke cloth about o loynes and ropes about oure neckes, & go out to the kyng of Israel: yf happlye he wyll saue thy lyfe. And so they gyrded sacke clothe aboute theyr loynes & put ropes aboute theyr heedes, & came to ỹ kyng of Israel, & sayde. Thy seruaunt Benhadad sayth, I praye ỹ let me
F lyue. He sayde: is he yet a lyue? he is my brother. And they toke ỹ worde for good lucke & hastely caught it out of his mouth & sayde: yee thy brother Bēhadad. He sayd: go, bring hym hyther. And Benhadad came out vnto hym, & he caused him to come vp into ỹ charett. And he sayd vnto him: the cyties whych my father toke frō thy father, I wyll restore agayne. And thou shalt make streates for ỹ in Damasco, as my father dyd in Samaria.
☞ And I wyll make an apoyntment with
☜ the, & send the awaye. And so he made an appoyntment with him, and sent hym awaye.

And there was a certen man of ỹ childrē of ỹ prophetes, which sayde vnto his neyghboure in the worde of the Lorde: smyte me I praye the. And the mā wold not smyte him: Then sayde he vnto him. Because thou hast not herkened vnto ỹ voyce of the Lorde: beholde as soone as ỹ art departed from me, a lyō shall slaye the. And it came to passe, ỹ as soone as he was departed frō him, * a Lyon * iii.re.xiii.
founde him, & slue him. Then he founde another man & sayde: smyte me I praye the. And
G the man smote him, so that in smytinge he woūded hym. So ỹ Prophete went forth, & wayted for the kyng by the waye, & put him selfe out of knowledge wt asshes, which he layed vpon hys face. And whē the kyng came by, he cryed vnto ỹ kyng, & sayd: thy seruaūt went out in ỹ myddes of ỹ battell. And beholde, there wēt a waye a man, whō another man brought vnto me, and sayde: kepe this man. And yf he be myssed or lost, thy lyfe shall go for his: or else, thou shalt paye a talent of syluer. And as thy seruaūt had here & there to do, he was gone. And the kyng of Israel sayde vnto hym: euen so shall thy iudgement be, as thou hast defyned it thy selfe.

And he hasted, & toke ỹ asshes awaye frō his face: & the kyng of Israel knewe him, ỹ he was of ỹ Prophetes. And he sayde vnto hī: thus sayth ỹ Lorde: because thou hast lett go
☞ a man that ☜ is in my curse, thy lyfe shall go for his lyfe, and thy people for his people. And ỹ king of Israel wēt to his house, wayworde, & i displeasure, & came to Samaria.

¶ The. xxj. Chapter.

¶ Jezabel commaundeth to kyll Naboth, for the vyneyard that he refused to sell to Ahab. Helias reproueth Ahab, and he repenteth.

After



A After these thynges, it chaūced, ỹ Naboth the Jezrahelite had a vyneyarde in Jezrahel, harde by ỹ palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, sayēge. * Geue me thy
*iiReg.viii.c vyneyarde, ỹ I maye make me a garden of yerbes therof, because it lyeth so nye my house: & I will geue the for it a better vyneyarde then it is: or rather yf it please the, I will geue the, ỹ worthe of it in money. And Naboth sayde to Ahab: the Lorde forbyd ỹ frō me, that I shulde geue the enheritaunce of my father vnto the.

And Ahab came into hys house heuye.
B & euell a payde, because of the worde which Naboth the Jezrahelite had spoken to him, for he had sayde: I wyll not geue the the enheritaunce of my fathers. And he layde him
☞ downe vpon his bed, and turned awaye his face, (to the wall) and wolde eate no breade. But Jezabell hys wyfe came to him, and sayde vnto hym: why is thy spyrite so wayworde, that thou eatest no breade? And he sayde vnto her: For I spake vnto Naboth the Jezraelite, and sayde vnto hym: geue me thy vyneyarde for money: or else yf it please ỹ, I wyl geue the another vyneyarde for it. And he answered: I wyl not geue the my vyneyarde.

C And Jezabell his wyfe sayde vnto hym: Dost thou thus gouerne the kyngedom of Israel? vp, & eate breade, and set thyne hert at rest, I will geue the, ỹ vyneyarde of Naboth the Jezrahelite. And so she wrote a letter in Ahabs name, and sealed it wyth hys seale and sent the lettre vnto the elders and to the nobles that were in hys cytye dwellinge wyth Naboth. And she wrote in ỹ letter, sayenge: proclayme a fast, and set Naboth on hye amonge the people, and set two
☞ vnthryftes before him, to beare ☜ (false) witnesse agaynst him, sayenge: ☞ thou dydest blaspheme God and the kyng. And then carye hym out, and stone hym to deeth.

D And the men of his cyte: that is to saye, which dwelt in his cytie, did as Jezabel had sent vnto them, and as it was writtē in the letter whych she had sent vnto them. They proclamed a fastyng, and set Naboth among the chefe of the people, & there came in two men (the childrē of Belial) and sate before him. And the two vnthryftie persones wytnessed agaynst Naboth, in the presence of ỹ people, sayēg: Naboth dyd blaspheme God
*Actes.vii.g and the kyng, * And they caried hym out of ỹ cytie, and stoned hym wyth stones that he dyed. And then they sent to Jezabel, sayēge: Naboth is stoned to dethe. And it fortuned when Jezabel heard that Naboth was stoned to deeth: she sayde to Ahab: vp, ād take
possession of the vyneyarde of Naboth, the E Jezrahelite, which he denied to geue the for money, for Naboth is not aliue, but deed. And when Ahab heard that Naboth was deed, he stode vp to go downe to the vyneyarde of Naboth the Jezrahelite, and to take possession of it.

And the worde of the Lorde came vnto Elia the Thelbite, sayēg: vp and go downe to mete Ahab kynge of Israel, which is in Samaria. For lo, he is gone downe to ỹ vineyarde of Naboth: to take possession of it. And therfore shalt thou saye vnto him thus sayth the Lorde: hast thou kylled, & gotten possession? And thou shalt speake vnto him F sayeng: thus sayth the Lorde * in the place *iii.re.xxii.f where dogges lycked the blood of Naboth, shall dogges licke euen thy blood also. And Ahab sayde to Elia: hast thou founde me, o thou myne enemye? He answered: I haue founde the: for ỹ art euē ☞ solde to worcke ☜ wickednesse in the syght of the Lorde. Behold, I will bring euell vpon the, and will make cleane riddance of thy posterite & wil *destroye frō Ahab, euē hym ỹ maketh wa- * iiii.re.xv.b
ter agaynst ỹ wall, & him ỹ is shut vp & left behynde in Israel: & will make thyne house, lyke the house of Jeroboā the sonne of Nebat, & lyke the house of Baasa the sonne of Ahia, for the prouocacion, wherwith ỹ hast prouoked, and made Israel to synne.

And of Jezabel spake the Lorde sayeng: G
*dogges shall eate Jezabell, in the possessiō * Osee.i.b.
of Jezrahel. * And he that dyeth of Ahab in iiii.Reg.ix.b
ỹ towne, him shal dogges eate: & he ỹ dyeth iiii.re.xxi.c
in the feldes, him shal the fowles of the ayre eate. But there was none lyke Ahab which dyd euen sell hym selfe, to worcke wickednesse in the syght of the Lorde, and that because Jezabel hys wyfe prycked hym forwarde. He dyd exceadynge abhominablye, in folowyng foule Idoles, according to all thynges, as did the Ammorites * whom the *Deut.xxi.f
Lord cast out before the childrē of Israel.

And it fortuned, that when Ahab harde those wordes, * he rent hys clothes, and put *ge.xxxvii.g
sackecloth about his flesh, and fasted, and laye in sack and went ☞ bare fote. And the worde of the Lorde came to Elia, the Thelbyte, sayenge: seest thou how Ahab humbleth hym selfe before me? because he so submytteth hym selfe before me, I wyl not bringe that euell in his dayes: but in his sonnes dayes, wyll I bringe euell vpon hys house. And they continued three yere without warre betwene Siria and Israel.

¶ The. xxii. Chapter.

¶ Foure hundreth false prophetes do counsell Ahab and Jehosaphat to warre agaynst Ramoth: onely Michea Prophesyeth ỹ truthe, for which he is smytten and put in prison. Of Ahazia otherwise called Ochosias.

ouer fyftie (with his fyftie men) which came to him, & beholde, he satt on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyftie: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyftie. * Luke.ix.g. * And there came fire of God, and consumed him and his fyftie. And the kyng went agayne, & sent to him another captaine ouer fyftie wyth hys fyftie. And he answered and sayde vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyftie. And there came fyre of God downe from heauen, & consumed hym and hys fyftie.

And the kyng went agayne and sent the thirde captayne ouer fyftie wt his fyftie mē. And the thyrd captayne ouer fyftie went vp and came & fell on his knees before Elia ād besought him, and sayde vnto hym: O man of God, let my lyfe and the lyfe of these fyftie thy seruauntes be precious in thy syght. Behold, there came fire downe frō heauen, and burnt vp the two fore captaynes ouer D fyftie with their fyfties: therfore let my lyfe now be precious in thy syght. And the Angell of the Lorde sayd vnto Elia: go downe wt him, & be not afrayd of him. And he arose, and went downe wyth hym vnto the kyng.

And he sayd vnto hi, thus sayth ꝑ Lord: for as moch as thou hast sent messengers to aske councell at Beelzebub ꝑ God of Ekrō as though there had bene no God in Israell whose worde thou mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to ꝑ worde of the Lord which Elia had spokē. And Iehozam: * (his brother) beganne to raygne in his steade, in the seconde yeare of Iehozam the sonne of Iehosaphat kyng of Juda, because he had no sonne. The rest of the wordes that concerne Ahazia, what thynges he dyd, are they not writtē in the boke of the chronicles of the kynges of Israell?

## ¶ The.ii. Chapter.

¶ Elia deuideth ꝑ waters with his mantell. He is taken vp into heuē. The bytter & venemouse waters are healed. The chyldren that mocke Eliseus (otherwise called Elisa) are rent in peces.

A * Genes.v.c. ND it chaunced, that when the * Lorde wolde take vp Elia into heauē by a whorlewind, Elia wēt with Elisa from Gilgal. And Elia sayd vnto Elisa tary here I pray the, for the Lorde hath sent me to Bethel. Elisa sayd vnto him: * as surely as the Lord lyueth, and as thy soule lyueth, I will not leaue ꝑ. And they came downe to Bethel, and the childre of the Pro- * i.re.xxviii. d.

phetes ꝑ were at Bethel, came out to Elisa, & sayde vnto hym: knowest thou not, how ꝑ Lord will take awaye thy master frō thy head thys daye? He sayd: I know it also holde ye youre peace.



And Elia sayd vnto him: Elisa, tary here I praye the, for the Lord hath sent me to Jericho. He sayd: as surely as the Lord lyueth, and as surely as thy soule lyueth, I wil not leaue the, & so they came to Jericho. And the chyldren of the prophetes ꝑ were at Jericho came to Elisa & sayd vnto hym: knowest ꝑ not, that the Lord will take awaye thy master from thy head thys daye? He answered: I know it also, holde ye your peace. And Elia sayd vnto hi: tarye I praye ꝑ here, for the Lord hath sent me to Jordā. He sayd: as surely as the Lorde lyueth, and as thy soule lyueth, I wil not leaue the. And so they two went togeather. And fyftie men of the sonnes of the prophetes came and stode on the other syde afarre of, and they two stode by Jordan.

And Elia toke his mātell and wrapte it together, & smote the waters, and they were deuided, parte the one waye & parte ꝑ other, so that they two went ouer thorow the drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, yer I be takē awaye from the. And Elisa sayd: I praye the let thy spyrete be dowble vpō me. And he sayd: thou hast asked an hard thinge. Neuertheles, yf thou se me whan I am taken awaye frō the thou shalt haue it so: yf thou do not, it shall not be. And it fortuned, ꝑ as they went walkyng and talkyng: beholde, there appeared a charet of fyre and horses of fyre, and parted them both asonder. * And Elia went vp * ccc.xlviii.d thorow the whorlewinde into heauen. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israell and the horsmen therof, & he sawe hym nomoare: and he toke his awne clothes, & rent them in two peces.

He toke vp allo the mantell of Elia that fell from hym, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters * (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he hym selfe? And when he had smyten the waters, they parted



This is a Variation Book of the Grammer April 1540 having the Signal A 14 Leaves Lost 1 Kings Ch. 1 The same Second Book thus one & one in my Collection; in all the editions of Grammers version Thanks rendered Francis Fry Cotham Bristol 7 Mo 30 1863

t- cl r- g: I, ca et he d- a- o- m so a-

mantell, and smote ꝑ waters, and they were deuided, parte the one waye & parte ꝑ other, so that they two went ouer thorow the drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, yer I be takē awaye from the. And Elisa sayd: I praye the let thy spyrete be dowble vpō me. And he sayd: thou hast asked an hard thinge. Neuertheles, yf thou se me whan I am taken awaye frō the thou shalt haue it so: yf thou do not, it shall not be. And it fortuned, ꝑ as they went walkyng and talkyng: beholde, there appeared a charet of fyre and horses of fyre, and parted them both asonder. * And Elia went vp thorow the whorlewinde into heauen. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israell and the horsmen therof, & he sawe hym nomoare: and he toke his awne clothes, & rent them in two peces.

He toke vp allo the mantell of Elia that fell from hym, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters * (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he hym selfe? And when he had smyten the waters, they parted

iii.re.xv.k. shed the charet in ꝑ pole of Samaria * and the dogges lycked vp his blonde (and harlottes washed by the pole syde) accordinge vnto the worde of the Lord which he spake.

The rest of the wordes ꝑ concerne Ahab & all that he dyd, & the Ivorie house which he made, and all the cyties that he buylded, are they not written in the boke of the chronicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his sonne raygned in his steade.

iii.par.xx.c * Iosaphat the sonne of Asa beganne to raygne vpon Juda in ꝑ fourth yere of Ahab kyng of Israel, and Iehosaphat was. xxxv. yere olde when he beganne to raygne, & raygned. xxv. yere in Jerusalem. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa hys father and bowed not therfrō: but dyd that which was ryght in the eyes of the Lorde. Neuertheles, the hyllaulters were not taken out of the waye: for ꝑ people offered & burnt incense yet, in the hyllaultares. And Iehosaphat made peace with the kyng of Israel.

G iii.ke.xv.f. * The rest of the wordes that concerne Iehosaphat, and ꝑ myght that he vsed, and howe he warred, are they not wrytten in the boke of the chronicles of ꝑ kynges of Juda? And the remnaunt of the stues of the males, which remayned in the dayes of his father, he put cleane out of ꝑ lande. There was then no kynge made in Edom. And Iehosaphat made ten chippes in the se, to come thorowe Tharsis to Ophir for golde, but they went not: for the chyppes brake at Ezion Gaber. Then sayde Ahazia the sonne of Ahab vnto Iehosaphat: let my seruaūtes go with thy seruauntes in the chippes. But Iehosaphat wolde not. And Iehosaphat dyd slepe with his fathers, and was buryed with hys father in the cytie of Dauid his father: And Iehozam his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuententh yeare of Iehosaphat kynge of Juda, & reygned two yeares ouer Israel. But he did euell in the syght of the Lorde, and walked in the waye of his father, & in the waye of his mother, & in the waye of Jeroboam ꝑ sonne of Nebat, which made Israel to synne. For he serued Baal, & worshypped him, and prouoked the Lorde God of Israel vnto wrath, accordynge to all that his father had done.

¶ The ende of ꝑ thyrde boke of the kynges, after the reconynge of the Latinystes which the Hebrues call the fyrst boke of the kynges.

# ¶ The fourth boke of

the Kynges, after the Latinistes. which boke, & the thyrde together, is but one with the Hebrues.

## ¶ The fyrst Chapter.

¶ The captaynes ouer fyftie with their soudiars are burnt with fyre from heauen, by the prayer of Helia. Ahazia is reproued of Helia, and dyeth, & Iehozam his brother succedeth him.



AND Moab * did wickedly agaynst Israel after ꝑ deth of Ahab. And * Ahazia fell throwe a graate of hys vpper chambre ꝑ he had in Samaria: and whyle he was in his syckneſſe, he sent messengers, and sayde vnto them: go and enquyre of Beelzebub the God of Ekron, whether I shall recouer of this my disease. But ꝑ angell of the Lorde spake to Elia the Thesbyte: Aryse, and go vp agaynst ꝑ messengers of ꝑ kynge of Samaria & saye vnto thē: Is there not a God in Israel, ꝑ ye go to aske coūcell at Beelzebub ꝑ God of Ekron? Wherfore, thus sayth the Lorde: ꝑ shalt not come downe frō the bed on which ꝑ art gone vp, but shalt die ꝑ death. And Elia departed.

* Ahazia is otherwise called Ochozias

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered B him: there came a mā vp against vs, & sayde vnto vs: go & turne agayne vnto the kynge ꝑ sent you, & saye vnto him: Thus sayeth the Lorde. Is there not a God in Israel, ꝑ ꝑ sendest to enquire of Beelzebub ꝑ God of Ekron? Therfore thou shalt not come downe frō the bed on which thou art gone vp, but shalt dye the death. And he sayde vnto thē: what maner a man was that which came vp in youre waye, & tolde you these wordes? And they * Mat.iii.a. answered him: it was an hearry man * and gyrde with a gyrdle of lether about his loynes. And he sayde: it is Elia the Thesbyte.

ouer fyftie(with his fyftie men)which came to him,& beholde, he satt on the toppe of an hyll. And he spake vnto hym: Thou man of God,the kyng hath sayd:come downe. Elia answered and sayd to the captayne ouer the fyftie:yf I be a man of God,fyre come downe from heauen, and consume the & thy fyftie. * And there came fire of God,and consumed him and his fyftie. And the kyng went agayne,& sent to him another captaine ouer fyftie wyth hys fyftie. And he answered and sayde vnto hym: O man of God,thus hath the kyng sayd:make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen,and consume the & thy fyftie. And there came fyre of God downe from heauen,& consumed hym and hys fyftie.

* Luke.ix.g.

And the kyng went agayne and sent the thirde captayne ouer fyftie wt his fyftie mē. And the thyrd captayne ouer fyftie went vp and came & fell on his knees before Elia ād besought him,and sayde vnto hym: O man of God, let my lyfe and the lyfe of these fyftie thy seruauntes be precious in thy syght. Beholde,there came fire downe frō heauen, and burnt vp the two fore captaynes ouer fyftie with their fyfties:therfore let my lyfe now be precious in thy syght. And the Angell of the Lorde sayd vnto Elia: go downe wt him,& be not afrayd of him. And he arose, and went downe wyth hym vnto the kyng.

And he sayd vnto hi, thus sayth ꝑ Lord: for as moch as thou hast sent messengers to aske councell at Beelzebub ꝑ God of Ekrō as though there had bene no God in Israell whose worde thou mightest seke after:therfore thou shalt not come downe of the bedd on which thou art gone vp,but shalt dye the death. And so he dyed accordyng to ꝑ worde of the Lord which Elia had spokē. And Iehoram:*(his brother) beganne to raygne in his steade, in the seconde yeare of Iehoram the sonne of Iehosaphat kyng of Juda, because he had no sonne. The rest of the wordes that concerne Ahazia, what thynges he dyd,are they not writtē in the boke of the chronicles of the kynges of Israell?

## The.ii.Chapter.

Elia deuideth ꝑ waters with his mantell. He is taken vp into heuē. The bytter & venemouse waters are healed. The chyldren that mocke Eliseus (otherwise called Elisa) are rent in peces.

* Genes.v.c.

And it chaunced, that when the * Lorde wolde take vp Elia into heauē by a whorlewinde, Elia wēt with Elisa from Gilgal. And Elia sayd vnto Elisa tary here I prayp the,for the Lorde hath sent me to Bethel. Elisa sayd vnto him: * as surely as the Lord lyueth,and as thy soule lyueth, I will not leaue ꝑ. And they came downe to Bethel, and the children of the Pro-

* iiii.reg.xxviii.d.

phetes & sayd ꝑ Lord thy he[ad] thy ma[ster] holde [to]



And Elia sayd vnto him: Elisa,tary here I prayp the, for the Lord hath sent me to Jericho. He sayd:as surely as the Lord lyueth, and as surely as thy soule lyueth, I wil not leaue the,& so they came to Jericho. And the chyldren of the prophetes ꝑ were at Jericho came to Elisa & sayd vnto hym: knowest ꝑ not,that the Lord will take awaye thy master from thy head thys daye? He answered: I know it also, holde ye your peace. And Elia sayd vnto hi: tarye I prayp ꝑ here,for the Lord hath sent me to Jordā. He sayd:as surely as the Lorde lyueth, and as thy soule lyueth, I wil not leaue the. And so they two went togeather. And fyftie men of the sonnes of the prophetes came and stode on the other syde afarre of, and they two stode by Jordan.

And Elia toke his mātell and wrapte it together,& smote the waters,and they were deuided,parte the one waye & parte ꝑ other, so that they two went ouer thorow the drye lande. And it fortuned, that as sone as they were ouer,Elia sayd vnto Elisa: aske what I shall do for the,ere I be take awaye from the. And Elisa sayd: I prayp the ☞ let thy spirete be dowble vpō me. And he sayd: thou hast asked an hard thinge. Neuertheles,yf thou se me whan I am taken awaye frō the thou shalt haue it so:yf thou do not, it shall not be. And it fortuned, ꝑ as they went walkyng and talkyng: beholde, there appeared a charet of fyre and horses of fyre, and parted them both asonder. * And Elia went vp thorow the whorlewinde into heauen. And Elisa,sawe,& cryed: O my father, O my father, the charet of Israell and the horsmen therof,& he sawe hym nomoare:and he toke his awne clothes, & rent them in two peces.

* ccc.xlviii.a

He toke vp also the mantell of Elia that fell from hym, & went backe agayne & stode by Jordans syde,& toke the mantell of Elia (that fell from him,) and smote the waters wt (and they parted not asunder,) and he sayd: where is the Lorde God of Elia,and he hym selfe? And when he had smyten the waters, they parted



And a certen man drewe a bowe ignorātlye and * (by chaunce) smote ꝑ kynge of Israel betwene the ribbes, and his harnesse. Wherfore he sayde vnto ꝑ dryuer of his charettes: turne thy hāde, and carye me out of the host, for I am * (sore) sycke. And the battell encreased ꝑ daye, & the kyng stode still in his charet agaynst the Syrians, & dyed at euē. And the blounde ranne out of the wounde into ꝑ mydes of the charett. And there went a proclamacyō thorowe out the hoste aboute the goinge downe of the sonne, sayinge:every man to his cytie, & to his awne countreye. And so ꝑ kyng of Israel dyed, and they came to Samaria, and buryed him there. And one washed the charet in ꝑ pole of Samaria * and the dogges lycked vp his blounde (and harlottes washed by the pole syde) accordinge vnto the worde of the Lord which he spake.

3.Reg.xxi.f

The rest of the wordes ꝑ concerne Ahab & all that he dyd, & the Ivorie house which he made, and all the cyties that he buylded, are they not written in the boke of the chronicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his sonne raygned in his steade.

iii.Par.xx.c

* Iosaphat the sonne of Asa beganne to raygne vpon Juda in ꝑ fourth yere of Ahab kyng of Israel, and Iehosaphat was. xxv. yere olde when he beganne to raygne, & raygned. xxv. yere in Jerusalem. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa hys father and bowed not therfrō: but dyd that which was right in the eyes of the Lorde. Neuertheles, the hyllaulters were not taken out of the waye: for ꝑ people offered & burnt incense yet, in the hyllaultares. And Iehosaphat made peace with the kyng of Israel.

G

iii.Reg.xxi.f.

* The rest of the wordes that concerne Iehosaphat, and ꝑ myght that he vsed, and howe he warred, are they not wrytten in the boke of the chronicles of ꝑ kynges of Juda? And the remnaunt of the stues of the males, which remayned in the dayes of his father, he put cleane out of ꝑ lande. There was then no kynge made in Edom. And Iehosaphat made ten shippes in the se, to come ☞ thorowe Tharsis to Ophir for golde, but they went not:for the shippes brake at Ezion Gaber. Then sayde Ahazia the sonne of Ahab vnto Iehosaphat: let my seruaūtes go with thy seruauntes in the shippes. But Iehosaphat wolde not. And Iehosaphat dyd slepe with his fathers, and was buryed with hys father in the cytie of Dauid his father: And Iehoram his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuententh yeare of Iehosaphat kynge of Juda, & reygned two yeares ouer Israel. But he did euell in the syght of the Lorde, and walked in the waye of his father, & in the waye of his mother, & in the waye of Jeroboam ꝑ sonne of Nebat, which made Israel to synne. For he serued Baal, & worshypped him, and prouoked the Lorde God of Israel vnto wrath, accordynge to all that his father had done.

The ende of ꝑ thyrde boke of the kynges, after the reconynge of the Latinystes which the hebrues call the fyrst boke of the kynges.

# The fourth boke of

the kynges, after the Latinistes. which boke, & the thyrde together, is but one ☞ with the hebrues.

## The fyrst Chapter.

The captaynes ouer fyftie with their soudiars are burnt with fyre from heauen, by the prayer of Helia. Ahazia is reproued of Helia, and dyeth, & Iehoram his brother succedeth him.



And Moab * did wickedly agaynst Israel after ꝑ deth of Ahab. And * Ahazia fell thorowe a graate of hys vpper chambre ꝑ he had in Samaria: and whyle he was in his syckenesse, he sent messengers, and sayde vnto them: go and enquyre of Beelzebub the God of Ekron, whether I shall recouer of this my disease. But ꝑ angell of the Lorde spake to Elia the Thesbyte: Aryse, and go vp agaynst ꝑ messengers of ꝑ kynge of Samaria & saye vnto thē: Is there not a God in Israel, ꝑ ye go to aske coūcell at Beelzebub ꝑ God of Ekron? Wherfore, thus sayth the Lorde: ꝑ shalt not come downe frō the bed on which ꝑ art gone vp, but shalt die ꝑ death. And Elia departed.

* Ahazia is otherwise called Ochozias.

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a mā vp against vs, & sayde vnto vs: go & turne agayne vnto the kynge ꝑ sent you, & saye vnto him: Thus sayeth the Lorde. Is there not a God in Israel, ꝑ ꝑ sendest to enquire of Beelzebub ꝑ God of Ekrō? Therfore thou shalt not come downe frō the bed on which thou art gone vp, but shalt dye the death. And he sayde vnto thē: what maner a man was that which came vp in youre waye, & tolde you these wordes? And they answered him: it was an hearry man * and gyrde with a gyrdle of lether about his loynes. And he sayde: it is Elia the Thesbyte.

* iiii.reg.i.a.

Then the kyng sent vnto him a captayne ouer fyfftie, with his fyfftie men, which came to him: and beholde, he satt on ꝑ toppe of an hyll. And he spake vnto him: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayde to the captayne ouer the
C fyfftie: yf I be a man of God, fyre come downe from heauen, and cõsume the & thy fyftie. * Luke.ix.g. * And there came fyre of God, and cõsumed him and his fyftie. And the kynge went agayne, & sent to him another captayne ouer fyfftie with his fyfftie. And he answered and sayde vnto him, O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayde vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyftie. And there came fyre of God downe from heauen, & consumed him and his fyftie.

And the kyng went agayne and sent the thirde captayne ouer fyfftie wt his fyfftie men. And the thirde captayne ouer fyfftie wẽt vp and came & fell on his knees before Elia and besought him, and sayde vnto him: O man of God, let my lyfe and the lyfe of these fyfftie
D thy seruaũtes be precious in thy syght. Beholde, there came fyre downe frõ heauen, and burnt vp the two fore captaynes ouer fyfftie with their fyffties: therfore let my lyfe nowe be precious in thy syght. And the Angell of the Lorde sayde vnto Elia: go downe wt him, & be not afrayde of him. And he arose, and went downe with him vnto the kyng.

And he sayde vnto him, thus sayth the Lorde: for as moch as thou hast sent messengers to aske councell at Beelzebub the God of Ekron as though there had bene no God in Israel whose worde ꝑ mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordynge to the worde of the Lorde which Elia had spo-
v * ken. And Jehoram * (his brother) beganne to raygne in his steade, in the seconde yeare of Jehoram the sonne of Jehosaphat kyng of Juda, because he had no sonne. The rest of ꝑ wordes that concerne Ahazia, what thynges he dyd, are they not wrytten in the boke of the chronicles of the kynges of Israel?

## ¶ The.ij. Chapter.

¶ Elia deuideth the waters with his mantell. He is taken vp in to heuen. The byttter & venemouse waters are healed. The chyldren that mocke Eliseus (otherwyse called Elisa) are rent in peces.

A
*j *Gene.b.c. AND it chaunced, that whã the * Lorde wolde take vp Elia in to heauẽ by a wholewind, Elia went with Elisa from Gilgal. And Elia sayde vnto Elisa tary here I prayе the, for the Lorde hath sent me to Bethel. Elisa sayde vnto him: * as surely as the Lorde liueth, and as thy soule lyueth, I will not leaue the. And they came downe to Bethel. And the chyldren of the Pro-
*i.Re.rrbiij. *p. *d. phetes ꝑ were at Bethel, came out to Elisa, & sayde vnto him: knowest thou not, howe that the Lorde will take awaye thy master frõ thy head this daye? He sayde: I know-
we it also holde ye youre peace.



And Elia sayde vnto him. Elisa, tary here B
I prayе the, for the Lorde hath sent me to Jericho. He sayde: as surely as the Lord lyueth and as surely as thy soule lyueth, I will not leaue the, & so they came to Jericho. And the chyldren of the prophetes ꝑ were at Jericho came to Elisa and sayde vnto him: knowest thou not, that the Lord will take awaye thy master from thy head thys daye? He answered: I knowe it also, holde ye your peace. And Elia sayde vnto him: tarye I prayе the here, for the Lorde hath sent me to Jordan. He sayde: as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue ꝑ. And so they two went togeather. And fyfftie men of the sonnes of ꝑ prophetes came and stode on ꝑ other syde afarre of, and they two stode by Jordan.

And Elia toke his mantell and wrapte it togeather, & smote the waters, and they were deuided, parte the one waye & parte ꝑ other, so that they two went ouer thorowe drye lande. And it fortuned, that assone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, ere I be take awaye from the. And Elisa sayde: I prayе the let thy
sprete be dowble vpõ me. And he sayde. thou hast asked an hard thynge. Neuertheless, yf thou se me whan I am taken awaye frõ the thou shalt haue it so: yf thou do not, it shall not be. And it fortuned, ꝑ as they went walkyng and talkynge: beholde, there appeared a charet of fyre and horses of fyre, and par- C
ted them both a sondre. * And Elia went vp * Eccl.xlviij.
thorowe the wholewinde in to heauẽ. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israel and the horsemen therof, and he sawe him nomoare: & he toke his awne clothes, & rent them in two peces.

He toke vp also the mantell of Elia that fell from him, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters
v * (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he him selfe? And when he had smyten the waters, they parted



parted this waye & that waye, & Elisa went ouer. And whan the chyldren of the prophetes which were at Jericho sawe hym from a farre, they sayde: the sprete of Elia doth rest on Elisa, and they came to mete him, and fell to the grõde before him, & sayde vnto him. Se: there be with thy seruaũtes fyfftie stroge men let them go & seke thy master: happe the sprete of the Lorde hath taken hym vp, and cast hym vpon some mountayne or in to some valeye. And he sayde. Ye shall sende none. And whan they laye vpon him tyll he was ashamed, he sayde. Send. They sent therfore fyftye men, which sought him thre dayes and thre nyghtes, but founde him not. And whan they came agayne to him, which taryed at Jericho, he sayde vnto thẽ: dyd I not saye vnto you, that ye shulde not go?

D And the men of the cytie sayde vnto Elisa beholde, Syr, the dwellynge of this cytie is pleasaunt as thou thy selfe seest: but the water is naught & the grõde baren. He sayde. Brynge me a newe cruse, and put salt therin. And they brought it to him. And he wẽt vnto the sprynge of the waters, and cast the salt in thither, & sayde: thus sayth ꝑ Lorde. I haue healed this water, ther shall not come hẽce fore the ether deeth or barennesse. So ꝑ waters were healed vnto this daye, accordinge to the sayinge of Eliseus, which he spake.

And he went vp frõ thence vnto Bethel. And as he was goinge vp the waye, there came lytle chyldrẽ out of the cytie, & mocked him, & sayd vnto him. Go vp thou bald heed, go vp thou bald heed. And he turned backe, and looked on them, and cursed them in the name of the Lorde. And there came two Beares out of that woodd, & tare .xlij. chyldren of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

## ¶ The.iij Chapter.

¶ The kynges of Israel, Juda and Edom lacke water, which they obtayne throughe the prayer of Elisseus. The kynge of Moab fighteth against Israel.

A
JEhoram the sonne of Ahab beganne to raygne vpon Israel in Samaria the .xviij. yere of Jehosaphat kynge of Juda, and raygned twelue yeres. And he wrought euell in the syght of the Lorde: but not lyke his father and lyke his mother, for he put awaye ꝑ ymages of Baal, that his father had made.
Neuertheless, he cleaued vnto the synnes of Jeroboam the sonne of Nebat (which made Israel to synne) and departed not ther from.

And Mesa kynge of Moab was a Lorde of shepe, and rendered vnto the kynge of Israel an hundred thousande lambes & an hundred thousande rammes with ꝑ wolle. But whan Ahab was deed, it fortuned, that the kynge of Moab rebelled agaynst the kynge of Israel. And kynge Jehoram went out of Samaria the same season, and nombred all Israell, & wẽt, & sent to Jehosaphat ꝑ kynge of Juda, sayinge: the kynge of Moab hath offended agaynst me, wilt thou come wt me agaynst Moab to battell? He answered: I wyll come vp, for as I am, so art ꝑ and as my people be, so are thy people, & thy horses as myne. And he sayde. what waye shall we go vp? And he answered. The waye thorowe the wildernesse of Edom.

And so the kynge of Israel toke his iour- B
neye, and the kynge of Juda, & the kynge of Edom. And when they had cõpassed ꝑ waye seuen dayes, they had no water for the hoost and for the cattell that folowed them. And ꝑ kynge of Israel sayde. Alas, ꝑ Lorde hath called these thre kynges together, to delyuer thẽ ouer into the hande of Moab. But Jehosaphat sayde: * is there not here a prophet of * 1.Re.rrij.c.
the Lorde, that we maye enquyre of ꝑ Lorde by him? And one of the kynge of Israels seruauntes answered and sayde: here is Elisa ꝑ sonne of Saphat, which powred water
on the hãdes of Elia. And Jehosaphat sayde Is not the worde of the Lorde wt hym? And so the kynge of Israel, & Jehosaphat and the kynge of Edom went downe to him.

And Elisa sayde vnto the kynge of Israel. what haue I to do with the? Get the, to the prophetes of thy father, and to the prophetes of thy mother. And the kynge of Israel sayde vnto him. Ohnaye, For the Lorde hath
called these thre kynges together to delyuer thẽ into the hãde of Moab. And Elisa sayde: as sure as ꝑ Lord of hoostes lyueth, in whose syght I stand, and it were not, ꝑ I regarde ꝑ presence of Jehosaphat the kynge of Juda, I wolde not loke towarde the, nor yet se the. But nowe bringe me a mynstrell. And whã the mynstrell played, the hande of the Lorde C
came vpõ him. And he sayde. Thus sayeth ꝑ Lorde. Make this playne grounde full of diches. For thus sayth the Lorde: ye shall se nether wynde nor rayne, & yet the broke shalbe fylled wt water, that ye maye dryncke, both ye, and youre beastes, and youre cattell. And this is yet but a small thynge in the syght of the Lorde, for as moch as he will geue ouer ꝑ Moabites also into youre handes. And ye shall smyte euery stronge towne, and euery goodlye cytie, and shall fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good platte of grõde with stones. And in the morninge, whan the meate-offerynge was offred, it fortuned, that there came water by the waye from Edom, and the contreye was fylled with water.

And when all the Moabites heard ꝑ the kynges were come vp to fyght agaynst thẽ, they gathered all togeather, frõ ꝑ youngest

that

that was able to put on harneſſe and ſo vpwarde, and ſtode in the bozder of the lande.

And they were vp early in the mozninge and the ſonne ſhone vpon the water, that the Moabites ſawe the water a farre of as red as blonde, and they ſayde. This is ỹ blonde of ſlaughter: the kynges are ſlayne and one hath ſmyttē another. Nowe therfoze Moab gett the to the ſpoyle. And whē they came to the hoſte of Iſrael, the Iſraelytes ſtode vp and ſmote the Moabites, ſo that they fledd bekoze them, but they folowed vpon them, & ſmote Moab. And they ouerthrewe the cyties, & on euery good parcell of lāde, caſt euery mā his ſtone, and fylled it, and they ſtopte all the welles of waters, and felde all ỹ good trees. Onely in the cytie of Kyrick left they the ſtones therof: howbeit they went aboute it with ſlynges, and ſmote it.

And when the kynge of Moab ſawe, that the battell was ſoze agaynſt him, he toke wt him ſeuen hundzed men that dzewe ỹ ſwerde to haue gone thozowe, euen vnto ỹ kynge of Edō: but they coulde not. And then he toke his eldeſt ſonne (that ſhulde haue raygned in his ſteade) & offered him foz a burnt offering vpon the wall. And ther was great indignacyon agaynſt Iſrael, and they departed from him, and returned to their awne lande.

## ¶ The. iiij. Chapter.

¶ God geueth a certen pooze woman oyle & floure by Eliſeus. Eliſeus (whom the text calleth Eliſa) obtayneth of God a chylde foz hys hoſteſſe: which dyeth and is after rayſed to lyfe. He maketh ſweete the porage: and multiplieth the loaues.

A Nd there cryed a certen woman of the wyues of the prophetes vnto Eliſa, ſayinge: thy ſeruaunt my huſbād is deed, and thou knoweſt, that thy ſeruaunt dyd feare the Lozde. And the creditoz is come, to fett my two ſonnes, to be his bondemen. Eliſa ſayde vnto her. Tell me what ſhall I do foz ỹ? What haſt thou in thyne houſe? She ſayde, thyne handmayde hath nothinge at all in ỹ houſe, ſaue a pitcher with oyle. He ſayde vnto her: Goe foz bozowe veſſell foz the, of them that are without euen of all thy neyboures, emptie veſſelles and that not a fewe. And when thou art come in, thou ſhalt ſhutt the doze after the and after thy ſonnes, and powze out into all thoſe veſſelles, and ſett aſyde ỹ which is full.

And ſo the woman went from him, and ſhutt the doze after her and after her ſonnes. And they bzought to her, & ſhe powzed out. And it came to paſſe, that when the veſſelles were full, ſhe ſayde vnto her ſonne: bzynge me yet a veſſell. And he ſayde vnto her: I haue no mo. And the oyle ceaſed. Then ſhe came, and tolde thē man of God. And he ſayde: go & ſell the oyle, & paye thē ỹ thou art in dett vnto, but lyue ỹ & thy chyldzen of ỹ reſt.

And it fell on a daye, that Eliſa came to Sunem, where was a great woman, ỹ toke him in, foz to eate bzeed. And ſo it came to paſſe, that frō that tyme fozth (as ofte as he came ỹ waye) he turned in thither to eate bzeed. And ſhe ſayde vnto her huſbād. Beholde, I perceaue, that this is a holy man of God, that cōmeth ſo oft by oure place. Lett vs make him a chambze (I prayze the) with walles, & let vs ſet hym there a beed, & a table, a ſtole & a candelſticke: that he maye turne in thyther when he commeth to vs.

And it foztuned on a daye, ỹ he came thither & turned into the chambze, & laye there in, and ſayde to Gehezi his ſeruaūt: call this Sunamite. And whan he called her, ſhe preſented hyz ſelfe bekoze hym. And agayne he ſayde vnto hym: Tell her. Beholde, thou haſt bene carefull foz vs, and haſt made all thys prouiſiō. what ſhall we nowe do foz ỹ? wolddeſt thou be ſpoken foz to the kynge oz to the captayne of the hoſte? She anſwered I dwell amonge myne awne people. And he ſayde agayne, what is to be done foz her? Gehezi anſwered. Verely ſhe hath no chylde, & her huſbande is olde. And he ſayde: call her. And whan he had called her, ſhe ſtode in the doze. And he ſayde * by ſoch a tyme, and aſſone as the frute can liue, thou ſhalt embzace a ſonne. And ſhe ſayde: Oh naye my Lozde, ỹ mā of God, do not lye vnto thine hādmayd. And the wyfe conceaued, and bare a ſonne ỹ ſame tyme alon that Eliſeus had ſayde vnto her as ſone as the frute coulde haue lyfe.

* Ge. xviij. Roma. ix.

And when the chylde was growne, it fell on a daye, that he wēt out to his father, and to the reapers. And he ſayde vnto hys father, my heed, my heed. And he ſayd to a lad. Carye him to his mother. And whan he had taken him and bzought him to his mother, he ſate on hez knees tyll none, and then dyed. And ſhe went vp, and layde him on the bed of the man of God, and ſhut the doze about him, and went out, and called vnto her huſbande and ſayde: ſende with me (I prayze ỹ) one of the younge mē & one of the Aſſes, foz I wyll runne to the man of God, and come agayne. And he ſayde: wherfoze wylt thou go to him ſeinge that to daye is nether newe mone noz Saboth daye. She anſwered: Foz healthy. Then ſhe ſadelled an Aſſe, & ſayde to hir ſeruaunt: leade awaye the aſſe, and make her not to go ſlowly (becauſe I ryde vpon her) but whan I byd the.

And ſo ſhe went & came vnto the man of God, to mount Carmel. And it foztuned: that when the mā of God ſawe her farre of, he ſayde to Gehezi his ſeruaūt. Beholde, yōder is the Sunamite. Rūne therfoze to mete her, and ſaye vnto her: Is all well with the and with thy huſbād, & with the ladd? And ſhe anſwered. All is well. And whē ſhe came to the man of God vp to the hyll, ſhe caught him by the fete. But Gehezi went to her, to thruſt her awaye. And ỹ man of God ſayde: let her alone, foz her ſoule is vexed within her, and the Lozde hath hidd it from me, and hath not tolde it me. Then ſhe ſayde: dyd I deſyze a ſonne of my Lozde? dyd I not requyre the, that thou ſhulde ſt not diſceaue me?



* iiij. Re. iv. a

* Luke. x. a.

* i. Re. xvij. b.

Then he ſayde to Gehezi: * gyrde vp thy loynes, and take my ſtaffe in thyne hāde, and go thy waye. * Iff mete anye mā ſalute him not. And yf any ſalute the, anſwere him not agayne. And laye my ſtaffe vpō the face of the chylde. And the mother of the chylde ſayde: * as ſure as the Lozde lyueth, & as thy ſoule liueth. I will not leaue ỹ. And he aroſe and folowed her. Gehezi went bekoze them, & layed the ſtaffe vpon the face of the chylde. But there was nether voyce noz any feling. Wherfoze he went agayne to mete him, and tolde him, ſayinge: the childe is not awaked.

And when Eliſa was come into ỹ houſe: Beholde, the chylde was deed and layde vpō his bed. He went in therfoze, & ſhut the doze to the ladd and him, and prayed vnto ỹ Lozde. * And went vp & laye vpō the ladd, & put his mouth on his mouth, & his eyes vpō his eyes, & his handes vpon his hādes, and whā he ſo laye vpon the chylde, the fleſhe of the chylde waxed warme. And he wēt agayne, & walked once vp and downe in ỹ houſe, and then went vp, and layed him ſelfe vpon him agayne. And then ỹ chylde gaſped ſeuen times and opened his eyes. And he called Gehezi, & ſayde: Call foz this Sunamite. So he called her: which whē ſhe was come in vnto him, he ſayde vnto her: * take thy ſōne. Ther foze ſhe went in, and fell at his fete, & bowed her ſelfe to the grounde, and toke vp her ſonne, and went out.

* iiij. Re. iv. b. Acter. xx. c.

* Luke. v. c.

Eliſa came agayne to Gilgal, and there was a derth in the lande, and the chyldzē of the prophetes dwelt with him. And he ſayde vnto his ſeruaunt. Set a great pot on the fyze, and make pottage foz the chyldzen of the prophetes. And one went out into the felde, to gather herbes, & founde a wylde vyne (as it were) and gathered therof wylde Coloquyntydas his lappe full, & came, & chzed them into the potte of potage: foz they knewe it not. So they powred out foz the men to eate. And it foztuned, ỹ when they taſted of the pottage, they cryed out, and ſayde: O thou man of God there is deeth in the pot: and they coulde not eate therof. But he ſayde: bzynge meale. And he caſt it into ỹ pot, & ſayde: fyll foz the people, that they maye eate, and there was no moze harme in the pot.

There came a man from Baal Saliſa, & bzought the man of God bzead of ỹ fyrſt frutes, euē. xx. loaſes of barlye, and newe cozne which was yet in his bagges. And he ſayde: Geue vnto the people, that they maye eate. And his mynſter anſwered: why, ſhall I ſet this bekoze an hundzed men? He ſayde agayne: geue it vnto the people that they maye eate. Foz thus ſayth the Lozde * they ſhall eate, and ther ſhalbe left ouer. And ſo he ſett it bekoze them, & they dyd eate, and left ouer, accozdynge to the wozde of the Lozde.

* Iohn. vi. a.

## ¶ The. v. Chapter.

¶ Naaman the Syrian is healed of hys leproſye. Gehezi is ſtryken with a leproſye, becauſe he toke money and rayment of Naaman.

Naaman, captayne of the hoſte of the kynge of Syria, was a greate man, and honozable in the ſyght of his maſter: becauſe ỹ by him the Lozde had geuē * health vnto Syria. * He was alſo a myghtie man, and experte in warre, but he was a leper. And the Syrians had gone out by cōpanies, & had bzought out of the contreye of Iſrael a lytle mayde, & ſhe was with Naamās wyfe. And ſhe ſayde vnto her lādye: I wold to God my Lozde were with the prophet that is in Samaria: foz he wolde delyuer him of his leproſie. And he went in, and tolde his Lozde, ſayinge: thus and thus ſayde the mayde, that is of ỹ lāde of Iſrael. And ỹ kynge of Syria ſayde: Come and entre in and I wyll ſende a letter vnto the kynge of Iſrael. And he came, and toke with him ten talentes of ſyluer, and. vj. thouſande peces of golde, & ten chaunge of raymētes, and bzought the letter to ỹ kynge of Iſrael contaynynge this tenoure: Nowe when this letter is come vnto the: Beholde, I haue therwith ſent Naaman my ſeruaunt to the, that thou mayeſt rydde him of his leproſie. And it foztuned, that when ỹ kynge of Iſrael had redde the letter, he rent his clothes, and ſayde: * am I God, that I ſhulde ſlaye, & make alyue? Foz he doth ſende to me that I ſhulde delyuer a man frō his leproſie. Wherfoze cōſyder (I prayze you) and ſe howe he ſeketh a quarell agaynſt me. which when Eliſa the man of God had hearde, howe that the kynge of Iſrael had rent his clothes, he ſent to ỹ kynge, ſayinge. Wherfoze haſt thou rent thy clothes? let him come nowe to me, & he ſhall know, ỹ there is a prophet in Iſrael.

* Deut. xxxij. c.

And ſo Naaman came wt his hozſſes and with his charettes, ād ſtode at the doze of the houſſe of Eliſa. And Eliſa ſent a meſſenger vnto him, ſayinge: go and waſhe ỹ in Jozdā ſeuen tymes, & thy fleſhe ſhall come agayne to the, & thou ſhalt be cleanſed. But Naamā was wzoth, & wēt awaye, & ſayde. Beholde I thought wt my ſelfe: he wolde ſurely come out, and ſtande & call on the name of ỹ Lozde his God, and put his hande on the place that he maye heale the leproſie. Are not Abana & Pharphar, ryuers of Damaſco, better then all the waters of Iſrael? Yf I waſhe me alſo in them

tn them, shall I not be clensed? And so he turned him, and departed with displeasure. And his seruauntes came, & cõmoned with hym, and sayde: Father, yf the prophete had bydd the do some great thinge, oughtest thou not to haue done it? how moch rather then, whã he sayth to the: washe, and be cleane? Then went he downe, & washed him selfe seuẽ tymes in Jordã, accordynge to the sayinge of ỹ man of God, & his flesshe chaũged, like vnto *Luke.iiij.c. ỹ flesshe of a lytle chylde, * & he was cleãsed.

And he turned agayne to the man of God, he and all his cõpanie, and stode before him, and sayde: Beholde, I knowe nowe ỹ there is no God in all the worlde, but in Israel. Nowe therfore take a blessinge of thy ser- *iiij.re.v.b.a naũt. But he sayde: * as surely as the Lorde liueth (before whom I stãde) I will receaue none. And whan the other wolde haue constrayned hym to receaue it, he wolde not. And Naaman sayde: (Euen as thou wylt, but I beseche the.) Shall there not be geuẽ to thy seruaũt as moch of this erthe as two mules maye beare? For thy seruaũt will here forth offer neither burnt sacrifyce nor offeringe vnto any other God, saue vnto the Lorde. But herin the Lorde be mercyfull to thy seruaũt, that when my master goeth into the house of Rimmon, & doth worshyppe there, & leaneth on my hande, and I also worshyppe in the house of Rimmon. (Whan I do worshyppe I saye, in the house of Rimmõ, the Lorde be mercyfull vnto thy seruaunt because of thys thinge. Vnto whõ he sayde: go in peace. And when he was departed from him as it were a furlonge of groũnde, Gehezi the seruaunt of Elisa the man of God, sayde: beholde, my master hath spared Naaman thys Syrian, that he wolde not receaue of hys hande those thynges ỹ he offered. As surely as the Lorde lyueth, I wyll runne after him, & take some what of him. And so Gehezi folowed Naaman. And whẽ Naamã sawe him runninge after him, he lyght downe from the charet, to mete him, and sayde: *is all well? He ans- *iiij.re.xiij.d wered: All is well. Beholde, my master hath sent me, sayinge: se, there be come to me euen nowe frõ mount Ephraim two ponge men of the chyldren of the prophetes: geue them I praye the, one talẽt of syluer and two chaunge of garmẽtes. And Naamã sayde: With a good will. Take two talentes: & he compelled him to bynde two talentes of syluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his seruauntes, to beare them before him. And whan he came in to a secrete place, he toke them frõ their hande, & bestowed it in the house, & the men were let go, and they departed.

But he went in, and stode before his master. And Elisa sayde vnto him: whence commest ỹ Gehezi? He sayde: thy seruaunt went no whether. But he sayde vnto hym: went not myne hert with the, when the man turned agayne from his charet to mete the? Is it nowe a tyme to receaue moneye, to receaue garmentes, olyue trees, vyneyardes, shepe and oxen, men seruauntes & mayde seruauntes? The leprosye therfore of Naaman shall cleane vnto the, and vnto thy seed for euer. * And he went out from his presence *iiij.re.v.a. vj.Par.xxvj.a a leper, as whyte as snowe.

## ¶ The.vj. Chapter.

¶ Eliseus maketh pryon to swymme aboue the water. The Syrians beseage Israel, so that two wemen agree togeather to eate their awne chyldren.

The chyldren of the prophetes sayde vnto Elisa: Beholde, the place where we dwell with ỹ, is to lytle for vs. We wyll therfore go vnto Jordane, and take thence euery mã a beame, and buylde vs a place, to dwell in. And he answered: goo. And one sayde: be content I praye the, and come with thy seruaũtes. And he answered: I wyll come, and so he went with them.

And when they came to Jordan, they cutt downe wood. But it fortuned, that as one was fellinge downe of a tre, the axe heed fell into the water. And he cryed, & sayde: Alas master, it was lent me. And the man of God sayde. Where fell it? And he shewed him the place. And he cut downe a stycke, & cast it in thither, & immediatly the yrõ dyd swymme. Therfore sayde he: take it vp. And he stretched out his hande, and toke it vp.

But the kynge of Syria warred agaynst Israel, & toke councell with his seruauntes, and sayde: In ponder secrete place shalbe my remaynynge. And the man of God sent vnto the kynge of Israel, sayinge: Beware, that thou go not ouer to soch a place, for there the Syrians are lurkynge. Therfore the kynge of Israel sent to the place which the man of God tolde him, and warned him of, and saued him selfe from it, not once nor twyse.

And the hert of the kynge of Syria was troubled for this thinge, and he called for his seruaũtes and sayde vnto them: wyll ye not shewe me, which of oure mẽ * (betrayeth me) to the kynge of Israel? And one of his seruaũtes sayde: none my Lorde o kynge. But Elisa the prophet, that is in Israel, telleth the kynge of Israel, yea euen, the wordes ỹ thou speakest in thy preuye chãbre. He sayde: go, & spie where he is, that I maye sende and fett him. And one tolde him, sayinge: beholde, he is in Dothã. Therfore sent he thither horses and charettes, and a myghtye hoste. And they came by nyght, & cõpassed ỹ citie about.

And when the seruaunt of the mã of God rose vp early to go out: Beholde, there was an hoste round about the towne with horses and charettes. And his seruaunt sayde vnto him:



him: Alas master, what shall we do? He ans- *para.xxij.b wered * feare not, for they that be with vs, are moo then they that be wyth them. And Elisa prayed and sayde: Lorde (I beseche ỹ) open hys eyes, that he maye se. And the Lorde opened the eyes of the ponge man. And beholde, the mountayne was full of horses, and charettes of fyre rounde aboute Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte thys people (I praye the) with * blindnesse. *Gen.xix.c. xxxiiij.xix.c And he smote them with blindnes, accordinge to the desyre of Elysa. And Elisa sayde vnto them this is not the waye, nether is this the towne: folowe me, and I wyll bringe you to the mã whom ye seke. But he led them to Samaria.

And it fortuned, that when they were come to Samaria, Elisa sayde: Lorde, open their eyes that they maye se. And the Lorde opened their eyes, and they sawe. And beholde, they were in the myddes of Samaria. And the kynge of Israel sayde vnto Elisa, when he sawe them: My father, shall I smyte them: And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thyne awne swerde, and wyth thyne awne bowe. But rather set bread and water before them, that they maye eate and drincke, and go to their master. And he prepared a great refeccyon for them. And when they had eaten and dronke, he sent thẽ awaye and they went to their master. And so the soudyoures of Syria came nomore into the lande of Israel.

After thys it chaunced, that Benhadad kynge of Syria gathered all his hoste & wãt vp, and beseged Samaria. But there was a greate derth in Samaria: and beholde, they beseged it, vntyll an Asses heed (was solde) for foure skore syluer pens, and the fourth part of a Cab of doues donge for fyue sicles. And as ỹ kynge of Israel was gonge vpõ the wall, there cryed a womã vnto him sayinge: helpe, my Lorde O kynge. He sayd: yf ỹ Lord do not succoure the: wherwith can I helpe the: wt the barne, or wt the wyne presse? And the kynge sayde vnto her: what wilt ỹ? She answered: ponder womã sayde vnto me: brynge thy sonne, ỹ we maye eate him to daye, and we wyll eate myne to morowe. * And so we dressed my sonne and dyd *Reui.xxvj.d eate him. And I sayde to her the other daye: Deu.xxviij.f. Ezech.v.d. brynge thy sonne ỹ we maye eate hym, and she hath hyd her sonne. And it came to passe, that when the kynge hearde ỹ wordes of the woman, he rent his clothes, and went vp on the wall. And the people loked: and beholde he had a sacke cloth vnder, vpon hys flesshe. *Luke.xiij.a Then he sayde: * God do so & so to me, yf the heed of Elisa ỹ sonne of Saphat shall stãde on him this daye. But Elisa satt in his house and the elders satt by him, & the kynge sent a man before him. But yer the messenger came to him, he sayde to the elders: haue ye not sene, howe that this sonne of this murtherar hath sent, to take awaye myne heed? be circumspect when the messenger commeth, and shut the doze, and holde him at the doze: is not the sounde of hys masters fete behynde him? Whyle he yet talked with thẽ: Beholde ỹ messenger came downe vnto him, & sayde beholde, this euell is of ỹ Lorde, & what moze shall I loke for of the Lorde?

## ¶ The.vij. Chapter.

¶ Elisa prophesyeth plentyfulnes of bytailles and other thynges to Samaria. The Syrians runne awaye & haue no man folowynge them. The Lorde that wolde not beleue the wozde of Elisa is trodden to deeth.

Then Elisa sayde: heare ye the wozde of the Lorde: thus sayth ỹ Lorde. * to mozowe thys tyme shall a *iiij. re.vij.b bousshell of fyne floure be solde for a Sicle, and two bousshelles of Barley for a Sycle in the gate of Samaria. Then a certayne Lorde (on whose hand the kynge leaned) answered the man of God, and sayde: beholde, yf the Lorde wolde make wyndowes in heuen, myghte this sayinge come to passe? He sayde: Beholde, thou shalt se it wt thyne eyes, but shalt not eate therof.

And there were foure leperous men at ỹ entringe in of ỹ gate. And they sayde one to another, why sytt we here, vntill we dye? Yf we saye: we will entre into the citie, beholde: the derth is in the cytie, and we shall dye therin. And yf we sytt styll here, we dye also. Nowe therfore come, and let vs fall vpõ the hoste of the Sirians: If they saue oure lyues we shall lyue: yf they kyll vs, then are we deed. And so they arose in the nyght, to go to the hoste of ỹ Sirians. And when they were come to the vttmost parte of the hoste of Syria: beholde, there was no man there.

For the Lorde had made the hoste of the 15
Sirias * to heare a noyse of charettes and a *iij.reg.vij.a noyse of horsses, & the noyse of a great hoste. Ja.xxxvij.a. In so moch ỹ they sayde one to another, lo, ỹ kynge of Israel hath hyred agaynst vs ỹ kynges of the hethites, and the kynges of the Egypcyans, to come vpõ vs. Wherfore they arose and fled in ỹ nyght, and left their tẽtes their horsses, and their Asses, and the felde which they had pytched euẽ as it was, & fled for their lyues. And when these lippers came to the edge of the host, they wẽt into a tent, & dyd eate, & dronke, & caryed thence syluer, & gold and raymẽt, and went and hydd it: came agayne and entred into another tent, and caryed thence also, and went and hydd it.

Then sayde one to another: We do not well thys daye, for asmoch as it is a daye to bringe good tydinges, & we holde oure peace Yf we tarye tyll ỹ daye lyght, some mischeffe

wyll

wyll come vpon vs. Nowe therfore come, that we maye goo, and tell the kynges houshold. And so they came, & called vnto the porter of the cytie, and tolde them sayinge: we came to the pauilions of the Syrians: & se, there was no man there, nether voyce of man, but horsses and Asses tyed, and the tentes were, euen as they were wont to be.

And so the man called vnto the porters, & they tolde the kynges house within. And the kynge arose in the nyght, and sayde vnto his seruauntes. I wyll shewe you nowe, what the Syrians haue done vnto vs. They knowe that we be hungrye, & therfore are they gone out of the pauylions, to hyde them selues in the felde, sayinge: Whā they come out of the cytie, we shall catch them alyue, and get into the cytie. And one of his seruauntes answered, and sayde. Let men take (I praye you) fyue of ỹ horsses that remayne, and are ☞ lefte in the multitude. Beholde & they are euen as all the multitude of Israel that are lefte in ỹ cytie: beholde (I saye) they are euen as all the multitude of ỹ Israelytes that are consumed, & we wyll sende, & se. They toke therfore the horsses of two charettes, and the kynge sent after the hoste of the Syrians, D sayinge: go, & se. And they went after them, euen vnto Iordan: and lo, all the waye was full of clothes and vesselles which the Syrians had cast from them in their haste.

And the messengers returned, and tolde the kynge. And the people went out, & spoyled the tentes of the Syrians. And so it came to passe, that a bushel of fyne flowre was sold for a sycle, and two bushelles of barley *iiij.re.vij.a for a sycle * according vnto the worde of the Lorde. And the kynge appointed ỹ Lorde (on whose hand he leaned) to be at the gate. And ỹ people trode vpon him in the gate, and he dyed, according vnto the worde of the man of God which he sayde, when ỹ kynge came downe to him. And so came the thynge to passe ỹ the man of God had spoken to ỹ kynge, sayinge: two bushelles of barley for a sycle, & a *iiij.re.vij.a bushell of fyne floure for another, shalbe * to morowe this tyme in the gate of Samaria. Wher vnto that Lorde answered the mā of God, and sayde. Yee, and yf ỹ Lorde made wyndowes in heauē myght it come to passe? And he sayde: Beholde, thou shalt se it with thyne eyes, & shalt not eate therof. And euen so chaunced it vnto him: for the people troad vpon him in the gate, and he dyed.

## ¶ The. viij. Chapter.

¶ Elisa prophesieth vnto the Sunamite ỹ derth of. vij. yere. After ỹ deth of Benhadad raygneth Hazaell in Siria. Iehoram ỹ sonne of Iehosaphat raygneth in Iuda. Edom falleth from Iuda, Ohoziah succedeth Iehorā.

*iiij.re.iiij.a THen spake * Elisa vnto the womā (whose sonne he had restored to lyfe agayne) sayinge: vp and go, thou and thyne house, & sojourne wheresoeuer thou canst, for ỹ Lorde hath called for a derth, and the same shall come vpō ỹ land seuen yeres. And the woman arose, and dyd after the sayinge of ỹ man of God, and went both she and her household, & sojourned in the lande of the Philistines seuen yere. And at ỹ seuen yeres ende, it forturned, that the woman came agayne out of the lande of ỹ Philistines, and went out to call vpō the kynge for her house and for her land. And the kynge talked with Gehezi the seruaunt of the man of God, sayinge: tell me I praye the all the great deades that Elisa hath done: He tolde B ỹ kynge, howe he had restored a deed bodye to lyfe agayne: but in the meane tyme ỹ woman (whose sonne he had rayled vp agayne) cryed to ỹ kynge for her house & for her lāde. And Gehezi sayde: My Lorde O kyng, thys is the woman, and thys is her sonne whom Elisa rayled vp agayne. And whan ỹ kynge asked the woman, she tolde hym. And so the kynge delyuered her a chābyrelayne, sayinge: restore thou vnto her all that are hers, and all the frutes of the felde, sence the daye that C she left the lande, vnto this tyme.

*iiij.re.viij.a And * Elisa came to Damascon, & Benhadad the kynge of Siria was sycke. And one tolde him sayinge. The mā of God is come hither. And ỹ kynge sayde vnto Hazael: *iiij.re.viij. * take a present in thine hāde, and goo mete a. the man of God, that thou mayest aske the Lord by him, whether I shall recouer of this disease. And so Hazael wēt to mete him and tolde the present with him, and of euery good thinge of Damascō, euē as moch as fourtye Cameles coulde beare, and came & presented hym selfe before hym, and sayde: Thy sonne Benhadad kynge of Siria hath sent me to the, sayinge, shall I recouer of this disease?

And Elisa sayd vnto him: go & saye vnto him: thou shalt recouer, howbeit ỹ Lorde hath shewed me, ỹ he shall surely dye. And D * he loked aside, and was aschamed, and ỹ * man of God wepte. And Hazael sayde: why wepeth my Lord? He answered: for I know the euyll thinges that thou shalt do vnto the chyldren of Israel: for their stronge cyties shalt thou sett on fyre, and their yonge men shalt thou slay with ỹ swerde & shalt dasshe out the braynes of their suckynge chyldren, & all to teare their wemen with chylde.

But Hazael sayde: what is thy seruaūt, a dogge, that I shulde do this great thynge? And Elisa answered: the Lorde hath shewed me, that thou shalt be kynge of Siria. And so he departed from Elisa, & came to his master, which sayde to him. What sayde Elisa to the? He answered: he tolde me, that thou shuldest recouer. And on the morowe it forturned, that he toke a thicke cloth, and dypt it in water, and ☞ spred it on his face, and he dyed, and Hazael raygned in his steade.

The fyfte



The fyfte yeare of Iehoram the sonne of Ahab kynge of Israel, Iehosaphat beynge also kinge of Juda, Iehorā the sonne of Iehosaphat kynge of Juda, begāne to raygne. *ii.par.xxi.a *xxxii. yere olde was he, when he beganne to raygne, and he raygned eyght yere in Ierusalem. And he walked in the wayes of the kinges of Israel, as they that were of ỹ house of Ahab: for the daughter of Ahab was his wyfe, and he dyd euell in the syght of the Lorde. And ỹ Lorde wolde not destroye Juda, and that because of Dauid hys seruaunt, *ii.reg.viij.c as he promysed hym to geue hym all waye E a lyght amonge hys chyldren.

*In those dayes Edō dyd wickedly whē he was vnder the hande of Juda. For they made them a kynge of theyr awne. So Iehoram went to zair, he and all his charettes with hym. And he rose by nyght, and smote the Edomites, which cōpassed hym in, with the captaynes of hys charettes, & the people fledd into theyr tentes. But Edom rebelled, so that he wold not be vnder the hāde of Juda vnto thys daye. And then Lobnah began to be disobedient euen that same tyme.

The rest of the wordes that cōcerne Joram and all that he dyd, are they not wrytte in the boke of the chronicles of the kynges of Juda? And Joram rested with hys fathers, and was buryed beside his fathers in the cytie of Dauid. And ☞ *Ahaziahu his sonne ii.pa.xxii.a raygned in his steade. In the. xij. yere of Joram the sonne of Ahab kynge of Israel, dyd F Ahaziahu the sonne of Iehorā kinge of Juda begynne to raygne. Two & twentye yere olde was Ahaziahu when he begāne to raygne, and he raygned one yere in Ierusalem, and hys mothers name was Athaliahu the daughter of Omri kynge of Israel. But he walked in the waye of the house of Ahab, and dyd euell in the sight of the Lorde, euen as dyd the house of Ahab. For he was ỹ sōne in lawe of the house of Ahab.

G And he went with Iorā the sonne of Ahab to warre agaynst Hazael kynge of Siria, in Ramoth Gilead, & the Sirians wouded Joram. And *kynge Joram went back iiii.reg.ix.c agayne to be healed in Iesrahel of the woūdes which the Siriās had geuē hym at Ramoth, when he fought agaynst Hazael kyng of Siria. And Ahaziahu the sonne of Iehoram kynge of Juda went downe to se Iorā the sonne of Ahab in Iesrael, because he was sycke there.

## ¶ The. ix. Chapter.

¶ Iehu is made kyng of Israel, and kylleth Iehorā the kyng therof, and Ahaziahu, otherwyse called Ochozias, the kynge of Juda also, and causeth Iezabell to be caste downe out of a wyndowe, and the dogges eate her.

A AND Elisa the prophete called one *iiij.re.iiij.e of the chyldren of the prophetes, & sayd vnto him: *gyrde vp thy loynes, and take thys boxe of oyle in thyne hande, and get the to Ramoth in Gilead. And when thou commest thyther, loke where is Iehu the sonne of Iehosaphat, the sōne of Nimsi, and go to him, and make him aryse vp from amonge hys brethren, & carye hym to a secret chambre. Then take the boxe of oyle, and powre it on hys heed, and saye: thus sayth the Lorde: I haue anoynted the to be kynge ouer Israel. And then open the doore, and flee without any taryinge. And so the seruaunt of the prophete gat him to Ramoth Gilead: and when he came in, beholde, the captaynes of the hoost were syttynge together. And he sayde: I haue an errand to ỹ, o captayne. And Iehu sayde: vnto which of all vs? he sayde: to the, o captayne. And he arose, and went into the house.

And he powred the oyle on hys heed, and sayde vnto hym: thus sayth the Lorde God D of Israel: *I haue anoynted the to be kynge *iiii.reg.xix.c ouer the people of the Lorde, euen ouer Israel. Thou shalt smyte ỹ house of Ahab thy master, that I maye auēge the bloud of my seruauntes the prophetes, and the bloude of all the seruauntes of the Lorde, of the hande of Iezabel, for the whole house of Ahab shalbe destroyed, and * I wyll destroye from A- *iii.reg.xxi.f hab, euen hym ỹ maketh water agaynst the wall, and him that is preserued and forsaken in Israel: and I wyll make the house of Ahab lyke the house of Ieroboam the sonne of Nebat, and lyke the house of Baasa ỹ sonne of Ahia. And as for Iezabel * the dogges *iiii.re.ix.e shall eate her in the felde of Iezrael, and ther shalbe none to burye her. And he opened the dore, and fledd.

Jehu came out to the seruauntes of hys lorde, and one sayde vnto hym, is all well? C Wherfore came thys madd felowe to the? And he sayde vnto thē: ye knowe what maner of man it is, and what hys cōmunicacyō is. They sayde vnto hym agayne: it is not so, tell vs. He sayde: thus and thus spake he to me, sayinge: Thus sayth the Lorde: I haue anoynted the to be kynge ouer Israel. Then they * beside the hozologye hasted, and toke euery man hys garment, and put it vnder hym, and blewe with trompettes, sayinge: Jehu is kynge. And so, Jehu the sonne of Iehosaphat the sonne of Nimsi conspyred agaynst Iozam. Iozam kepte Ramoth Gilead, he and all Israel because of Hazael kynge of Siria: and *kynge Joram returned to be healed in Iezrahel, of the woundes *iiii.re.viij.g which the Sirians had geuen him, when he fought with Hazael kynge of Siria.

And Jehu sayde: If it be youre myndes, D then let no man departe and scape out of the cytye, to go, & tell in Iezrahel. So Jehu gatt vp into a charette, and wente to Iezrahel, where Iozam laye, & Ahaziahu kyng of Juda was come downe thither to se Iorā. And

the watchman that stode on ꝑ towze in Jezracl, spyed the company of Jehu as he came, and sayde: I se a companye. And Jehozam sayd: take an hozsmā, and sende to mete thē, that he maye aske whether it be peace. And so there went one on hozsbacke to mete him, and sayde: thus sayth the kynge: is it peace? and Jehu sayde: what hast thou to do with peace? turne the behynde me. And the wathman tolde, sayinge: the messenger came to them, but he commeth not agayne.

E Then he sent out another on hozsbacke, which came to them, and sayde: thus sayth the kynge: is it peace? Jehu answered: what hast thou to do with peace? turne the behind me. And the watchman tolde, sayinge: he came to them also, and commeth not agayne, and the dryuynge is lyke the dryuynge of Jehu the sonne of Nimsi: for he driueth the charet as he were madd. And Jehozam sayde: make ready. And ꝑ charet was made ready. And Jehozam kinge of Israel, and Ahazia hu kynge of Juda went out ether of them in hys charet agaynst Jehu, and met hym in ꝑ furlonge of Naboth ꝑ Jezraelite. And it fortuned, that when Jehozam sawe Jehu, he sayde: is it peace Jehu? He answered: What peace (shulde there be, so lōge as ꝑ whordoms of thy mother Jezabel, and her witchcraftes are so great? And Jehozā turned his hādes, and fledd, and sayde to Ahaziahu: ther is falshed, o Ahaziahu. And Jehu toke a bowe in hys handes, and smote Jehozā betwene the armes, & the arowe went thorowe hys hert.

F And he fell downe flatt in hys charet. Then sayde Jehu to Bidkar a captayne: take him, & cast him in the platt of the grounde of Naboth the Jezraelite. For I remēbre ꝑ whan I and ꝑ roade together in a charet after Ahab his father, ꝑ Lorde layed this heuy burthē vpō hym. I haue sene yesterdaye ꝑ blond of Naboth, & the bloude of his sonnes, sayde the Lord: & I will qupte it the in this groūd, sayth the Lorde. Nowe therfore take him, & cast hym in the plat of ground, accordyng to the worde of the Lorde. But whē Ahaziahu the kynge of Juda sawe this, he fledd by the waye of the gardē house. And Jehu folowed after hym, & sayde: smyte him also in the charet: * (and they smote hym) in hys charet at ꝑ gopynge vp to Gur by Jibleā, & he fled to Hagiddo, & ther dyed. And his seruaūtes caried hym in a charet to Jerusalem, & buryed hym there in his sepulchre, w̄ his fathers, in ꝑ citie of Dauid. And in the xi. yere of Jozā ꝑ sonne of Ahab, beganne Ahaziahu to raygne ouer Juda. And whē Jehu was come to Jezrahel Jezabel heard of it, & starched her face, G & tired her heed, & loked out at a windowe. And as Jehu entred at ꝑ gate, she sayde: had zimri peace which slue hys master? And he lyft vp his eyes to the windowe, and sayde: who is of my syde, who? And ther loked out to hym two or thre chamberlaynes. And he sayde: throwe her downe. So they threwe her downe, and her bloude dasshed towarde the wall, & toward the horses, and he troade her vnder fote.

And when he was come in, he dyd eate & dzincke, & sayde: go & vyset I prayе you yonder cursed creature, and burie her: * for she is a kynges daughter. And so when they came to burye her, they founde nomore of her then the skulle, and the fete, and the palmes of her handes. Wherfore they come agayne, & told hym. And he sayde: thys is the worde of the Lorde, which he spake by the hāde of his seruaunt Elia the Thesbite, sayinge: * in the felde of Jezrahel shall dogges eate the flesh of Jezabel. And so ꝑ carkas of Jezabel was euen as donge vpon the earth, in the felde of Jezrahel: so that no man myght saye: Thys was Jezabel.

## ¶ The. x. Chapter.

¶ Jehu causeth the. lxx. sonnes of Ahab to be slayne and after ꝑ. xlij. of hys brethren. He syndeth a meane also to kyll all the prestes of Baal. After hys death, hys sonne raygneth in hys steade.

A Ahab had *. lxx. sōnes in Samaria. And Jehu wrote letters, and sent * Jos. viij. to Samaria vnto ꝑ rulers of Jezrael, to the elders, and to them that brought vp Ahabs children, sayinge: nowe whan thys letter commeth to you, ye ꝑ haue with you your masters sōnes, ye haue with you both charettes and horses: a strong citye haue ye also: and harnes, loke which of your masters sōnes is best and most mete, and set hym on hys fathers seate, & fyght for ꝑ B poure Lordes house. But they were exceadingly afrayde, & sayde: se, two kinges were not able to stande before hym, how shall we then be able to stande? And he that was gouerner of Ahabs house, and he that ruled the citye, ꝑ elders also, & ꝑ tutours sent to Jehu, saieng: we are thy seruaūtes, & will do all ý, ꝑ shalt byd vs: we wyll make no man kynge: therfore do ꝑ what semeth good ī thine eyes:

Then he wrote another letter to thē, sayinge: If ye be myne, and wyll herken vnto my voyce, then take the heades of the mē that are youre masters sonnes, and come to me to Jezrahel by to morowe thys tymē. And the kynges sonnes were. lxx. personnes, and they were with the great men of the citye, which brought them vp. And when the letter came to them, they toke the kynges chyldren, and slue them, euen. lxx. personnes, & layed theyr heedes in basketes, and sent them to him to Jezrahel. And there came a messenger, and tolde hym, sayinge: they haue brought the heedes of the kynges sonnes. And he sayde: let them laye them on two heapes in the enterynge in of the gate, vntyll the morynge.

And



C And whā it was daye, he went out, and stode, & sayde to all ꝑ folke: ye be ryghteous. Beholde, I cōspired againste my master, and slue him. But who slue all these? Lerne here, ꝑ ther shall fall vnto the erth nothyng of the worde of ꝑ Lorde, which he spake cōcerning the house of Ahab. For ꝑ Lord hath brought to passe the thinges ý he spake by ý hāde of his seruaūt * Elia. And so Jehu slue all ý remayned of the house of Ahab, in Jezrahel: and all ý were great w̄ him, & his kynsfolkes and his prestes, so ý he let nothing of him remayne. And he arose, & departed, & came to Samaria. And whā Jehu was in the waye to the house where the shepherdes dyd there their shepe, he met w̄ the brethren of Ahaziahu king of Juda, & sayde: what are ye? They answered: the brethren of Ahaziahu are we, and go downe to salute ꝑ children of ý kinge and of ꝑ quene. And he sayde: take thē alyue. Whō when they had taken them alyue, they slue them at the well which was beside the house where the shepe are shoren, euen two and fourtye men, nether left he any of them.

D And when he was departed thence, he met * Jer. xxxv. a w̄ Jehonadab ꝑ sonne of * Rechab cōmynge agaynst him. And he blessed him, & sayde to hym: is thyne hert ryght, as myne hert is true w̄ thine? And Jehonadab answered: yea that it is, (yf it, he sayeth he) then geue me thyne hande. And whā he had geuen him his hand, he toke him vp to him into ý charet, & sayde: come w̄ me, & se the zeale that I haue for the Lord: & so they made him ryde in hys charet. And when he came to Samaria, he slue all ý remayned vnto Ahab in Samaria, tyll he had wypte him out, accordyng to the saying of the Lorde which he spake to Elia.

And Jehu gathered all ý people together 3. reg. xvi. g and sayd vnto thē: * Ahab serued Baal a lytle. But Jehu shall serue hym more. Nowe therfore call vnto me all ý prophetes of Baal, all soch as serue him, & all his prestes, and E let none be lackyng. For I haue a greate sacrifyce to do to Baal: & therfore, whosoeuer is myssed, he shall not lyue. But Jehu dyd it for a sutteltye, to the intēt that he might destroye ý seruaūtes of Baal. And Jehu sayde: Proclayme an holy conuocacyon for Baal, and Jehu sent vnto all Israel. And all ý seruauntes of Baal came, ý ther was not a mā lefte behynde that came not. And they came into the house of Baal, & the house of Baal was full from one ende to another.

And he sayde vnto hym that was the keper of the vestrye, bringe forth garmētes for all the seruauntes of Baal. And he brought them out garmentes. And when Jehu went with Jehonadab the sonne of Rechab into ý house of Baal, he sayde vnto the seruauntes of Baal: searche, and loke, that there be here w̄ you none of the seruauntes of the Lorde, but the seruauntes of Baal only. And when they wēt in to offer sacrifice & burntoffringe: Jehu appoynted. lxxx. men without, & sayd: If any of the mē whom I haue brought vnder youre handes, escape, he that letteth him go, shall dye for hym.

And it fortuned, ý assone as he had made F an ende of offering the burntsacrifyce, Jehu sayde to the men of warre and to the captaines: go in, and slaye them, let none come out. And they smote them with the edge of the swearde. And the men of warre and the captaynes cast them out, and went vnto the citye of the tēple of Baal, and fet the ymages out of the temple of Baal, and burnt them. And they brake the ymage of Baal, & brake the house of Baal, & made a drafte house of it vnto thys daye. And so Jehu destroyed Baal out of Israel. But frō ý synnes of Jeroboā the sōne of Nebat, which made Israel to synne: Jehu departed not, nether from folowing of them * (nether forsoke he) * the golde G calues that were in Bethel and in Dan.

And the Lorde sayde vnto Jehu: because thou hast done ryght well, in bryngynge to passe the thynge that is ryght in myne eyes, and hast done vnto the house of Ahab accordinge to all thinges ý are in myne hert, therfore shall * thy children vnto the fourth ge- * iiij. reg. xv. c. neracyon syt on the seate of Israel. But Jehu cared not for this, to walke in the lawe of the Lord God of Israel with all his hert: for he departed not from the sinnes of Jeroboā, which made Israel to synne.

In those dayes the Lorde began to cut G Israel short: * and Hazael smote the in all ý * iiij. reg. x. b. coastes of Israel, frō Jordan eastwarde: euē all the land of Gilead, the Gadites, the Rubentes, and thē ý were of Manasses, frō Aroer vnto the ryuer of Arnon: euen Gilead & Basan. The rest of the wordes ý cōcerne Jehu, & all ý he dyd, and all his power, are they not written in the boke of the Chronycles of the kynges of Israel? And Jehu slept w̄ hys fathers, & they buryed him in Samaria, and Jehoahaz his sonne raygned in hys steade. And the tyme that Jehu raygned vpon Israel in Samaria, is xxviij. yeres.

## ¶ The. xj. Chapter.

¶ Athalia putteth to deeth all the kynges sonnes except Jehoaz ꝑ sonne of Ohoziah, which is hidden and after her death is made kynge.

A And Athalia the mother of Ahaziahu, when she sawe that her sonne was deed, she arose, and destroyed all the kinges seede. But Jehosaba the daughter of kynge Jozam, and syster of Ahaziahu, toke Joas the sonne of Ahaziahu, and stale hym from amonge the kynges sonnes that were slayne, ād his nource with hym, out of a sleppynge chābre, and hyd hym from Athalia, that he was not slayne. And he was with her hyd in the house of ý Lorde

vj.yere. And Athalia did raigne ouer ỹ lãde.

And the.vij.yere Jehoiada sent and fet ỹ rulers ouer hũdzedes, w̃ the captaynes, & thẽ of the garde, and toke them to hym into the house of the Lozde, and made a bonde w̃ thẽ, and toke an othe of them in the house of the Lozde, and shewed them the kynges sonne. And he cõmaũded thẽ, saying: thys is it ỹ ye must do: one thyzd parte of you, whose dewty is to come on ỹ Sabboth daye, shall kepe the watch of the kynges house. And another thyzde parte shall kepe the gate of Sur: and another thyzd parte shall kepe ỹ gate, which is behynde them of the garde: and so shall ye kepe the watche of the house of Messiah, & two partes of you, that is, all that go out on the Sabboth daye, shall kepe the watche of the house of the Lozde about the kynge, and ye shall cõpasse the kynge rounde about, and euery mã shall haue his weapen in his hãde. And whosoeuer cõmeth with in the ranges, let hym be slayne. And se that ye be with the kynge as he goeth out and in.

And the captaynes ouer ỹ hũdzedes dyd, according to all thinges that * Jehoiada the preste cõmaunded: and they toke euery man hys mẽ, that were to come in on ỹ Sabboth daye with thẽ that shuld go out on ỹ Sabboth, and came to Jehoiada the preste. And to the captaynes ouer hundzedes, dyd the preste geue kinge Dauids speares & shyldes that were in the tẽple. And they of the garde stode, & euery man had his weapen in hys hande rounde about the kynge, frõ ỹ ryght corner of the temple to the left, alonge by the aultar and the tẽple. And he bzought out the kynges sonne, & put the crowne vpon him: & delyuered hym * the witnesse, and made him kyng, & anoynted hym. And they clapte their handes, and sayde: God saue the kyng:



* And when Athalia heard the noyse of ỹ rũnynge of the people, she came to the people into the tẽple of the Lozde. And when she loked, behold, the kyng stode by a piller, as the maner was, and the syngers & the tröpettes by the kynge, and all the people of the lande reioyced, and blewe w̃ tröpettes. And Athalia rent her clothes and cryed: treason, treason. But Jehoiada the preste commaunded the captaynes of the hundzedes that had the rule of the hoost, and sayd vnto thẽ: haue her out without the tẽple, ỹ she maye be within the ranges, and yf any folowe her, kyll hym with the swearde: foz the preste had sayd she maye not be slayne in the house of the Lozd. And they layde hãdes on her tyll she came in to the waye, by the which the hozses went in to the kinges palace: & there was she slayne.

* And Jehoiada made a bonde betwene the Lozde and the kinge, and the people, that they shuld be the Lozdes people, and also betwene the kynge and the people. And all the people of the lãde wẽt into ỹ house of Baal, and destroyed it, his aultars also. & his ymages bzake they downe lustely, and slue Mathan the pzeaste of Baal befoze the aultars. And the pzeste set a watch ouer the house of the Lozde, and roke the rulars ouer hundzedes, the captaynes & them of the garde, and all the people of the lande. And they bzought the kynge from the house of the Lozde: and came by the waye of the gate of them of the garde to the kynges palace. And he sat hym downe on the seate of the kynges. And all the people of the lande retoysed, and the cytye was in quyet. And they slue Athalia w̃ the swearde beside the kinges palace. Seuẽ yeare olde was Jehoas, when he beganne to raygne.

## The.xij.Chapter.

Jehoas maketh prouisyon foz the repayzinge of the tẽple, he is kylled by two of hys seruauntes, and Amaziahu raygneth in hys steade.

And he beganne to raygne in the vij. yeare of Jehu. xl. yeare raygned he in Jerusalem: & his mothers name was zebiah of Beerseba. And he did ỹ which was good in the syght of ỹ Lozde, as longe as Jehoiada the preste enfourmed hym. But the hylaultars were not takẽ awaye, foz ỹ people offered & burnt incense yet vpon the hylaultars. And Jehoas sayde to the prestes: all the syluer of dedicat thinges ỹ be bzought to the house of the Lozde in curraunt moneye, ỹ is to saye, the money that euery man is set at, and all the money ỹ euery man with a willing hert geueth & bzingeth into the house of the Lozde, let the prestes take it to thẽ, euery mã of his aquayntaũce, to repayze the bzoken places of the house, whereseoeuer any decaye is foũde. And so it came to passe, that vnto the.xxiij. yere of king Jehoas, ỹ prestes had mended nothyng, that was decayed in ỹ temple. Then kyng Jehoas called foz Jehoiada the bysshop, and the prestes, and sayde vnto thẽ: why repayze ye not the bzokẽ places of the temple? Nowe therfoze, se that ye receaue nomoze money of your aquayntaũce, except ye delyuer it to repayze the temple withall. And the prestes consented to receaue nomoze money of the people: except to repayze the decayed places of the temple.

But



But Jehoiada the preast toke a chest and bozed an hoale in the lyd of it, & set it beside the altare on the ryght syde, as euery mã cõmeth into the temple of the Lozde. And the preastes ỹ kepte the vessels, put therinnall the money ỹ was bzought into the house of the Lozde. And it foztuned, that when they sawe there was moche money in the chest, * ỹ kynges scribe and the hye preaste came, vp, and tolde the money that was foũde in the house of the Lozde, and put it in to a bagg.

And they gaue the money sealed into the hãdes of thẽ that executed the wozcke, and that had the ouersyght of the house of the Lozde: and they bzought it out to the carpenters and buylders (that wzought vpon the house of the Lozde) and to masons and hewers of stone: And they bought tymbze and hewen stone, to repayze the decayen in the house of the Lozde, and to all that went out to mende the temple: howebeit there was not made foz the house of the Lozde, bowlles of syluer, instrumentes of Musicke, basens, trompettes oz any vessells of golde, oz vessell of syluer, of the money that was bzought in to the house of the Lozde: But they gaue that to the wozckemen, and repayzed therwyth the house of the Lozd. Mozeouer, they rekoned not wyth the men, into whose handes they delyuered that money to be bestowed on wozckemen: foz they dyd their busynes faythfully. Howbeit trespace money and synne money was not bzought into the house of the Lozde, foz it was the preastes.

Then came Hazael kynge of Siria vp, and fought agaynst Geth and toke it, & Hazael set hys face to go vp to Jerusalem. And Jehoas kynge of Juda toke all the halowed thynges that Jehosaphat, Jehoram and Haziahu his fathers kynges of Juda, had dedicat, and that he hym selfe had dedicated, and all the golde that was foũd in the treasures of the house of the Lozde and in the kynges house, and sent it to Hazael kynge of Siria: and so he departed from Jerusalem.

The remnaunt of the wozdes that concerne Jehoas and all that he dyd, are they not wzitten in the boke of the Chzonycles of the kynges of Juda? And hys awne seruaũtes arose, and wzought treason, and slue Jehoas in the house Millo, whan he came downe to Silla. Jozabar the sonne of Semeath and Jehozabad the sonne of Somer hys seruauntes, smote hym, & he dyed. And they buryed hym wyth his fathers in ỹ cytie of Dauid. And Amaziahu hys sonne raygned in hys steade.

## The.xiij.Chapter.

Jehoahaz the sonne of Jehu is delyuered into the handes of the Syriẽs, & dyeth. Joas hys sonne raygneth in hys steade. Elisa dyeth.

In the.xxiij. yeare of Joas the sonne of Ahaziahu kynge of Juda, Jehoahaz the sonne of Jehu beganne to raygne ouer Israel in Samaria seuẽtene yeare. And he wzought that wyech was euell in the syght of the Lozde, and folowed the synnes of Jeroboam the sonne of Nebat wyech made Israel to synne, and departed not ther frõ. And the Lozde was angry wyth Israel, and delyuered them into the hand of Hazael kynge of Siria, and into the hande of Benhadad the sonne of Hazael all theyr dayes.

And Jehoahaz besought the Lozde, & the Lozde heard him. Foz he cõsidzed the trouble of Israel, wher with the king of Siria troubled them. And the Lozde gaue Israel a delyuerer, so that they went out from vnder the subiecyon of the Siriãs. And the chyldzẽ of Israel dwelt in theyr tentes as befoze tyme. Neuertheless they departed not frõ the synnes of the house of Jeroboam, wyech made Israel synne, but walked ỹ thẽ. And there remayned an Idols groue styll also in Samaria. Neither dyd he leaue of the people to Jehoahaz, but fyfty hozsemẽ ten charettes, & ten thousande fotemen * foz the kynge of Siria destroyed them, and made them lyke thzesshed dust. The rest of the wozdes that concerne Jehoahaz, and all that he dyd, and hys power, are they not wzyttẽ in the boke of the Chzonycles of the kynges of Israel? And Jehoahaz slepte wyth hys fathers, and they buryed hym in Samaria, and Joas his sonne raygned in hys steade. In the.xxxvij. yeare of Joas kynge of Juda, beganne Jehoas the sonne of Jehoahaz to raygne ouer Israel in Samaria syxtene yeare, and dyd that wyech is euell in the syght of the Lozd, and departed not from all the synnes of Jeroboam the sonne of Nebat, (that made Israel synne) foz he walked therin.

The remnaunt of the wozdes that cõcerne Joas & all ỹ he dyd, & hys power wherwyth he fought agaynst Amaziahu kyng of Juda are they not wzyttẽ in the chzonycle boke of the kynges of Israel? And Joas slepte with his fathers, and Jeroboã sat vpon his seate. And Joas was buried in Samaria amonge the kynges of Israel.

When Elisa was fallen sycke of hys syckenesse (wherof he dyed) Joas the kinge of Israel came downe vnto hym, & wepte befoze him, & sayd: * O my father, my father, the charet of Israel, & the hozsemen of the same. Elisa sayde vnto hym: take bowe & arowes. And he toke vnto him bowe & arowes. And he sayde to the kyng of Israel: put thine hãd vpõ the bowe, & he put his hãde vpõ it. And Elisa put his hãdes vpõ the kinges hãdes, & sayde: open a windowe eastward: & whã he had opened it, Elisa sayde: shote, & he shotte.

And he sayd: the arowe of helth of the Lord: and the arowe of helth agaynst Syria, for þ shalt smyte Syria in Aphek, tyll thou haue made an ende of them.

And he sayd: take þ arowes. & he toke thē: And he sayd vnto the kyng of Israel: smyte the groūde: & he smote thrise and ceased. And the man of God was angrie w̄ him, & sayd: þ shuldest haue smytē fyue or sixe tymes * (or seuen tymes) & then thou haddest smytten Syria tyll thou haddest made an ende of them: where nowe þ shalt smyte Syria but thrise. And so Elisa dyed and they buryed hym, & þ soudiares of the Moabites came into þ lād, * the same yeare. And it chaunced as some of them were burienge a man, and spyed the soudyars, they cast the mā into the sepulchre of Elisa. And whā the mā was rolled downe, and touched the body of Elisa * he reuyued, and stode vpon hys fete.

But Hazael vexed Israel, all the dayes of Iehoahaz. And þ Lord had mercye on them & pitied thē, & had respecte vnto thē, because of his appointmēt made w̄ Abrahā, Isahac & Iacob, and wolde not destroye thē, nether cast he thē from hym as yet. So Hazael the kynge of Syria dyed and Bēhadad his sonne raygned in his steade. And Iehoas þ sonne of Iehoahaz wēt agayne, and toke out of the hāde of Benhadad þ sonne of Hazael, the cyties which he had taken away out of the hande of Iehoahaz hys father, in warre: for thre tymes dyd Ioas beate him, and restored the cyties vnto Israel agayne.

¶ The .xiij. Chapter.

¶ Amaziahu the kynge of Juda putteth to deeth the manquellers of his father, and after smyteth Edom. Ioas dyeth & Ieroboā hys sonne succeadeth in hys rowme. & after hym raygneth zachariah. Amazia is kylled in Lachis, and Azaria raygneth in hys steade.

In the seconde yere of Ioas sonne of Iehoahaz kynge of Israel raygned Amaziahu the sonne of Ioas kynge of Juda: * he was .xxv. yeare olde when he began to raygne, and raigned .xxix. yeare in Jerusalem, & hys mothers name was Iehoadan, of Jerusalē. And he dyd þ which is good in the syght of the Lorde, yet not lyke Dauid his father: but dyd accordynge to all thynges as Ioas hys father dyd. Nether were the hyllaulters taken away: for as yet the people dyd sacrifice & burnt incēse on the hyllaulters. And assone as the kyngdome was setteled in hys hande * it came to passe, that he slue hys seruauntes which had kylled the kynge hys father. But the chyldren of those murtherars he slue not, accordynge vnto it that is writtē in the boke of the lawe of Moses: where in the Lorde commaunded, sayinge: * let not the fathers dye for the chyldren, nor let the chyldren be slayne for the fathers: But let euery mā be put to death for his awne sinne.

He slue of Edom in the salt valeye * ten thousande, and toke the castell on the rock in the same battell, & called the name of it Iokthеel vnto this daye.

Then Amaziahu sent messengers to Iehoas the sonne of Iehoahaz sonne of Jehu kynge of Israel, sayinge: come, ☞ let vs se eche other. And Iehoas the kynge of Israel sent to Amaziahu kynge of Juda, sayinge: * dyd not a thystle þ is in Libanon, sende to a Cedre tre that is in Libanon, sayinge: geue thy daughter to my sonne to wyfe: And the wylde beaste that was in Libanon, wēt and troade downe the thistell. Thou hast smyttē Edō, thyne hart hath made the proude: Enioye thys glory, & tarye at home. Why dost thou prouoke to mischeue, þ thou shuldest be ouerthrowen, and Juda wyth the?

But Amaziahu wolde not heare. And Iehoas kynge of Israel wēt vp, and he and Amaziahu kynge of Juda sawe eyther other at Bethsames whych is in Juda. And Juda was put to the worse before Israel, and they fled euery man to theyr tentes. And Iehoas kinge of Israel toke Amaziahu king of Juda, the sonne of Iehoas the sonne of Ahaziahu, at Bethsames, and came to Jerusalem & brake downe the wall of Jerusalem from the gate of Ephraim to þ corner gate, foure hundred cubytes. And he toke all the golde and syluer and all the vesselles that were founde in the house of the Lorde, & in the treasures of the kynges house, and the chyldren toke he to be hys wardes & returned to Samaria agayne.

The rest of the actes of Iehoas which he dyd, & hys power, and howe he fought with Amaziahu kyng of Juda, are they not written in the Chronycle boke of the kynges of Israel: and Iehoas slept with his fathers, and was buryed at Samaria, amonge the kynges of Israel: and Ieroboam hys sonne raygned in hys steade.

Amaziahu the sonne of Ioas kynge of Juda, lyued after the deeth of Iehoas sonne of Iehoahaz kynge of Israel, fyftene yeare. And the remnaunt of the wordes that concerne Amaziahu, are they not wrytten in the boke of the Chronycles of the kynges of Juda? But they conspired treason agaynst him in Jerusalē: and whā he fled to Lachis, they sent after him to Lachis, and slue hym there. And they brought hym on horses, & he was buryed at Jerusalē wyth hys fathers in the cytie of Dauid. * And all the people of Juda toke Azaria, whych was .xvi. yere olde, and made hym kynge for hys father Amaziahu. He buylt * Elath, and brought it agayne to Juda, after that the kynge was layde to rest wyth hys fathers.

In the .xv. yeare of Amaziahu the sonne of Joas kyng of Juda, was Ieroboā þ sōne of Joas





Joas made kynge ouer Israel in Samaria, and raygned .xli. yere, and wrought þ which was euell in þ syght of þ Lorde. Nether turned he away from all the sinnes of Ieroboam the sōne of Nebat which made Israel to synne. He restored the coaste of Israel frō the enterynge of Hemath vnto the see of þ wildernes, accordinge to the worde of the Lorde God of Israel, which he spake ☞ by the hande of his seruaunt * Iona the sonne of Amithai the prophete, which was of Geth hepher. For the Lorde sawe howe that the affliccyon of Israel was exceadynge bytter, in so moche that the preioned and the forsaken were at an ende. And ther was none to helpe Israel. And the Lorde sayde not, that he wolde putt out the name of Israel from vnder heauen, but he helped thē by the hande of Ieroboam the sonne of Joas.

The rest of the wordes þ concerne Ieroboam, and all that he dyd, and hys strength, which he executed in the warres, and howe he restored Damasco, and Hemath to Juda in Israel, are not they written in the boke of the chronycles of the kynges of Israel? And Ieroboam slepte with hys fathers, euen w̄ the kynges of Israel, and zacharia his sonne raygned in hys steade.

¶ The .xv. Chapter.

¶ Azaria the kynge of Juda becommeth a leper. Of Iothā, Sallum, Menahem, Pekahia, Uriah, Iotham, and Ahaz.

In the .xxvij. yere of Ieroboā kinge of Israel, beganne Azaria sonne of Amazia kynge of Juda to raygne. Sixtene yeare olde was he when he was made king, and he raygned two and fyftye yeare in Jerusalem, and hys mothers name was Iecholeiahu of Jerusalem. And he dyd that which was ryght in the syght of the Lorde, accordynge to all thynges as dyd hys father Amaziahu: saue þ the hylaultars were not put away: for the people offered, and burned incense styll on the hylaultars.

And the Lorde smote the kynge, and he was a leper vnto þ daye of his deeth, * and dwelt in a seuerall house at libertye, and Iothā the kynges sonne gouerned the palace, and iudged the people of the lande. The reste of the wordes þ concerne Azaria and all þ he dyd, are they not written in the boke of þ chronicles of the kynges of Juda? And so Azaria slepte with his fathers, and they buryed him with hys fathers in the cītye of Dauid, and Iotham hys sonne raygned in hys steade.

In the .xxxviij. yere of Azaria kynge of Juda dyd zacharia the sonne of Ieroboā raigne vpon Israel in Samaria .vj. monethes: and wrought þ which was euell in þ syght of the Lorde, as dyd hys fathers: and turned not away from the synnes of Ieroboā the sonne of Nebat, which made Israel to sinne. And Sallum the sonne of Jabes conspyred against hym, & smote hym in the syght of the people, & kylled him, & raygned in his steade.

The rest of the wordes that concerne Zacharia, beholde, they are wrytten in the boke of the Chronycles of the kynges of Israel. Thys is also the worde of the Lorde, which he spake vnto Jehu, sayinge: * thy sonnes shall syt on the seate of Israel in þ fourth generacion after the. And it came so to passe.

Sallum the sonne of Jabes beganne to raygne in the .xxxix. yere of Azaria kynge of Juda: & he raygned a moneth in Samaria. For Menahē the sonne of Gadi went vp frō Thirza, & came to Samaria, & smote Sallum the sonne of Jabes in Samaria, & slue him, & raygned in his steade. The rest of the wordes that concerne Sallum, & the treason which he cōspired, beholde, they are wrytten in the boke of the chronicles of the kynges of Israel. The same tyme Menahem destroied Thiphlah, & all þ were therin, & the coastes therof frō Therzahi. And because they opened not to hym, he smote it, and rypte vp all their wemen with chylde.

The .xxxix. yere of Azaria kinge of Juda began Menahē the sonne of Gadi to raygne vpon Israel ten yeare in Samaria. And he dyd euell in the syght of the Lorde, & turned not away all his dayes frō the synne of Ieroboā the sonne of Nebat, which made Israel to synne. And Phul the kinge of Assiria came vpō þ lāde. And Menahē gaue Phul a M. talētes of syluer, that his hand might be with him and stablyche the kyngdome in his hande. And Menahem made a proclamacīō for the money in Israel, that all men of substaunce shulde geue the kynge of Assiria fyftye sycles of syluer a pece. And so the kyng of Assiria turned back agayne, and taryed not there in the lande. The rest of the wordes þ concerne Menahem, and all that he dyd, are they not wrytten in the boke of the chronicles of the kinges of Israel? And Menahē slepte with his fathers, & Pekahia his sonne dyd in his steade succede him in the kyngedome.

In the fyftyth yeare of Azaria kynge of Juda, beganne Pekahia the sonne of Menahem to raygne ouer Israel in Samaria two yere, & dyd that which was euell in the sight of the Lorde: and lefte not of frō the synnes of Ieroboā the sonne of Nebat, which made Israel synne. But Pekah the sonne of Remaliahu, which was a captayne of his, conspired agaynst hym, and smote hym in Samaria, euen in the palace of the kynges house with Argob and Aria: and with him were fyftye men of the Gileadites: and he kylled hym, and raygned in hys rowme. The rest of the wordes that concerne Pekahia, and all that he dyd, beholde, they are wrytten in the boke of the chronicles of the kynges of Israel.

In the.lij yere of Azaria kynge of Juda beganne Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria.xx. yeare, & dyd euell in the syght of the Lorde, and turned not a waye fro the synnes of Jeroboam the sonne of Nebat, that made Israel synne. In the dayes of Pekah kyng of Israel, came Thiglath Peleser kynge of Assiria, and toke Jion, Abel, Bethmaacha, Janoah, Kedes, Hazor, Gilead, Galile, and all the lande of Nephthali, & caryed the awaye to Assiria:

And Hosea ꝑ sonne of Ela cõspired treason agaynst Pekah the sonne of Remaliah, and smote him, and slue him: and raygned in hys steade in the.xx. yere of Jotham the sonne of Uziahu. The rest of the wordes ꝑ concerne Pekah and all that he dyd, behold, they are wyttē in the boke of the chronycles of the kynges of Israel.

The seconde yeare of Pekah the sonne of Remaliahu kinge of Israel, beganne Jothā the sonne of Uziahu kynge of Juda to raygne. Fyue and twentye yere olde was he whē he began to raygne: and he raygned syxtene yere in Jerusalem. Hys mothers name was Jerusa the daughter of Zadok. And he dyd ꝑ which is ryght in the syght of the Lorde: euē accordynge to all as dyd his father Uziahu, so dyd he. But the hyaulters were nott put a waye: for the people offered ād burnt incēse styll in the hyaulters: he buylt the hyghe doze of the house of the Lord. The rest of the wordes that concerne Jotham, and all that he dyd, are they not wrttē in the boke of the chronycles of the kynges of Juda. In those dayes the Lorde beganne to sende into Juda, Rezin the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slepte wt his fathers, and was buried wt his fathers in the cutye of Dauid hys father, and Ahaz hys sonne raygned in his steade.

## ¶ The.xvj. Chapter.

¶ Ahaz kynge of Juda consecrateth hys sonne in fyer, and hath many battayles agaynst the kynge of Israel. In the steade of Ahaz raygneth Hezekia hys sonne.



A *ii. Paralip. xxviij.a. The.xvij. yeare of Pekah ꝑ sonne of Remaliahu kynge of Israel, Ahaz the sonne of Jotham kynge of Juda, beganne to raygne. Twenty yere olde was he, when he was made kynge: and raygned syxtene yere in Jerusalem, and dyd not that which was ryght in the eyes of the Lorde hys God, lyke Dauid hys father: But walked in the waye of the kynges of Israel, yee, and made *hys sonne to go thorowe the fyer, after the abhominacyons of the Heythen, whom the Lorde cast out before the chyldren of Israel. And he offered and burnt incēse in the hyaulters and on the hylles, and vnder euery thick tree. *Then Rezin kynge of Siria and Pekah sonne of Remaliahu kynge of Israel came vp to Jerusalem to fyght. And they fought agaynst Ahaz, but could not ouercome hym. At the same tyme Rezin kynge of Siria brought Elath agayne to Siria, and rydd the Jewes thence. And the Sirians *came to Elath, and dwell therin vnto thys daye.

* deu.xviij.b iiij.reg.xvj.a

* Esa.vij.a

* iiij. Regū. xvj.f.

So Ahaz sent messengers to Thiglath Peleser kynge of Assiria, sayinge: I am thy seruaunt and thy sonne, come vp and deliuer me out of the hande of the kynge of Siria, & out of the hande of the king of Israel, which ryse vp agaynst me. And Ahaz toke the syluer and the golde that was founde in ꝑ house of the Lorde, and in the treasures of ꝑ kinges house, and sent a rewarde to the kyng of Assiria. *And the kynge of Assiria consented vnto hym. For the kynge of Assiria wēt vp agaynst Damasco. And when he had takē it, he caryed the people awaye to Kyr, and slue Rezin.

* Esa.viij.b

And kynge Ahaz went to Damasco, to mete Thiglath Peleser king of Assiria. And when kynge Ahaz sawe an aulter that was at Damasco, he sent to Uria the preste the paterne of the aulter, & the fassyon of it, and all the worckmanshyp therof. And Uria the preste made an aulter in all poyntes lyke to the patern which kinge Ahaz had sent from Damasco: euen so dyd Uria the preste make it, agaynst king Ahaz came from Damasco. And so, when the kyng was come from Damasco, he sawe the aulter, and the kyng wēt to it, & offered therō. And he burnt hys burntoffrynge, and hys meatofferinge, and powred hys drynckofferynge: and sprynckled the bloude of hys peaceofferynges belyde ꝑ aulter, ꝑ was by ꝑ brasen aulter which was before the Lord, and set it wout the temple betwene the aulter and the temple of the Lord: and put it on the northsyde of the aultare.

And kynge Ahaz commaunded Uria the preste, and sayde: vpon the greate aulter set on fyer in the mornyng the burntofferinge, & in the euen the meatoffering, and the kinges burntsacrifyce & his meatofferinge, with the burntofferyng of all the people of the lande, and their meatofferinge, & their drynckofferinges: & powre therby, all the bloude of the sacrifyce offrynges. But ꝑ brasen aulter will I come and se. And Uria the preste dyd accordinge



dinge to all thynges as kynge Ahaz cōmaūded hym. *And kynge Ahaz brake the sydes of the botomes, and toke the lauer frō of them, and toke downe the Lauatorye frō of the brasen oxen that were vnder it, & put it vpon a pauemēt of stones. And the veyle for the Sabboth (that they had made in the house) & the kynges entrye without turned he to the house of the Lorde, for (feare of) the kynge of Assyria. The reste of the wordes ꝑ concerne Ahaz, what he dyd, are they not wzitten in the boke of the Chronicles of the kynges of Juda: And Ahaz slepte with hys fathers, and was buryed with hys fathers in the cytie of Dauid: and Hezekia his sonne raygned in hys steade.

* iiij.re. vij.d

## ¶ The. xvij. Chapter.

¶ Hosea kynge of Israel is taken. And he and all hys realme brought to the Assyrians.

A IN the.xij. yeare of Ahaz kynge of Juda, beganne Hosea the sonne of Ela to raigne in Samaria vpō Israel.ix. yeare, and dyd ꝑ which was euell in the syght of the Lorde, but not as the kynges of Israel that were before him. And Salmanasar kyng of Assyria came vp agaynst him, and Hosea became hys seruaunt, and gaue hym presentes. And the kynge of Assyria founde treason in Hosea: for he had sent messengers to So, kynge of Egypte, and brought no presente vnto ꝑ kynge of Assyria, from yeare to yeare: and therfore the kynge of Assyria toke hym: and put hym in prison. * And then the kynge of Assyria came vp thozo wout all the lande, & gat vp against Samaria, and besieged it thze yeare. In ꝑ nynth yeare of Hosea, tye *kynge of Assyria toke Samaria, and caryed Israel awaye vnto Assyria, and put them in Hala, in habor by the ryuer of Goza, and in the cyties of the Medes. For it came to passe, that the chyldren of Israel synned agaynst the Lorde theyr God, which had brought them out of the lande of Egypt, from vnder the hande of Pharao kynge of Egypte) and feared other Gods. And they walked in the ceremonyes of the hethen, whom the Lorde cast out before the chyldren of Israel, & in the ceremonies which the kynges of Israel had made. And the children of Israel went about to hyde those thinges that were not well, frō the Lorde theyr God. And they buylt them hyaulters in all theyr cyties, bothe in the towres where they kept watch, and also in the strōge townes. And they made thē ymages and groues in euery hye hyll, and vnder euery thyck tre. And there they burnt incense in all the hyaulters, as dyd ꝑ hethen (whō the Lorde caryed awaye before them (and wrought wycked thynges to angre ꝑ Lorde withall: For they serued most vyle Idoles, wherof the Lorde had sayde vnto them.

* iiij. Regū. xvij.c.

* iiij. Esdr. viij.c.

* Ye shall do no soche thynge. * Deu.iiij.c.

And the Lorde testifyed in Israel, and in Juda by all the prophetes and by all ꝑ seers, sayinge. * Turne frō youre wycked wayes and kepe my commaundemētes and my statutes, accordinge to all the lawe which I cōmaunded youre fathers, and which I sent to you by my seruauntes the prophetes. Notwithstandynge they wolde not heare * but rather hardened theyr neckes, lyke to ꝑ stubburnesse of their fathers that dyd not beleue in the Lorde their God. For they refused hys statutes, and hys appoyntmēt that he made with theyr fathers, & the witnesses (wherwith he witnessed vnto thē) & they folowed vanyte, and became vayne, and went after the hethen that were rounde about thē: concernynge whom, the Lorde had charged thē, that they shuld not do lyke thē. But they left the cōmaundementes of the Lord theyr God and made them Images of metall * euen two calues: and made Idole groues, & worshypped all the Hoste of heauen, and serued Baall. ‡ And they sacrifyced theyr sonnes & theyr daughters in fyre, and vsed witchcraft and enchauntementes * euen sellynge themselues to worke wyckednesse in the syght of the Lorde, and to angre hym.

* Deu.rrv.g Mala.iij.b.

* iiij.Re.xvij.f

‡ Deu.xviij.b

And the Lorde was exceadinge wroth vō Israel and put them out of hys syght * that there was lefte but the trybe of Juda onely. Neuertheles, Juda also kept not the cōmaūdemētes of the Lorde theyr God, but walked in the ceremonies of Israel, which they made And the Lorde cast vp all the seed of Israel, and vexed them, and delyuered them into the handes of spoylers, vntyll he had cast them out of hys syght. For Israel deuyded themselues from the house of Dauid, & made them a kinge, euen Jeroboam the sonne of Nebat. And Jeroboam * drue we Israel awaye, that they shulde not folowe the Lorde, and made them synne a greate synne: For the chyldrē of Israel walked in all the synnes of Jeroboā which he dyd, and departed not therfrō, vntyll the Lorde put Israel awaye out of hys syght, as he had sayde by all hys seruauntes the prophetes. And so was Israel caryed awaye out of theyr awne lāde to Assyria euē vnto thys daye.

And the kynge of Assyria brought men from Babylon, from Cutha, from Iua, frō Hanath, and from Sepharuaim, and put thē in the cyties of Samaria, in steade of ꝑ chyldrē of Israel. And they possessed Samaria, and dwelt in the cyties therof. And it fortuned, that at the begynnynge of theyr dwellinge there, they feared not the Lorde. And ꝑ Lorde sent lyons amonge them, which slue them. Wherfore, men sayde to the kynge of Assyria. The nacyons which thou hast trāslated, & put in ꝑ cyties of Samaria, knowe

I v not

not the lawe of the God of the lande, therfore he hath sent lyons vpon them: and beholde they slaye them, because they knowe not the maner of worshyppyng of ỹ God of the lãde.

Then the kynge of Assyria commaunded sayenge: carye thether one or twayne of the Preastes, whom ye brought thence, and let them go, and dwell there, and teache them ỹ fassyon howe to serue the God of the cõtreye. And then one of the Preastes which they had caryed thẽce came, and dwelt in Bethel, and taught them howe they shulde feare the Lorde. Howbeit euery nacyon made them Gods of theyr awne and put them in the houses of the hyllaulters which the Samaritans had made, euery naciõ in their cyties wherin they dwelt. The mẽ of Babilõ made ☞ Socoth Benoth: and the men of Cuth made Nergal: and the men of Hamath made Asima. The Auites made Nibbaz, and Tharthak. And the Sepharuites burnt theyr chyldren in fyre for Adramelech and Anamelech, the Gods of Sepharuaim. And so they feared the Lorde, and made them Preastes of the hyllaulters, which sacrifyced for them in the houses of the hyllaulters. And so they feared the Lorde, and serued theyr awne Gods after the maner of the people, whom they caryed thence.

And vnto this daye they do after the olde maner: and nether feare God, nether do after ☞ theyr ordinaũces and customes, and after the lawe and commaundement which the Lorde commaunded the chyldren of Jacob, * Gen.xxxii.e whõ he called Israel. And the Lorde made an appoyntement wyth them, and charged them, sayenge: * feare none other Goddes, * Judi.vi.b. xxe.e.a. nor bowe youre selues to them, nor serue thẽ nor sacrifyce to thẽ: but feare the Lord which brought you out of the lãde of Egypte with greate power and a stretched out arme: hym feare, and to hym bowe, and to hym do sacrifyce. The statutes, ordinaunces, lawe and commaundement which he wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntemẽt that I haue made with you, se ye forget not and feare none other goddes: but the Lorde youre God ye shall feare, and he shall deliuer you out of the handes of all youre enemyes. Howbeit, they dyd not herken, but dyd after theyr olde custome. And so these nations feared the Lorde, and serued theyr ymages also: lyke as dyd theyr chyldren and theyr chyldrens chyldren. Euen as dyd theyr fathers, so do they vnto thys daye.

## ¶ The.xviii. Chapter.

¶ Hezekia kynge of Juda putteth downe the brasen serpent, and destroyeth the Idolles. Salmanasar byngeth Israel to the Assyrians. The blasphemy of Sennacherib or Sanherib.



IN the thyrde yere of Hosea sonne of Ela kynge of Israel it came to passe, that Hezekia the sonne of Ahaz kyng of Juda dyd raygne. * Twẽtye and fyue yere olde was he, when he beganne to raygne, and raygned. xxix. yere in Jerusalem. His mothers name also was Abi the daughter of zacharia, and he dyd ỹ which is ryght in the syght of the Lorde accordyng to all as dyd Dauid hys father. * He put awaye the hyllaulters, and brake the ymages and cut downe the groues, and all to brake the * brasen serpent that Moses had made: for vnto those dayes the chyldren of Israel dyd burne sacrifice to it, & he called it ☞ Nehustan. He trusted in the Lorde God of Israel, so that after hym was none lyke him amonge all the kynges of Juda, nether were there anye soche before hym. For he claue to the Lorde, and departed not from hym, but kepte hys commaundementes, which the Lorde commaũded Moses. And the Lorde was with hym: so ỹ he prospered in all thynges which he toke in hande. And he rebelled agaynst the kynge of Assyria, and serued him not. He smote the Philistines euen vnto Aza and ỹ coastes therof, ☞ both castels where they kepte watches) and stronge cyties.

* ij. Par. xxix.a.

* Deu.xiii. iiij. Regũ. xviii.b

* Num.xxi B

* And in the fourth yeare of kynge Hezekia, (which was the seuenth yeare of Hosea sonne of Ela kynge of Israell) it fortuned, that Salmanazar kyng of Assyria came vp agaynst Samaria, & beleged it. And after thre yeres they toke it euen in the syxte yere of Hezekia: that is to saye, ỹ nynth yere of Hosea kynge of Israel. And Samaria was wonne. And the kynge of Assyria, dyd carye awaye Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cyties of the Medes: because they wolde not herken vnto the voyce of the Lorde theyr God: but transgressed hys appoyntment, and all that Moses the seruaunt of the Lord commaunded, & wolde nether heare them nor do them.

* iiij. Regũ. xviii.a.

* Therfore in the. xiiii. yeare of kynge Hezekia dyd Sennacherib kynge of Assyria come vp agaynst all the stronge cytyes of Juda, and toke them. And Hezekia kynge of Juda sent to the kynge of Assyria to Lachis, saying: ☞ I haue offended: departe frõ me, and

* ij. Par. xxxii. a. Esay.xxxvi. Eccl.xlviii.



me, and all ỹ thou puttest on me, that will I beare. And the kynge of Assyria appoynted vnto Hezekia kynge of Juda thre hundred talentes of syluer, & thirtye talentes of gold.

* iiij.re.xviii.d. * And Hezekia gaue him all the syluer that was foũde in the house of the Lorde, & in the D treasures of the kynges house. At the same ☞ season dyd ☞ Hezekia rent of the dores of the temple of the Lorde & the pillers (whych the sayde Hezekia kynge of Juda had couered ouer) & gaue thẽ to the kynge of Assyria.

And the kynge of Assyria sent Tharthan and Rabsaris and Rabsake from Lachis to kynge Hezekia with a great hoste agaynst Jerusalem. And they went vp, and came to Jerusalem, & gat them vp, & stode by the cõduyte of the vpper pole which is in ỹ waye of the fullers felde. And whan they had called to the kynge, there came out to them,

* Gal.i.b. E * Eliakim ỹ sonne of Elkia which was stuarde of housholde, and Sobna the scribe, & Joah the sonne of Asaph, the recorder. And Rabsake sayde vnto them: Tell ye Hezekia I praye you: thus sayth the great kynge, euẽ the kynge of Assyria: What cõfidence is this ỹ thou hast? dost thou speake soche a lyghe worde in dede? Wy cõcell and power I wilbe ready to make warre. On whõ then doest thou trust, that thou rebellest agaynst me?

* Esa.xxxvi. d. Ezech.xxix.a. * dost thou trust to the staffe of this broken rede Egypte, on which yf a mã leane, it wyll go into his hande, and pearce it. Euen so is Pharao kynge of Egypte vnto all that trust on him. * If ye saye vnto me, we trust in the Lorde oure God: Is not that he whose hilaulters and his other aulters, Hezekia hath put downe, and hath sayde to Juda & Jerusalem, ye shall worshyppe before this aulter here in Jerusalem.

Nowe therfore delyuer wardes to my Lorde ỹ kynge of Assyria, that ye rebell not, & I wyll delyuer the two thousande horses, yf thou be able to sett ryders vpon thẽ: Why thynkest thou scorne at the presence of one of the leest Dukes of my maisters seruauntes, & trustest to Egypte for charettes and horsmẽ? Moreouer, am I come now without ỹ byddinge of the Lorde to this place, to destroye it? the Lorde sayde to me: go vp to this lãde, F and destroye it. And Eliakim the sonne of Helkia & Sobna, & Joab sayde vnto Rabsake: speake (I praye the) to thy seruaũtes in the Syrians language, for we vnderstande it: & ☞ talke not wt vs in the Jewes tonge, in the eares of this people that are on ỹ wall. And Rabsake sayde vnto them: hath my maister sent me to thy master and to ỹ, to speake these wordes? hath he not sent me because of the men which sytt on the wall, ỹ they maye eate their awne donge, & dryncke their awne pisse with you?

And so Rabsake stode, and cryed with a lowde voyce in the Jewes languge, and spake sayinge: heare the sayinge of the great kynge of Assyria. Thus sayth the kynge: let not Hezekia begile you, for he shall not be able to delyuer you out of myne hãde: nether let Hezekia make you to trust in the Lorde, sayinge: ỹ Lorde shall surely delyuer vs, and this cytie shall not be geuen ouer into ỹ hãde G of the kynge of Assyria. Herken not vnto Hezekia, for thus sayth the kynge of Assyria.

☞ Deale kyndely with me, & come out ☞ to me. And then eate euery man of his awne vyne, and of his awne frygge tree, & dryncke euery mã of the water of his awne well, tyll I come, and fett you to as good a lande as youres is: a lande of corne and wyne, a lande of bread and vyneyardes, a lande of oyle, of olyue trees, and of hony: that ye maye lyue, and not dye. And herken not vnto Hezekia, for he begyleth you, sayinge: the Lorde shall delyuer vs. * hath euery one of the Gods * Esa.xx.b. of the nacyons deliuered his lande, out of the hande of the kynge of Assyria? where is the God of Hamath, & of Arphad? and where is the God of Sepharuaim, Hena & Iua? dyd they delyuer Samaria out of myne hande, & what God is it amonge all the goddes of the nacyons, that hath delyuered his lande out of myne hande, Shall the Lorde deliuer Jerusalem out of myne hande?

But they ỹ were of the people held their peace, and answered not him a worde: for ỹ kynge had cõmaũded, sayinge: answere him not. Then Eliakim which was the stuard of housholde, and Sobnah ỹ scribe, and Joah the sonne of Asaph the recorder, came to Hezekia ☞ with their clothes rent, and tolde him the wordes of Rabsake.

## ¶ The.xix. Chapter.

¶ The Angell of ỹ Lorde kylleth an hũdred fourre skore and fyue thousande men of the Assyrians. Sennacherib is kylled of his awne sonnes.

IT came to passe, ỹ when kynge Hezekia heard it, he rent hys clothes, and put on sacke, and came A into the * house of the Lorde, and * esa.xxxvii.a sent Eliakim which was ỹ stuard of housholde, and Sobna the Scribe, & the elders of ỹ preastes clothed in sacke, to Isay the prophete the sonne of Amoz. And they sayde vnto him, thus sayth Hezekia ☞ this daye is a daye of tribulacyon and of rebuke and blasphemy. For the chyldren are come to the byrth, and there is no strẽgth to be delyuered. Paraduenture the Lorde thy God wyll heare all the wordes of Rabsake, whõ the kynge of Assyria his master hath sent, to raile on the lyuynge God, and to rebuke him with wordes, which the Lorde thy God hath harde: And lyfte thou vp thy prayer B for the remnaũt that are lefte. So the seruauntes of kynge Hezekia came to Isay: And

Isay

Isaie sayd vnto them: So shall ye saye to
youre master: Thus sayth the Lorde: be not
afrayde of ỹ wordes which thou hast heard,
with which the younge men of the kynge of
Assyria haue rayled on me. Beholde, I will
put him in another mynde, and he shall heare
tydinges, and so returne to hys awne lande:
2.Pa..xxvij * And I will bringe to passe, ỹ he shall fall
a.Pa.xxvij.d vpon the swerde * euen in his awne lande.

And Rabsakeh went backe agayne, and
founde ỹ kynge of Assyria fyghting agaynst
Libna: for he had hearde, howe that he was
departed frō Lachis. And whē he hearde men
saye of Thirhaka kynge of ỹ blacke Moores:
Beholde, he is come out to fyght agaynst ỹ,
he departed, & sent messengers vnto hezekia
sayinge. Thus speake to hezekia kynge of
Juda, sayinge: let not thy God disceaue ỹ, in
whō ỹ trustest, sayinge: Jerusalem shalt not
C be delyuered into the hande of the kynge of
Assyria. Beholde, thou hast heard, what the
kynges of Assyria haue done to all landes,
howe they haue vtterly destroyed thē. And
vt shalt thou *(alone) escape? haue the Gods of
the hethen delyuered thē, which myne aun-
cetries haue destroyed: As Gozan, & Haran,
Rezeph, & the chyldren of Eden which were
in Withlasar? where is ỹ kynge of Hamath,
and the kyng of Arphad, the kynge of the cy-
tie of Sepharnaim, & of Hena & Iua?

So Hezekia receaued the letter of ỹ hande
of the messengers, and redd it: And Hezekia
went vp into the house of the Lorde, & layde
it abroade before the Lorde. And Hezekia
prayed before the Lorde, and sayde: O Lord
God of Israel, which dwellest betwene the
Cherubs, ỹ art God alone ouer all the kyng-
domes of the erth, thou hast made heauen &
earth Lord, bowe downe thine eare, & heare:
Open Lorde thyne eyes (I beseche the) & se:
and heare the wordes of Sēnacherib which
hath sent thys man to raple on the lyuynge
God. Of a truthe Lorde, the kinges of Assy-
ria haue destroyed nacyōs and their landes,
and haue sett fyre on their Gods. For they
were no Gods, but the worcke of the handes
of man: euen of wood & stone. And they de-
stroyed them. Nowe therfore, O Lorde oure
D God, I beseche the, saue thou vs out of hys
hāde, ỹ all the kyngdomes of the earth maye
knowe, that thou onely art the Lorde God.
And Isay the sonne of Amoz sent to Heze-
kia, sayinge: thus sayth the Lord God of Is-
rael: ỹ which thou hast prayed me, cōcern-
ynge Sennacherib kynge of Assyria, I haue
hearde it. This is therfore the worde that ỹ
☞ Lord hath sayde of him: ☞ The virgin enē
the daughter of Sion hath despysed the, and
laughed the to scorne (o ỹ kynge of Assyria)
the daughter of Jerusalem hath shaken her
* mat.xxiij.d zacha.n.b. Actes.ij.a. head at the. * Whom hast thou rayled on, &
whom hast thou blaspheamed? Agaynst whō
hast thou exalted thy voyce, and lyfted vp
thyne eyes so hye. Euen agaynst the holy of
Israel. ☞ By the hande of thy messengers ☞
thou hast rayled on the Lorde and sayde: w̄
the multitude of my charettes I am come vp
to the ☞ toppes of the mountaynes, euen ☞
alonge by the sydes of Libanon, and I wyll G
cut downe the hye Cedar trees and the lustie
fyre trees therof: and I will go into the lod-
ging of his nest, & into ỹ wood of his playne.
I haue digged & dzoncke straunge waters,
and w̄ the steppe of my goynge will I dzye
all the water poles that are beseaged.

Hast thou not hearde, howe I haue ordey-
ned soch a thinge a great whyle a goo, & ha-
ue prepared it frō ỹ begynninge? And shall I
not nowe bringe it forth, ỹ it maye destroye,
and to bringe stronge cyties into wast hea-
pes of stones? And ỹ enhabiters of thē shalbe
of lytle power, & kaynt herted, and confoun-
ded, and * shalbe lyke the grasse of the felde, *ps.cxxviij
or grene herbe, or as ỹ heye on the toppes of
the houses: or as ỹ corne ỹs vnripe, & smyt-
ten w̄ blastinge. I knowe thy dwellinge, thy
commynge out, and thy goynge in, *(and thy
wape) & thy furye agaynst me. And because ỹ ✠
ragest agaynst me, and thynckest thy selfe so
blessed: this is come vp vnto myne eares, &
I will put my hoke in thy nastrels, and my
bytt in thy lyppes, and will bringe the backe
agayne, the same waye thou camest.

And this shalbe a sygne vnto the (O He-
zekia) Ye shall eate this yere of soch thynges
as growe of them selues, and the next yeare
soch as come vp of those that dyd growe of
their awne accorde. And the third yere sowe
ye and reape, plāt vyneyardes and eate the
frutes therof. And it that is escaped & lefte,
of ỹ daughter of Juda, shall yet agayne take
rotinge downe warde and beare frute vp-
warde. For out of Jerusalē shall go a rem-
naunt, and a nombre that shall escape out of G
mount Sion: the zele of the Lorde of hostes
shall bringe thys thynge to passe.

Wherfore, thus sayth ỹ Lorde, cōcerninge
the kinge of Assyria: he shall not come to this
cytie, nor shote an arowe into it, nor come
before it with shilde, nor cast bancke agaynst
it: but shall go backe agayne the waye he ca-
me, & shall not come into this cytie sayeth the
Lorde. For I will defende this cytie, to saue
it, for myne awne sake, and for Dauid my
seruauntes sake.

And so it came to passe that the selfe same
nyght ỹ angell of the Lorde wēt out & smote
in the Hoste of the Assyriās an hūdred foure
skore and fyue thousande. And when ỹ rem-
naunt were vp erlye in the mornynge: they
sawe, they were all deed coarsles. * And so *Reg.xix.
Sennacherib kynge of Assyria auoyded and
departed, and went agayne, & dwelt at Ni-
niue. And it fortuned, ỹ as he was in a tēple
worshyppynge



worshyppynge Nisroch hys God, Adrame-
lech & Sarasar his awne sonnes smote hym
with the swerde. And they escaped into the
lande of Armenia, and Asarhaddon his son-
ne raygned in his steade.

## ¶ The.xx. Chapter.

¶ Hezekia is sycke, and receaueth the sygne of his health.
He receaueth rewardes of Benodach, and is reprehended
of Isay because he shewed hym the treasure. He dyeth
and Manasseh hys sonne raygneth in hys steade.

A Bout that tyme * was Hezekia
sycke vnto ỹ deeth. And the pro-
phete Isay ỹ sonne of Amoz ca-
me to him, and sayde vnto hym.
Thus sayth ỹ Lorde: * put thyne
housholde in an ordre, for thou shalte die,
and not lyue. And Hezekia turned his face to
the wall, & prayed vnto the Lorde, sayenge:
I beseche the nowe, O Lorde, remēbre howe
I haue walked before the in trueth and with
a perfecte herte, and haue done that which is
good in thy syght, and Hezekia wepte sore.

And it fortuned that * afore Isay was
gone out into the myddle of the courte, the
worde of ỹ Lorde came to him, sayinge: turne
agayne, and tell Hezekia the captayne of
my people: Thus sayth ỹ Lorde God of Da-
uid thy father: I haue herde thy prayer, and
sene thy teares. And beholde, I wyll heale ỹ,
so that on the thyrde daye thou shalt go vp
into the house of the Lorde. And I wyll adde
vnto thy dayes yet fyftene yere, and will de-
lyuer the and this cytie out of the hāde of the
kynge of Assyria, and wyll defende thys cy-
tie for myne awne sake, and for Dauid my
seruauntes sake. And Isay sayde. Take a lō-
pe of fygges. And they toke and layed it on
the sore, and he recouered.

And Hezekia sayde vnto Isay. what shalbe
the signe, that the Lorde wyll heale me, and
that I shall go vp into the house of the Lord
the thyrde daye? Isay answered: thys sygne
shalt thou haue of the Lorde, that the Lorde
xxxviij.c will do that he hath spoken. * Shall the sha-
dowe go forwarde ten degrees, or go backe
agayne ten degrees? Hezekia answered it is
a lyght thynge for the shadowe to go downe
or ten degrees. or *(nether is that my desyre.) but yf the
shadow go backewarde ten degrees, it is no
xxxviij.c lyght thynge. And Isay the prophete called
vnto the Lorde, * and he brought the sha-
dow ten degrees backwarde by which it had
gone downe in the dyall of Ahaz.

C * The same season Berodach Baladan
Isa.xxxix.a the sonne of Baladā kynge of Babilon sent
letters & a present vnto Hezekia, for he had
hearde, howe that Hezekia was sycke. And
Hezekia was glad of them, and shewed them
all hys treasure house syluer, golde, odoures,
precious oyntmente, all the house of hys ar-
moure, and all that was founde in hys trea-
sures: there was nothinge in hys house, & in
all his realme, that Hezekia shewed thē not.

And Isay the prophete came vnto kynge D
Hezekia, and sayde vnto hym. What sayed
these men, and from whēce came they to the?
And Hezekia sayde: they be come from a far-
re countree, euen from Babilon. And he say-
de agayne: what haue they sene in thy house?
Hezekia answered: all the thynges that are
in my house haue they sene: there is nothynge
amōge my treasures, that I haue not shewed
them. And Isay sayde vnto Hezekia: heare
the worde of the Lorde: Beholde, the dayes
come, that all that is in thy house, and what
soeuer thy fathers haue layde vp in store vn-
to thys daye * shalbe carped into Babylon, * iiij. Regū.
and nothynge shalbe lefte (sayth the Lorde. xxiiij.a.
And of thy sonnes (that shall procede oute and.xxv.b.
of the, and which thou shalt begette) shall Jere.xx.b.
they take awaye, and they shalbe chambre-
layns in the palayce of the king of Babilon.
And Hezekia sayde vnto Isay: welcome be
the worde of the Lorde which thou hast spo-
ken: And he sayde: shall ther not be peace and
truthe in my dayes?

The remnaunt of the wordes that con-
cerne Hezekia, and all hys power, and howe
he made a pole and a conduyte, and brought
water into the cytie, are they not written in
the boke of the Chronicles of the kynges of
Juda? * And Hezekia slepte w̄ his fathers, * ij. Para.
& Manasse hys sonne raygned in hys xxxij.k.
steade. ‡ Math. i.a.

## ¶ The.xxi. Chapter.

¶ Wycked Manasseh restoreth agayne the Idolles
and after dyeth, in whose steade Amō hys sonne succe-
deth, which is kylled of hys awne seruauntes. After
hym raygneth kaythfull Josia, whom we vse to call
Josias, or Joshahu.

M Anasse * was twelue yere olde, M
when he beganne to raygne and * ij. Para.
raygned fyfty & fyue yere in Jeru- xxxiij.a.
salē: hys mothers name also was
Hephziba. And he dyd euell in the
syght of the Lorde, euen after the abhomina-
cyons of the hethen whom the * Lorde * deu.xviij.b
cast out before the chyldren of Israel. For he
went and buylt vp the hyllaulters, * which * iiij. Regū.
Hezekia hys father had destroyed. And he xviij.a.
reared vp aulters for Baal, and made Idoll
groues (as dyd Ahab kynge of Israel,) and
worshypped all the Hoste of heauen, and ser-
ued them. And he buylt aulters in the house
of the Lorde, of which the Lorde sayde: * in * ij.Re. vij.b
Jerusalē wyll I put my name. And he buylt iij. Reg. xj.b.
aulters for all the Hoste of heauen, euē in two
courtes of the house of the Lorde. * And * Leui. xx. d.
he offered hys sonnes in fyre, and gaue hede Deu. xviij.b.
vnto witchcraft and sorcery, and mayntened iiij.Re.xvi.a
worckers with spyrites, and tellers of fortu-
nes: and brought moche wyckednesse in the
syght of the Lorde to angre hym.

And he put an ymage of a grene (that he B
had made) euen in the temple, of which the
Lorde had sayde to Dauid and to Salomon
his sonne, * in thys house and in Jerusalem * ij.Re.xxi.a.
(which

(which I haue chosen out of all trybes of Israel) wyll I put my name for euer. Neither will I make the fete of Israel moue any moare out of the lande, which I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them, and accordynge to all the lawe that my seruaunt Moses commaunded them. But they herkened not: and Manasse ledd them out of the waye to do more wyckedlye then dyd the hethen people, whom the Lord destroyed before the chyldren of Israel.

And the Lorde spake by his seruauntes ỹ prophetes, sayinge: because Manasse kynge of Juda hath done soche abhominaciõs, and hath wrought more wyckedlye then all that the Amorites (which were before hym) dyd: & hath made Juda synne also with hys Idoles. Therfore thus sayth the Lorde God of
* Jere.xix.a. Israel. * Beholde, I wyll bringe soche euell
¶ vpon Jerusalem and Juda, that who so heareth of it both his eares shall tyngle. And I
☞ wyll stretch ouer Jerusalẽ ☞ the squaryng lyne of Samaria, and the plommeth of the house of Ahab. And I wyll wype out Jerusalem, as a mã wypeth a dysshe, and when he hath wyped it, turneth it vp syde downe.
And I wyll leaue the remnaunt of myne enheritaunce, and delyuer them into the hande of theyr enemies, and they shalbe robbed and spoyled of all their aduersaries: euen because they haue done euell in my syght, & haue angred me, sence the tyme theyr fathers came out of Egypte vnto this daye.

And Manasse shedd innocent blonde exceadynge moche, tyll he replenished Jerusalem from corner to corner, besyde hys synne wherwith he made Juda to synne, and to do euell in the syght of the Lorde.

The rest of the wordes ỹ concerne Manasse, and all that he dyd, and hys synne that
D he synned, are they not written in the boke of the chronicles of the kynges of Juda? And Manasse slepte with hys fathers, and was buryed in his awne house, euẽ in the gardẽ of Uza: & Amõ his sonne raygned in hys steade.

* ii.Para. xxxiii.b. * Amon was .xxii. yeare olde whẽ he begaune to raygne, and he raygned two yeare in Jerusalem. Hys mothers name also was Mesulemeth the daughter of Harum of Jotba. And he did euell in the syght of the Lorde (as his father Manasse dyd,) and walked in all the waye ỹ his father walked in: & serued the ydoles ỹ his father serued, & worshypped thẽ. And he forsoke the Lorde God of hys fathers, & walked not in the waye of the Lorde.

And the seruauntes of Amon conspyred agaynst hym, and slue the kyng in hys awne house. And the people of the lande slue all thẽ that had conspyred agaynst kynge Amon, & the people made Josia hys sonne kynge, in hys steade. The rest of the wordes that concerne Amon, what thynges he dyd, are they not wrytten in the boke of the chronicles of the kynges of Juda? And they buryed hym in hys sepulchre, in the garden of Uza: & Josia hys sonne raygned in hys steade.

## ¶The.xxii.Chapter.

¶After Josiah heard of the boke of the lawe that was founde in the temple, he sendeth to Olda the prophetisse for councell.

JOsia was * eyght yere olde when he begãne to raygne, and he raygned .xxxi. yere in Jerusalem. His mothers name also was Jedida the daughter of Adaia of Bozcath. He dyd that which is rycht in the syght of the Lorde, and walked in all the wayes of Dauid his father, and bowed nether to the rycht hande or to the lefte.
* ii.Para. xxxiiii.a.

‡ And it came to passe, that in the .xviii. yeare of the raygne of kynge Josia, ỹ kynge sent Saphan the sonne of Azalia the sonne of Mesulã the scribe, to the house of the Lorde, sayenge: * go vp to Helkia ỹ hye Preast, that he maye somme ỹ syluer which is brought into the house of the Lorde, which the kepers of ỹ porche haue gathered of the people, and let them delyuer it into the hande of them that do the worcke, and that haue the ouersyght of the house of the Lorde: and let them geue it to them that worke in the house of the Lorde (to repayre the decayed places of the temple,) euen vnto carpenters & masons, and workers vpon the walles, and for to bye tymbre and fre stone to repayre the temple. Howbeit, let no rekonynge be made with thẽ of the moneye that is delyuered into their hãde, for their vse is to deale faithfully.
‡ ii.Para. xxxiiii.b. * iiii.Regũ. xxii.b.

‡ And Helkia the hye preste sayd vnto Saphan the scribe: ☞ I haue founde the boke of the lawe in the house of the Lorde, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the kynge, and brought him worde agayne, and sayde: thy seruauntes haue bestowed ỹ moneye (that was founde in the temple) & haue delyuered it vnto them that do the worcke, & ¶ that haue the ouerlyght of the house of the Lorde. And Saphan the scribe shewed the kynge, sayeng: Helkia the preaste hath delyuered me a boke. And Saphan red in it before the kynge.
‡ ii.Para. xxxiiii.c. ☞

And it fortuned, ỹ whan the kynge had hearde ỹ wordes of the boke of the lawe, he rent his clothes. And the kyng commaunded Helkia the Preast, & Ahikam ỹ sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asahia a seruaunt
* Jere.xxvi.a. of the kynges, sayenge: * go ye and enquyre of the Lorde for me and for the people, and for all Juda, cõcernynge the wordes of thys boke that is founde. For great is the wrath of the Lorde that is kendled agaynst vs, because



cause oure fathers haue not herkened vnto the wordes of thys boke, to do accordinge vnto all that which is written therin for vs.

So Helkia the hye preaste and Ahikam, Achbor, and Saphan, and Asahia went vnto Hulda the prophetisse the wyfe of Sullã the sonne of Thikua the sonne of Harham keper of the wardrope: whyche prophetisse
☞ dwelt in Jerusalẽ in the ☞ house of the doD ctrine, and they commoned with her. And she answered them: thus sayth the Lord God of Israel. ¶ Tell the man that sent you to me: thus sayth the Lord: beholde, I wyll bringe euell vpon thys place, and on the inhabiters therof. (euẽ all the wordes of the boke which the kynge of Juda hath red) because they haue forsaken me, and haue burnt incense vnto other Gods, to angre me with all the workes of theyr handes: Wy wrath also shalbe kyndled agaynst thys place, and shall not be quenched.

But to the kynge of Juda (which sent you to aske councell of the Lorde,) so shall ye saye: thus sayth the Lorde God of Israel as touchynge the wordes which ye haue heard: Because thyne herte dyd melt, and because thou hast hũbled thy selfe before me the Lorde, when ỹ heardest what I spake agaynst thys place, and agaynst the enhabiters of the same (howe that they shulde be destroyed and acursed:) and hast rent thy clothes and wepte before me: of that also haue I hearde, sayth the Lorde. Beholde therfore, I wyll receaue the vnto thy fathers, and thou shalt be put into thy graue in peace, and thyne eyes shall not se all the euell, which I wyll bringe vpon this place. And they brought the kyng worde agayne.

## ¶The.xxiii.Chapter.

¶Josia readeth Deuteronompe before the people. He putteth downe the Idolles, after he had kylled the preastes therof. He kepeth passeouer. He was kylled in Mageddo, and hys sonne Jehoahaz raygneth in hys steade. After he was taken, hys sonne Jehoakim was made kynge.

‡ ii. Para. xxxiiii.c. AND then * the kynge sent, and there gathered vnto hym all the elders of Juda and of Jerusalẽ. And the kyng went vp into the house of the Lorde, with all the men of Juda and all the enhabitoures of Jerusalem, with the preastes, and prophetes and all the people both small and greate.
¶ ii.Esd.xiii.a And he red in the eares of them * all the wordes of the boke of the couenaunt, which was founde in the house of the Lorde. And the
* Jos.xxiii.c kynge stode by a pyller * and made a couenaunt before the Lorde, that they shulde walke after the Lord, and kepe his cõmaundmẽtes, hys wytnesses, & hys statutes with all theyr herte, and all theyr soule, and make good the wordes of the sayde appoyntment that were wryttẽ in the forsayde boke. And all the people consented to the appoyntment.

And the kynge commaunded Helkia the hye preaste, and the inferioure preastes and the kepers of the ornamentes, to bringe out of the temple of the Lorde, all the vesselles ỹ were made for Baal, for the Idole groues, & for all the Hoste of heauen. And he burnt thẽ without Jerusalem in the feldes of Cedron, and caryed the asshes of them into Bethel. And he put downe ☞ ỹ ministers of Baal ☞ whom the kynges of Juda had founded to burne incense in the * hyllaulters and cyties * iiii.Regũ. xxiii.a. of Juda, that were rounde aboute Jerusalem, and also them that burnt incense vnto Baal, to the sonne, to the mone, to the planetes, and to all the Hoste of heauen. And he brought out the groue from the temple of ỹ Lorde without Jerusalẽ vnto the broke Cedron, and burnt it there at the broke Cedrõ, and stampte it to pouldre, and ☞ cast the ☞ duste therof vpon the graues of the chyldren of the people. And he brake downe the celles of the male stues that were by the house of ỹ Lorde, where the wemen wone hangynges for the Idole groue.

And he brought all the preastes out of the cyties of Juda, and defyled the hyllaulters, where the preastes had burnt incẽse: euen frõ Geba to Beerseba, and destroied the aulters of the Gates, that were in ỹ enterynge in of the gate of Josua the gouernoure of the citie which were (as a man goeth in) on the lefte hande of the gate of the cytie. Neuertheles the preastes of the hyllaultares came not vp to the aulter of the Lorde in Jerusalem, saue onlye they dyd eate of ỹ swete breade among theyr brethren.

¶ And he defyled ☞ * Topheth, which is ☞ in the valeye of the chyldren of Hinnom, be- * Jere. vii.b cause no man shulde offer hys sonne or hys daughter in fyre to Moloch: he put downe ☞ the horses that the kynges of Israel had ☞ geuen to the sonne at the entrynge in of the house of the Lorde, by the chãbre of Nathanmelech the chamberlaine which was ruler of the suburbes, and burnt the charettes of the sonne with fyre. And the aulters that were on the toppe of the parloure of Ahaz (which ỹ kynges of Juda had made) and the * aul- * iiii. Regũ. ters which Manasse had made in ỹ two cour- xxi.a. tes of the house of the Lorde, dyd the kynge breake downe, and ranne thence, and cast the dust of them into the broke Cedron.

And the hyllaulters that were before Jerusalẽ on the rycht hande of the mounte Olinete * (which Salomon the kynge of Israel * iii.Re.xi.b. had buylded for Astaroth the Idoll of the zidons, and for Chamos the Idoll of the Moabites, and for Milchom the abhominable Idoll of ỹ childrẽ of Ammon) those the kynge ☞ defyled: and brake the ymages, and cut ☞ downe ỹ Idoll groues, and fylled theyr places with the bones of men.

Moreouer

* iii. Regū. xiii.a. Moreouer * the aulter that was at Bethel, the hyllaulter made by Jeroboam the sonne of Nabat (which made Israel synne) bothe the aulter and also the hyll, he brake downe and burnt the hyll alter and stampte it to powder, and burnt ỹ Idole groue. And as Josia turned hym selfe, he spyed the graues that were in the mount, and sent and fett the bones out of the graues, and burnt them vpon the aulter, to polute it, accordynge to ỹ worde of the Lord that the man of God proclaymed * which tolde the same wordes.

* iii. Regū. xiii.a. Then he sayde: what graue stone is yonder that I se? And the men of the cytie tolde hym, it is the sepulchre of the man of God, whych came from Juda, and tolde the selfe same thynges that thou hast done to the aulter of Bethel. And he sayd let hym be: & that no man moue hys bones. And so hys bones were saued with ỹ bones of a prophete that came out of Samaria.

And all the houses of the hyllaulters in the cyties of Samaria which the kynges of Israel had made, to angre * (the Lorde) with all: those Josia put out of the waye, and dyd to them accordyng to all the actes that he had done in Bethel. And he sacrifyced all ỹ preastes of the hyllaulters ỹ were ther euen vpon the aulters, and burnt mennes bones vpon them, and returned to Jerusalem.

* ii. Para. xxx.ba iy. Esd:.i.a. ‡ Deu. xvi.a. * iy. Esd.i.c. And the kynge commaunded all the people, sayeng: * kepe the feast of passeouer vnto the Lorde youre God ‡ as it is wrytten in the boke of thys couenaunt. * There was no Passeouer holden lyke that, from ỹ dayes of the iudges that iudged Israel, and in all the dayes of the kynges of Israel and of the kynges of Juda. In the.xviii. yere of kynge Josia was this Passouer holden to the Lorde in Jerusalem.

And therto workers with spretes, & sothsayers, ymages, ydoles, and all the abhominacyons that were spyed in the lande of Juda and in Jerusalem, those did Josia put out of the waye, to perfourme the wordes of the lawe, which were wrytten in the boke, that Helkia the preaste founde in the house of the Lorde: lyke vnto him was there no kyng before hym, that turned to the Lorde with all hys herte, with all his soule & all hys myght accordyng to all the lawe of Moses, nether after hym arose there any soche as he.

Not withstandinge the Lorde turned not frō the fearcenesse of hys great wrath (wherwith he was angrie agaynst Juda) because of all the prouocatiōs that Manasse had prouoked hym withall. And the Lorde sayde:

* iii. Regū. xxiiii.a * I wyll put Juda also, out of my syght, as I haue done a waye Israel, and wyll cast of thys cytie Jerusalem which I haue chosen, and the house of whyche I sayde: my name shalbe there.

The rest of the wordes that concerne Josia and all that he dyd, are they not wrytten in the boke of the Chronycles of the kynges of Juda?

* ii. Para. xxv.d. * In hys dayes Pharao ☞ Necho kyng of Egypte wēt vp agaynst the kynge of Assyria to the ryuer of Euphrates. And kynge Josia went agaynst hym, and was slayne of hym at Magiddo, when he had sene hym. And hys seruauntes caryed hym deed from Magiddo, and brought hym to Jerusalem & buryed hym in hys awne sepulchre. And the people of the lande toke ☞ Jehoahaz the sonne of Josia, and anoynted hym, and made hym kynge in hys fathers steade.

Jehoahaz was.xxiii. yere olde when he beganne to raygne, and raygned thre monethes in Jerusalem. Hys mothers name also was Hamiel ỹ daughter of Jeremia of Libna. And he dyd euell in the syght of ỹ Lorde, accordinge to all thynges as his fathers had done. And Pharao Necho put hym in bondes at Ribla in the lande of Hamath, that he shulde not raygne in Jerusalem, and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharao Necho made Eliakim ỹ sonne of Josia kyng in the rowme of Josia his father, and turned hys name to Jehoakim, and toke Jehoahaz awaye, whych when he came to Egypte, dyed there.

And Jehoakim gaue the syluer and the golde to Pharao: & taxed the lande, to geue the moneye accordinge to the request of Pharao: requyringe of euery mā (accordynge to theyr abylite) syluer and golde: euen of the people of the lāde, to geue vnto Pharao Necho. Jehoakim was.xxv. yere olde when he beganne to raygne, and he raygned a.xi. yere in Jerusalem. Hys mothers name also was zebuda the daughter of Pedaia of Ruma. And he dyd that which was euell in ỹ syght of the Lorde, accordynge to all thinge as his fathers had done.

## ¶ The.xxiiii. Chapter:

¶ Jehoakim dyeth, Jerusalem is beseged of the Babylonians. Jehoakim yeldeth hym selfe to the kyng of Babylon. And in hys rowme came Mathaniah, which was called zedekiah.

IN hys dayes came Nabuchodonosor kynge of Babylon vp, and Jehoakim became hys seruaunt thre yere, and then turned, and rebelled agaynst hym. And the Lorde sent vpō him ☞ men of warre from amonge the Caldeys, from amonge the Syrians, out of the Moabites, and from the chyldren of Ammon: and sent them agaynst Juda, to destroye it, accordynge to the sayinge of the Lorde, which he spake by hys seruauntes the prophetes. Onely, at the byddynge of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordynge



accordynge to all that he dyd: and for the innocent blonde that he shed, and fylled Jerusalem with innocent blonde: and the Lorde wolde not be reconcyled.

B The rest of the wordes that concerne Jehoakim, & all that he dyd, are they not wrytten in the boke of the chronycles of the kynges of Juda? And so Jehoakim slepte wt̄ hys fathers: and * Jehoachin hys sonne raygned in hys steade. And the kynge of Egipt came nomore out of his lande: for the kynge of Babylō had taken frō the ryuer of Egipt vnto the ryuer of Euphrates, all ỹ pertayned to the kynge of Egipte. Jehoachin was xviij. yere olde, & raygned in Jerusalem thre monethes. His mothers name also was Nehusta, ỹ daughter of Elnathā of Jerusalem. And he dyd ỹ which was euell in the sight of the Lorde, accordīg to all as hys father had done. * In that tyme came the seruauntes of Nabuchadnezar kyng of Babylō vp against Jerusalē, & the citye was beleged. And Nabuchadnezar the king of Babylō came agaynst the citye: & his seruauntes dyd belege it.

C * And Jehoachin ỹ kyng of Juda came out to the kynge of Babylō, he and hys mother, hys seruauntes, hys lordes, and hys chāberlaynes. And the kyng of Babilon toke him, in the eyght yere of hys raygne.

* And he caryed out thence all the treasures of the house of the Lorde, & the treasure of the kynges house: and brake all the vessels of golde, which Salomon kynge of Israel had made in the temple of the Lorde, as the Lorde had sayde. And he caryed awaye all Jerusalē, and all the lordes, and all the strōg men of warre, euen.x. M. into captiuite: and all craftes men and kepers, none remaynyng saue the poore commen people of the lande.

D And he caryed awaye Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlayns, and thē that were myghty in the lande: those caryed he awaye into captiuyte frō Jerusalē to Babilō. And all the actiue mē of warre, euen.vij. M. and craftesmen, and potters. M. all ỹ were stronge and apte for warre, dyd the kinge of Babilon bryng to Babilon captyue. * And the kynge of Babylon made Mathania hys fathers brother, kynge in his steade, & chaūged hys name to zedekia.

* Jere. lii.a. * zedekia was.xxj. yere olde when he beganne to raygne, and he raygned cleuē yere in Jerusalem. Hys mothers name also was Hamital the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lord, accordynge to all as Jehoachin had done. For the wrath of the Lorde was moued agaynst Jerusalem and Juda, vntyll he cast thē out of hys syght. And zedekia rebelled agaynst the kynge of Babylon.

## ¶ The.xxv. Chapter

¶ Jerusalē is beseged of Nabuchodonezar, otherwyse called, Nebuchadnezer, and it and the temple are bothe burnt. The sonnes of zedekia are slayne before hys eyes, and after are hys awne eyes putt out. Juda is brought to Babylon, and after is Jehoachin exalted.

AND it fortuned, * that in the nynth yere of hys raygne, the tenth daye of the tenth moneth: Nebuchadnezar kynge of Babilon came, he and all his hoost agaynst Jerusalem: and pitched agaynst it, and made engynes agaynst it on euery syde. And the citye was beseged vnto the eleuenth yere of kinge zedekia. * And the nynth daye ☞ of the moneth, there was so greate hongre in the citye, that there was no ☞ breed for the people of the lande.

* Jer. xxxix.a and.lii.a. * Ezec. xx.d. and.xxiv.a

And the citye was brokē vp: and all the men of armes fledd by nyght, by a waye thorowe a gate which is betwene two walles, by the kynges garden: the Chaldees lynge about the citye.

And the kynge went the waye towarde the playne. And the soudyers of ỹ Chaldees folowed after the kynge, and toke him in the playne of Jericho, and all hys armye were scatered awaye from hym, * (and lefte hym.) So they toke the kynge, and brought hym to Nebuchadnezar the kynge of Babylon to Ribla, where ☞ they reasoned wt̄ hym. And they slue the sonnes of zedekia before hys eyes: and he put out the eyes of zedekia, and fettered him with two chaynes, and caryed hym to Babylon.

And the.vij. daye of the.v. moneth which is the.xix. yere of kyng Nabuchadnezer kyng of Babylon, came Nebusaradan a seruaunt of the kynge of Babylon, and chefe captayne of the men of warre, vnto Jerusalē: & burnt the house of the Lorde, and the kynges house, ād all the houses of Jerusalem, & all great houses burnt he wt̄ fyre. And all the soudiers of the Chaldees that were with the chefe captayne of the men of warre, broke downe ỹ walles of Jerusalem rounde about. But the rest of the people ỹ were left in the citye, and them ỹ were fledd to the kyng of Babylō, wt̄ the rēnaunt of the comen people, dyd Nabusaradā the chefe captayne of the mē of warre carye awaye: but the captayne of the soudyers lefte of the poore of the lande, to dresse the vynes, and to tyll the grounde.

* And the pyllers of brasse that were in ỹ house of the Lord, and the sockettes, and the brasen lauatory that was in the house of the Lorde dyd the Chaldees breake, and caryed all the brasse of them to Babylon. And the pottes, shouelles, dressynge knyues, spones, and all the vessels of brasse that they mynystred in, toke they awaye. And the fyer pannes, and basens, and soche thinges as were of golde, & of siluer, thē toke the chefe captayne awaye: euen two pyllers, one lauatory, and

* iij. reg. vij.b Jere. lii.c i. Par. xviij.b

the lokettes which Salomon had made for the house of the Lord. The brasse of all these vesselles was without waighte. The heygth of the one pyller was .xviij. cubytes, and the heed therō was brasse, and thre cubytes hye and vpon the heed was there a wrethē worke and pomegranates rounde aboute, all of brasse. And of the same fassyon was the seconde pyller, with a wrethen worke.

E And the cheke captayne of ỹ mē of warre toke Saraia the cheke preste, and zephoniah the hyest preste saue one, and the thre kepers of the holy thynges. And out of the citye he toke a chamberlayne, that had the ouerlight of the men of warre, and .v. men of thē that were euer in ỹ kynges presence, which were founde in the cytie: and him that was scrybe to the captayne of the hoost, which brought out the people of the lāde to warre, and thre skore men of the people of the lande, ỹ were founde in the citye. And Nebusaradan the cheke captayne of the mē of warre toke these, and brought them to the kynge of Babylon to Ribla. And the kynge of Babylon smote them, and slue them at Ribla in the lande of Hanath. And so Juda was carped awaye out of theyr lande.

F Howebeit, there remayned people in the lande of Juda, whom Nebuchadnezar kyng of Babylon lefte, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer thē. And all the captaynes of the souldyers, and other men hearde, ỹ the kynge of Babilon had made Gedalia gouerner: and there came to Gedalia to Mazphah: Ismael the sonne of Nethania, Johannan the sonne of Kareca, Saraia the sonne of Thanhumeth ỹ Netophathite, and Jazaania the sonne of Maachati, & theyr men. And Gedalia sware to them and to the mē whom they had with them, and sayde vnto thē: feare not ye because ye are the seruauntes of the caldees, dwell in the lande, and serue the kinge of Babilon, and ye shalbe well.

G But it chanced in the seuenth moneth, that Ismael the sonne of Nethania the sonne of Elisama, of the kynges bloude, came, and ten men with hym, and smote Gedalia, that he dyed: and so dyd he the Jewes and ỹ Chaldees that were with hym at Mizpa. And all the people, bothe small and greate, and the captaynes of warre arose, and came to Egipte: for they were afrayd of the Chaldees. Notwithstandyng yet in the seuen and thyrtye yere after Jehoachin kynge of Juda was carped awaye the seuen and twentye daye of the twelueth moneth, Euilmerodach kynge of Babylō, the same yeare ỹ he begāne to raygne, dyd ☞ lyfte vp the heade of Jehoachin kynge of Juda out of the prison, and spake kyndely to hym, and set hys seate aboue the seate of the kynges that were with hym in Babylon: and chaunged hys prison garmentes. And he dyd euer eate breed before hym, all the dayes of hys lyfe. Hys porcyon was a contynuall porcyon that was assigned hym of the kyng, euery daye a certayne, as longe as he lyued.

¶ The ende of the fourth boke of the kynges.

# ¶ The fyrst boke of the Chronycles, called in Latin, Verba dierum: or after the Gzekes, Paralipomenon: which the Hebrues call Dibre Haiamim, and reken both the bookes but for one.

## ¶ The fyrst Chapter.

¶ A breke rehersall of all the genealogye of Adam, and so forth vnto the sonnes of Esau and Jacob.

A ‡ Gene.b.a

Dam, * Seth, Enos, Kenā, Mahalehel, Jared, Henoch, Methusalah, Lameth, Noah, Sem, Ham, & Japheth.

* Gene.f.a * The sonnes of Japheth, Gomer, Magog, Madai, Jauan, and Thubal, Mesech, and Thiras. The sonnes of Gomer, Aschenaz, Diphath and Thogarma. And the sonnes of Jauan, Elisa, and Tharsila, Citim and Dodanim.

The sonnes of Ham, Chus, and Mizraim, Phut, and Chanaam. The sonnes of Chus, Saba, and Hauila, Sabbetha, and Rahma, and Sabtheca. And the sonnes of Rahma, Seba, and Dedan. And Chus begat Nimrod: and he beganne to be myghtye vpon the earth. Mizraim begat Ludin, and Anamin, Lahabim, and Naphthuim, Phatrusim, and Casluim, of which came ỹ Philistines and the Caphthorites. Canaam begat zidon hys eldest sonne, and Heth, Jebusi also and Amozi, and Girgali, Heui, Arali, and Sini, and Aruadi, zamari and Hemathi. The sonnes of Sem, Elam, and Assur, Arphacsad, Lud, and Aram, and Uz, Hul, and Gether, and Malech. Arphacsad begat Selah, and Selah begat Eber. And vnto Eber were borne two sōnes: the name of the one was Peleg, because that in hys dayes the lande was deuyded. And hys brothers name was Joktan. Joktan begat Almodad, and Saleph, Hazermaueth and Jerah, Hadoram also and Usal, and Dikla, Ebal and Abimael, and Seba, and Ophir, Hauila and Jobab.

B All



*Gene.xl.b. All these were ỹ sonnes of Joktan, * Shē, Arphacsad, Selah, Eber, Peleg, Rehu, Serug, Nahor, Therah, Abram other wyse called Abraham. The sonnes of Abraham, Isahac and Ismael. *Gen.xxb.b. And these are theyr generacyons: * the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam, Misma, and Dumah, Maasa Hadad, and Thema, Jetur, Naphis, and Kedma. These are the sōnes of Ismael. The chyldren of Ketura Abrahams concubyne: she bare zimram, Joksan, Medan, Madian, Isbok, and Suah. The chyldren of Joksan: Seba, and Dedan. os (The chyldren of Dedan: Assurim, and Latussim, & Laomim.) The chyldren of Madian, Epha, & Ephar, Henoch, Abida and Eldaa. *Gen.xxb.a. * All these are chyldren of Ketura.

And so Abrahā begat Isahac. The sōnes of Isahac, Esau and Israel. The sonnes of Esau: * Eliphaz, Rehuel, Jehus, Jaelam, and Korah. The chyldren of Eliphaz: Themā, Omer, zephi, & Gathā, Kenas, Thimna, & Amalek. The children of Rehuel: Nahath, zerah, Samma, and Miza. *Ge.xxxbi.d * The sonnes of Seir: Lotan, Sobal, zibeō, and Ana, Dison, Ezer, and Disan. The chyldrē of Lotan: Hori, and Homan: & Thimna was Lotans syster. The chyldren of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of zibeon: Aia, & Ana. And the sonnes of Ana: Dison. The sōnes of Dison: Hāran, Esban, Ithzan, and Cheran. The sonnes of Ezer: Bilhan, zaeuan, and zakā. The sonnes of Disan: Uz, and Aran.

* These are the kynges that raygned in nem.xxxbi.e the lande of Edom, before any kynge raygned ouer the chyldren of Israel: Bela the D sonne of Beor, and ỹ name of hys citye was Dinhaba. And Bela dyed, and Jobab the sonne of zerah of Bozra raygned in his steade. And when Jobab also was deed, Husam of the lande of the Themanytes raygned in hys steade. And whā Husam was deed, Hadad the sonne of Bedad which smote Midian in the felde of Moab, raygned in hys steade, and the name of hys citye was Auith. So Hadad dyed, and Samla of Masreka raygned in hys steade. And Samla dyed, and Saul of Rehoboth by the ryuer syde, raygned in hys steade. And whā Saul was deed, Baalhanan the sonne of Achbor raygned in hys steade. And Baalhanan dyed, and Hadad raygned in his steade, & the name of hys citye was Pahi, and hys wyues name was Mehetabeel the daughter of Matred the daughter of Mesahab.

Hadad died also, and there were dukes in Edom: Duke Thimna, Duke Aliah, and Duke Jetheth, Duke Aholibama, Duke Ela, Duke Pinon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

## ¶ The .ij. Chapter.

¶ The genealogie of Juda vnto Isai the father of Dauid.

A *ge.xxxbiij.a These are the sonnes of Israell: Ruben, Simeon, Leui, Juda, Isachar, and zabulon, Dan, Joseph, Beniamin, Nephtali, Gad, and Asser. * The sonnes of Juda: Er, Onan, and Sela. These thre were borne vnto hym of Bath, Sua the Cananytesse. And Er the eldest sonne of Juda was cuell in the syght of the Lorde, and he slue hym. And * Thamar hys daughter in lawe bare hym Pharez, and zara: and so all the sonnes of Juda were fyue. * Gene.xxxbiij.a

* The sonnes of Pharez: Hezron and Hamul. The sonnes of zarah: zimri, Ethan, Heman, Chalchol, and Dara: which were fyue in all. * Ruth.iiij.b

And the sonnes of Charmi, * Achar that troubled Israel, transgressynge in the thyng, that was damned. The sonnes of Ethan: Azaria. The sonnes also of Hezron ỹ were borne vnto him: Jerhameel, Ram and Chelubai. * And Ram begat Aminadab: and * Ioel.bij.a Aminadab begat Nahson a lord of the chyldren of Juda. And Nahson begat Salma: and Salma begat Boaz: Boaz begat Obed: and Obed begat Isai: * And Isai be- B * Mat.i.a gat hys eldest sonne Eliab: and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourth, and Radai the fyfte, Ozem the syxte, and Dauid the seuenth. Whose systers were zeruia and Abigail. The sonnes of zeruia: Abisai, Joab, & Azahel, thre. And Abigail bare Amaza: * the father of which * ii.re.xbiii.c Amaza was Jether an Ismaelite.

And Caleb the sonne of Hezron begat C Asuba, of hys wyfe Asuba, and Jerihoth, whose sonnes are these: Jeser, Sobab, and Ardon. And when Asuba was deed, Caleb toke Ephzata, which bare hym Hur. * And * Ex.xxxb.a Hur begat Uri, and Uri begat Bezaleel.

Afterward came Hezron to the daughter of Machir the father of Gilead, and toke her when he was thre skore yeare olde. And she bare hym Segub: and Segub begat Jair, which had thre and twentye citys in the lande of Gilead. And he ouercame Gessur and Aram, the townes of Jair from them which dwell in them: and Kenath and the townes therof: euen thre skore townes. All these were the sonnes of Machir the father of Gilead. And after that Hezron was deed at Calebī Ephzata, Abia Esrōs wife, bare him * Ashur the father of Thekoa. * ii.pa.iiii.a. D

And the sonnes of Jerhameel the eldest sonne of Hezron were: Ram the eldest, Bu-

na, Ozen, Ozen, and Ahia. And Jerhmeel had yet another wyfe named Atara which was the mother of Onam. And the sonnes of Ram the eldest sonne of Jerhameel were: Maaz, Jamin, and Ekar.

The sonnes of Onam were: Samai, and Jada. The sonnes of Sammai: Nadab and Abisur. And the wyfe of Abisur was called Abihail, and she bare hym Ahban and Molid. The sonnes of Nadab: Seled and Appaim. And Seled dyed without chyldren.

E The sonne of Appaim: Jesei. And the sonne of Jesei: Sesan. And the sonnes of Sesan: Ahlai. And the sonnes of Jada the brother of Samai: Jether and Jonatham. And Jether dyed without chyldren. The sonnes of Jonatham: Peleth and zaza. These were the sonnes of Jerhameel. Sesan had no sonnes: but daughters. And Sesan had a seruaunt that was an Egipcian named Jarha: to whom he gaue his daughter to wyfe: and she bare hym Athai. And Athai begat Nathan. And Nathan begat zabad. And zabad begat Aphlal. And Aphlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Helez. And Helez begat Elasa: Elasa begat Sisamai. And Sisamai begat Sallum: Sallum begat Jecamia: Jecamia begat Elisamah.

F The sonnes of Caleb the brother of Jerhameel: Mesa hys eldest sonne, which was
*i.re.xviii.d the father of * ziph. And the sonnes of Maresa the father of Hebrō. The sonnes of Hebron: Corah, & Tapuah, Rekem & Sama. Sama begat Raham the father of Jerkoā. And Rekem begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur.

And Epha a concubine of Calebs bare Haran, and Mosa, and Gazez. Haran begat Gazez. The sonnes of Jahdai were: Regē, Jothan, Gesan, Pelet, Epha, and Saaph. And Maacha was Calebs concubyne, of
G whom he begat Semer and Thirhana. And she bare also Saaph the father of Madmāna, and Sena the father of Machbena and
*Josu.xv.d Judi.i.c the father of Gibea: * And Achsa was Calebs daughter. These were the sōnes of Caleb ꝑ sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kiriath Jearim, Salma the father of Bethlehē, and Hareph the father of Beth Gader, and Sobal the father of Kiriath Jearim had sonnes, and he sawe the halfe of the coūtrey of the māsions.

The kyndredes of Kiriath Jearim are these: the Ithrites, the Happuthites, the Hasumathites, and the Hamisraites. And of them came the zarathites & the Esthaulites. The sonne of Salma: the Bethlehemites, and Netophathites ꝑ glory of the house of Joab, and halfe the countrey of the mansions gat the zaraites. The kindredes of the writers dwelt at Jabes, the Tirathites, the Simeathites, the Suchathites, * which are the Kenites, that came of Hemath the father of the house of Rechab. * Judi.i.b

## ¶The.iij.Chapter.

¶ The Genealogie of Dauid in Hebron, and in Jerusalem.

A These were the sonnes of Dauid which were borne vnto hym in Hebron * the eldest, Ammon of *ii.Re.iii.a Ahinoam the Israelitesse. The seconde Daniel of Abigail the Carmelitesse. The thyrde Absalō the sonne of Maacha daughter of Thalmai kinge of Gesur. The fourth Adonia the sonne of Haggith. The fyft Sephatia of Abital. The syxte Jethreā by Egla hys wyfe. These. vi. were borne vnto him in Ebron, & there he raygned. vii. yeare & syxe monethes. And in Jerusalem he raygned. xxxiij. yeare.

B *And these were borne vnto hym in Je- *ii.Reg.b.c rusalem: Simeia, Sobab, Nathan & Salomon. iiij. of Bathsua the daughter of Ammiel, Ibhar also & Elisama, Elipalet, Noga, Nepheg, & Japhia, Elisama, Eliada, ād Eliphelet: nyne in nomber. These are all the sonnes of Dauid, besyde the sonnes of the cōcubynes, and Thamar was they syster.

Salomons sonne was Rehoboā, whose sonne was Abia: and Asa was hys sonne, and Jehosaphat his sonne: whose sonne was C Joram: and hys sonne was Ahazia: and Joas was hys sonne. Amazia hys sonne, Azariah hys sonne, and Jotham hys sonne. Ahaz was hys sonne, Hezekia hys sonne, and Manasse hys sonne. And Amon was hys sonne, and Josia was hys sonne. And the sonnes of Josiah were: ꝑ eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekia, and the fourth Sallum. The sonnes of Jehoakim were, Jeconiah his sonne, and zedekiah hys sonne.

The sonne of Jeconia: Assir, and Shealthiel hys sonne. Malchiram also and Phedaia, Senazer, Jecamia, Hosama and Nedabia. The sonnes of Pedaia were: zurobabel and Simehi. The sonnes of zurobabel, Mesulam, Hanania, and Selumith their syster, and Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed, fyue in nombre.

The sonnes of Hanania: Pelatia, and Jesaia, whose sonne was Rephaah, and his sonne Arnan, and hys sonne was Obadia, and hys sonnes Sechania. The sonne Sechaniah was Semaiah. And the sonnes of Semaia were Hatus, Igeal, Bariah, Naariah and Saphat, and Sesa, syxe. And the sonnes of Naariah were Elioenai, Hezezia, and Azricam, three. And the sonnes of Elioenai were Hodaiah, Eliasib, Pheleia, Akub, Johanam, Dealaia, & Anani, seuen.

¶The



## ¶The.iiij.Chapter.

¶ The genealogye of the sonnes of Juda and Symeon.

A *ge.xxxviij.g and.xlvi.b The sonnes of Juda: * Pharez, Hezron, Carmi, Hur and Sobal. And Reaia the sonne of Sobal begat Jahath. And Jahath begat Zhumai and Lahad: and these are the kinredes of the zoreathites. And of these came the father of Etham, Jezrael, Jisma and Jidbas, and the name of theyr syster was Hazlelpeni. Penuel was the father of Gedor. And Eser the father of Husa. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Ashur the father of Thekoa had two wyues: Helcah and Naara. And Naara bare hym Ahusam, Hepher, Themni and Hahasthari. These were the sō-
B nes of Naarah. And the sonnes of Helcah were zareth, Jezoar and Ethnan. And Coz begat Anub and zobeba, and the kynred of Aharhel the sonne of Harum. And Joabes was more honorable then his brethren. And hys mother called his name Jabes, sayinge. because I bare hym with sorowe. And Jabes called on the God of Israel, sayinge: If thou wylt blesse me in dede, and enlarge my coastes, and shalt let thyne hāde be with me. and wylt kepe me from euell that it hurt me not: And God graunted hym hys desyre.

Chelub the brother of Suah begat Mehir, whych was the father of Esthon. And Esthon begat Bethrapha, and Paseha, and
C Thehinna the father of the citye of Nahas: these are the men of Recha. The sonnes of Kenas: Othniel and Saraia. And the sōnes of Othniel were Hathath.

And Meonothi begat Ophrah. And Seraia begat Joab the father of the valeye of craftes men (so called) because they were craftes men. And the sonnes of Caleb the sonne of Jephune were: Iru, Ela and Naā. And the sonne of Ela was Kenas. And the sonnes of Jehalelel were ziph, and ziphah, Thiria and Asarel. And the sonnes of Ezra: were: Jether, and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Isbah the father of Esthemoa. And hys wyfe Jehudia bare Jered the father of Gedor, and Heber the father of Socho, and Jeruthiel the father of zanoah. And these are the sonnes of Bithiah the daughter of Pharao, whych Mered toke. The sonnes of the
D wyfe of Hodia the syster of Nahan the father of Keilah were: Barmi, and Esthemoa. the Maachathite. The sonnes of Symon were: Ammon, and Rimna, Benhanan and Thilon. And the sonnes of Jissi were: zoheth, and Benzoheth.

*ge.xxxviij.g *The sonnes of Selah the sonne of Juda were: Er the father of Lecha, and Laada the father of Maresa, and the kynredes of the householdes of them that wrought linnen in the house of Asbea. And Jokim and the men of Chozebah, and Joas, and Saraph, whych had the dominyon in Moab, and Jasubi Lehem: These also are wordes of olde. These were potters, and dwelt there amonge trees & hedges, nye vnto the kynge: because of hys worke.

The sonnes of Simeon were: Nemuel, E Jamin, Jarib, zerah and Saul: whose sonne was Sallum: and the sonne of hym was Mibsam, and hys sonne was Misma. And the sonne of Misma was Hamuel, and hys sonne was zachur, and the sonne of hym was Simehi. Semehi had syxtene sonnes & syxe daughters. But hys brethren had nott manye chyldren, neyther was all the kynred of them lyke to the chyldren of Juda in multytude. And they dwelt at Beersheba, Molada, and at Hazar Sual, at Bilha, at Ezem, and at Tholad, at Bethuel, at Horma, and at ziklag, at Bethmarcaboth, Hazar Susim, at Bethbirei, and at Saaraim. These were theyr cityes vnto the raygne of Dauid. And theyr vyllages were: Etan, and Ain, Rimmon, Tochen and Asan, fyue townes: and all theyr vyllages that were rounde aboute the same cytyes vnto Baal. F Thys is the habitacyon of them, and theyr genealogie.

Mosobab and Jamlech, and Josa ꝑ sonne of Amasia: and Joel and Jehu the sonne of Josibia, the sonne of Saraia, the sonne of Asiel: and Elioenai, and Jaakoba, Isohaia and Asaiah, Adiel, Isimiel and Benaia: ād ziza the sonne of Schibbi, the sonne of Alon, the sonne of Jedaia, the sonne of zemri, the sonne of Semaia. These are famouse captaynes in their kynredes, setting vp greatly the house of theyr fathers.

And they went to the entryng in of Gedor, euen vnto the east syde of the valeye, to seke pasture for ther shepe. And they founde G fatt pasture and good, and a wyde lande, quyet and frutefull: for they of Ham had dwelt ther before. And these now afore written by name, came in the dayes of Hezekia kynge of Juda, and smote the tētes of them, and the habitacions that were foūde there, and destroyed them vtterly vnto this daye, & dwelt in theyr rowmes: because there was pasture there for theyr shepe.

And some of the chyldren of Symeon went to mount Seyr, euen fyue hundred men, haynge for theyr captaynes, Phelathia, Nearia, Raphaia and Uziel the sonnes of Isi: and smote the reste of the Amalekites that were escaped, and they dwelt there vnto thys daye.

## ¶The.v.Chapter.

¶ The genealogye of Ruben and Gad and of the halfe tribe of Manasse.

A THe sonnes of Ruben the eldest sonne of Israel: for aslmoche as he was the eldest, * and had defyled hys fathers bedd, his byrthryght was geuen vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogy is not rekoned after this byrthryght. For Juda, he preuayled aboue hys brethren, and of this tribe came ꝑ chefe, and the byrthryght was geuen to Joseph.

* Gen.xlix.a Deu.xxi.b. Num.xxvi.a.

The sonnes then of Ruben the eldest sonne of Israel were: Henoch, Phalu, Hezron and Charmi.

The sonnes of Joel: Samaiah: hys sonne, Gog hys sonne, and Semhi hys sonne, Micah hys sonne, Reaia hys sonne, and Baal hys sonne, Beera hys sonne. Whome Thiglath Pylneser kynge of Assyria caryed awaye: for he was a great lorde amõg the Rubenites. And when hys brethren in theyr kynredes, rekoned the genealogye of theyr generacyõs: Jeiel and zachariah were the chefe.

And Baal the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer: and so forthe vnto Nebo and Baalmeon.

B And eastwarde, he enhabited vnto the entrynge in of the wyldernesse, from theryuer Euphrates: for they had moche catell in the lande of Gilead.

And in the dayes of Saul, they warred with the Hagarites, which were ouerthrowen into theyr hande. And they dwelte in theyr tentes throwout all the east lande of Gilgal.

And the chyldren of Gad dwelte ouer against them in the lande of Basan, euen vnto Salcha. And in Basan, Joel was ꝑ chefest, and Saphan the nexte, then Janai and Saphat. And theyr brethren of the housholde of theyr fathers, were Michael, Meosuesam, Seba, Jozai, Jahean, zia, Eber, Senen. These are the chyldren of Abihail the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz. Ahi (the sonne of Abdiel, the sonne of Guni) was a captayne of the housholde of theyr fathers. And they dwelt in Gilead, in Basan, and in her townes, and in all the suburbes of Saron, and in theyr borders.

C All these were rekoned by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kyng of Israel. The sonnes of Ruben, and of Gad, and of halfe the tribe of Manasse, were eyghtynge men, and able to beare shylde and swearde, and to shote with bowe, excercysed in warre, euen foure and fourtye thousande, seuen hundred and threskore, that wente out to the warre. And they fought with the Hagarites, with Jetur, Nephis and Nodab. And they were helped of the Lorde against thẽ, and the Hagarites were delinered into their hande, and so were all that were with them. For they cryed to God in the battayll, and he hearde them, because they put theyr trust in hym. And they toke of theyr catell and of theyr camels, fyftye thousande, and two hundred and fyftye thousande shepe, and two thousande asses, and of the soules of men, an hondred thousande: and there fell many wounded, because ꝑ warre was of God. And they dwelt in theyr steades, vntyll the tyme that they were caryed awaye.

D And the chyldren of ꝑ halfe tribe of Manasse dwelt in the lande, from Basan vnto Baal Hermon, and Semir, and vnto mount Hermon: for they were growne to a greate multitude. And these were the heedes of the housholdes of theyr fathers: Epher, and Jesi, Eliel and Azriel, Jeremia and Hodauia, and Jaohdiel, stronge men and valeaunt, famouse men, and heedes of the housholdes of theyr fathers.

And they transgressed agaynste the God of theyr fathers, and went a whorynge after the goddes of the people of the land, whõ God destroyed before them: and God stered vp the spyrte of Phul kynge of Assiria, and the spyrte of Thiglath Pilneser kynge of Assiria, and caryed them awaye: euen the Rubenytes, the Gaddites, and ꝑ halfe tribe of Manasse, and brought them vnto Halah, habor, Hara: and to the ryuer Gozan, vnto thys daye.

## ¶ The. vj. Chapter.

¶ The genealogye of the sonnes of Leui.

A THe sonnes of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath: Amram, Izahar, Hebron and Uziel. The chyldren of Amrã: Aaron, Moses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar & Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki: Boki begat Uzi. Uzi begat zarahia. zarahia begat Meraioth. Meraioth begat Amaria, and Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johanam. Johanam begat Azaria, which minystred in the temple that Salomon buylte in Jerusalem.

A * Gen.xlvi.b

* Azaria begat Amaria, Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Sallum. Sallum begat * Helkia, and Helkia begat Azaria. Azaria begat Saraia, and * Saraia begat Jehozedech. And Jehozedech departed, whẽ the Lorde caryed awaye

*ii.pa.xxxi.c

*iiii.re.xxiii.b

B *iiii.re.xxv.c



Bawaye Juda and Jerusalem by the hande of Nebuchadnezar.

*Ezo.vi.c. * The sonnes of Leui: Gerson, Cahath and Merari. And these be the names of the sonnes of Gerson: Libni and Simhi. And the sonnes of Cahath were: Amram, Izahar, Hebron and Uziel. The sonnes of Merari: Mahli & Musi, and these are the kynredes of Leui, concernynge theyr fathers.

The sonne of Gerson was Lobni, whose sonne was Jahath, and hys sonne zemma, and hys sonne Joah, and hys sonne Iddo, and his sonne zerah, and his sonne Jeathrai.

The sonnes of Cahath: Aminadab and hys sonne Korah, and hys sonne Assyr, and hys sonne Elcana, and hys sonne Ebiasaph, and hys sonne Assyr, & Thahath was his sonne, and Uriel his sonne, and Uzia his sonne, ād Saul was hys sonne.

The sonnes of Elcana: Amasai, & Ahimoth & Elcana. The sonnes of Elcana, zophai, whose sonne was Nahath, & hys sonne Eliab, and Jeroham hys sonne, and Elcana hys sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni, and Abia.

C The sonnes of Merari: Mahli, and hys sonne Libni, and hys sonne Simhi, and hys sonne Uza, and hys sonne Simha, and hys sonne Hagia, and hys sonne Asaia.

And these be they, whom Dauid set for to synge in the house of the Lorde, after that the Arcke had reste. And they mynistred before the dwellynge place, and the Tabernacle of wytnesse wyth synginge, vntyll Salomon had buylt the houlse of the Lorde in Jerusalem. And then they wayted on theyr offyces, accordynge to the order of them.

These are they that wayted with theyr chyldren, of the sonnes of Cahath: Heman a synger, which was the sonne of Joel, the sonne of Samuel, the sonne of * Elcana, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, the sonne of Elcana, the sonne of Joel, the sonne of Asaria, the sonne of zephania, the sonne of Thahath the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah, the sonne of Izahar, the sonne of Cahath, the sonne of Leui, the sonne of Israel.

*i.reg.i.a.

And his brother Asaph stode on his ryght hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baalaia, ꝑ sonne of Melchia, the sonne of Atham, the sonne of zarah, the sonne of Adaia, the sonne of Ethan, the sonne of zima, the sonne of Simhi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

And theyr brethren the sonnes of Merari stode on the lefte hande: euen Ethan the D sonne of Kysi, the sonne of Abdi, the sonne of Maluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Theyr brethrẽ also the Leuites were appoynted vnto all maner of seruice of the tabernacle of the house of God. But Aaron & hys sonnes burnt incense vpon the aulter of buent offerynge & on the aulter of incẽse (and were apoynted) for all that was to do in the place moste holy, and to make an attonemẽt for thẽ of Israel, accordynge to all ꝑ Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, & his sõne Abisua: & his sonne Boki, whose sõe was Uzi, and hys sonne zerahia: and the sonne of hym Meraioth, and hys sonne Amaria, and the sonne of hym, Ahitob: and zadoc hys sonne, and Ahimaaz hys sonne.

And these are the dwellynge places of them (throwe out theyr townes & coastes) euen of the sonnes of Aaron throw out the kynredde of the Caathites, for so the lot fell for them. And they gaue vnto thẽ * Hebron in the lande of Juda & the Suburbes therof rounde aboute it. But the felde of the cytie, & the villages pertaynynge therto they gaue to Caleb the sonne of Jephune. And to ꝑ sonnes of Aaron they gaue the cyties of refuge: euen Hebron and Libna, with theyr Suburbes: Jathyr & Esthemoa wyth their Suburbes: and Hilen wyth her Suburbes, and Debir wyth her Suburbes: Asan and her Suburbes, Bethsemes and her Suburbes. And out of the tribe of Ben Jamin, Geba and her Suburbes, Alemeth and her Suburbes, Anathoth and her Suburbes, all theyr cytyes throwe out theyr kynreddes were. xiij.

Josu.xxi.a. and.xxi.b.

And vnto the sonnes of Cahath the remnaũt of the kynne of the tribe, were cyties geuen out of the halfe tribe of Manasse by lotte: euẽ ten cyties. And the sonnes of Gerson throwe out theyr kynreddes, had out of the tribe of Issacar, out of the tribe of Asser, and out of the tribe of Nephthali: and out of the tribe of Manasse in Basan, thyrtene cytyes. And vnto the sonnes of Merari were geuen by lot throwe out theyr kynreddes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of zabulon, twelue cyties.

E

And the chyldren of Israel gaue the Leuytes cytyes wyth theyr Suburbes, & that by Lott, out of the tribe of the chyldren of Juda, and out of the tribe of the chyldren of Symeõ, and out of the tribe of the chyldren

of Ben Jamin these cyties which they called by theyr names.

And they ỹ were of the kynreds of the sonnes of Cahath, had cyties and theyr coastes
* Iosu.xxi.a out of the trybe of Ephraim. * And they gaue vnto them cyties of refuge: Sichem in mount Ephraim and her Suburbes, Gaser and her Suburbes, Jocmeam and her Suburbes, Bethhoron and her Suburbes, Ialon and her Suburbes, Geth Rimmon and her Suburbes. And out of the halfe trybe of Manasse, Aner and her Suburbes, and Bileam and her Suburbes for the kyndred of ỹ remnaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were geuen out of the kyndred of the halfe trybe of Manasse: Golon in Basan and her Suburbes, and Astharoth and her Suburbes. Out of the trybe of Isacar, Kedes & her Suburbes, Dabrath and her Suburbes, Ramoth also and her Suburbes, Anem and her Suburbes. And out of Asser, Masal & her Suburbes. Abdon and her Suburbes, Hukok and her Suburbes, Rehob and her Suburbes. Out of the trybe of Nephthali, Kedes in Galilea and her Suburbes, Hammon and her Suburbes, Kiriathaijm & her Suburbes.

And vnto the rest of the chyldren of Merari were geuen out of the trybe of zabulon. Rimmon and her Suburbes: Thabor and her Suburbes. And on the other syde Jordã by Jericho, euen on the east syde of Jordan, were geuen them out of the trybe of Ruben: Bezer in the wylderneſſe wyth her Suburbes: Jahzah with her Suburbes: Kedemoth wyth her Suburbes. Mephath wyth her Suburbes. Out of the trybe of Gad, Ramoth in Gilead wyth her Suburbes, Mahanaim wyth her Suburbes, Heſebon with her Suburbes, and Jezer wyth her Suburbes.

## ¶ The. vij. Chapter.

¶ The Genealogye of Isacar. Ben Jamin, Nephthali, Manasse, Ephraim, and Asser.

A The sonnes of Isacar: Thola, Phua, Jasub, Simron, foure. And the sonnes of Thola: Uzi, Rephaia, Jeriel, Jamai, Jebsam and Sehmuel, whych were heedes in the houſholdes of theyr fathers of
*ỹ.rec.xxiiij.a Thola, men of myghte theyr kynreddes: * whose nombre was in the dayes of Dauid, two and twentye thousande and syxe hundred. The sonnes of Uzi: Izrahia. The sonnes of Izrahia: Michael, Obadia, Joel, and Jeliah, fyue men, all captaynes. And wyth thẽ, in theyr generacyons after the houſholde of their fathers, were syxe and thyrtye thousande soudyers and valeaunt men of warre: For they had many wyues ād sonnes. And theyr brethren amonge all the kynreddes
B of Isacar were valeaũt men of warre reckoned in all: foure skore and seuen thousande.

The sonnes of Ben Jamin: Bela: Becher and Jediel: thre. The sonnes of Bela: Ezbon, Uzi, Uziel, Jerimoth and Iri, fyue heedes of the houſholde of theyr fathers, mẽ of myghte, and were reckoned by ỹ genealogies. xxij. thousande and. xxxiiij.

The sonnes of Becher: zemira, Joas, Eliezer, Elioenai, Omri, Jeremoth, Abia, Anathoth and Alamath. All these are the
C chyldren of Becher, and the nombre of them after theyr genealogye and generacyõs, and captaynes of the houſholdes of their fathers men of myght, twentye thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin, Ehud and Canaana, zethan, Tharsis and Ahilahar. All these are the sonnes of Jediel, auncient heedes and men of warre. xvij. thousande and two hundred that went out harnessed to battell. And Suppim and Hupim were the chyldren of Ir. And ỹ hulites were the chyldren of Aher.

The sonnes of Nephthali: Jahziel, Guni,
*Gen.xxx.b Jezer and Salum, the chyldren of * Bilha. The sonnes of Manasse: Azriel whom (hys wyfe) bare vnto hym: But Aramiah hys cõcubine bare Machir the father of Gilead. And Machir toke wyues for Hupim &
*o Supim (hys sonnes.) And the name of hys sister was Maaca. And the name of another sonne was zelophahad * And zelophahad * Nu.xxvi.a and.xxvii.b.
had daughters. And Maaca the wyfe of
D Machir bare a sonne, and called hys name Pherez, and the name of his brother was zeres, and his sonnes were Ulam and Reken. The sonnes of Ulam: Bedan: These are the sonnes of Gilead the sonne of Machir the sonne of Manasse. And hys sister Molecath bare Iesthud, Abieser and Mahelah. And the sonnes of Semida were: Ahiam, Sechem, Likehi and Aniham.

The sonnes of Ephraim: Suthalah, whose sonne was Bered, and Thahath hys sonne, and hys sonne Eladah, and Thahath his sonne: and Sabad his sonne, and Suthelah his sonne, and Eser and Elead. And the men of Gath that were borne in that lande, slue them, because they were come downe to take awaye theyr catell. And Ephraim theyr father mourned many a daye, and hys brethrẽ
E came to conforte hym.

And whã he went into hys wyfe, she cõceaued and bare hym a sonne, and he called ỹ name of it Beria, because it wẽt euell wyth hys houſholde. And his daughter was Seera, whych buylt Bethoron the nether & also the vpper, and Uzan Seera. And Raphah was hys sonne: whose sonne was Reseph, and Thelah, whose sonne was Thahã, and hys sonne Ladan, and hys sonne Ammihud, and



and his sonne Elisama, and hys sonne Nun and his sonne Jehosua.

Their possessions & habitaciõ was in Bethel, and the townes that longed therto, and vnto the East of Naeran, & on the west syde of Gazer with the townes therof, Sechem and the townes therof, Adaia & the townes therof, and a longe by the borders of the chyldrẽ of Manasse, Bethsean and her townes,
F Thaanach and her townes, Magiddo & her townes, and Dor and her townes. In those dwelt the chyldren of Joseph the sõne of Israel.

The sonnes of Aser: Jimna, Jesua, Isnai, & Beria, & Serah their syster. The sonnes of Beria: Heber and Melchiel, which is the father of Birsaith. And Hepher begat Japhlet, Somer, Hotham, & Sua was their syster. The sonnes of Japhlet: Pasah, Bimhal and Asuah. These are the chyldren of Japhlet. The sonnes of Semer: Ahi, Rohga,
G Jehubba and Aram. And the sonnes of hys brother Helem: zophah, Jimna, Seles and Amal. The sõnes zophah. Suah, Harnepher Sual, Beri, and Jimrah, Bezer, Hod, Sãma, Silsa, Jethran and Beera. The sonnes of Jether, Jephune, Pispa, & Ara. The sonnes of Ola: Arch, Haniel & Rezia. All these were the chyldrẽ of Asser, and heedes of their fathers houses, noble men, and myghtye head captaynes. The nombre throwe out ỹ genealogy of them ỹ were apte to the warre and battell was. xxvj. thousande men.

## ¶ The. viij. Chapter.

¶ Of the sonnes of Beniamin.

A Beniamin begat Bela hys eldest sonne, Asbel the seconde, & Aharah the thirde, Noah the fourth and Raphah the fyfte. And the sonnes of Bela were: Adar, Gera, Abihud, Abisua, Naaman, and Ahoha, Gera, Sephuphan and Huram. And these are the sonnes of Ehud and these are auncient heedes amonge the inhabiters of Geba: and they caryed them to Manahath: Naaman, Ahia & Gera, which Gera caryed thẽ awaye and begat Uza & Ahihud. And he begat Saharaim in the felde of Moab, after he had sent them awaye. Husim also & Baarah were his wyues. And he begat of Hodes his wife, Jobab and zibia, Mesa, and Malcham, Jeuz, and Sachia & Mirma. These were his sonnes and auncient fathers.

B And of Husim he begat. Ahitob and Elpaal. The sõnes of Elpaal were: Eber, Misaham, and Samed, which built Ono, Lod, and the townes therof. Beria & Shema were auncient fathers amonge the inhabiters of Aialon, and they draue awaye ỹ enhabiters of Geth. And Ahio, Sasac, & Jerimoth, Sebadia, Ared, and Ader, Michael, and Ispa, and Joha, ỹ sonnes of Beria, zebadia, Mesullam, hezeki, and Heber, Ismerai also and Jesliah, & Jobab the sonnes of Elpaal. Jakim, and zicri, & Sabdi, Elienai, zilthai, and Eliel, Adaia, & Beraia, & zimreth the sonnes of Simhi, Ispan, Eber, and Eliel, Abdon and zicri, and Hanan, Hanania, Elam & Anthothia, Jephdeia and Phenuel ỹ sonnes of Sasac. And Samserai, Seharia and Athaliah, Jaresia, Elia and zichri the sonnes of Jeroham. These were auncient fathers and captaynes in their kynredes, and these dwelt in Jerusalem. And at Gibeon dwelt Abi Gibeon whose wyfe was called Maacah. And his eldest sonne was Abdon, then zur, Cis, Baal, and Nadab. Gedor, Ahio and zacher. And Mikloth begat Simea. And these also dwelt with their brethren in Jerusalem ouer
C agaynst them. Ner begat Cis, and * Cis be- * 1. Reg. ix. a.
gat Saul, & Saul begat Jehonathã, Malchisua, Abinadab and Esbaal. And ỹ sonne of Jehonathã was Meribbaal, and Meribbaal begat Micah. And the sonnes of Micah were Pithon, Melech, Tharea & Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Asmaueth and zimri. zimri begat Moza. Moza begat Binea, whose sõne was Rapha, and hys sonne was Esa, and hys sonne Azel. And Azel had syx sõnes, whose names are these: Esricam, Bochri, Ismael, Searia, Obadia, & Hanan. All these were the sonnes of Azel. And the sonnes of Esek
D his brother, were: Ulam his eldest, Jehus ỹ seconde & Eliphelet the thirde. And the sonnes of Ulam were myghtie men & stõge archers, & bowemen, and had many sonnes & sonnes sonnes, an hundred & fyfte. All these are of the sonnes of Beniamin.

## ¶ The. ix. Chapter.

¶ Of the preastes, Leuites, and of theyr offyces.

And so all Israel numbred by kyn- E
dredes: beholde, they are wrytten in the boke of the kynges of Israel and of Juda, and were caryed awaye to Babylon for their transgressyon: Euẽ the olde enhabiters, that dwelt in their awne possessions & cyties, the Israelites, the preastes, Leuites & Nethenei. And in Jerusalem dwelt of the chyldrẽ of Juda, of ỹ chyldren of Beniamin, & of ỹ childrẽ of Ephraim & Manasse. Uthai the sonne of Ammihud, the sonne of Omri the sonne of Imri, the sonne of Beni, * of the chyldren of Pharez, ỹ sonne * 1. Esd. vi. a
of Juda. And of Siloni, Asaia the eldest and his sonnes. And of ỹ sonnes of zerah, Jehuel & their brethren. vj. hundred & nynetye.

And of the sonnes of Beniamin: Salu ỹ F
sonne of Mesullam ỹ sonne of Hodauia, the sonne of Senua: & Jibneia the sonne of Jeroham. And Ela the sonne of Uzi the sonne of Michri. And Mesullam the sonne of Sephatia ỹ sonne of Reuuel, ỹ sonne of Jibnia.

And their brethren accordinge to their kynredes, nyne hundred lyttle and lyke. All these were principall men, and auncient in ỹ houſholdes of their fathers.

And of the preaſtes: Jedaia, Jehoiarib & Jachin: Azaria the ſonne of Helkia the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Maraioth, the ſonne of Ahitob the chefeſt in the houſe of God. And Adaiah the ſonne of Jeroham the ſonne of Phaſhur, the ſonne of Melchia. And Maaſi the ſonne of Adiel, the ſonne of Jehezrah, the ſonne of Meſullam, the ſonne of Meſillomith, the ſonne of Immor. And their brethren which were heedes of the auncient houſholdes of their fathers, a thouſande ſeuen hundred & thre ſkore actiue mẽ, for the worcke of the ſeruice of the houſe of God.

C And of the Leuytes: Semeia the ſonne of Haſub, the ſonne of Azricam, the ſonne of Haſabaia of ỹ ſonnes of Merari. And Bacbakar & Heres and Galal. And Mathania the ſonne of Micah, the ſonne of Zicri, ỹ ſonne of Aſaph. And Obadia the ſonne of Semeia the ſonne of Galal, ỹ ſonne of Iduthun. And Berechia the ſonne of Aza the ſonne of Elcana that dwelt in the villages of the Netophathites.

*1.Eſdr.ii.c *The porters were Sallum, Acub, Talmon & Ahiman and their brother, Sallum was the cheke. For they watched hytherto, euen vnto the kynges gate eaſtwarde, thorowe out the tentes of the chyldren of Leuy. And Sallum the ſonne of Core the ſonne of Abiaſaph the ſonne of Core, and his brethren the Corahites (of the houſe of their father) had their buſyneſſe and office to kepe ỹ porches of the tabernacle: and their fathers D the hoſte of the Lorde, kepte the enterynge. And Phinees the ſonne of Eleazar was their foregyde, and ỹ Lorde was with him. And Zacharia the ſonne of Meſelemia kepte the watche before the dore of the tabernacle of witneſſe. All theſe were choſen mẽ, to kepe ỹ threſholdes, euen two hundred & twelue, and thorowe out all ỹ genealogy were they nũbred in their villages. And them dyd Dauid & Samuel the ſear inſtitute, becauſe of their fidelite. So they & their childrẽ had the ouerſyght of the gates of the houſe of the Lorde, euen of the tabernacle, to kepe them.

*Num.iii.d. * In foure quarters dyd they kepe the E watche: towarde ỹ eaſt, weſt, north, & ſouth. And their brethren remayned in the countre and came after ſeuen dayes frõ tyme to tyme with them. For the Leuites (which had the ouerſyght of the veſtryes & treaſures of the houſe of God) were vnder ỹ cuſtody of foure notable porters: & they laye roũde aboute ỹ houſe of God: becauſe ỹ keppynge therof pertayned to thẽ, and they had ỹ keyes to open euery morynge. And certen of them had the rule of ỹ mynyſtringe veſſels, & brought thẽ in and out by tale. Some of them were appoynted to ouerſe the veſſelles, and all ỹ ornamentes of the Sanctuary, and the floure, wine, oyle, frankincenſe and ſwete odoures. F And certayne of the ſonnes of ỹ preeſtes made oyntmentes of the ſwete odoures.

And Mathathia one of the Leuites which was, the eldeſt ſonne of Sallum: the Corathite, had the ouerſyght of the thynges that were made in the fryenge pãne. And other of their brethren the ſonnes of Cahath had the ouerſyght of ỹ ſhewbred which they prepared euery Sabboth. Theſe are ỹ ſyngers: euẽ aunciẽt fathers of the Leuites, which dwelt in ſeparate chãbres: & were free, for they had to do in ỹ tẽple both daye and nyght. Theſe were auncient fathers of the Leuites in their generacions, & dwelt at Jeruſalem.

And in Gibeon dwelt Abi Gibeon & Jehiel, whoſe wife was called Maacha, his eldeſt ſonne was Abdon, then zur, Cis, Baal Ner and Nadab: Gedor, Ahio, zacharia and G Mikloth. And Mikloth begat Simeã. And they alſo dwelt wt their brethren at Jeruſalem, euẽ harde by them. And Ner begat Cis, & *Cis begat Saul. And Saul begat Jehonathan, Melchiſua, Abinadab and Eſbaal. *1.Par.ix.a. 1.Sa.xiiii.c. And the ſonne of Jehonathan, was Meribbaal. And Meribbaal begat Micah, and the ſonnes of Micah were, Pithon, Melech and Thahrea. And Ahaz begat Jahra. Jahra begat Alameth, Aſmaneth, zimri. zimri begat Moza. Moza begat Binea whoſe ſõne was Rephaia, & his ſonne was Elaſa, & his ſonne Azel. And Azel had lyxe ſonnes, whoſe names are theſe: Azricam, Bochru, Iſmael, Searia, Obadia and Hanan. Theſe are the ſonnes of Azel.

## ¶The.x.Chapter.

¶ The battell of Saul agaynſt the Philiſtines: in whych he dyeth, and hys ſonnes alſo.



A And the Philiſtines fought agaynſt Iſrael. *And the mẽ of Iſrael fled before the Philiſtines, & were ouerthrowen & woũded in Mounte Gilboa. And ỹ Philiſtines folowed, & were fearce after Saul & his ſonnes. & the Philiſtines ſmote Jehonathan & Abinadab & Malchiſua the ſonnes of Saul: And the battell went ſore agaynſt Saul, *1.reg.xxxi.a and.b.



Saul, & the archers founde hym, and he was woũded of ſhoters. Then ſayde Saul to his wepõ bearer * drawe thy ſwerde, and thruſt me thorow therwith, that theſe vncircũciſed come not and do me ſhame. But hys wepon bearer wolde not, for he feared exceadynglye. So Saul caught a ſwerde, and fell vpon it. *Judi.ix.g. 1.reg.xxxi.b* And when his harneſbearer ſawe that Saul B was deed, he fell on a ſwerde alſo and dyed.

And thus Saul and his thre ſonnes, and all they of hys houſe dyed together. And whẽ all the men of Iſrael that were in the valeye, ſawe howe they fled, and that Saul and his ſonnes were deed, they forſoke theyr cyties and ranne awaye, and the Philiſtines came, and dwelt in them.

C *1.reg.xxxi.c * And it fortuned that on the morowe when the Philiſtines came to ſtripe the deed bodies) they foũde Saul & hys ſonnes ouerthrowen in mount Gilboe. And when they had ſtript hym, they toke hys heed, and hys harneſſe, and ſent them into the lande of the Philiſtines roundeabout to ſhewe thẽ vnto theyr Idols, and to the people. And they put his harneſſe in the houſe of theyr God, & ſet vp hys heade in the temple of Dagon.

D And when all they of Jabes in Gilead hearde all that the Philiſtines had done to Saul: they aroſe (all the ſtrongeſt of them) and fet awaye the body of Saul, and the bodyes of his ſonnes, and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes and faſted ſeuen dayes.

So Saul dyed for hys treſpace that he treſpaced agaynſt the Lorde, in ỹ he kept not the worde of the Lorde, and in that he ſought and aſked councell of a womã that wrought with a ſpyrite, and aſked not of ỹ Lorde. And therfore he ſlue hym, and turned the kyngdome vnto Dauid the ſonne of Iſai.

## ¶The.xi.Chapter.

¶ After the deeth of Saul is Dauid annoynted in Hebron. The Iebuſites rebell agaynſt Dauid, frõ which he taketh the Towre of Syon. Hys men are nõbred.

A *2.reg.v.b* Then all Iſrael gathered them ſelues to Dauid vnto Hebron * ſayenge: Behold, we be thy bones and thy fleſſhe. And moreouer in tyme paſt, euen when Saul was kynge, thou leddeſt Iſrael out & in. And the Lorde thy God ſayde vnto the: thou ſhalt fede my people Iſrael, and thou ſhalt be captayne ouer my people Iſrael. Therfore came all the elders of Iſrael to the kynge, to Hebron, and Dauid made a couenaunt with them in Hebron, before the Lorde. And they annoynted Dauid kynge ouer *1.Par.xi.a. Iſrael, * accordyng to the worde of the Lorde by the hande of Samuel.

And Dauid and all Iſrael went to Jeruſalem, which is Jebus: where as were ỹ Jebuſytes, the enhabiters of the lande. And the enhabiters of Jebus ſayde to Dauid: thou

cõmeſt not here. Neuertheleſſe, Dauid wanne the caſtell of Syon, which is called the cytie 25 of Dauid. And Dauid: * ſayde, whoſoeuer *2.Reg.v.b ſmyteth the Jebuſytes fyrſt, ſhalbe the principall captayne and a Lorde. So, Joab the ſonne of zaruia went fyrſt vp, and was made the cheke captayne. And Dauid dwelt in the caſtell Syon, and therfore they called it the cytie of Dauid. And he buylt ỹ cytie on euery ſyde, euen from Hillo roundeabout, and Joab repared ỹ reſt of the cytie. And Dauid proſpered, and wared greate, and the Lorde of Hoſtes was with hym.

C * These are the principall men of power *2.Regũ. whom Dauid had, and that clene to hym in xxiii.a. hys kyngdome with all Iſrael, to make hym kynge, accordynge to the worde of the Lorde vnto Iſrael. And this is the nombre of the myghtye men whom Dauid had: Joſobeam the ſonne of Hachmoni the cheke amõge thirtye: he lyfte vp hys ſpere agaynſt thre hundred, and woũded them at one tyme.

After hym was Eleazar his vncles ſõne an Ahothite, which was one of the thre myghtyeſt. He was with Dauid at Paſdammim, & there the Philiſtines were gathered together to battell. And there was there a parſell of grounde full of barleye, and the people fled before the Philiſtines. And they, the thre afore ſayde, ſtept forth into the middes of the felde, and ſaued it from burnynge and ſlue the Philiſtines. And the Lorde gaue a great victorye.

And the thre of the thyrtye chefe captaynes went to a rocke to Dauid, into the caue D Adullam. And the hoſte of the Philiſtines abode in the valey of Rephaim. And whan Dauid was in the holde, ỹ Philiſtines watch was at Bethlehem ỹ ſame time. And Dauid longed, & ſayde: * Oh that one wolde gene *2.Regum. me dryncke of the water of the well that is at xxiii.c. the gate at Bethlehẽ. And the thre brake thorowe the Hoſt of the Philiſtines, and drewe water out of the well, that was by the gate at Bethlehẽ: & toke it, and brought it to Dauid. Neuertheleſſe, Dauid wolde not drynke of it, but rather offered it to the Lorde, and ſayde: my God forbyd it me, that I ſhulde do thys thynge. Shall I dryncke the bloude of theſe men, that haue put theyr lyues in Jeopardye? (for with the Jeopardye of theyr lyues they brought it) therfore he wolde not drincke it. And this did theſe thre myghtyeſt.

And Abiſai the brother of Joab: he alſo E was captayne amonge thre: for he lyfte vp hys ſpere agaynſt thre hundred, & woũded them, and had a name amonge the thre: Yee amonge thre, he was more honorable then ỹ two, for he was their captayne. Howbeit, he attayned not vnto the *(great) thre. 40

Banaia the ſonne of Jehoiada (the ſonne of a very ſtronge man) dyd greater actes then

then Cabzeel: for he slue two strong lyons of Moab, and went downe, and slue a Lyon in a pyt in time of snowe. And he slue an Egyptian, whose stature was euen fyue cubytes longe, & in the Egyptians hãde was a speare lyke a weauers beame. And the other went downe to hym with a waster, and plucked ỹ speare out of the Egyptians hande, and slue him wt his awne speare. Soche thynges dyd Banaia the sõne of Iehoiada, & had ỹ name amõge the thre myghtyest, & was honorable amõg thirtie: but attayned not vnto ỹ (first) three. And Dauid made him of hys councell.

The other mẽ of armes were these: Asahel ỹ brother of Joab, Elhanan hys vncles sonne of Bethlehem. Sammoth the Harodite, Helez the Pelonite: Ira the sonne of Ikkes ỹ Thekoite, Abieser the Anatothite: Sibacai the Husathite, Ilai the Ahohite: Maharai ỹ Nethophathite, Heled the sonne of Baana ỹ Nethophatite. Ithai the sonne of Ribai of Gibea that pertayneth to the childzen of Bẽiamin: Benaia the Phirathonite: Hurai of the ryuers of Gaas, Abiel the Arbathite: Azmaueth the Baharumite, Eliahba the Saalbonite. The sonnes of Hassem the Gezonite, Jonathan the sonne of Sage, an Hararite. Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur. Hepher the Mecherathite, Ahia the Pelonite: Hezro ỹ Carmelite, Naari ỹ sonne of Ezbai: Joel ỹ brother of Nathan: Mibhar the sonne of Hagri: zelegã the Ammonite, Naharai a Berothite the bearer of the harnesse of Joab the sonne of zeruia: Ira the Ithrite, & Gared a Jethrite. Uria the Hethite, and zabad the sonne of Ahlai. Adina the sonne of Siza a Rubenite, a captayne of the Rubenites, and thyrtie wt him. Hanan the sonne of Maacah, and Josaphat a Mithamite: Uzia an Astherathite: Sama and Jehiel the sonnes of Hothan an Aroerite: Jediel the sonne of zimri, and Joha hys brother an Hathizite. Eliel a Mahanyte, Jeribai & Josaia the sonnes of Elnaam, and Ithma a Moabite. Eliel and Obed, and Jasiel a Mesobaite.

## The. xii. Chapter.

What they were that went with Dauid when he fledde from Saul.

A These are they that came to Dauid to ziklag, whyle he yet kept hym selfe close, because of Saul ỹ sonne of Cis: and they were very stronge helpers in battell. They were weapened with bowes, & coulde hurle stones with the ryght hãde and with the lyft and shote arowes oute of a bowe, & were of Sauls brethren, euẽ of Beniamin. The chefest were Ahiezer, and Joas ỹ sonnes of Simaa a Gibeonite, and Jeziel and Pelet the sonnes of Asmaueth. Beracah and Jehu of Anathoth. And Ismaia a gilbeonite a mighty man amonge thyrtie, and more then the thyrtie. Jeremiah, Jehaziel, Johanan, & Josabad of Gedor. Eleusai, Jerimoth Bealia Semaria, and Seaphatia, the Haraphites. Elcana, Iesia, Azarael, Joezer, Jasebeam Hakorim. Joela and zebadiah the sonnes of Jeroam of Gedur.

B And of the Gadites there separated them selues, some vnto Dauid into the holde of ỹ wyldernesse, men of myghte, and men apte for warre, & ỹ coulde hãdle shylde and speare, whose faces were lyke the faces of Lions, and they were as swyfte as the Roes in the mountaynes: Ezer the fyrst, Obdia the secõde, & Eliab the thyrde, Masmana the fourth, Jeremia the fyfte. Atthai the syxte, Eliel the seuenth, Johanan the eyght, Elsabath the nynth, Jeremia the tenth, and Machbaonai the eleuenth. These were of ỹ sonnes of Gad, and were captaynes ouer the men of warre, the small pursued an hundred, and the great a thousande. These are they that went ouer Jordan in the fyrst moneth when he had fylled ouer all hys banckes. And they put to flyght all them of the valeye both towarde the East and Weste.

C And there came of the childzen of Beniamin and Juda to the holde vnto Dauid. And Dauid wẽt out to mete them and answered, and sayde vnto thẽ, If ye be come peasably vnto me, to helpe me, myne hert shalbe knytt vnto you. But and yf you come to betraye me to myne aduersaryes (seynge ther is no wyckednes in myne handes) the God of oure fathers loke theron and rebuke it. And the sparyte came vpon Amasai which was the chefe amonge thyrtye, and he sayde, thyne are we Dauid, and on thy syde thou sonne of Jesai: * Peace, peace be vnto the, and peace be to thyne helpers, for thy God is thyne helpe. Then Dauid receaued them, and made them heedes of companyes of the men of warre. * God.filij.

D And there fell some of Manasse to Dauid when he came with the Philistines agaynst Saul to battell, * but they helped them not for ỹ Lordes of the Philistines toke aduysement and sent hym a waye agayne sayinge he wyll fall to hys Master Saul to the ieopardie of oure heedes. As he went to ziklag, there fell to hym of Manasseh: Adna Jozadad, Jediel, Michael, Jozabad, Elihu and zilthai, heedes of the thousandes that were of Manasse. And they holpe Dauid agaynst the rouers. For they were all myghtie mẽ of warre, and captaynes in the hoost. For at that tyme there came one or other to Dauid daye by daye to helpe hym: vntyll it was a greate hoost, lyke the hoost of God. * 1.Sam.xxix.

And this is the nõbre of the chefe captaynes that were prepared to battell, and came to Dauid to Hebron, to turne the kyngdome of Saul



of Saul to hym, accordynge to the worde of the Lorde.

E The childzen of Juda that bare shylde & speare, were syxe thousande and eyght hundzed ready prepared to ỹ warre. Of the childzen of Simeon, men of myght to warre, seuen thousande and one hundzed. Of the childzen of Leui, foure thousande and syxe hundzed. And Jehoiada was the cheke of them of Aaron, and with him thre thousande and seuen hũdzed. And zadock a younge man strõg and valeaunt & of his fathers housholde. xxii captaynes. And of the childzen of Beniamin the bzethzen of Saul, thre thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul.

And of the childzen of Ephraim. xx. thousande & eyght hundzed mightye men of warre and famous men in the housholde of their fathers. And of the halfe trybe of Manasseh xviii. thousande, which were appoynted by name to come and make Dauid kynge. And of the childzen of Issacar, which were men ỹ had vnderstandynge in the ryght tyme, to knowe (howe to cõmaunde) what Israel ought to do. The heedes of them were two hũdzed and all their bzethzẽ were at their wyll. And of zabulõ that went out to the battayll and proceded forth to the warre, wt all maner of instrumentes of warre, fyftye thousand that were prepared to the warre, without anye dublenesse of hart. And of Nephthali a thousande captaynes, and with them (with shyld & speare) xxxvii. thousande. And of Dan prepared to battel. xxviii. thousande & syxe hundzed. And of Asser that went out to the warre, & kepte the forefront of the batell, fourtye thousand. And of ỹ other syde of Jordan, of ỹ Rubenites, and Gaddites & of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundzed & twentye thousande.

All these were men of warre, keppynge the forefront of the batell with perfect hart, and came to Hebron to make Dauid kynge ouer all Israel. And all the rest of Israel was of one accorde, to make Dauid king. And there they were with Dauid thre dayes, eatynge and drinckinge: for theyr bzethzen had prepared for them. Moreouer they that were nye them, vntyll Issacar, zabulõ and Nephtali, brought breade on Asses, Camels, Mules, & oxen, and meate: floure, kygges, raysynges, wyne and oyle, oxen, and shepe aboundãtlie. For there was ioye in Israel.

## The. xiii. Chapter.

The Arcke is brought agayne from Kariath Jarim to Jerusalem. Uza (otherwyse called Osa) dyeth.

A And Dauid counceled with the capitaynes of thousandes and hundzedes, & with all ỹ Lordes, and sayd vnto all the congregacyon of Israel: If it seme you good, and to be of the Lorde oure God, we wyll take and sende vnto oure bzethzen that are left in all the lãde of Israel, & with them also, to the preastes and Leuites which are in their cyties & Suburbes, togather thẽ together vnto vs. And we wyll bzynge agayne ỹ Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the cõgregaciõ was cõtent that he shulde do so, for the thyng semed good in ỹ eyes of all the people.

So Dauid gathered all Israel together from Sihor in Egypte, vnto ỹ entrynge of Hemath, to bzinge the arcke of the Lorde from kyriath Jearim. And Dauid went vp & all Israel to an hye place towarde kyriath Jearim, that was in Juda, to fet thence the arcke of the Lord God, that dwelleth betwẽ the Cherubes: where hys name is called on. And they caryed the Arcke of God in a newe carte out of ỹ house of Abinadab. And Uza & hys brother guyded ỹ carte. And Dauid & all Israel played before the arcke of God wt all theyr myght, with syngyng, and harpes, psalteries, & tymbzelles and trompettes. And when they came vnto the threshynge flowre of Chidon, Uza put forth his hande to holde the arcke, for the oxen (bepnge a lytle wylde) stõbled. And the Lorde was wroth with Uza, and smote hym, because he put hys hande to the arcke. And there he dyed before God. And Dauid was out of quyete, because the Lorde had rent a rent in Uza, & he called the name of that place: ỹ rẽtyng of Uza vnto this daye And Dauid was afrayde of God that daye saying: howe shall I bringe the arcke of God home to me? And so Dauid brought not the arcke home to hym to ỹ cytie of Dauid: But caried it into the house of ObedEdom a Gethite. And the arcke of God remayned with ObedEdom, euen in hys house, thre monethes. And he blessed the house of ObedEdom and all that he had.

## The. xiiii. Chapter.

Hyram sendeth worde and workemen to Dauid which hath two victories of the Philistines.

SO Hyram the kynge of Tyre sent messengers to Dauid & tymbze of Cedar trees, with masons and carpenters, to buylde hym an house. And Dauid perceaued, that the Lorde had confirmed hym kynge vpon Israel, and that hys kyngdome was lyfte vp on hye, because of hys people Israel. And Dauid toke yet mo wyues at Jerusalẽ, and begat mo sonnes and daughters. These are the names of hys childzen, which were borne vnto him at Jerusalem: Samua, Sobab, Nathan and Salomon: Jibhar, Elisua and Elipalet, Noga, Nepheg and Japhia. Elisama, Beeliada and Eliphalet.

And when the Philistines heard ỹ Dauid was anoynted kynge vpon all Israel, all the Philistines

Philistines went vpto seke Dauid. And Dauid heard of it, and wēt oute agaynst them. And the Philistines came in, & praunsed thorowe the valey of Rephaim. And Dauid asked cōcell at God saying: shall I go against the Philistines, and wylt thou delyuer them into myne hande? And the Lorde sayde vnto hym: go vp, for I wyll delyuer thē into thine hāde. And so they came vp to Baal Perazim & Dauid smote them there. And Dauid sayd: God hath deuided myne enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of that place Baal Perazim. And whā they had lefte theyr gods there, Dauid gaue a commaundment, and they were burnt with fyre.

And the Philistines came together agayne & rushed into ỹ valley. And Dauid asked agayne at God. And God sayde to hym: go not vp after thē, but turne awaye from thē, that thou mayest come vpon them ouer agaynst the peeretres. And when thou hearest a sound go in the toppes of the peeretrees, thē go out to battell: for God is gone forth before the, to smyte the hoste of the Philistines. Dauid therfore dyd as God cōmaunded him: & they smote the hoste of the Philistines, frō Gibeon to Gazer. And ỹ fame of Dauid wēt out into all landes, and the Lorde made all nacyons feare hym.

## ¶ The.xv. Chapter.

¶ The Leuites bynge the Arcke agayne. Dauid dauncyng before it, is despysed of his wyfe Michol.

AND Dauid made hym houses in ỹ cytie of Dauid, and prepared a place for the arcke of God, pytched for it a tent. Then Dauid sayde. the arcke of God ought not to be caryed but of the Leuites. For them hath the Lord chosen to beare the arcke of the Lorde, and to minister vnto hym for euer. And Dauid gathered all Israell together to Jerusalem, to fetche the arcke of the Lorde vnto hys place which he had ordeyned for it. And Dauid brought together the chyldren of Aaron and the Leuites. Of the sonnes of Cahath was Uriel the chefe, and of hys brethren there were an hundred and. xx. Of the chyldren of Merari: Asaia the chefe, and of hys brethren two hundred and. xx. Of the sonnes of Gerson: Joel the chefe, and of hys brethren an hundred and thyrtye. Of the chyldren of Elizapan: Semaia the chefe, and of hys brethren two hundred. Of the sonnes of hebron: Eliel the chefe, and of hys brethren. lxxx. Of the sonnes of Uziel: Aminadab the chefe, and of hys brethren an hundred and twelue.

And Dauid called zadock and Abiathar the preastes, and the Leuites, Uziel, Asaia Joel, Semaia, Eliel and Aminadab: & sayde vnto them: ye that are the principall fathers of the Leuites, se that ye be holy with youre brethren, that ye maye bringe in the Arcke of the Lorde God of Israel, vnto the place that I haue prepared for it. For because ye were not there at the fyrst, ỹ Lord oure God made a rent amonge vs, for that we sought hym not as the fashyon ought to be. So the preastes and the Leuites sanctifyed them selues, to fett the Arcke of the Lord God of Israel. And the chyldren of the Leuites bare the Arcke of God, vpon theyr shulders with staues theron, as Moses commaunded accordynge to the worde of the Lorde.

And Dauid spake to the chefe heedes of ỹ Leuites, that they shulde appoynte certayne of theyr brethren to synge with instrumentes of Musicke, psalteries, harpes and symbales that they might make a sounde, and to synge on hye with Joyfulnesse: And ỹ Leuites appoynted Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Berechia: And of the sonnes of Merari and of theyr brethrē Ethan the sonne of Cusaiahu. And with thē theyr brethren of the secōde degree: zacharia, Ben, Jaaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikneiahu, Obed Edō, & Jaiel, porters. So Hemā, Asaph & Ethan the syngers made a sounde with symbales of brasse And zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasaiahu and Banaiahu played with psalteries on an Alamoth. Mathathiahu, Eliphalehu, Mikneiahu, Obed Edom, Jeiel, and Azaziah played vpon harpes an eyght aboue, with courage. And Chenaniahu the cheke of the Leuites, was master of the songe, for he taught other to synge, because he was a man of vnderstandynge.

Berecia and Elcana kepte the doze of the Arcke. And Secaniahu, Jehosaphat, Nethanael, Amasai, zachariahu, Banaiahu & Eliezeer the preastes dyd blowe with trompettes before the Arcke of God. And Obed Edom and Jehia were kepers of ỹ doze of the arcke.

* And Dauid and the elders of Israel and the capitaynes ouer thousandes, went to fet the Arcke of the appoyntment of the Lorde out of the house of Obed Edom with gladnes. And when God helped the leuites, that bare the Arcke of the appoyntement of the Lorde, they offered seuen oxen, and seuen rammes. And Dauid had on hym a lynnen garmēt, lyke as had also all the Leuites that bare the Arcke, and so had the syngers, and Chenania ỹ ruler of the songe, with the syngers. And Dauid had vpon hym an Ephod of lynen. And all they of Israel brought the Arcke of the Lordes couenaunt with showtynge, and blowyng of the shawme and trōpettes: makynge a noyse with symbales, psalterues, and harpes.

And as the Arcke of the appoyntment of the Lorde came into the cytie of Dauid, Michol



chol the daughter of Saul, lokynge out at a wyndowe, sawe kyng Dauid daunsyng and playinge, and she despysed hym in her herte.

## ¶ The.xvi. Chapter:

¶ Dauid ordeyneth Asaph and hys brethren, to minister before the Lorde. He hym selfe prayseth the Lorde God of Israel.



AND they brought in ỹ arcke of God and set it in the myddes of the tent that Dauid pytched for it. And they offered burnt sacrifyces and peace offerynges before God. And when Dauid had made an ende of offerynge the burntofferynges and peaceofferynges, he blessed the people in the name of the Lorde. And he dealt to all Israel (both man & woman) a cracknell of breade, and a good pece of flesshe, and a flacket of wyne.

And he appoynted certen of the Leuites to minister before the Lorde, & to repete, & to thanke and prayse the Lorde God of Israel. And Asaph was the chefe, & next to hym zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, * Obed Edom, & Jeiel with psalteries & harpes. But Asaph made a sounde with symbales. Banaiahu & Jahaziel preastes blewe wt trōpettes continuallye before the Arcke of the couenaunt of God.

And that same tyme Dauid did appoynte chefelye to thanke the Lorde, by Asaph & his brethren. * O geue thākes vnto the Lorde, call vpon hys name, make hys actes knowē amonge the people.

Synge vnto him & playe vnto him: talke of all hys wonderfull dedes. Reioyce in hys holy name: let the hertes of thē that seke the Lorde, be glad. Seke the Lorde and hys strēgthe: Seke hys presence allwaye.

Remembre his marueiles which he dyd, and hys wonders, & the iudgementes of hys mouth. The seed of Israel are hys seruauntes: the chyldren of Jacob are hys chosen. He is the Lorde oure God: in all landes are hys iudgementes. Thynke on hys appoyntment for euer, (and on the worde which he commaunded to a thousande generacīōs.) Which he made with Abraham, and of hys othe to Isahac: which he set before Jacob for a decree, and to Israel for an euerlastynge couenaunt, sayinge: to the wyll I geue the lande of Canaā, to be the porcyon of youre enheritaunce. When you were fewe and smalle in nombre, and sogeourners therin. And they walked from nacyon to nacyon, and frō one kyngdome to another people. He suffered no man to do them wronge: but rebuked, euen kynges for theyr sakes. Touche not myne anoynted, and do my prophetes no harme.

* Synge vnto the Lorde all the erthe: and shewe from daye to daye hys Saluacyon.

Tell of hys glorye amōge the heithen: his wonderfull dedes amonge all nacyons.

For greate is the Lorde, and worthy to be praysed exceadyngly: he is to be feared aboue all Gods.

For all the Gods of the people are of no value: But the Lorde made heauen.

Prayse and honoure are in hys presence: strength and gladnes are in hys place.

Ascrybe vnto the Lorde ye kynredes of people, Ascrybe to the Lorde, glorye and domynion. Ascrybe vnto the Lorde, the glorye due vnto hys name: bringe sacrifyces, and come before hym, and worshippe the Lorde with holy honoure.

Let all the erth feare hym, all though the compase of ỹ erthbe so stablyshed that it cannot be moued: let the heauēs reioyse, and let the erth be glad, and lett men tell among the nacyons, that the Lorde is kynge.

Let the see thunder and the fulnesse therof lett the feldes reioyse, and all that is therin.

Then shall the trees of the wood reioyse at the presence of the Lorde, because he commeth to iudge the erth. O geue thākes vnto the Lorde, for he is good, for hys mercye endureth euer: and saye ye: saue vs (o God) of oure saluacion, geather vs to gether, and delyuer vs frōamonge the hethē, that we maye geue thankes to thy holy name, & triūphe in the prayse of the. Blessed be the Lord God of Israel for euer & euer, and let all people saye Amen, and prayse the Lorde.

And so, he lefte there before the arcke of ỹ Lordes couenaunt, Asaph & hys brethren, to minister before the Arcke cōtinually, in soch thynges as were to be done daye by daye, (and that by theyr courses.) And Obed Edom & hys brethren, threskore and eyght, and Obed Edom the sonne of Jedithun, and Hosa were apoynted to be porters. And zadock ỹ preast and hys brethren the preastes, were before ỹ tabernacle of ỹ Lorde, in the hye place ỹ was at Gibeō, to offer burntofferynges vnto the Lorde, vpō the burntoffering aultare perpetuallye, in the mornyng and euenyng, accordyng to all ỹ which is written in the lawe of the Lorde, which he cōmaunded Israel. And with them were Heman & Jedithun, & other that were chosē (whose names were expressed) to geue thankes to the Lorde, ỹ his mercye lasteth euer. And with them dyd Heman and Jedithun, synge with the trompettes & symbales,

Ps.cv.b. 1.Par.xvi.b.

Ps.cxlvi.a Isay.xli.b.

1.Par.xvi.b.

symbales makynge a swete melody with instrumentes of Musycke and godly songes. And the sonnes of Jeduthun were porters. And all the people departed, euery man to hys house: and Dauid returned to blesse hys house.

## ¶The.xvii.Chapter.

¶ Dauid is forbydden to buylde an house vnto the Lorde. Christ is promysed vnder the figure of Salomon.

A AND it fortuned ꝑ whan Dauid dwelt in hys house, he sayde to Nathan the prophete: lo, I dwell in * an house of Cedar tree: but the Arcke of the Lordes couenaunt remayneth vnder curtaynes. And Nathan sayd to Dauid: do all that is in thyne herte, for God is with the.

* ii.Re.vii.a

And the same nyght it fortuned that the worde of God came to Nathan, sayinge: go and tell Dauid my seruaunt, thus sayth the Lorde, thou shalt not buylde me an house to dwell in. For I haue dwelt in no house sence the daye that I brought out the chyldren of Israel vnto thys daye: but haue gone from tent to tent, and from one habitacyon to another. And wherlocuer I haue walked wyth all Israel, spake I euer one worde to anye of the iudges of Israell (whom I commaunded to fede my people,) sayinge: why haue ye not buylt me an house of Cedar tree? Nowe therfore, thus shalt ꝑ saye vnto my seruaũt Dauid: thus sayth the Lorde of hoostes: I toke the out of the pastures whan thou wentest after shepe, that thou shuldest be captayne ouer my people Israel. And I haue bene wt the whither soeuer thou hast walked, & haue weded out all thyne enemyes out of thy sight & haue made ꝑ a name, lyke ꝑ name * (of one) of the greatest men that are in the erthe. And I haue ordeyned a place for my people Israel and made it faste, so that nowe they maye dwell in theyr place, and moue nomore. Neither shall the chyldren of wyckednesse vexe them any moare as at the begynnynge. And sence the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyne enemies, and I tolde the, that the Lorde wolde buylde the an house.

C Thys also shall come to passe: when thy dayes be expired, ꝑ thou must go vnto thy fathers, I wyll rayse vp thy seed after ꝑ which shalbe of thy sonnes, and I wyll prepare for hym the kyngdome. He shall buylde me an house, and I wyll stablisshe his seate for euer. I wylbe hys father, and he shalbe my sonne, and I wyll not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyll sett hym in myne house and in my kyngdome for euer, and hys seate shalbe sure for euermore.

According to all these wordes, and according to all thys visyõ, dyd Nathã tell kinge Dauid. And Dauid the kynge came & sat before the Lorde, & sayde: what am I (O Lord God,) and what is myne household, that thou hast promoted me thus farre? And yet thys semed lyttel in thyne eyes, O God: But thou hast also spoken of thy seruauntes house for a greate whyle to come: and hast loked vpon me as vpon a man of hye degree (O Lorde God.) What shall Dauid desyre more of the for the honoure of thy seruaũt? For thou hast knowen thy seruaunt: O Lorde for thy seruauntes sake, euẽ according vnto thyne awne hert hast thou done all thys magnificence, to shewe all great thinges. Lorde, there is none lyke the, neither is there anye God saue thou, according to all that we haue heard wt oure eares. Moreouer, what nacion on the erth is lyke thy people Israel, to whom God hath vouchsafed to come and redeme thẽ to be hys awne people, and to make the a name of excellencye and terriblenesse, with castyng out nacyons from before thy people, whõ thou hast delyuered out of Egypte?

D Thy people of Israel dyddest thou make thyne awne people for euer, and thou becamest theyr God. Therfore nowe Lorde, let the thynge that thou hast spoken cõcernynge thy seruaunt and hys house, be true for euer, that thou do as thou hast sayde: let it come to passe, that thy name maye be magnifyed for euer, that it maye be sayde: the Lorde of hoostes is the God of Israel (euẽ the God of Israel) & the house of Dauid thy seruaũt endureth stable before the. For thou (O my God) hast tolde thy seruaunte, ꝑ thou wylt buylde him an house. And therfore thy seruaũt hath founde in hys hert to praye before the. And nowe Lord, thou art God, and hast promised thys goodnesse vnto thy seruaunte. Nowe therfore, let it be thy pleasure to blesse ꝑ house of thy seruaunt, that it maye contynue before the for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

## ¶The.xviii.Chapter.

¶ The Battelles of Dauid agaynst the Philistines.

A AND after this it fortuned, ꝑ Dauid smote the Philistines, and subdewed them, & toke Gethe the townes ꝑ * longed therto, * ii.re.viii.a out of the hande of the Philistines. And he smote Moab, and the Moabites became Dauids seruauntes, and payde hym tribute. And Dauid smote Hadarezer kynge of Zoba vnto Hanath, as he went to stablisshe hys dominion by the ryuer Euphrates. And Dauid toke from hym a thousande charettes, & seuen thousande horsemen, & twẽtye thousand fotemen, & lamed all ꝑ charett horses, & reserued of them an hundred charettes. And whẽ the Syriens of Damasco came to helpe Hadadezer kynge of Zoba, Dauid slue of the Syriens .xxii. thousande, and Dauid B subdued



subdued Syria Damasco: And the Syriẽs became Dauids seruaũtes, & brought hym trybute. And the Lorde preserued Dauid in all that he went to.

And Dauid toke ꝑ shyldes of golde that were on the seruauntes of Hadadezer, and brought them to Jerusalem. And frõ Tebhath & from Chun (cyties of Hadarezer) brought Dauid exceadynge moche brasse. Wher wt Salomon made ꝑ brasen lauatorye, * the pillers, & the vesselles of brasse. * iii.Re.vii.b / Iere.iii.c.

C And when Tou kynge of Hemath, heard how Dauid had beaten all the strength of Hadarezer kynge of Zoba, he sent Haduran his sonne to kynge Dauid, to make peace wt hym & to blesse hym, because he had fought agaynst Hadarezer, & beaten him (for Tou had warrew wt Hadarezer) & Dauid brought, all maner of Jewelles of golde, syluer and brasse wt hym. And kynge Dauid dedicated them vnto the Lorde, with ꝑ syluer & gold ꝑ he brought from all nacyõs, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, & from Amalec. And Abisai ꝑ sonne of Zeruia slue of the Edomites in the salte valeye .xviii. thousande, and put Soudiars in Edom, and all the Edomites became Dauids seruauntes. Thus the Lorde kepte Dauid in all ꝑ he toke in hãde.

D And Dauid raygned ouer all Israel, & executed iudgemẽt and ryghteousnes amonge all his people. And Joab ꝑ sonne of Zaruia was ouer the hoste, and Jehosaphat the sonne of Ahilud recorder, and Zadock the sonne of Ahitub and Abimelech ꝑ sonne of Abiathar were ꝑ preastes, and Sausa was scribe, and Banaiahu the sonne of Jehoiada was ouer the Crethites, and the Phelethites, & the eldest sonnes of Dauid were nexte vnto the kynge.

## ¶The.xix.Chapter.

¶ Hanon kynge of the sonnes of Ammon, doth greate iniurye to the seruauntes of Dauid.

A AFTER this, it chaunced that * Nahas the kynge of the chyldren of Ammon dyed, & his sonne raygned in his steade. And Dauid sayde, I wyll shewe kyndnesse vnto Hanon ꝑ sonne of Nahas, because hys father dealt kyndelye with me: And Dauid sent messengers to cõforte hym ouer the deeth of hys father. And the seruauntes of Dauid came into ꝑ lande of the chyldren of Ammon to Hanon, to cõforte hym. But the Lordes of the chyldren of Ammon sayde to Hanon: thynkest thou ꝑ Dauid doth honoure thy father in thy syght, ꝑ he hath sent conforters vnto the? Are not hys seruaũtes come to searche, to loke, and to spye out the lande?

* ii.Reg.x.a.

B Wherfore Hanon toke Dauids seruauntes * (and polde them) and shaued them, and cut of their cootes harde by their buttokes, and sent them awaye. And there went certayne and tolde Dauid, howe ꝑ men were serued. And ꝑ kynge sent to mete them (for ꝑ men were exceadynglye ashamed) and ꝑ kynge sayde: tarye at Jericho, vntyll youre beardes be growen, and then returne.

And when the chyldren of Ammon sawe that they stanke in ꝑ syght of Dauid. Hanon & the chyldren of Ammon sent a thousande talẽtes of syluer to hyre them charettes & horsemen, out of Mesopotamia, and out of Syria Maacha & out of Zoba. And they hyred .xxxii. thousande charettes, and the kynge of Maacha & his people, which came, and pytched before Medeba. And the chyldren of Ammon gathered them selues togeather frõ their cyties, & came to battel.

C And whan Dauid heard of it, he sent Joab and all ꝑ hoste of stronge men. And the chyldren of Ammon came out, and put them selues in araye to battel before the gate of the cytie. And ꝑ kynges that were come, kepte them by them selues backe in the felde.

When Joab also sawe that ꝑ frõte of the battell was agaynst him before & behynde, he chose out of all the chosen men of Israel, and put them in araye agaynst ꝑ Syrians. And ꝑ rest of the people he delyuered vnto the hande of Abisai his brother, & they put them selues in araye agaynst ꝑ chyldren of Ammon. And he sayde: If the Siriãs be to strõg for me, ꝑ shalt succoure me: & yf ꝑ chyldren of Ammon preuayle agaynst ꝑ, I will helpe ꝑ. Plucke vp thyne hert, & let vs playe the men, for oure peoples sake & for ꝑ cyties of oure God, & the Lorde shall do ꝑ which is good in his awne syght. So Joab & the people ꝑ were wt him, drue nye before ꝑ Syriãs vnto ꝑ battayll, & they fled before him. And when ꝑ chyldren of Ammon sawe ꝑ the Syriens were fled, they ranne awaye lykewise before Abisai his brother, and gat them into ꝑ cytie. And Joab came to Jerusalem.

D And when ꝑ Siriẽs sawe ꝑ they were put to the worse before Israel, they sent messengers & fet out ꝑ Siriẽs ꝑ were beyond ꝑ ryuer, & Sophach ꝑ capitayne of ꝑ hoste of Hadadezer wẽt before them. And it was tolde Dauid, & he geathered all Israel, & wẽt togeather ouer Jordan, & came, and set vpon them. And whan Dauid had put him selfe in araye agaynst the Siriens they fought with him. But ꝑ Siriẽs fled before Israel. And Dauid destroyed of the Siriens seuen thousãde charettes, & .xl. thousãd fote men, and kylled Sophach ꝑ captayne of ꝑ hoste. And when ꝑ seruaũtes of Hadarezer, sawe, that they were put to ꝑ worse before thẽ of Israel, they made peace wt Dauid, & became his seruauntes. Nether wolde the Siriens helpe ꝑ chyldren of Ammon any more.

## ¶ The.xx.Chapter.

¶ The thre most victorious battelles of Dauid.

A
*ii.Reg.xi.a
ND it came to passe, that after the yere was expyred (*about the tyme ỹ kynges go out a warrefare.) Joab
*ii.Reg.x.a.
caryed out the armye of the hoste, and *destroyed the contreye of the chyldren of Ammon, & came, & besieged Rabba, & destroyed it: But Dauid taryed at Jerusalem whyle
*ii.Re.xii.g.
Joab smote Rabba and destroyed it: *And Dauid toke the croune of their kynge from of hys heed, & founde that it had ỹ wayght
B
of a talent of golde, and there were precious stones in it, and it was ordeyned for Dauids heed. And he brought also exceadynge moche spoyle out of ỹ cytie. And he brought out the people that were in it, and tormented them with sawes and harowes of yron, and with other sharpe instrumentes, and so dealte Dauid with all the cyties of ỹ chyldren of Ammon. And Dauid & all the peo-
C
*ii.Re.xii.d.
ple came agayne to Jerusalem. *After this it fortuned, that there arose warre at Gazer with ỹ Philistines. At which tyme Sobocai the Husathite slue Sippai, that was
* Gen.xiiii.a
of ỹ chyldren of *Rephaim, and they were subdewed. And there was battell agayne with the Philistines, and Elhanan ỹ sonne of Jair slue Lahemi the brother of Goliath
D
the Gethite, whose speare was lyke a weauers beame. And there chaunced yet agayne warre at Geth, where as was a man of a great stature w̄. xxiiii. fyngers, & toes. vi. on euery hande, and. vi. on euery fote, & was the sonne of Raphah. But whan he defyed Israel, Jehonathan ỹ sonne of Simea Dauids brother slue hym. These were borne vnto Raphah at Geth, & were ouerthrowen in the hande of Dauid, & in the hande of his seruauntes.

## ¶ The.xxi.Chapter.

¶ Dauid causeth the people to be nombred: and there dye.lxx.thousande men of the pestilence.

A
ND Satan stode vp agaynst Israel, & prouoked Dauid to nōbre Israel. And Dauid sayde to Joab and to the rulers of ỹ people. Go ye and nōbre Israel from Beer Seba to Dan, and bryng it to me that I maye know the nombre of them. And Joab answered: the Lorde make hys people an hundred tymes so manye mo as they be. But my Lorde O kīg, are they not all my Lordes seruauntes? why then doth my Lorde requyre thys thynge? why wyll my Lorde be a cause of trespace to Israel?

Neuertheless, the kynges worde preuayled agaynst Joab. And Joab departed and walked thorowe out all thē of Israel, and came to Jerusalem agayne & gaue the nombre of the counte of the people vnto Dauid. And all they of Israel were a thousand thousande & an hūdred thousande men that drue swerde: and Juda was. cccc. lxx. thousande men that drue swerd. But ỹ Leuites and Ben Jamin counted he not amōge thē. For ỹ kynges worde was abhominable to Joab. And the Lorde was displeased with thys thynge, and smote Israel. And Dauid sayde vnto God: I haue synned exceadynglye in doynge this thynge. And nowe (I beseche the) do awaye the wyckednesse of thy seruaunt, for I haue done very folyshlye.

And the Lorde spake vnto Gad Dauids
B
seer, sayinge: goo and tell Dauid, sayinge: Thus sayth ỹ Lorde: I geue the, the choyse of thre thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid, and sayde vnto hym. Thus sayth the Lorde. Chose the, ether thre yeares sampyschement, or thre monethes to be destroyed before thyne aduersaryes, and that ỹ swerde of thyne enemyes maye ouertake the: or else the swerde of the Lorde and pestilence in the lande thre dayes, and ỹ Angell of the Lorde destroying thorowe out all ỹ coastes of Israel. And nowe aduise thy selfe, what worde I shall brynge agayne to hym that sent me. And Dauid sayde vnto Gad. I am in an exceadynge straite: Let me fall nowe into the hande of the Lorde, for passynge great are hys mercyes, but let me not fall into the hand of men.

So ỹ Lorde sent pestilence vpon Israel, and there were ouerthrowen of Israel. lxx. thousande men. And God sent the Angel in to Jerusalē to destroye in it. And as he was about to destroye, ỹ Lord behelde, and had compassyon on the euyll, and sayde to the
C
Angell ỹ destroyed: it is ynough, let now thyne hande ceasse. And the Angell of the Lorde stode by ỹ threshynge flowre of Ornan the Jebusyte. And Dauid lyfte vp hys eyes, and sawe ỹ Angell of the Lord stande betwene ỹ erth and heauen, haynge a drawen swerde in hys hande, stretched out towarde Jerusalem. Then Dauid & ỹ elders of Israel wyche were clothed in sacke, fell vpon theyr faces. And Dauid sayd vnto God: Is it not I that cōmaunded ỹ people to be nōbred? It is I that haue synned & done euell in dede, & what haue these shepe done? let thyne hāde (O Lorde my God) be on me and on my fathers house, but not on thy people that they shulde be punysshed.

And the Angell of the Lorde cōmaunded Gad to saye to Dauid, that Dauid shulde go vp, and set vp an aulter vnto the Lorde, in the threshynge flowre of Ornan the Jebusyte. And Dauid went vp accordynge to the sayinge of Gad, which he spake in the name of ỹ Lorde. And Ornan turned aboute, and sawe the Angell, & hys foure sonnes were with hym, and hyd them selues: But Ornan



Ornan was threshyng wheat. And as Dauid came to Ornā, Ornā loked & sawe Dauid, and went out of the threshynge floure, and bowed hym selfe to Dauid wyth his face to the grounde.

And Dauid sayde to Ornan: geue me the place of the threshyng flowre, that I maye buyld an aulter therin vnto the Lord. Thou shalt geue it me for as moche money as it is worthe, that the plage maye ceasse from the people. And Ornan sayde vnto Dauid: take
D
it to the, & let my Lord ỹ kyng do that which semeth good in his eyes: loo, I geue the oxen also for burntsacrifyces, & ỹ threshyng sleades for wodde, & wheate for meatofferyng: I gene it all. And kynge Dauid sayd to Ornan: not so, but I wyll bye it for as moche money as it is worth. For I wyll not take that whych is thyne for the Lorde, ner offer burntoffrynges wythout coast.

And so Dauid gaue to Ornā for that place, sycles of gold. vi. hūdred by waight. And Dauid buylt there an aulter vnto the Lord, and offered burntofferynges & peaceoffrynges, and called vpon the Lord, and he heard hym from heauen in fyre vpon the aulter of burntoffering. And whan the Lord had spoken to ỹ Angell, he put vp his swerd agayne into ỹ shethe of it. At that tyme whē Dauid sawe, that the Lorde had hearde hym in the threshynge flowre of Ornan the Jebusyte: he vsed to offer there. For the tabernacle of the Lord which Moses made in the wildernesse, and the aulter of burntofferynge were at that season in the hyll at Gibeō. And Dauid coulde not go before it to aske councell at God, for he was aferde of the swerde of the Angell of the Lorde.

## ¶ The.xxij.Chapter.

¶ Dauid willeth hys sonne Salomon to buylde the temple of the Lorde: wheych thynge he hym selfe was forbydden to do.

A
ND Dauid sayde: thys is ỹ house of the Lorde God, and thys is the aultare for the burntofferynge of Israel.

And Dauid commaūded to geather together the straungers that were in the lande of Israel, and he sett masons to hewe fre stone, for the buylding of the house of God. And Dauid prepared plentie of yrō for nayles and dores of ỹ gates, and to ioyne withall, and aboūdāce of brasse without wayght, and Cedar trees wythout nombre. For the zidons and they of Tyre brought moch Cedar wood to Dauid. And Dauid sayde. Salomon my sonne is yōge and tēder, and the house that is to be buylt for the Lorde, must exceade in greatnesse, ỹ it maye be spoken of and prayse̊d in all lādes. I wyll therfore make ordinaunce for it. And so Dauid prepared many thinges before his deeth.

And he called Salomon his sonne, & charged him to buyld an house for the Lord God of Israel. And Dauid sayde to Salomon.
* my sonne, I thought (as it was in myne
* ii.reg.vii.b iii.Reg.v.a.
hert) to buylde an house vnto the name of ỹ Lorde my God. But the worde of the Lorde came to me, sayinge: ỹ hast shed moch bloude, and hast made greate battelles: thou shalt therfore not buyld an house vnto my name, for ỹ hast shed moch bloude vpon the erth in my syght. Beholde, a sonne is borne to the, & he shalbe a man of reste, for I wyll geue him rest from all hys enemyes round about. For his name is Salomon: and I wyll sende rest and peace vpon Israel in hys dayes. He
C
shall buylde an house for my name, and he shalbe my sonne, and I wylbe his father, & wyll prepare the seate of his kyngdome vpō Israel for euer. Nowe therfore my sonne, ỹ Lord be w̄ the, & prospere ỹ, & ỹ shalte buylde the house to the name of the Lorde thy God, as he hath sayde of the. And the Lorde shall geue the wysdome & vnderstandyng, & shall geue the commaundmentes for Israel, that ye maye kepe the lawe of the Lord thy God. For then thou shalt prospere: euē whan thou takest hede & fulfyllest the statutes & lawes wheych the Lorde charged Moses with, for Israel. Plucke vp thyne hert therfore, & be stronge, dread not, nor be discouraged. Beholde, in myne aduersyte haue I also prepared for ỹ house of the Lord, an hūdred thou-
D
sande talentes of golde, & a thousande thousande talentes of syluer, & as for brasse & yrō it cānot be nōbred, for it is very moche. And I haue prepared tymbre and stone, and thou mayest puide more therto. Moreouer, thou hast workemen wyth the pnowe, & masons and carpenters to worke in stone & tymbre, and many men ỹ be actiue for euery worke. And of golde, syluer, brasse and yron, there is no nombre. Up therfore, and be doynge, & the Lorde shalbe wyth the.

And Dauid cōmaūded all ỹ lordes of Israel, to helpe Salomō his sonne, saying: Is not ỹ Lord yō God w̄ you? & hath he not geuē you rest on euery syde? for he hath geuen ỹ enhabitoures of ỹ lande into my hande, & the lāde is subdued before the Lord & before his people. Nowe therfore set youre hertes & yō soules, to seke the Lord youre God. Up, and buylde ye the temple of the Lorde God, to bryng the Arcke of the couenaunt of ỹ Lord and the holy vesselles of God, into the house so buylt for the name of the Lorde.

## ¶ The.xxiij.Chapter.

¶ Dauid beyng olde, ordeyneth Salomon kynge. He causeth the Leuites to be nōbred, & assygneth them to theyr offyces.

A
SO when Dauid was olde and full of dayes, * he made Salomon hys
*iij.Reg.i.c.
sonne kynge ouer Israel. And then he geathered togeather all ỹ Lordes of Israel wyth the preastes and the Le-

uites. And the Leuites were nombred from the age of .xxx. yeare and aboue, and the nõbre and summe of them was .xxxviij. thousande men. Of which .xxiiij. thousande were set to further the worcke of the house of the Lorde. And syxe thousande were officers & Judges. Foure thousande were porters and foure thousande praysed ỹ Lorde with soche instrumentes as was ☞ made to prayse wythall.

And so Dauid put an order amõg thẽ deuidinge thẽ in partes. Of ỹ children of Leui: Gerson, Cahath & Merari: Of the Gersonites was Laadã & Semei. The sonnes of Laadã. the chefe was Jehiel, zethan & Joel, three. The sonnes of Semei: Selomith, Haziel, & Haran, three. These were ỹ aunciẽt fathers of laadã. And ỹ sõnes of Semei were Jahath, zina, Jeus & Beria: these foure were the sonnes of Semei. And Jahath was the chefe, zina the seconde. But Jeus and Beria had not many sonnes, therfore they were in one rekenynge, accordyng to theyr fathers housholde rekened for one auncient housholde.

The sonnes of Cahath: Amram, Izahar, Hebron and Uziel, foure. * The sonnes of Amram: Aaron & Moses. And Aaron was separated, to haue the rule of the holy thynges in the place moost holye, he and hys sonnes for euer: and to burne incense before the Lorde, and to mynistre vnto him, & to blesse in his name for euer. Moses also the man of God, and his children, were named wyth ỹ trybe of Leui. The sonnes of Moses: Gerson and Eliezer. Of the sonnes of Gerson: Sebuel was the chefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes: But the sonnes of Rehabia were very manye. The sonnes of Izahar: Salomith, the chefe. The sonnes of Hebrõ: Jeriahu the fyrst, Amaria the seconde, Jahaziel the thirde, and Jecameam the fourth. The sonnes of Uziel: Micha the fyrst, and Iesia the seconde. The sonnes of Merari: Mahli and Musi. The sonnes of Mahli Eleazar and Cis. And Eleazar dyed, and had no sonnes, but daughters, and their brethrẽ the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, & Jeremoth, three. These are the children of Leui after the housholde of theyr fathers, euen the auncient of the fathers according to theyr offices, and after ỹ nombre and summe of ỹ names of them that dyd the worcke in the seruice of the house of the Lord, from the age of twentye yeares & aboue. And Dauid sayde: the Lorde God of Israel hath geuen rest vnto his people, that they maye dwell in Jerusalẽ for euer. That the Leuites also shuld nowe nomore beare ỹ tabernacle & all the vesselles for the seruice ther of: for according to the last wordes of Dauid, the Leuites were nombred frõ twẽtye yere and aboue, and their office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lorde, in the courtes & celles, and in the purifyinge of all holye thynges, and in the worcke of the seruice of the house of God. In the shewe breed in ỹ fyne flowre, in ỹ meate offeringe, in the wafers of swete breed, in the fryinge panne, in the grydyron, and in all maner of measures and syse, and to stãde euery daye in the mornynge, to thanke and prayse the Lorde, and so lykewyse at euen. And to offer all burntsacrifyces vnto the Lorde, in ỹ Sabbothes, in the newe moones, & on the festfull dayes by nombre and custome cõtinually (as they were commaunded) before the Lorde. And that they shulde wayte on the tabernacle of wytnesse, and on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

## ¶ The .xxiiij. Chapter.

¶ Dauid assygneth offices to the sonnes of Aaron.

THese are the deuisyõs of the sonnes of Aarõ: The sonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar. * Nadab also and Abihu dyed before theyr father, & had no chyldrẽ: But Eleazar and Ithamar executed the prestes office. And Dauid ordered them on this maner: zadock of ỹ sonnes of Eleazar, & Ahimelek of ỹ sonnes of Ithamar were accordyng to theyr offices in theyr ministracyõ. And there were mo auncièt mẽ founde amõge ỹ sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordred together: Amonge ỹ sonnes of Eleazar there were syxtene rulers, according to the housholde of their fathers: & eyght amõg the sonnes of Ithamar according to ỹ household of theyr fathers. And thus were they put in order by lott, ỹ one sorte from the other, & so were there rulers in ỹ Sanctuarye & Lordes before God, as well of ỹ sonnes of Ithamar as of ỹ sonnes of Eleazar. And Simeia the sonne of Nathaneel the Scribe, of the kynred of the Leuites wrote thẽ before the kyng and the Lordes, & before zadock the preast and Ahimelech the sonne of Abiathar, and before the auncièt fathers, before ỹ preastes & the Leuites: one principall household beyng reserued for Eleazar and one for Ithamar.

And the fyrst lot fell to Jehoiarib, & the seconde to Jedaia. The thirde to Harim, & the fourth to Schozim. The fyfte to Melchia, & the syxte to Miamin. The seuẽth to Hakos, & the eyght to * Abia. The nynthe to Jesua, & ỹ tenth to Secamahu. The leuẽth to Eliasib, & the twelueth to Jakim. The thirtenth to Hupa, & the fourtẽth to Jesebeab. The fyftenth to Bilga, & ỹ syxtenth to Immer. The seuẽtenth to Hezir, & ỹ eyghtẽth to Hapzez. The nynetenth to Pathahia, and the twentieth to Jehesekel. The twẽtieth & one to Jachin and ỹ .xxij. to Gamul. The .xxiij. to Delaiahu, and the .xxiiij. to Maasiahu.

These are the ordinaunces of thẽ in their offices, whan they came into the house of the Lorde, accordyng to their maner vnder Aaron their father, as the Lorde God of Israel had commaunded hym.

The rest of the sonnes of Leui, are these: of the sonnes of Amram, Subael. Of ỹ sonnes of Subael, Jehediahu. Of the sonnes of Rehabia, ỹ fyrst Jesia. Of the Jezaharites, Selomoth. Of ỹ sonnes also of Selomoth, Jahath. his sonnes Jeriahu ỹ firste Amariahu ỹ secõde, Jahaziel the thirde, & Jekamcã the fourth. Of the sonnes of Uziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jisia. Of the sonnes also of Jisia zechariahu. The sonnes of Merari, were: Mahli & Musi. The sonnes of Jaaziahu, Beno. The sonnes of Merari by Jahaziahu, Beno, Sohem, zacur & Ibri. Of Mahli came Eleazar & he had no sõnes. Of Kis: the sonnes of Kis: Jerahemeel. The sonnes of Musi: Mahli, Eder and Jerimoth. These are ỹ children of the Leuites after the housholde of their fathers. And these cast lottes next to their brethren the sonnes of Aaron, in the presence of Dauid the kyng, and zadoc & Ahimelec & the auncient fathers, preastes, & Leuites: euen the principall fathers before their ponger brethren. ℟ (the lott made equall distribucyon amonge them all.)

## ¶ The .xxv. Chapter.

¶ The syngers are appoynted, wyth theyr places, and lottes.

AND so Dauid and the captaynes of ỹ hoste appoynted out to do seruyce, ỹ sonnes of Asaph Heman and Jeduthun, whan they dyd prophesye wyth harpes, psalteries and symbales. And there was a multitude of the men that were appoynted to the seruyce and mynistracyon. Of the sonnes of Asaph: zaccur, Joseph, Nathania and Asarela that wayted on Asaph, whych prophesyed by the kynge.

Of Jeduthun: the sonnes of Jeduthun: Gedeliahu, zeri, Jesaiahu, Hasabiahu, and Mathithiahu syxe, vnder the hãdes of theyr father Jeduthun, whych prophesyed wyth a harpe, for to geue thãkes & prayses vnto the lord. Of Hemã ỹ sõnes of Hemã: Bukiahu, Mathaniahu, Uziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romãthi, Ezer, Josbekasa, malothi. Hothir, & Mahazioth. All these were the sonnes of Hemã which was ỹ kynges Sear in the wordes of God ☞ to lyfte vp ỹ horne of ỹ regall dignitie. And God gaue to Hemã xiiij. sonnes and three daughters. All these also were at ỹ hõde of their father synging in ỹ house of ỹ Lorde wỉ symbales, psalteries & harpes, whã Asaph Jeduthun and Heman executed the seruyce in the house of God, at the kinges hãde. And the multitude of thẽ wyth their brethrẽ that were instructe in the songes of the Lord: euẽ all ỹ were cõnyng, were two hundred foure score & eyght. And they * cast Lottes amõg thẽ selues, howe they shulde wayte, as well for the small as for the greate, for the scoler as well as for the skole maister. * Prou. xvi. b

And the fyrst lot in ☞ Asaph fell to Joseph. The secõde to Gedeliahu (wyth his brethren and sonnes) whych men were twelue. The thirde fell to zaccur wyth hys sonnes & brethrẽ, beyng twelue personnes. The fourth to Izri with his sonnes and brethren, twelue personnes.

The fyfte to Nathaniahu with his sonnes and brethren, twelue personnes. The syxte to Bukiahu with hys sonnes and brethren, twelue personnes. The seuenth to Jesarela with hys sonnes & brethren, twelue personnes. The eyght to Jesaiahu with his sonnes & brethren, twelue personnes. The nynth to Mathaniahu with hys sonnes and brethrẽ, twelue personnes. The tẽth to Simei with his sonnes and brethren, twelue personnes. The eleuenth to Azarael wyth hys sonnes and brethren, twelue personnes. The twelueth to Hasabia wyth hys sonnes and brethren, twelue personnes. The thyrtenth to Subael wyth hys sonnes & brethren twelue personnes. The fourtenth to Mathathiahu wỉ hys sonnes & brethren twelue personnes. The fyftẽth to Jeremoth wỉ his sonnes & brethrẽ, twelue personnes. The syxtẽth to Hananiahu wyth his sonnes and brethrẽ, twelue personnes. The .xvii. to Josbekasa wyth his sonnes, and brethren twelue personnes. The eyghtẽth to Hanani with hys sonnes & brethrẽ, twelue personnes. The nynetẽth to Maloth with hys sonnes & brethren, twelue personnes. The twentyeth to Eliathath with hys sonnes and brethren, twelue personnes. The .xxi. to Hothir with hys sonnes & brethrẽ twelue personnes. The .xxij. to Gidalthi with his sonnes and brethren, twelue personnes. The .xxiii. to Mahazioth wỉ hys sonnes and brethrẽ, twelue personnes. The xxiiii. to Romanthi Izer with hys sonnes & brethren, twelue personnes.

## ¶ The .xxvi. Chapter.

¶ The porters of the temple are ordeyned, euery man to the gate whych he shulde kepe.

THese are the deuisyõs of the porters, Amõge the Corethites: Meselemiahu the sonne of Kore of the chyldren of Asaph.

And the sonnes of Meselemiahu were these: zachariahu the eldest, Jedihel the seconde, zebadiahu the thyrde, and Jathniel the fourth, Elam ỹ fyfte, Jehohanã the sixt, & Elioenai the seuẽth. The sonnes of Obed

Edom: Semeia the eldest, Jehosabad the seconde, Joah the thyrde, Sacar the fourth, & Nethanael the fyfte, Amiel the syxte, Issachar the seuenth, Peulthai the. viij. for God blessed hym.

And vnto Semeia his sonne were sonnes borne, ꝑ ruled in the house of their father, for they were men of myght. The sonnes of Semeia: Othni, Rephael, Obed and Elzabad & hys brethren were stronge men. Elihu and Samahiahu. All these were of the chyldren of Obed Edom, they and their children, and their brethren, actiue men and of strength to do seruice, euen. lxii. of Obed Edō. And Meleniah had sonnes and brethren, actiue men
B xviii. The sonnes of Hosa of the chyldren of Merari: Simri the chefe, & though he was not the eldest, yet his father sett hym in ꝑ chefest place. Helkiahu the seconde, Tebaliahu the thirde, and zechariahu the fourth: all the sonnes and brethren of Hosa were. xiii.

Amonge these was deuyded the offyce of the portershyppe that they shulde be aunciēt men, to wayte wyth theyr brethren, whan they mynistred in the house of the Lord. And they cast lottes, bet wene the great and small after the houshold of their fathers, for euery gate. And the lot on the east syde fell vpon Selemeiahu. And for zachariahu hys sonne (which was a wise counceller) they cast lottes, & hys lot came out towarde the North. And Obed Edoms lot fell to ꝑ South. And for hys sonnes fell the houses of Asuppim. For Suphim and Hosa towarde the west, with the gate that stondeth toward the hyer waye: one watch beynge ouer agaynst another.

In the east were syx Leuites: & towarde the North. iiii. a daye: toward ꝑ South. iiii. a daye, & towarde Asuppim, two & two. In
C Pharbar towarde the west: two at ꝑ goyng vp, & two in Pharbar. These are ꝑ deuisyōs of the porters among the sonnes of Korah & amonge the sonnes of Merari. And of the Leuites, Ahiah had the ouersyght of the treasure of the house of God, and of the treasure of the dedicat thynges.

As concernyng ꝑ sonnes of Laadā whych were ꝑ chyldrē of the Gersonites. Of Laadā came aunciēt fathers, Euen of Laadā there came Gersuni & Jehieli. The sonnes of Jehieli: zethan & Joel hys brother, which were ouer the treasures of the house of the Lorde. Of the Amramites also & Izaharites, Hebronites & Ozielites, was Subuel ꝑ sonne of Gerson the sonne of Moses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Isaiahu, whose sonne was Jozā, whose sonne was zichri, whose sonne was Selomith, whych Selomith and hys brethren
G were ouer all the treasures of the dedycate thynges, which Dauid the kynge, & the auncient fathers, the capitaynes ouer thousandes & hundredes, & the captaynes of the hoste, had dedicated out of the spoyles wōne in battels: they dyd dedicate thē to maintayne the house of the Lorde: & all that Samuel the sear, and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of zaruia had dedicated, & whosoeuer had dedicate anye thynge, it was vnder the hande of Selomith and of hys brethren.

Of ꝑ Izaharites was Chenaniahu & hys sonnes, appoynted to the busynesse without forth ouer Israel: for they were officers and Judges. And of the Hebronites Hasabiahu & his brethren, men of actiuite a thousande & seuē hundred, were officers amonge them of Israel beyond Jordan westward, in all busynesse belō ging to God, and seruice of the kynge. Amōge ꝑ Hebronites was Jedia the chefest, euen a prince among the Hebronites & fathers of hys kynred. And in the fourtye yeare of the kyngdome of Dauid, they were sought for. And there were found amōge thē men of actiuite at Jazer in Gilead. And hys brethrē were men of actiuite, euē two thousand & seuen hundred, auncient fathers, whō kynge Dauid made rulers ouer the Rubenites, Gaddites, and ouer the halfe trybe of Manasse, for euery matter pertaynynge to God, and for the kynges busynesse.

## ¶The. xxvij. Chapter.

¶ Of the princes and rulars that mynistred vnto the kynge.

The chyldren of Israel: after the
A nombre of thē, the auncient heades & captaynes of thousandes and hūdredes, & their officers ꝑ serued the kyng by diuerse courses which came in & wēt out, moneth by moneth, throwout all ꝑ monethes of the yere. And in euery course were. xxiiii. thousande. Ouer ꝑ fyrst course for ꝑ fyrst moneth, was Jasoboā ꝑ sonne of zabdiel. And in his course were. xxiiii. thousand. And ꝑ chefest of all ꝑ captaynes of ꝑ host for ꝑ fyrst moneth, was of the childrē of Pharez. Ouer ꝑ course of ꝑ secōde moneth was Dodai an Ahohite & in his course was Mikloth a ruler: (his helper) And in ꝑ course were. xxiiii. thousande. The chefe captayne of the thirde host for ꝑ thirde moneth, was * Banaiahu the sonne of Je- * ii.sa.xxiii.c. i.para.xi.c.
hoiada ꝑ hye preaste: And in his course were
B xxiiii. thousand. This is ꝑ Banaiahu, which was most myghtie amōge. xxx. & aboue. xxx And in his parte was Amizadad his sonne.

The fourth captayne for the fourth moneth, was Asael the brother of Joab, ād zabadia his sonne after him. And in his course were. xxiiii. thousande. The fyfte captayne for the fyfte moneth was Samhut the Jezrahite.



rahite: & in hys course were. xxiiii. thousand. The syxte capptayne for the syxte moneth was Ira the sonne of Ickes a Thecluite: & in hys course were. xxiiii. thousande.

The seuenth captayne for the seuēth moneth, was Helez the Pelonite, of the chyldrē of Ephraim: & in his course were. xxiiii. thousand. The eyght captayne for the eyght moneth, was Sibechai an Husathite of ꝑ kynne of zarhi: & in his course were. xxiiii. thousand. The nynth capitayne for ꝑ nynth moneth, was Abiezer an Anathothite of ꝑ sonnes of Jemini: and in hys course were. xxiiij. thousand. The tenth capitayne for the tenth moneth, was Mahari the Netophathite of the zarahites: and in hys course were. xxiiij. thousande. The leuenth for the eleuenth moneth, was Banaia the Pirathonite of the chyldren of Ephraim: and in his course were xxiiii. thousand. The twelueth captayne for the twelueth moneth, was Heldai the Netophathite w̄ Othoniel, and in his course were xxiiii. thousand. And the rulers ouer the trybes of Israel were these: Amōge the Rubenites was Eliezer the sonne of zichri. Amōg
C the Simeonites also was Saphatiahu the sonne of Maacha. Amonge the Leuites: Hasabia the sonne of Kemuel. Amonge the Haromites: zadock. Among thē of Juda: Elihu of the brethren of Dauid. Amonge them of Issachar. Omri ꝑ sonne of Michael. Amonge thē of zabulon: Jesmaiahu ꝑ sonne of Obadiahu. Amōg them of Nephthali: Jerimoth the sonne of Azriel. Amonge, the chyldren of Ephraim: Hosea the sonne of Azaziahu. In the halfe trybe also of Manasse: Joel ꝑ sonne of Phedaiahu. Of ꝑ halfe trybe of Manasse in Gilead: Jdo the sonne of zachariahu. Amonge thē of Ben Jamin: Jaaūel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the Lordes of the trybes of Israel.

But Dauid toke not the nombre of them vnder. xx. yere: because ꝑ Lord sayd he wold encrease Israel lyke vnto the starres of the
ii.par.xxi.a. skye. And * Joab the sonne of zaruia begāne to nōbre: but he fynished it not, because ꝑ there fell wrath for it against Israel: neither was the nombre put in to the chronycles of kynge Dauid.

D Ouer the kynges treasures was Azmaueth the sonne of Adiel. And ouer the treasuryes of the feldes, in the cyties & villages & castelles, was Jehonathā, ꝑ sonne of Uziahu. And ouer the workemē in the feldes that tylled the ground, was Ezri ꝑ sonne of Chelub. And the ouersyght of ꝑ vineyardes had Semei ꝑ Ramathite. Ouer the increace also of the vineyardes, & ouer ꝑ wineselers was Sabdi the Hasiphunite. And ouer the oliue trees & mulberytrees ꝑ were in the valeyes, was Baal hanā the Gederite. And ouer ꝑ treasure of oyle, was Joas: Ouer the oxen that fed in Saron, was Setari the Saronite. And ouer the oxen that were in the valeyes was Saphat ꝑ sonne of Adlai. Ouer the camelles, Obil the Jsmaelyte. And ouer the Asses was Jehadiahu the Meronothite. Ouer the shepe, was Jazis the Hagerite. All these were the rulers of the substance of kynge Dauid. And Jehonathā Dauids vncle, a man of councell, and of vnderstondyng was a scrybe, and Jehiel the sonne of Hachmoni & was wyth the kynges sonnes enstructinge them. And Ahitophel was of the kynges counsell. And Husai ꝑ Arachite was the kynges companyon. And next to Ahitophel was Jehoiada the sonne of Banaiahu, & Abiathar. And the capptayne of the kynges warre, was Joab.

## ¶The. xxviij. Chapter.

¶ Because Dauid was forbydden to buylde the temple, he exhorteth Salomon and the people to performe it.

AND Dauid geathered togeather
A all the Lordes of Jsrael: ꝑ Lordes of the trybes, the Lordes of the cōpanyes that mynistred to the kyng by course, the captaynes ouer the thousandes & ouer the hundredes, & the Lordes that had ꝑ ouersyght ouer all the substaunce and possessyon of Dauid, hys sonnes, wyth the chamberlaynes: all the myghtye and valeaunt and all actiue men, vnto Jerusalē. And kynge Dauid stode vp vpon hys fete, and sayde.

Heare me my brethren & my people. * I * ii.reg.bvi.a
had in myne hert to buylde an house of rest for the Arcke of the couenaunt of the Lord, & for ꝑ fote stole of oure God, & had made redye, for the buylding. But God sayd vnto me: * ꝑ thalt not buylde an house for my na- * iii.reg.b.a
me, because ꝑ hast bene a man of warre, and i.para.xxv.b.
hast shed bloud. Moreouer, the Lord God of Jsrael * chose me before all ꝑ house of my fa- * i.reg.xvi.a
ther, to be kinge ouer Jsrael for euer, for in Ju
B da wold he chose a captayne: & of ꝑ housholde of Juda is the house of my father, & amonge the sonnes of my father he had a lust to me, to make me kyng ouer all Jsraell. And of all my sonnes (for ꝑ Lord hath geuē me manye sonnes) he hath chosen Salomon my sonne, to sytt vpō the seat of ꝑ kyngdom of ꝑ Lord in Jsrael. And he sayde vnto me: * Salomō * i.par.xxii.c
thy sonne, he shall buyld me an house & courtes, I haue chosen hym to be my sonne, & I wilbe his father. I will stablyshe his kingdōe for euer, If he will be strōg to do my cōmaūdmentes, & my lawes, as it goeth this daye. ii.para.vi.b.

Now therfore, in the syght of all Jsrael the cōgregacyō of ꝑ Lorde, & in the audience of oure God: kepe & seke for all the cōmaundmentes of the Lord yō God, ꝑ ye maye enioye a good land, & leaue inheritaunce for yō childrē after you for euer. And ꝑ Salomon

my sonne, knowe thou ꝑ God of thy father,
* Psal.xvij.c. and serue hym with a pure hert, and wyth a swete courage. * For the Lorde sercheth all hertes, and vnderstandeth all the ymaginacyons of thoughtes. And yf thou seke hym, he wyll be founde of the: But yf thou forsake hym, he wyll cast the of for euer. Take hede nowe, for ꝑ Lorde hath chosen the, to buylde hym an house of a Sanctuarie. Be stronge therfore, and playe the man.

¶ And Dauid gaue Salomon his sonne the
* paterne of the porche *(of the temple also) & of ꝑ houses that longed therto, of the store houses, vpper chambres, ynner parloures, & of the house of the mercyseate: & the example of all that he had in hys mynde, for the courtes of the house of the Lorde, & for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedycate thynges, & for the diuisyons of the preastes and Leuites that wayted by course, & for all the worke manshyp, that shulde serue for the house of the Lorde, & for all the vesselles that shulde serue in the house of the Lorde. For golde & for the wayght of golde, for all vesselles of londrye minystracyōs: for all maner of vesselles of syluer in weyght, & for all vesselles, whatsoeuer purpose they serued vnto.

The wayght of golde for the candelsticke, and the golde for their lampes, with the wayght for euery cādelstycke, & for the lampes therof. And for the candelstyckes of syluer by wayght, both for the cādelstycke and also for her lāpes accordinge to the diuersite
D of ꝑ vse of euery cādelstycke. And by wayght
* (he gaue) golde for the tables of shewe breed, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for flesheho-kes, cuppes and dryncknyng pottes: And pure golde in wayght for basens, euē for euery basen. And lyke wyse syluer by wayght, for euery basen of syluer. And for the aulter of incense, pure golde by wayght. And gold for the paterne of the charett of the Cherubes ꝑ stretched out their wynges, and couered the Arche of ꝑ couenaunt of the Lord. All (sayde Dauid) was geuen me by wrytynge of the hande of the Lorde, whych made me vnderstande all the worke manshyp of the paterne.

And Dauid sayde to Salomon hys sonne: Be stronge, and do manfully, feare not, nor be fayntharted. For the Lorde God, euē my God, is wyth the, and he shall not fayle the, nor forsake the, vntyll thou hast fynysshed all the worke that must serue for ꝑ house of the Lord. Beholde, the preastes and Leuites are deuided in companyes, for all maner of serupce that pertayneth to the house of God: they are wyth the for all maner of worke manshyp, and so are all that excell in wysedome for any maner of serupce. Thou hast allo the Lordes and all the people for euery thynge that thou hast nede of.

## ¶ The.xxix. Chapter.

¶ The offerynges of Dauid & of the prynces for the buyldynge of the temple. Dauid dyeth, & Salomon hys sonne raygneth in hys steade.

AND Dauid the kynge sayde vn
I to all the congregacyon: * God
* iij.reg.b.a hath specially chosen Salomō my sonne whych is yet younge & tēder, & the worcke is greate, for the house shall not be for mā, but for the Lorde God. Moreouer, I haue prepared wt all my myghte for the house of God: golde for vessels of golde, syluer for thē of syluer, bra sse for thynges of bra sse, yron for thynges of yron, & wood for thynges of wood: and onix stones, and stones to be sett, glystringe stones and of diuerse coloure, and all maner of precyouse stones, and marble stones in great aboundance. And because I haue lust to ꝑ house of my God: I haue of myne owne propre good, of golde and syluer wych I haue sentrally geuē to the house of my God, besyde all ꝑ I haue prepared for ꝑ V holy house: euen thre thousande talentes of golde of Ophir, and seuen thousande talētes of tryed syluer: to ouerlaye the walles of the houses withall: ꝑ golde for thynges of golde syluer for them of syluer, & for all maner of worcke by ꝑ handes of artifycers. And who soeuer is willing, maye this daye consecrate hys hande vnto the Lorde.

And so the auncient fathers and the Lordes of the trybes of Israel, the captaynes of thousandes and hundredes, with the Lordes that were rulers ouer the kynges worke, were wyllynge and gaue for the seruyce of the house of God, fyue thousande talentes of Golde, and ten thousande peces of golde: and ten thousande talentes of syluer, and xviij. thousande talentes of bra sse, and an hūdred thousande talētes of yron. And they with whom precyouse stones were fou nde ga ue thē to the treasure of the house of ꝑ Lord, by the hande of Iehiel the Gersomite.

And the people reioysed, whā they were ¶
so wyllynge to geue their goodes, and wyth a perfecte hert they offred vnto the Lorde. And Dauid the kynge reioysed wyth great gladnesse. And Dauid blessed the Lorde before all the congregacyon, and sayde: Blessed be thou Lord God of Israel oure father, from euer and for euer. Thyne (O Lorde) is greatnesse, and power, glorie, victorie and prayse: for all that is in heauen and in erth is thyne, & thyne is the kyngdom (O Lorde) and thou excellest aboue all, euen as the heed of all. And rychesse and honoure come of the, and thou raygnest ouer all, and in thyne hande is power and strength, and in thyne hand it is to make great & to geue strēgth vnto all.

And



And nowe oure God, we thanke the, and
D prayse thy glorious name. But who am I? and what is my people? that we shulde enforce oure selues to geue these thiges so willingly? But all thynges come of the: and of that which we receaued of thyne hande we
*Ge.xlvij.b. haue geuen the. * For we be but straungers
Psal.xxxix.c. before the, and soiourners, as were all oure
Deu.xi.c. fathers. Oure dayes on the erth also are but
*Sap.ij.b. as a * shadowe, and there is none abydinge. O Lorde oure God, all this stuffe ꝑ we haue prepared to buylde the an house for thy holy name, cōmeth of thyne hande, & is all thyne. (I wote also my God) that thou tryest the hertes, and hast pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte I haue willinglye offred all these thinges. And nowe haue I seue thy people which are foūde here, to offer vnto the willyngly and wyth gladnesse. O Lorde God of Abrahā, Isahac, & of Israel oure fathers, kepe this for euer, as the begynnynge of the thoughtes of the
E herte of thy people, and prepare their hertes vnto the. And geue vnto Salomō my sonne, a perfecte herte, to kepe thy commaundemētes, thy testymonies and thy statutes, and to do all, & to buylde the house for the which I haue made prouision for.

And Dauid sayde to all the cōgregacyon:
☞ Nowe blesse the Lorde youre God. And all the cōgregacion blessed the Lorde God of their fathers, and bowed downe their heades and worshypped the Lorde and the kynge. And they offered offerynges vnto the Lorde. And on the morowe after ꝑ sayde daye, they offered burnt offerynges vnto the Lorde. euē a thousande yōnge oxen, a thousande rāmes
F & a thousande shepe, with their dryncke offerynges. Many sacrifyces offred they for all Israel, & dyd eate & dryncke before the Lorde the same daye wt greate gladnesse. And they made Salomon the sonne of Dauid kynge the seconde tyme, and annoynted him prynce before the Lorde, and Sadock to be the hye
*iij.reg.ij.c. preaste. * And Salomon sate on the seate of the Lorde, and was kyng in steade of Dauid his father, & prospered, and all they of Israel obeyed him. And all the Lordes and men of power, and all the sonnes of kynge Dauid submitted them selues, & were vnder kynge
*iij.re.iiij.d. Salomon. * And the Lorde magnified Salomon in dignitye, in the syght of all them of Israel, and gaue him so glorious a kyngdome as no kynge had before him in Israel.

G And so Dauid the sonne of Isay raygned ouer all Israel. And ꝑ space that he raygned ouer Israel, was fourtye yere: seuen yeare raygned he in Hebrō, & xxxiij. yere raygned he in Ierusalē. And he dyed in a good age: full of dayes, ryches and honoure. And Salomō his sonne raygned in his steade. The actes of Dauid ꝑ kynge fyrst and laste, beholde, they are written in the boke of Samuel the sear, and in the boke of Nathan ꝑ prophete, and in ꝑ boke of Gad the sear, wt all his kyngdome and power & tymes, ꝑ wēt ouer him and ouer all Israel, & ouer all ꝑ kyngdomes of ꝑ erth.

¶ The ende of the fyrst boke of the Chronycles, other wyse called ꝑ fyrst boke of Paralipomenon.

# ¶ The secōde boke of the Chronycles which in the Hebrue is one with the fyrst.

## ¶ The fyrst Chapter.

¶ The offerynge of Salomon in the hyaulter at Gibeō, where he receaueth an answer of God, what wysdome shulde be geuen him: wyth the nombre of his charettes and horsemen.





ND Salo I
mō ꝑ sōne of Dauid waxed strōge in hys kingdome *ij.re.iij.a.
& ꝑ * Lorde his God was with him, & magnifyed hi in ꝑ dignitye. And Salomon spake vnto all Israel, to the captaynes ouer thousandes, to ꝑ captaynes ouer hundredes, to ꝑ iudges and to euery officer in all Israel, and to the awncient fathers. And so Salomō & all the congregacyon with him * went to iij. re iij.a.
the hye place that was at Gibeon: for * there † i.Par.xxi.d
was the tabernacle of the witnesse of God, * which Moses the seruaunte of the Lorde * Deu.xxxi.d.
made in the wildernesse. But the Arcke of xxxiii. and
God * had Dauid brought frō Kiriath Iea- xxxiii.
rim, into ꝑ place which Dauid had prepared iij.reg.vi.a.
therfore. For he had pytched a tente for it at
Ierusalem. Moreouer, the brasen aulter * ꝑ * Ex.xxxviij.
Bezaleel the sonne of Uri, the sonne of Hur a.
had made, was there, before the tabernacle of the Lorde. And Salomon and the congregacyon went to vyset it. And Salomon gat V
vp there before the Lorde to the brasen aulter that was before the tabernacle of wyt-

L v nesse,

nesse, & * offred a thousande burntsacrifyces vpõ it. And ỹ same nyght dyd God appeare vnto Salomon, and sayde vnto hym: aske, what I shall geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, and * hast made me to raygne in his steade. * Nowe therfore O Lorde God, let thy promyse which thou madest vnto Dauid my father, be true. For * ỹ hast made me kynge ouer a people: which is lyke the dust of the earth in multitude. Wherfore, geue me nowe wysdome & knowledge, that I maye be able to go out and in before this people: for who els * (worthely) can iudge this people that is so great?

* And God sayde to Salomon, because this was in thyne hert, and because thou hast not asked treasure, and rychesse, & honoure, and the lyues of thyne enemyes, nether yet longe lyfe: but hast asked wysdome and knowledge for thy selfe, to iudge my people, ouer which I haue made the kyng: wysdome and knowledge is graũted vnto the, and I will geue the treasure, and rychesse, and glorye: so that amonge the kynges that haue bene before the or after the, none was or shalbe lyke the. And so Salomon cam from the hylaulter (that was at Gibeon) to Jerusalem, frõ the tabernacle of witnesse, and raygned ouer Israel. And * Salomon geathered charettes and horsemen: and he had a thousande, and foure hundred charettes, and .xij. thousande horsemen, whõ he bestowed in the charet cyties, and with the kynge at Jerusalem. And * the kynge made syluer and golde at Jerusalem, as plenteous as stones: and Cedar trees made he as plentie as the mulberye trees that growe in the valeyes. And ỹ horses which Salomon had, were brought hym out of Egypt by the kynges marchauntes ỹ were together, which beynge of one cõpany, toke thẽ out at a pryce. They came also and brought out of Egypte a charet for syxe hundred peces of syluer: euen an horse for an hũdred & fyftie. And so brought they horses for all the kynges of the Hethites, & for the kynges of Syria by their awne handes.

## The seconde Chapter.

Salomon sendeth to Hyram the kynge of Tyre for wodd and workemen.

AND Salomõ determined to buylde an house for the name of ỹ Lorde, and an house for his kyngdome and Salomon tolde out thre skore and ten thousande men to beare burdẽs, and foure skore thousande men to hewe stones in the mountayne, and thre thousande and syxe hundred to ouer se them.

* And Salomon sent to Hyram ỹ kynge of Tire sayinge. As thou dydest deale with Dauid my father and * dydest send him Cedar wodde, to buylde him an house to dwelle in, euen so deale with me: For I am aboute to buylde an house for the name of the Lorde my God, to offre vnto him holy thinges, and to burne swete encẽse, and to sett the wbreed before him continually, to offre burntsacrifyces of the morninge and euenynge: on the Saboth dayes, in ỹ fyrst daye of euery newe moone, & in the solempne feastes of the Lorde oure God: for it is an ordinaunce to be continually kepte of Israel. And ỹ house which I buylde shalbe great: for great is oure God aboue all Gods. But who is able to buylde him an house: when that heauen, and heauen aboue all heauẽs is not able to receaue him: what am I then that I shulde buylde hym an house: nay, but euen to burne sacrifice before him, shall this buyldinge be: sende me nowe therfore a cõynge man, ỹ can worcke in golde and syluer, in brasse and yrõ, in purple, cremosin and yelowe sylke, and that can skylle to graue, with the connynge men that are with me in Juda and Jerusalem, whom Dauid my father dyd prepare. Send me also Cedar trees, pyne trees & Algume trees out of Libanon. For I wote that thy seruauntes can skylle to hewe tymbre in Libanõ. And beholde, my men shalbe wt thyne, that they maye prepare me tymbre ynough. For the house which I am determyned to buylde, shalbe wonderfull greate. And beholde, for the vse of thy seruauntes the cutters and hewers of tymbre: I haue geuen .xx. thousande quarters of beaten wheate, and .xx. thousande quarters of barleye, and .xx. thousande bates of wyne, and .xx. thousãde bates of oyle. And Hirã kynge of Tire answered in wrytinge, which he sent to Salomon. Because ỹ Lorde hath loued his people, therfore hath he made the kynge ouer them. And Hiram sayde moreouer: blessed be the Lorde God of Israel which made heauẽ and erth, and that hath geuen Dauid the kynge a wyse sonne, and one ỹ hath discrecion, prudence, and vnderstandynge, to buylde an house for the Lorde, & a palace for him selfe. And nowe I haue sent a wyse man, and a man of vnderstandynge (whom my father Hurã dyd vse) * the sonne of a woman of the daughters of Dan, and his father was a mã of Tire, and he can skylle to worcke in gold and syluer, in brasse and yron, in stone and tymbre, in purple and yelowe sylke, in fyne whyte and cremosin: and can graue sondrie maner of grauinges, and to fynde out dyuerse maner of sotle worke that shalbe sett before him, with thy connynge men, & with the connynge men of my Lorde Dauid thy father. Nowe therfore, ỹ wheate, and barleye, oyle and wyne which my Lorde hath spokẽ of, let him sende vnto his seruauntes. And we will cut wood in Libano, as moch as thou shalt nede, and will bring it to ỹ, in shippes by see to Japho, from



from whence thou mayst carye them to Jerusalem. And Salomon nõbred all the straungers that were in the lãde of Israel, after the nombre of them whom his father Dauid had nombred. And they were founde an hũdred and .liij. thousande and syxe hundred. And he set .lxx. thousande of them to beare burthens, and .lxxx. thousande to hewe stones in ỹ mountayne, and thre thousande and syxe hũdred officers, to set ỹ people a worke.

## The .iij. Chapter.

The temple of the Lorde and the porche are buylded, with other thynges therto belongynge.

AND Salomon beganne to buylde the house of ỹ Lorde at Jerusalẽ in mount Moria * where (the Lorde) appeared vnto Dauid his father: euen in the place that Dauid prepared in the threshynge floure of Ornan ỹ Jebusyte. And * he began to buylde in the seconde daye of the seconde moneth & the fourth yeare of his raygne. And these are the paternes wherby Salomon was instructe to buylde ỹ house of God. The length was thre skore cubytes after the olde measure, and the bredthe .xx. cubytes. The porche, ỹ was in bredth as large as the temple, had .xx. cubytes: and the heygth was an hundred & .xx. cubytes. And he ouerlayed it on ỹ vnner syde with pure golde.

And the greater house he syled with fyrre tree, which he ouerlayde with the best gold, and graued therto palmetreys and cheynes. And he ouerlayed the house with precyouse stone bewtyfully. And the golde was golde of Paruaim. The house (I saye) ỹ beames, postes, walles and dores therof, ouerlayed he with gold, and made grauen worke vpon the walles.

And he made ỹ house moost holye, whose length was .xx. cubytes lyke to the bredthe of the house, and the bredthe therof was also .xx. cubytes. And he ouerlayde it wyth good golde, euen with .vj. hundred talentes. And the waight of the nayles of gold was fyftie sycles. And he ouerlayde ỹ vpper chãbres with golde.

* And in ỹ house most holy, he made two Cherubyns of ymage worke, lyke chyldren, and ouerlayde them with gold. And ỹ wynges of the Cherubs were .xx. cubytes longe. The one wynge was fyue cubites, reaching to the wall of the house, and the other wynge was lykewyse fyue cubytes, reachynge to ỹ wynge of the other Cherub. And euen so the one wynge of the other Cherub was fyue cubytes, reachynge to the wall of the house, and the other wynge was fyue cubites also, and reached to the wynge of the other Cherub. So that the wynges of the sayde Cherubs were stretched out .xx. cubytes. And they stode on their fete, and loked inwardes. And he made a fore hangyng of yelow sylke purple, cremolyne, and fyne white, and caused the pictures of Cherubs to be brodered theron. And he made before the house, two pyllers of .xxxv. cubytes hye. And the heed that was aboue on the toppe of euerye one of thẽ was fyue cubytes. And he made chaynes of wrethẽ worke for the queere, and put them on the heedes of the pyllers, & made an hundred pomegranates, and put them on the cheynes. And he reared vp the pyllers before the temple: one on the ryght hande, and the other on the lefte, and called ỹ ryght Jachin, and the lefte Boaz.

## The .iiij. Chapter.

The aulter of brasse, the Lauatorye, the vesselles to washe with, the candelstyckes, &c.

AND he made an aulter of brasse .xx. cubytes longe, and .xx. cubytes broade, and ten cubytes hye. * And he cast a brasen Lauatorye of ten cubytes from brym to brym, rounde in compasse, and fyue cubytes hye: and a lyne of thyrtye cubytes dyd cõpase it rounde aboute. And vnder it was the fashyõ of oxen which dyd compase it roũde aboute: with ten cubytes dyd they compase the Lauatory roũde aboute, and there were two rowes of oxen which were cast of lyke molten worke. And it stode also vpon twelue oxen: thre loked towarde the North, thre towarde the west, thre towarde the South, and thre towarde the Est, and the Lauatory was set vpõ them, and all their backes were towarde the Lauatory. And the thyckest of it was an handbreede, and the brym lyke the brym of a cuppe, with floures of lylyes. And it receaued and helde thre thousande bates.

* And he made ten lauers: and put fyue on the ryght hande, and fyue on the lefte, to washe and clẽse in them, soch thinges as they offred for a burntofferynge. But the great Lauatory was for the preastes to washe in. And he made ten candelstyckes of golde (accordinge to the paterne ỹ was genẽ of them) and put them in the temple: fyue on the ryght hande and fyue on ỹ lefte. And he made also ten tables, and put them in the temple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the courte of the preastes, & the great courte and dores to it: and ouerlayde the dores of them with brasse. And he set the great Lauatorye on ỹ ryght syde of the Est ende, ouer agaynst the South. And Hiram made pottes, shouelles and basens, and fynesshed the worke that he was appoynted to make for kynge Salomõ in the house of God. The two pyllers, the couerynges or two heedes on the toppes of the pyllers: & the two wrethes to couer the two scalpes or heedes that were on the toppes of the pyllers: and foure hundred

hūdred pomegranates on the two wreethes, two rowes of pomegranates on one wreethe, to couer the two toppes or heedes that were on the pyllers. And he made two bottomes, and lauers made he vpon the bottomes: the great Lauatory, and twelue oxen vnder it. Pottes also and shouelles, fleshe hokes, and all these vesselles dyd Hyrā (hys father) make to kynge Salomon for ỹ house
D of the Lorde, of bryght brasse. In the playne of Jordan dyd the kynge cast them, euen in the claye ground that is, betwene Socoth & zaredatha. And Salomō made all these vessellesin greate aboundaunce, for the weight of brasse coulde not be rekened.

And Salomon made all the vesselles that were for the house of God: the golden aulter also & the tables to sett the shewbred vpon Moreouer, the cādelstickes with their lampes (to burne after the maner before the quere) and that of precious golde: and the flowres and the lampes, and the snoffers made he of golde, and that perfecte gōlde: and ỹ diuersynge knyues, basens, spones and censers
✱ of pure golde. And ✱(he made) the dore of the temple, and the ynner dores within the place moost holye, and the ynner dores of the temple, were gylted. And so was all the worcke ỹ Salomon made for the house of the Lorde fynished.

## ¶ The. v. Chapter.

¶ The Arcke is brought into the temple, which is fylled with the glorye of the Lorde.

AND so all the worke that Salomon made in the house of the Lorde was fynished, and ✱ Salomon brought
✱ 3.Re.vij.g. in all the thynges that Dauid his father had dedycated, with the syluer and golde and all the Jewelles, and put them amonge ỹ treasures of the house of God.

✱ 1ij.re.viij.a Then Salomon ✱ gathered the elders of Jsrael together and all the heedes of the trybes, and auncient fathers of the chyldren of Jsrael, vnto Jerusalem: to bringe ỹ Arcke of the couenaunt of the Lorde out of the cyte of Dauid which is zion. Wherfore all the men of Jsrael resorted vnto the kynge in the feaste, euen in the seuēth moneth. And all the elders of Jsrael came, and the Leuites toke
B vp the Arcke. And the preastes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holy vesselles that were in ỹ tabernacle, and they bare them. And kynge Salomon and all the congregacyon of Jsrael ỹ were assembled vnto him before the Arcke, offered sheepe and oxen, so manye, that they coulde not be tolde nor nombred for multitude.

And the preastes brought the Arcke of ỹ appoyntement of the Lorde vnto his place, euen into the quere of the temple within the place moste holye, and set it vnder the wynges of the cherubs, that the Cherubs stretched out their wynges ouer the place of the Arcke, & the Cherubs couered both ỹ Arcke
C and her barres aboue on hye. And the barres of the Arcke, were so longe, that the heades of the barres were sene without the Arcke within ỹ quere, but not without. And there ỹ Arcke remayned vnto this daye. But there
✱ 1ij.re.viij.a. was nothynge in the Arcke, ✱ saue the two tables which Moses put therin at Horeb, when the Lorde made a couenaunt with the chyldren of Jsrael, after they were come out of Egypt. And it fortuned, that when the preastes were come out of the holy place the sanctuarye was fylled with smoke, for all ỹ preastes that were present, were sanctifyed
D and dyd not then waye by course, that both the Leuites and the syngers, vnder Asaph, Heman and Jeduthun, were appoynted to sondrye offyces with their chyldren and brethren & were arayed in fyne whyte, haynge Symbales, Psalteries, and Harpes, & stode at the East end of the aulter. and by them an hūdred and. xx. preastes blowinge with trōpettes. And the trompette blowers and the syngers so agreed, ỹ it semed but one voyce in prayesinge and thankynge the Lorde. And whan they lyfte vp their voyce with ỹ trompettes, symbales and other instrumentes of musyck, and whan they prayse ỹ Lorde,
✱ (and sayde) howe that he is good, and that his mercye laisteth euer, ỹ house of God was fylled wt a cloude: so that the preastes coulde not endure to mynister by the reason of the cloude. For the maiesty of the Lorde had fylled the house of God.

## ¶ The. vj. Chapter.

¶ The wordes of Salomon to the people, and the prayer that he made vnto God.

THen Salomon sayde: ✱ the Lorde hath spoken, howe ỹ he wyll dwell in the cloude. And I haue buylt an habitacyon for the, and a place for thy dwellynge for euer. And the kynge turned his face, and blessed the hole congregacyon of Jsrael, and all the congregacyon of Jsrael stode. And he sayde: blessed be ỹ Lorde God of Jsrael which hath with his handes, fulfylled it, that he spake with his mouth to my father Dauid, sayinge: ✱ sence the daye that I brought my people out of the lande of Egypt, I chose no cytie amonge all ỹ trybes of Jsrael to buylde an house in, ỹ my name myght be there, nether chose I any man to be a ruler ouer my people Jsrael: saynge ỹ ✱ I haue chosen Jerusalem, that my name myght be there, and haue chosen Dauid to be ouer my people Jsrael.

✱ And whan it was in the herte of Dauid my father to buylde an house for ỹ name of ỹ Lorde God of Jsrael: ỹ Lorde sayd to Dauid my father: for as moch as it was in thyne



herte to buylde an house for my name, thou dydest well that thou so thoughtest in thyne
, hert. Notwithstandynge, ỹ shalt not buylde the house, but thy sonne which is procreaded out of thy loynes, he shall builde an house for my name. The Lorde therfore, hath made good his sayinge that he hath spoken, and I am rysen vp in the rowme of Dauid my father, and am set on the seate of Jsrael, as the Lorde promyled, and haue buylt an house for the name of the Lorde God of Jsrael. And in it haue I put the Arcke, wherin is the couenaunt of the Lorde that he made with ỹ chyldren of Jsrael. And the kynge stode before ỹ aulter of the Lorde in the presence of all the cōgregacyon of Jsrael, and stretched out his handes. For nowe Salomon had made a brasen pulpyt of fyue cubytes longe & fyue cubytes broad, and thre of heyght, & had set it in the myddes of the great courte, & vpon it, he stode and kneled downe, vpō his knees before all the cōgregacyon of Jsrael & stret-
C ched out his hādes towarde heauen, & sayde:
✱ 1ij.re.viij.c ✱ O Lorde God of Jsrael, there is no God lyke the in heauen and in erth, which kepest couenaunt and shewest mercye vnto thy seruauntes that walke before the with all their hertes. Thou which hast kept wt thy seruaūt Dauid my father the thynges that thou promisedest hym: thou saydest it wt thy mouth, and hast fulfylled it with thyne handes, as it is to se this daye.

And nowe Lorde God of Jsrael, kepe wt thy seruaunt Dauid my father, the thynges
✱ 1ij. Re.ij.a. and.iij.b. 1.Par. vij.d. that thou promysedest him, sayinge: ✱ thou shalt in my syght not be without a mā, that shall sytte vpō the seate of Jsrael: so that thy chyldren take hede to their wayes, to walke in my lawe, as thou hast walked before me. And nowe Lord God of Jsrael, lett thy sayinge be true which thou spakest vnto thy seruaunt Dauid. And wyll God in very dede,
ij. Re. viij. c. Esa. lxvi. a. Act. vij. f. dwell with men on erthe? Beholde ✱ heauen and heauen aboue all heauens do not contayne the: howe moch lesse the house which I haue buylded? Let it be thy pleasure therfore to turne to the prayer of thy seruaunte and to his supplicacyon (O Lorde my God) to herken vnto the voyce and prayer which
D thy seruaūt prayeth before the: and let thyne eyes be open towarde this house daye and nyght, ouer this place, wherin ỹ hast sayde, that thou woldest put thy name: to herken vnto the prayer which thy seruaūte prayeth in this place: herken vnto the prayers of thy seruaunt & of thy people Jsrael, which they praye in this place: heare thou (I saye) out of thy dwellinge place, euen out of heauē: heare
✱ 1ij.re.viij.d and be mercyfull. ✱ If a man synne agaynst his neyboure, and take on ooth against him, and make him to sweare, & they both come before thyne aulter in this house: then heare thou from heauen, and worcke, & iudge thy seruauntes, that thou rewarde the vngodly, & recompence him his waye vpon his heed, and ỹ iuste kepe ỹ ryghteous, and geue him
✱ accordynge to his ryghtwesnesse.

And yf thy people Jsrael be put to the worse before the enemye, because they haue synned agaynst the. Yet yf they turne & geue thankes vnto thy name, and make intercessyon, and praye before the in this house: then heare thou frō heauen, and be mercyfull vnto the synne of thy people Jsrael, and bringe them agayne vnto the lāde, which thou gauest to them and to their fathers.

E ✱ Deut. x. b. in. xxvi. a. ✱ Whan heauen is shutt vp, and there be no rayne, because they haue synned agaynst the: yet yf they praye in this place, and confesse thy name, and repent from their synne for the which thou chastenest the: then heare thou in heauē, & be mercyfull vnto the synne of thy seruauntes and of thy people Jsrael, and guyde thou the into the good waye, to walke in, and sende rayne vpon thy lande, which thou hast geuen vnto thy people, for an enheritaunce.

And yf there be dearth in the lande, or pestylence, corrupcyon, or blastinge of corne, grashoppers, or caterpyllers, or that their enemyes besege them in the cyties of their lande, ✱(& destroye the countreyes) or what sorcuer
✱ plage or sycknesse it be. Then what supplicacyons and prayers soeuer shalbe made of any man, & of all thy people Jsrael, whych shall knowe euery mā his awne sore and his awne greffe, and shall stretche out their handes towarde this house, thou shalt heare frō heauen, euen from thy dwellynge place, and shalt be mercyfull, and geue euery man accordynge vnto all his wayes, euen as thou doest knowe euery mannes herte: for ỹ only knowest the hertes of the chyldren of men: ỹ they maye feare the & walke in thy wayes as longe as they lyue in the lāde, which thou gauest vnto oure fathers.

F ✱ Moreouer, the straunger which is not of thy people Jsrael, yf he come from a farre ✱ 1ij.re. viij.e Iohn. vij.c. Acres. viij.e. lande for thy greate names sake, and thy myghtye hāde, and thy stretched oute arme, yf they come (I saye) & praye in thy house: thou shalt heare from heauen, euen from thy dwellynge place, and shalt do accordynge to all that the straūger calleth to the for. That all people of ỹ erth maye knowe thy name, and feare ỹ, as doeth thy people Jsrael, and that they maye knowe, howe that in thys house which I haue buylt, thy name is called vpon.

Yf thy people go out to warre agaynst their enemyes, by the waye that thou shalt sende the, and they praye to the, in the waye
✱ towarde this cytie which thou hast chosen, ✱ Deut. vi.c. euen towarde the house which I haue buylt

for

for thy name: then heare thou from heauen their supplicacyon and prayer, and helpe thē
G in theyr ryght.
*iiii.re.viij.c. i.Iohn.i.b. If they synne agaynst the, as * there is no man but he doth synne, and thou be angrye with them, and delyuer them ouer before their enemyes, and they take them and leade them awaye vnto a lāde ferre or neare, yet yf they repent in their hert in the lande where they be in captyuite, and turne, and praye vnto the in the lāde of their captiuite, sayinge: we haue synned, we haue done euell & wyckedlye, and turne agayne to the, wyth all their herte and all their soule, in the lande of their captyuite, where they kepe them in bondage, and so praye towarde theyr lande which thou gauest vnto their fathers, euen towarde the cytie whych thou hast chosen, and towarde the house which I haue buylt for thy name. Then heare thou from heauen euen from thy dwellinge place, their supplicatiō and their prayer, and iudge their cause, and be mercyfull vnto thy people, which haue synned agaynst the.

Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that
* Psa.cxxvii.a. is made in this place. Nowe vp * O Lorde God into thy restynge place: thou and the Arcke of thy strēgthe. O Lorde God, let thy preastes be clothed with health, and let thy saynctes reioyse in goodnesse. O Lord God, turne not a waye the face of thyne anoynted. Remēbre the mercyes, which thou hast promysed to Dauid thy seruaunte.

## ¶The. vij. Chapter.

¶The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the seconde tyme.

*iiii.re.viij.c. Leui.ix.d. *ii.re.viij.g. And * when Salomon had made an ende of prayinge, there came downe fyre from heauen, & consumed the * burnte offeryngе and the sacrifyces. And the house was fylled with ỹ glorie of the Lorde, & the preaste coulde not go into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house. And whan all the chyldren of Israel sawe howe the fyre, and the glorye of the Lorde came downe vpon the house, they fell downe flat vpon their faces to the erth vpon the pauement, and worshypped and confessed vnto ỹ Lord, that he is gracious, and that his mercye lasteth euer.

And the kynge and all the people offered sacrifyces before the Lorde. And kynge Salomon offered a sacrifyce of. xxij. thousande oxen, and an hundred & twentye thousande shepe. And so the kynge and all the people
dedicated the house of God. And ỹ preastes wayted on their offyces, and the Leuites had the instrumentes of musycke of the Lorde, which kynge Dauid had made to cōfesse vnto the Lorde, that his mercye lasteth
euer, playēge a psalme of Dauid with their handē. And the preastes blewe with trompettes before thē: and all they of Israel stode. Moreouer, Salomon halowed the myddle of the courte, that was before the Lorde: for there he offered burntofferinges and the fatt of the peaceofferynges, because the brasen aulter which Salomon had made, was not able to receaue the burntofferynges and the meatofferynges and the fatte.

So at the same tyme Salomon kepte a C
* feast of seuen dayes, and all they of Israel *i.mac.iii.g
with him, an exceadynge great cōgregacyō, euen from the entringe in of Hamath, vnto the ryuer of Egypt. And in the eyght daye they made a gatheringe. For they kepte the dedicacyon of the aulter seuen dayes, and
☞ the feast seuen dayes. And the. xxiij. daye ☜ D
of the seuenth moneth, he let the people departe into their tentes glad and merye in hert, for the goodnesse that ỹ Lorde had shewed to Dauid, and to Salomon, and to Israel his people. * And so Salomon finished *iij.re.ix.a.
the house of the Lorde, and ỹ kynges house: and all that came in his hert to make in the house of the Lorde, and in hys awne house, went prosperously forwarde.

And the Lorde apered to Salomon by nyght, and sayde to him. I haue hearde thy peticyō, and * haue chosen this place for my *vi.par.vii
selfe, to be an house of sacrifyce. Yf I shut vp heauen, that there be no rayne: or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence amonge my people: and yf they that are of my people, amōge whom my name is called vpō, do humble them selues, and make intercessyon, and seke my presence, and turne from their wycked wayes, then will I heare from heauen, and be mercyfull to their synne, & wyll heale their lande. D
And frō hence forth myne eyes shalbe open, and myne eares attent vnto the prayer that vi.Para.vii.a
is made in this place. And therfore nowe * I haue chosen and sanctifyed this house, ỹ my name maye be there for euer: and myne eyes and myne heart shalbe there perpetnallye.

And yf thou wylt walke before me, as Dauid thy father walked, to do all ỹ I haue commaunded the, and shalt obserue my statutes and my lawes: then wyll I stablyshe the seat of thy kyngedome, accordynge as I made the couenaunt with Dauid thy father sayinge: * ỹ shalt not be without a man, to *vi.reg.ii.d and.xx.b. ii.Par.vii.b
be ruler in Israel. But & yf ye turne a waye, and forsake my statutes, and my commaundementes, which I haue set before you, and shall go & serue other Gods, and worshyppe them: then wyll I plucke them vp by the rotes out of my lande which I haue geuen thē, and this house, which I haue sanctifyed for my name, wyll I cast out of my syght, and will make it to be a prouerbe & a teaste amōge
all nacyons



all nacyons. And euery one that passeth by
Deu.xxix.d. iii.reg.ix.b ii.Par.vii.c shalbe astonyed at this house, which belonged to the moste hye God, & shall saye, * why hath the Lorde dealte on this fashion wyth thys lande and wyth thys house? And they shal answere: because they forsoke the Lord God of their fathers, whyche brought them out of the lāde of Egypte, and caught holde on other Gods, and worshypped them, and serued them: euen therfore hath he brought all thys euell vpon them.

## ¶The. viii. Chaptr.

¶The cyties, that Salomon buylded after that the house of God was fynyshed.

A iii.reg.ix.b And it fortuned, that after. xx. yeare, when Salomon had buylt the house of the Lorde and hys awne house: he buylte the cyties that Hiram gaue him, and put of the chyldren of Israell in them. And Salomon went to Hamath zoba, and stregthedit. And he buylt Thadmor in the wyldernesse, and repayred all the store cyties which were in Hamath. And he buylt Bethhoron the vpper and Bethhoron the nether, stronge cyties, haupnge walles, gates and
B barres. And Baalah and all the store cyties that Salomōhad, and al the charet cyties, ād the cyties of the horsemē, and euery pleasaunt place, that Salomon had lust to buylde in Jerusalem and Libanon, and thorowe out all the lande of his dominion.

And all the people that were lefte of the Hethites, Amorites, Pherezytes, Heuites & Jebusites, which were not of the chyldren of Israel: but were the chyldren of them, which were lefte after them in the lande, and were not consumed of the chyldren of Israel, them dyd Salomon make to paye trybute vnto this daye. But of the chyldren of Israel dyd Salomon make no bondmē for his worke: but they were men of warre and rulers and great Lordes with hym, ād captaynes ouer his charetes and horsemen. And kyng Salomons offycers that ouersawe and ruled
C the people, were two hundred and fyftye.

And Salomon brought the daughter of Pharao out of the cytie of Dauid, into the house that he had buylded for her. For he sayd: my wyfe shall not dwel in the house of Dauid kyng of Israel, for it is holy, because that the Arcke of the Lorde is come vnto it.

Then Salomon offered burnt offeringes vnto the Lorde, on the aulter of the Lorde which he had buylt before the porche, doyng euery thynge in his due tyme and offeryngе accordynge to the commaundement of Moses, in the sabbothes, newmoones, and so
*Exo.xxiii.c Deut.xvi.c lempne feastes, * thre tymes in the yeare, that is to saye, in the feast of swete bread, in the feast of weakes, and in the feast of tabernacles.

And Salomon set the sortes of preastes
to their offyces, as Dauid his father had ordered thē, and the Leuites in theyr watches for to prayse & ministre before the preastes daye by daye, and the porters by course at
D euery gate. * For so had Dauid the man of *i.Par.xv.d God commaunded. And they omytted not the commaundement of the kynge vnto the preastes and the Leuytes, concernynge eny maner of thynge, and concernynge the treasures. For Salomon made prouisiō for the charges, from the fyrst daye that the foundacion of the house of the Lorde was layde: tyll it was fynished, that the house of the Lorde was perfecte. Then went kyng Salomon to Ezion Gaber, and to Eloth at the
* (reed) see syde in the lande of Edom. And * Hiram sent him by the hande of his seruauntes, shyppes ād seruauntes that had knowledge of the see: and they came with the seruauntes of Salomon to Ophir, and carped thence foure hundred and fyftye talentes of golde, and brought it to kynge Salomon.

## ¶The. ix. Chapter.

¶The communicacyon of Salomon wyth the quene of Saba, and the gyftes that the one gaue the other. The deeth of Salomon, after whom succeadeth Roboboam.

A And * whā the quene of Saba hearde *iii.reg.x.a Matth.xii.d Luc.xi.d
of the fame of Salomon, she came to proue hym in harde questions at Jerusalem, with a very great company, with camelles that bare spices & plentye of golde and precyouse stones. And when she was come to Salomō, she commoned with hym of all that she had in her herte. And Salomon sayled her, all her questions, and there was not one worde hyd from Salomon, whych he tolde her not.

And when the quene of Saba had sene the wysdome of Salomō and the house that he had buylte, and the meate of hys table, the syttynge of his seruaūtes, and the standing of his wayters, theyr apparell, hys butlers, theyr apparell, hys goynge vp, by the whych he went into the house of the Lorde, ther was nomore spyrete in her.

And she sayde to the kynge: the sayenge
B which I heard in myne awne lāde, of thyne actes, ād of thy wysdome, is true. I beleued not ỹ wordes of thē, vntyll I came, & myne eyes had sene it. And beholde, the one halfe of thy wysdome was not tolde me: for thou exceadest ỹ fame that I hearde. Happye are thy men, and happy are these thy seruaūtes which stande before the alwaye, & heare thy wysedome. Blessed be the Lorde thy God, which had lust to the, to set the kynge on his seat, that thou myghtest be kyng, ordeyned by the Lorde thy God. Because thy God loueth Israell, and hath delyte to make them contynue euer, therfore made he the kynge ouer them to do ryght and equyte.

And

¶ And she gaue the kyng an hundred .l.xx. talentes of golde, and of spyces exceadynge great abundaunce and precious stones, neither was there any more soche spyce, as the quene of Saba gaue kyng Salomon. And the seruauntes of Hiram and the seruaūtes of Salomon which brought golde from Ophir, brought also Algume wood āde precious stones. And the kyng made of the Algume wood, steyzes in the house of the Lorde and in the kynges palace, and harpes and psalteries for syngers. And there was no soch wood sene before in the lande of Juda. And kynge Salomon gaue to the quene of Saba euery pleasaunt thing that she asked but not so moche as she brought vnto the kyng. And so she turned and went awaye to her awne lande with her seruauntes.

D The weyght of golde that came to Salomon in one yere, was syxe hundred. lxvi. talentes of golde, beslydes that which chapmē and marchauntes brought: and all the kynges of Arabia and rulers of that countrey, brought gold and syluer to Salomon. And kynge Salomon made two hundred bucklers of beaten golde, and .vi. hundred syeles of beaten gold were spent upō one bucklar: and thre hundred shyldes made he of beaten gold, and one shylde cost thre hundred peces of golde, and the kyng put them in the house that was in the forest of Libanon.

And the kynge made a great seat of Juorie, & ouerlayde it with pure golde. And ther were syxe steppes to the seate wyth a fote stole of golde fastened to the seate: and pomelles on eche syde of the syttynge place, ād two lyons standynge by the pomelles. And xii. lyons stode on the one syde and on the other: upō the syxe steppes, so that there was no soche worke made in any kyngdome.

And all the drynckinge vesselles of kyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon, were of precious golde: for syluer was counted nothynge worthe in the dayes of Salomon. For the kynges shyppes wente to Tharsis wyth the seruauntes of Hiram: euery thre yeare once came the shyppes to Tharsis, and brought golde, syluer, Juorie

If and apes and pecockes.

*iii.Reg.x.d * And kyng Salomon passed all the kynges of the earth in rychesse and wysedome. And all the kynges of the earth sought the presence of Salomō, to heare his wysdome that God had put in hys herte: And they brought euery man his present: vesselles of syluer, and vesselles of golde, rayment, harnesse, spyces, horses and mules, and what soeuer myght be gotten, yeare by peare.

4 iii.Regum. iiii.d. * And Salomon had foure thousande stalles for horses and charettes, & twelue thousande horsemen, whom he bestowed in the charet cyties, & some were with the kyng at Jerusalē. And he raygned ouer all the kynges that were frō Euphrates vnto the lāde of the Philistimes, ād to the border of Egipt.

G * And the kynge made syluer in Jerusalem as plenteous as stones, and Cedar trees as plenteous, as the mulbery trees that growe in ỹ valleyes. And they brought vnto Salomō horses out of Egypt, & out of al lādes. *iii.Reg.x.d ii.Par.i.d.

*The rest of the actes of kyng Salomon, fyrst and last, are they not writtē in the sayenges of Nathan the Prophete, and in the prophesye of Ahiah the Silonite, and in the visions of Jedo the sear of visions, agaynst Jeroboam the sonne of Nabat? And Salomon raygned in Jerusalem vpon all Israel fourtye yeares. And Salomon slepte wyth hys fathers, and they buryed hym in the cytie of Dauid his father, and Reboboam his sonne raygned in his steade. *iii.Reg.xi.g

## ¶The.x.Chapter.

¶ The folysshnesse of Reboboam, and the deuysion of hys realme.

A Nd * Reboboam went to Sichem: for to Sichem were all Israell come together, to make hym kynge. And when Jeroboam the sonne of Nebat (which *was fled into Egypte from the presence of Salomon the kynge) hearde it, he returned out of Egypt. And they sent ād called hym. And so Jeroboā and all they of Israel came and comoned wyth Reboboam, sayenge: Thy father layed a greuouse pocke vpon vs: nowe therfore remptte thou somewhat of the greuouse seruyce of thy father and of his heuye pocke that he put vpon vs, and we wyll serue the. And he sayde to thē: come agayne vnto me after thre dayes. And the people departed. A *iii.Regum, xii.a. *iii.reg.xi.g

And kynge Reboboam counsayled wyth the elders that had stande before Salomon his father, whyle he yet lyued, and he sayde: what councell geue ye me, to answere thys people agayne? And they tolde him, sayinge: If thou be kynde to thys people, and shewe thy selfe lowely to thē, and speake louynge wordes to thē, they wyll be thy seruauntes for euer. But he left the councell whiche the elders gaue him, ād toke councell wyth the youngemen, that were growē vp with hym and that stode in his presence. And he sayde vnto thē: what aduise geue ye, that we may answere thys people, which haue cōmoned wyth me, sayinge: Abate some what of the pocke, which thy father dyd put vpon vs. 13 C

And the yonge men that were growen vp wyth hym, spake vnto hym, sayinge: Thus shalt thou answere the people that spake to the, sayinge: Thy father made oure pocke heuye: but make thou it some what lyghter for vs. Thus shalt thou saye vnto thē, my lytle fynger shalbe heuyer then my fathers, loynes



*iii.Re.xii.c. loynes. * For where my father put a heuye pocke vpon you, I wyll put more to your pock: my father chastysed you wt whyppes, but I wyll chastyce you with scorpions.

And so Jeroboam & all ỹ people came to Reboboam the thyrde daye, as the kynge badde, saying: come agayne to me the thyrd daye. And ỹ kynge answered them cruelly: and kyng Reboboam left ỹ councell of the aged men, and answered them after ỹ aduise of ỹ yonge men, sayinge: My father made your pocke greuous, and I wyll adde therto: my father chastysed you with whyppes, but I wyll chastyce you with scorpions. And so the kynge herkened not vnto ỹ people: but ỹ occasion came of God, ỹ the Lord myght make good his saying, * which he spake, by the hande of Ahia the Silonite, to Jeroboam the sonne of Nebat. *iii.Re.xi.f.

D And when all they of Israel sawe that ỹ kynge wolde not agree vnto them, ỹ people answered ỹ kynge sayinge: what parte haue we wt Dauid, or enheritaūce wt the sonne of Isai? let euery man of Israel go to his tent. * And now Dauid, se to thyne awne house. And so all Israel gat them to their tētes, so ỹ Reboboam raygned ouer no moo of ỹ chyldren of Israel, then dwelt in the cyties of Juda. Then kynge Reboboam also sente Haduram ỹ was ruler ouer ỹ tribute, and ỹ chyldren of Israel stoned hym wt stones ỹ he dyed. But kyng Reboboam made spede to get him vp to his charret, to flye to Jerusalem. And they of Israel rebelled agaynst ỹ house of Dauid vnto thys daye. *iii.Re.xii.d

## ¶The.xi.Chapter.

¶ Reboboam is forbydden to fyght agaynst Jeroboam. He hath .xviii. wyues, and .lx. concubines, and by them xviii. sonnes, and .lx. daughters.

A Nd whā Reboboam was come to Jerusalem, * he gathered of the house of Juda & Beniamin, nyne score thousande chosen men of warre to fight agaynst Israel, & to brynge ỹ kyngdome agayne to Reboboam. And the word of the Lorde came to Semeiahu the man of God, saying: speake vnto Reboboam the sonne of Salomon kynge of Juda, & to all them of Israel that are in Juda & Beniamin, & saye: thus sayeth ỹ Lorde. Ye shall not go vp nor fight agaynst your brethren: returne euery man to his house, for thys thynge is done of me. And they obeyed ỹ wordes of ỹ Lorde, and returned frō goynge agaynst Jeroboam. *iii.Re.xii.e.

B And Reboboam dwelt in Jerusalem, and buylt strōge cyties in Juda. He buylded vp Bethleem, and Etham, and Thekoe: Bethzur, Socho and Adullam: Gath, and Maresa: and ziph Adurahim, Lachis and Asecha: zorca Aialon and Hebron, which is in Juda & Beniamin, stronge cyties. And he repayred ỹ stronge holdes & put captaynes in them, and store of vitayle, & wyne, & oyle. And in all cyties he put shyldes & speares, and made them exceadynge stronge, haynge Juda and Beniamin on his syde.

And the prestes and ỹ leuites that were in all Israel, resorted to hym out of all their coastes. For the leuites lefte their suburbes and their possession, and came to Juda and Jerusalem: * for Jeroboam and his sonnes had cast them out from mynystrynge vnto the Lorde. * And he ordeyned hym prestes for the hyaultares, for the deuylles and for the calues which he had made. And after ỹ leuites there went of all ỹ trybes of Israel, soche as submitted their hertes to seke the Lorde God of Israel, and came to Jerusalem, to offer vnto the Lorde God of their fathers. And so they strengthed the kyngdome of Juda, and made Reboboam the sonne of Salomon myghtye thre yeare longe, for thre yere they walked in ỹ waye of Dauid and Salomon. *ii.pa.xiii.b. *iii.Re.xii.g

And Reboboam toke hym Mahalath ỹ daughter of Jerimoth the sonne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Isai, which bare hym chyldren Jeus, Samaria, and zaha. And after her he toke * Maaca ỹ daughter of Absalon which bare hym Abia, Atthai, ziza, & Selomith. And Reboboam loued Maacah the daughter of Absalon aboue all his wyues & concubynes, for he toke eyghtene wyues and thre score concubynes, and begat .xxviii. sonnes and .lx. daughters. Ad Reboboam made Abiah the sonne of Maacah the cheefe ruler amonge his brethren, and to haue the ouersyght of the kyngdome. And he played wysely, and scatered all his chyldren thorowe out all the countreyes of Juda and Ben Jamin vnto euery stronge cytie. And he gaue them aboundaunce of vitayle, and obtayned many wyues. *iii.Re.xi.h D

## ¶The.xii.Chapter.

¶ Sesak kynge of Egypte robbeth the temple of the Lorde. Reboboam dyeth, & Abia hys sonne succeadeth hym.



A Nd it came to passe, that when Reboboam had stablysshed the kyngdome, and became myghtye, he forsoke the lawe of the Lorde, and all Israel with him. A

M * And

3.Reg. xiii.f.

* And it fortuned, that in the fyfte yeare of kynge Rehoboam, Sesac the kyng of Egypte came vp agaynst Jerusalem, because they had transgressed agaynst the Lorde w̄ xii.C. charettes, and.lx.M. horsmen. And the people were without nombre, that came with hym out of Egypte Lubim, Sukkim, and the blackmores. And they toke the stronge cyties in Juda, and came to Jerusalem.

Then came Semeia ꝑ prophete to Rehoboam & to the lordes of Juda, that were gathered together within Jerusalem for
B Sesac, and sayd vnto them: thus sayd the Lord, ye haue left me, & therfore haue I also left you in ꝑ hādes of Sesac. Wherupon the lordes of Israel and the kynge humbled them selues, and sayde, the Lorde is ryghteous. And whan the Lorde sawe that they submitted them selues, the worde of ꝑ Lorde cam to Semeia, sayinge: They submitte them selues, therfore I wyll not destroye them. But I wyll delyuer them somwhat, and my wrath shall not burne vpon Jerusalem by ꝑ hāde of Sesac. Neuertheless, they shalbe hys seruaūtes, to knowe what difference is betwene my seruice, and the seruice of the kyngdomes of the worlde.

C And so Sesac kynge of Egypte came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of ꝑ kynges house: he toke euen all. And he
* iii.Reg.x.d caryed awaye the shyldes of golde, * which Salomon made. In steade of which, kynge Rehoboam made shyldes of brasse, and cōmytted them to the hādes of the captaynes which had ꝑ ouersyght of the fotemen, and that kept the entraunce of ꝑ kynges house. And it came to passe, that when the kynge entred into the house of the Lorde, the garde came & fet them, and brought them agayne vnto the garde chambre. And when he humbled hym selfe, the wrath of the Lorde turned from hym, that he wolde not destroye all together. And in Juda all was well.

D And so kyng Rehoboam waxed myghty & raygned in Jerusalem. And Rehoboam was.xli. yere olde, whē he began to raygne, & he raygned.xvii. yeres in Jerusalem, the cytie which the Lorde had chosen out of all the trybes of Israel to put his name there. And hys mothers name was Naama an
*iii.Reg. xiiii.f. Ammonitesse. * And he dyd euyll, because he prepared not hys hert to seke the Lorde.

The actes also of Rehoboam, fyrst and last, are they not wrytten in ꝑ sayinges of Semeia the prophete, and of Iddo the sear which noted the genealogie? and there was warre alwaye betwene Rehoboam & Jeroboam. And Rehoboam slept w̄ his fathers, and was buryed in the cytie of Dauid, and Abia his sonne raygned in his steade.

## ¶ The.xiii. Chapter.

¶ The victory of Abia agaynst Jeroboam.

In the.xviii. yere of kynge Jeroboā * began Abia to raygne ouer Juda, & he raygned thre yere i Jerusalē. His mothers name also was Michaiahu the daughter of Uriel of Gibea. And there was warre betwene Abia & Jeroboam. And Abia made prouisyon for ꝑ warre, hauyng valeaūt & expert men of warre, euen.iiii.C.M. chosen men. And Jeroboā set him selfe in araye to fyght agaynst hym, w̄.viii.C.M. picte men which were stronge & men of armes.

And Abia stode vp vpō zemaraim an hill which is in mount Ephraim, & sayd: heare me ꝑ Jeroboam and all Israel. Do not you knowe, howe ꝑ the Lorde God of Israel gaue ꝑ kyngdome, ouer them ol Israel, to Dauid for euer, euen to hym and to hys sonnes
B with a salted couenaūt? And Jeroboam the sonne of Nebat ꝑ seruaunt of Salomon the sonne of Dauid is rysen vp, & hath rebelled agaynst his lorde. And ther gathered to hym lewde men ꝑ chyldrē of Belial, & preuayled agaynst Rehoboam ꝑ sonne of Salomon: when Rehoboam was yong & tēder hearted, & coulde not stande before them.

And nowe ye saye, ꝑ ye be able to preuayle agaynst ꝑ kyngdome of the Lorde, which is in ꝑ hande of the sonnes of Dauid, & ye be a greate multitude, & haue the golden calues * which Jeroboam made you for gods. * iii.Reg.xii.d
And * haue ye not cast out the prestes of the * ii.para.xi.c
Lorde the sonnes of Aaron, and the leuites, and haue made you prestes after the maner of the naciōs of other lādes? so that whosoeuer commeth, & consecrateth his hāde with a yōge oxe & seuen rammes, the same maye be a preste of them that are no gods.

But we belonge vnto the Lord our God whom we haue not forsaken, and ꝑ prestes are ꝑ sonnes of Aaron, which ministre vnto
C the Lorde, and ꝑ leuites wayte vpon theyr office. They burne vnto ꝑ Lorde euery morninge & euenynge, burnt sacrifyces & swete incēse: ꝑ shewe bread set they in order vpon a pure table: & prepare ꝑ candelstick of gold w̄ the lāpes of ꝑ same to burne euer at euen. And truly we kepe the watche of the Lorde oure God: but ye haue forsakē him. And behold, God hym selfe is our captayne, & hys prestes blowe w̄ the * tröpettes, & crye alarum agaynst you. O ye chyldren of Israel, fyght not agaynst the Lord God of your fathers: for it wyll not prospere with you. * Leui.f.4.

But for all ꝑ, Jeroboā cōuayed men preuely about, to come behynde them: & so they were before Juda, & ꝑ layers in wayte were behynde thē. And when they of Juda loked about, behold the battayll was before & behynde, & they cryed vnto ꝑ Lord & ꝑ prestes blewe w̄ ꝑ tröpetes, & ꝑ men of Juda gaue a showte



D showte. And as the men of Juda showted, it came to passe, that God smote Jeroboā and all Israel before Abia and Juda. And ꝑ children of Israel fled before Juda, and God delyuered them into theyr hande. And Abia & hys people slue a great slaughter of thē: there fell downe wounded of Israel.v.C.M. chosen men. And so the chyldren of Israel were brought vnder, at that tyme, and the chyldrē of Juda preuayled: because they leaned vnto the Lorde God of theyr fathers. And Abia followed after Jeroboā, and toke cities from hym, Bethel w̄ the townes belongyng therto, Jesana with the townes that lōged therto, and Ephron with her townes. And Jeroboā recouered no strength agayne in ꝑ dayes of Abia. And ꝑ Lorde plaged him, & he dyed.

But Abia waxed myghtye, and maryed xiiij. wyues, and begat.xxij. sonnes, and.xvj. daughters. The rest of the actes of Abia, his customes and hys sayinges are wrytten in the storye of the prophete Iddo.

## ¶ The.xiiij. Chapter.

¶ Of Asa kyng of Juda.

A And Abia slepte w̄ hys fathers, and they buryed hym in ꝑ cytie of Dauid, and * Asa hys sonne raygned in hys steade. In whose dayes the
*Math.i.b. lande was in quyetnes ten yere.

*ii.Re.xv.a And * Asa dyd that was good & right in the eyes of the Lorde hys God: for he toke awaye straunge aultars and the hyllaultars, and brake downe the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordynge to the lawe and cōmaundement. And he put awaye out all the cyties of Juda the hylaultars and the ymages: and ꝑ kyngdome was quyet before hym. And he buylte stronge cities in Juda: because the land was in rest, and he had no warre in those yeares. For the Lorde had geuen hym rest.

B Therfore he sayde to Juda: let vs buyld these cityes, and make about them walles, towres, gates and barres, for the lāde is yet in rest before vs, because we haue sought the Lorde oure God: we haue sought hym, and he hath geuen vs rest on euery side: & so they buylt and it prospered with them. And Asa had an armye of men that bare shyldes and speares, out of Juda, three hundred thousand: and out of Benianin that bare shyldes and drue bowes, two hūdred & foure skore thousande, all these were valeaunt men.

C And there came out agaynst them zarah
*ii.par.xvi.c the blacke moran * with an hoost of ten hondred thousande, and three hōdred charrettes, and came as farre as Mareša. And Asa wēt out before him, and they ioyned the battayll in the valey of zephata beside Mareša. And
*i.reg.xviij.b Asa cryed vnto the Lorde hys God, & sayde: Lorde, * it is no harde thige with ꝑ to helpe ether many, or thē that haue no power: helpe vs therfore, O Lorde our God, for we trust to the, and in thy name we go agaynst thys multytude. Thou arte the Lorde oure God, and no man shall preuayle agaynst the.

So the Lorde smote the blacke mores be- D
fore Asa and Juda, & the blacke mores fled. And Asa and the people that was with hym, folowed after them vnto Gerar. And the blacke mores hoost was ouerthrowen, that there was none of them lefte, but were destroyed before the Lorde and before his hoost. And they caryed awaye a myghtye greate praye. And they smote all the cyties rounde about Gerar. For the feare of ꝑ Lorde came vpon them. And they spoyled all the cyties and there was exceadynge moche spoyle in them. They smote also the tentes of catell, & caryed awaye plentye of shepe and camels, and returned to Jerusalem.

## ¶ The.xv. Chapter.

Kynge Asa by the monycyon of the prophete Azaria sacrifyceth to the Lord. He deprīueth his mother of her dompnyon.

A And the spyrete of God came on Aza- A
ria the sonne of Oded. And he went out to mete Asa, & sayde vnto him: heare me Asa, and all Juda, and Benianin. The Lorde is with you, whyle ye be with hym, and when ye seke hym, he wyll be founde of you: and agayne, when ye forsake hym, he also wyll forsake you. And truly, for a longe season in Israel no mā sought the true God, no man regarded ꝑ preste that taught them, no mā cared for the lawe. And when any man in hys trouble dyd turne vnto the Lord God of Israel, and sought him, he was founde of them. And in that time there was no peace to hym, that dyd goo out and in: but greate sedicyon was there amonge all the inhabiters of the earth. And nacyon was destroyed of nacyon, and cytie of cytie: for God dyd moue all aduersitye amonge them. Playe ye therfore the men, and let not youre handes slacke, for youre worke shalbe rewarded.

And when Asa hearde those wordes, and B
the prophesye of Azaria the sonne of Oded ꝑ prophete, he toke courage, & put awaye the abhominable ydols out of all ꝑ lande of Juda and Benianin, & out of the cityes which he wāne in mount Ephraim, and renued the aultar of the Lorde, that was before ꝑ porch of the Lorde. And he gathered all Juda and Benianin, and the straungers with thē out of Ephraim, Manasse, & Simeon. For there fell many to hym out of Israel, when they sawe that the Lorde hys God was w̄ hym.
So they assembled at Jerusalem the thyrde monethe, the fyftenth yeare of the raygne of Asa. And they offered vnto the Lord ꝑ same tyme of the spoyle which they had brought vij.C. oxen, and.vij. thousande shepe.

And they made a couenaunt to seke the Lorde God of theyr fathers, with all theyr hert & all theyr soule. And whosoeuer wolde not seke the Lorde God of Israel, shulde dye for it: whether he were small or great, mā or woman. And they sware vnto the Lorde with a loude voyce, showtynge & blowyng wyth tröpettes and shawmes. And all they in Juda reioyced at ỹ oth, for they had swore vnto the Lorde, with all theyr herte, and sought hym with all theyr lust, and he was founde of them. And the Lorde gaue thē rest rounde about on euery syde.

And kinge Asa put Maacha his mother out of auctorite, because she had made an abhominable pdoll *(of Priapus) in a groue: and Asa brake downe her pdoll, and stāped it, & burnt it at the broke Cedron. But all ỹ hyl-aulters were not take awaye out of Israel: though the hert of Asa was perfecte all hys dayes. And he brought into ỹ house of God the thynges that hys father had dedicat, and that he hym selfe had dedicate: euen syluer, & golde, and Jewelles. And ther was nomore warre vnto the *xxxv. yere of the raygne of Asa.

* Jud.iiij.b

## ¶ The.xvj.Chapter.

¶ Asa, for feare of Baasa kyng of Israel, maketh a couenaunt with Benhadad kynge of Syria.

In the.xxxvi. yere of the raygne of Asa, came *Baasa kyng of Israel vp agaynst Juda, and buylt Rama, to the entent that he wolde let none passe out or in *(safely) to Asa kynge of Juda. And Asa fet out golde and syluer, out of the treasures of ỹ house of the Lorde, & of the kynges house, & sent to Benhadad kyng of Syria ỹ dwelt at Darmesec, and sayd: There is a confederacion betwene me & the, betwene my father & thine. Beholde, I haue sent the syluer and golde, that thou wylt come and breake thyne appoyntment wt Baasa kynge of Israel, that he maye departe frō me. And Benhadad graunted vnto kynge Asa, and sent to the captaynes of hys armye to the cityes of Israel. And they smote Jion, Dā, and Abelmaim, and the strong cyties of Nephthali. And when Baasa hearde this, he left buyldynge of Rama, and let his worcke cease. And then Asa the kyng toke all Juda, and caryed awaye the stones and tymbre of Rama, wherwith Baasa was a buyldyng, and he buylt therwith Geba and Mizpa.

* iij.reg.xv.c

* Jud.iiij.b

¶ At that same tyme, Hanani the seer came to Asa kyng of Juda, & sayde vnto hym: because thou hast trusted in the kyng of Syria, and not rather put thy trust in the Lorde thy God, therfore is the host of the kynge of Syria escaped out of thyne hāde. * Had not the blacke mores and Lubim an exceadinge great hoost with many charettes and horsemen? And yet because thou trustedest in the Lorde, he delyuered them into thyne hande. For the eyes of ỹ Lorde beholde all the erth, to strength them that are of perfecte hert towarde him. * herin thou hast done folyshly, and therfore from henseforth thou shalt haue warre. And Asa was wroth with the seer, & put him into a preson house, for he was displeased with hym because of thys thynge. And Asa destroyed certayne of the people the same season.

* ij.par.xvi.d

* ij.reg.xv.c

And beholde, these dedes of Asa, fyrst, & last, are wrytten in the boke of the kinges of Juda and Israel. And Asa in the.xxxix. yere of hys raygne fell sycke in hys fete, and that hys disease contynued very longe. And * in hys sycknes he sought not the Lorde, but phisicions. And Asa slept with his fathers, and dyed in the.xli. yere of hys raygne. And they buryed hym in his awne sepulchre, which he had made for hym selfe in the cytye of Dauid, and layed hym in the bed which he had fylled with dyuerse kyndes of spices & swete odours, made by the craft of the potecaryes. And they burnt very moch spyce about him.

* ec.xxvi.m

## ¶ The.xvij.Chapter.

¶ Jehosaphat causeth the feare of the Lorde to be renued amonge the people.

And * Jehosaphat his sōne raygned in hys steade, & preuayled agaynst Israel. And he put souldyers in all the stronge cyties of Juda, and sett rulers in the lande of Juda and in the cityes of Ephrai, which Asa his father had wōne. And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim. But sought the Lorde God of hys father, & walked in hys commaundmentes: and not after the doynges of Israel. And the Lorde stablisshed the kyngdome in his hande, and all they that were in Juda, brought hym presentes, so that he had aboundance of riches and honoure. And he lyft vp his hert vnto ỹ wayes of the Lorde, and he putt downe yet more of the hylaultars and groues out of Juda.

A * Math.vi.b

B

In the thyrde yere of hys raygne he sent to hys lordes, euen to Benhail, Obadia, zacharia, Nethanel and to Michaahu, ỹ they shulde teach in the cityes of Juda, and with them he sent leuites: euen Semeiahu, Nethaniahu, zabadiahu, Asahel, Semiramoth, & Tubadonia, and with them Elisamah and Jehoram prestes. And they taught in Juda, and had the boke of the lawe of God wt thē, and went about thorowout all the cityes of Juda, and taught the people.

And the feare of the Lorde fell vpon all ỹ kyngdomes of the landes that were rounde about Juda, & they fought not agaynst Jehosaphat. And some of ỹ philistines brought Jehosaphat gyftes, and tribute syluer: And therto

¶



therto the Arabians brought him catell: euē vij.C. and. vij.C. rammes, and. vij.C. and vij. C. hegoates. And so Jehosaphat prospered & grue vp on hye. And he buylt in Juda, castels and stronge cityes: & he had great substaunce in the cities of Juda, but the men of armes & strōgest soudiers were i Jerusalē.

And these are the offyces of thē in the houses of their fathers, the captaines ouer thousandes in Juda. Adna the captayne, & with hym of eightynge men. iij.C. M. And next to hys hande was Jehohanan a captayne, and with hym. ij.C. and. lxxx. M. And nexte him was Amazia the sōne of zichri, which of his awne good wil offred him selfe vnto ỹ Lord, and wt hym. ij.C. M. myghty men of warre. And of the chyldren of Beniamin, Eliada a man of myght, and had with hym armed mē with bowe & shylde. ij.C. M. And nexte hym was Jehosabad, and with hym an. C. and lxxx. M. that were prepared for the warre. These wayted on the kynge, besydes those which the kinge put in the ströge cityes thorowout all Juda.

D

## ¶ The.xviij.Chapter.

¶ After Ahab had asked councell of the foure hundred prophetes, he put Michea in preson. He dyeth with the shott of an arowe.

And Jehosaphat had aboundance of rychesse and honoure, and ioyned affinyte wt Ahab. And * after certayne yeres he wēt downe to Ahab to Samaria. And Ahab slue many shepe & oxen for hym, and for the people that he had with hym, and entreated him to go vp with hym vnto Ramoth in Gilead. And Ahab kynge of Israel sayde to Jehosaphat kynge of Juda: wylt thou go with me to Ramoth in Gilead? And he answered hym: I wyll be as ỹ, and my people shalbe as thyne, and we wyll go with the to the warre.

A * iiij.re.xxii.a

And Jehosaphat sayd vnto the kynge of Israel: aske councell I praye ỹ, at the worde of the Lorde, thys same daye. Therfore the kyng of Israel gathered together of prophetes. iiij.C. men, and sayde vnto thē: shall we go to Ramoth in Gilead to fyght, or shulde I cease? And they sayde: go vp, & God shall delyuer it into the kinges hāde. But Jehosaphat sayde: is there yet here neuer a prophete more of the Lordes, ỹ we might aske of him? And the kinge of Israel sayde vnto Jehosaphat: there is yet one man, by whō we maye aske the Lorde. But I hate him: for he neuer propheciethe me good, but alwaye euell, and the same is Michea the sonne of Jimla. And Jehosaphat sayd: let not the kynge saye so.

B

And the kinge of Israell called one of his chāberlaynes, and sayde: fetch hether quyckly Michea the sonne of Jimla. And ỹ kynge of Israel and Jehosaphat kyng of Juda sate ether of thē on his seate in their apparell, in a threshing floure beside ỹ gate of Samaria, and all the prophetes prophesyed before thē. And one zedekia the sonne of Chanana had made hym hornes of yron, & sayd: thus sayth the Lorde: with these shallt ỹ ouerthrowe Syria, vntyll they be brought to naught. And all the prophetes prophesyed euē so, sayynge: Go vp to Ramoth in Gilead, and it shall prospere with the: for the Lord shall delyuer it into the hande of the kynge.

C

And the messenger ỹ wēt to call Michea, spake to him, saying: beholde, the wordes of the prophetes speake good to the kyng with one assent, lett thy wordes therfore be lyke one of theirs, that thou speake that which is pleasaunt. And Michea sayd: as truly as the Lorde liueth: euen what my God sayth, that wyll I speake. And whā he was come to the kynge, the kynge sayde vnto hym: Michea, shuld we go to Ramoth in Gilead to fyght, or leaue of? And he sayde: go vp, & all shalbe well: & they shalbe delyuered into your hāde. And the kyng sayde to him: So & so many tymes do I charge the, ỹ thou saye nothynge but ỹ trueth to me, in the name of the Lorde.

D

Then he sayde: I dyd se all thē of Israel scatered in the mountaynes, as shepe ỹ haue no shepherde. And the Lord sayde: these haue no master, let them returne euery mā therfore to hys house in peace. And the kynge of Israel sayd to Jehosaphat: dyd I not tell the, ỹ he wold not ppheey good vnto me: but euell?

But he sayde agayne: therfore heare ye ỹ worde of the Lorde. * I sawe the Lorde syt vpon his seate, & all the company of heauen stode on hys ryght hande & on hys lefte. And ỹ Lorde sayde: who shall deceaue Ahab king of Israel, ỹ he maye go vp & be ouerthrowen at Ramoth in Gilead? And he sayde: one sayth this, another that. And there came out a spryte, & stode before the Lorde, & sayde: I wyll deceaue him. And the Lorde sayde vnto him: Wherin? And he sayd: I will go out, & be a lyinge spryte in ỹ mouth of all his prophetes. And the Lorde sayde: ỹ shalt deceaue him, and shalt preuayle: go out, and do euen so. And now therfore beholde, * ỹ Lord hath put a lyinge spryte in the mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And zedekia the sonne of Chanana went to, & smote Michea vpon ỹ cheke, & sayde: by what waye went the spryte of the Lorde frō me, to speake wt the? And Michea sayde: thou shalt se the daye when thou shalt go in from chābre to chābre, for to hyde thy selfe. And the kinge of Israel sayde: take ye Michea, and bryngе hym to Amon ỹ gouerner of the citye, & to Joas the kinges sonne, & ye shall saye: thus sayth the kynge: putt thys felowe in the preson house, & fede hym wt breed of affliction & water of trouble vntill I come agayne in peace. And Michea sayde: yf ỹ come agayne in peace, the Lorde hath not the

* iij.re.xxii.b
* Jo.xii.b
* ec.xxxvii.c

Lorde spoken to me. And he sayde: herken to, ye people euery one of you. And so the kinge of Israel and Jehosaphat the kinge of Juda went vp to Ramoth in Gilead. And ꝑ kyng of Israel sayde vnto Jehosaphat: I must chaunge me, when I go to the battayll: but se that thou haue thyne awne apparell vpon the. And the kynge of Israel chaunged hym selfe, and they came to battayll. But ꝑ kyng of Syria had commaunded the captaynes of the charrettes that were with him, sayinge: se that ye fight not agaynst small or greate, saue agaynst the kynge of Israel onely.

And when the captaynes of the charettes sawe Jehosaphat, they sayde: it is the kynge of Israel, and therfore they compassed about hym to fyght. But Jehosaphat cryed out, & the Lorde helped him, and God chased them awaye from hym. For it came to passe that when the captaynes of the charretes perceaued that it was not the kyng of Israel, they turned backe agayne frō him. And a certayn mā drewe a bowe with all hys myght, and smote the kyng of Israel betwene ꝑ ioyntes of his habergyn. And he sayd to hys charretman: turne thyne hande, ꝑ thou mayest carye me out of the hooste: for I am wounded. And the battayll ceassed that daye. Howbeit the king of Israel caused his charet to stond still agaynst the Syriās vntyll euen. And about the tyme of the sunne going downe, he dyed.

## ¶ The.xix. Chapter.

¶ After Jehosaphat was rebuked by the prophet Jehu, he called agayne the people to the honourynge of the Lorde God.

AND Jehosaphat the kynge of Juda came home agayne in peace to Jerusalē. And Jehu the sonne of Hanani the sear wēt out to mete hym, and sayde to kynge Jehosaphat: Woldest ꝑ helpe the vngodly, and loue them ꝑ hate the Lorde? Therfore is wrath come downe vpō the, frō before the Lorde. Neuertheles, there are some good actes founde in the, in ꝑ thou hast hewen downe the groues out of the lande, and hast prepared thyne herte to seke God. And so Jehosaphat dwelt at Jerusalē: & turned & went out to the people frō Beersleba to moūt Ephraim, & brought thē again vnto ꝑ Lord God of their fathers. And he set iudges in the lāde throwout all the strong cityes of Juda, citye by citye: & sayde to the iudges: take hede what ye do, for ye execute not the iudgmētes of mā, but of God, which is wᵗ you in the iudgement. Wherfore nowe, let the feare of ꝑ Lorde be vpō you, and take hede, & be doyng the thynge ꝑ pleaseth hym. For ther is no vnryghteousnes wᵗ the Lord oure God: * ꝑ he shulde haue any respecte of persones, or take rewardes.

* Roma.ii.b Actes.x.c Ephe.vi.b Collos.iii.d

Moreouer, in Jerusalē dyd Jehosaphat set of the leuites, and of the prestes and of the auncient fathers ouer Israel, in ꝑ iudgement & cause of ꝑ Lord. And they returned agayne to Jerusalem. And he charged them sayinge: Thus shall ye do in the feare of the Lorde, wᵗ the trueth & a pure herte: What cause soeuer come to you of your brethren ꝑ dwell in their cyties, betwene bloud & bloud, betwene law and cōmaūdment, betwene statutes & ordynaūces, ye shall warne them, ꝑ they trespace not agaynst the Lorde, & so wrathcome vpō you & on youre brethren. Thus do, & ye shall not offende. And behold, Amaria ꝑ hye prest is amonge you in all matters of the Lord, & zebadia the sonne of Ismael, a ruler of the house of Juda, he is ouer soch busynesses as cōcerne the kyng: there be offycers of the leuites also before you. Take courage to you therfore, and be doynge manfully: and the Lorde shalbe with soche as be good.

## ¶ The.xx. Chapter.

¶ The meruelouse victory that the Lord gaue Jehosaphat kynge of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

AFter thys also, it foretuned ꝑ the chyldren of Moab and the chyldrē of Ammon, and wᵗ them other of the Ammonites came agaynst Jehosaphat to battayll. And there came some that tolde Jehosaphat sayinge: there cōmeth a greate multitude agaynst the frō the other syde of the see, & out of Syria. And behold, they be in Hasason Thamar, which is Engadi. And Jehosaphat feared, and set him selfe to seke ꝑ Lord, and proclaymed fastyng throwout all Juda. And they ꝑ were in Juda, gathered them selues together, to aske councell of the Lord. And they came out of all the cityes of Juda, to make intercessyon to the Lorde. And Jehosaphat stode betwene the congregacion of Juda and Jerusalē in the house of the Lorde before the newe courte, and sayde: O Lorde God of our fathers, art not thou God in heuen, and raygnest not thou on all the kyngdomes of the Hethen? And in thyne hande is power and myght, and there is no man that is able to withstande the. Art not thou oure God, which dydest cast out the inhabiters of thys lande before thy people Israel, and gauest it to the seede of Abraham thy louer for euer? And they dwelt therin, and haue buylt the a tēple therin for thy name, sayinge: * yf euell come vpon vs, as the swerde of iudgement, pestilence or hongre: then, yf we stand before this house in thy presence, for thy name is in thys house, and crye vnto the in our tribulacyon, heare thou, and helpe.

* ii.par.vi.

And nowe behold, the chyldrē of Ammō, and Moab, & moūt Seir, by whō ꝑ woldest not let thē of Israel go, when they came out of the lande of Egipte: but they departed frō them, & destroyed thē not. Se, howe they rewarde vs, to come for to cast vs out of thy possessyon, which ꝑ hast geuen vs to inheret. O our God, wylt thou not iudge thē: for we haue



haue no myght agaynst thys great cōpanye that commeth agaynst vs. Nether wote we what to do: but oure eyes be vnto the.

And all Juda stode before the Lorde wᵗ their yongeones, theyr wyues & theyr chyldren: & ther was Jehaziel the sonne of Zacharia the sonne of Banaia ꝑ sonne of Jeiel the sonne of Mathania, a leuite of the sonnes of Asaph, and vpon hym came the spyrete of the Lorde, euē in the myddes of the cōgregacion. And he sayde: herken all Juda, and ye enhabiters of Jerusalē, & thou king Jehosaphat: Thus sayth ꝑ Lord vnto you: be not afrayd nor faynte herted by reason of thys greate multitude: for ꝑ battayll is not youres: but Gods. To morow go ye downe agaynst thē: for they come vp at Ziz, & ye shall finde them at the ende of the broke before the wildernes of Jeruel. Ye shall not nede to fyght in thys battayll: but steppe forth & stāde, & beholde ꝑ helpe of the Lorde which is with you: feare not, nor let youre hertes fayle you, O ye of Juda and of Jerusalem. To morowe go out agaynst thē: for the Lorde wylbe with you.

And Jehosaphat bowed hys face to the erth, and all Juda and the enhabiters of Jerusalem fell before the Lorde worshippynge the Lorde. And the leuites of the chyldren of the Cahathites and of the childrē of the Corahites stode vp, to prayse the Lorde God of Israel with a loude voyce on hye. And whā they arose earlye in the morynge, they gat them out vnto the wyldernesse of Thekoa. And as they wēt out, Jehosaphat stode and sayde: heare me, O Juda, & ye enhabiters of Jerusalem. Put your trust in the Lord your God, that ye maye be foūde faythfull. Geue credence to hys prophetes, & so shall ye prospere. And he gaue the people councell, and set some to syng vnto the Lord, & to prayse him in the bewtye of holynes, & to go out before the army, as they went, and to saye: prayse ꝑ Lorde for hys mercy lasteth euer. And what tyme as they begāne to laude & prayse, then the Lorde stered vp certayne of the chyldren of Ammon and Moab, which layed wayte for thē that were of moūt Seir: which were come agaynst Juda. And they were ouerthrowen with strokes amonge them selues. For the chyldren of Ammon and Moab rose against ꝑ enhabiters of mount Seir. And they slewe and destroyed them. And whan they had made an ende of the enhabiters of Seir, euery one helped to destroye another amonge them selues.

And whē Juda came to the edge of ꝑ wildernes, they loked vnto the multitude. And beholde, they were deed carcasses fallē to the erth, & none escaped. And whan Jehosaphat and hys people came to take awaye ꝑ spoyle of thē, they founde amonge thē aboundaūce of goodes, rayment and pleasaunt Jewels, which they toke for thē selues, more thē they could carye awaye: so ꝑ they were three dayes in gatherynge of the spoyle, it was so moch. And the fourth daie they assembled in ꝑ valley of blessinge: for there they blessed ꝑ Lord. And therfore they called the name of ꝑ same place, the valeye of blessyng vnto thys daye. And so all the men of Juda & Jerusalem returned with Jehosaphat theyr heade, for to go againe to Jerusalē with gladnesse: for the Lorde had made them to reioyse ouer theyr enemyes. And they came to Jerusalem with psalteryes and harpes, & shawmes, euē vnto the house of the Lorde. And the feare of God fell in the kyngdomes of all lādes, whā they had hearde that the Lorde fought agaynst ꝑ enemyes of Israel. And so the realme of Jehosaphat was in tranquyllite: and hys God gaue hym rest on euery syde.

And * Jehosaphat raygned vpō Juda, & was .xxv. yere olde when he begāne to raygne, & raygned .xxv. yere in Jerusalem. And his mothers name was Asuba the daughter of Silhi. And he walked in the waye of Asa his father, & bowed not therfrō, doynge that which was ryght in the syght of the Lorde. Howbeit the hylaultars were nott taken awaye, for the people had not yet prepared theyr hertes vnto the God of theyr fathers. The rest of ꝑ actes of Jehosaphat first & last beholde, they are wrytten amōge the sayinges of Jehu the sonne of Hanani, which noted thē in the boke of the kynges of Israel.

* iii.reg.xv.f

After this dyd Jehosaphat kyng of Juda ioyne him selfe wᵗ Ahaziahu kinge of Israel, whose mynde was to do wyckedly. He coupled hym selfe with hym, to make shippes to go to tharsis, And they made the shyppes in Ezion Gaber. And Elieser ꝑ sonne of Dodanah of Maresa prophesyed agaynst Jehosaphat, sayinge: because thou hast ioyned thy selfe with Ahaziahu, the Lorde hath broken thy worckes. And the shippes were broken, ꝑ they were not able to go to Tharsis.

## ¶ The.xxj. Chapter.

¶ Jehosaphat dyeth, and Jehoram succeadeth hym, which putteth to death his brethren, and is oppressed of the Philistines, and dyeth of the flyxe.

IEhosaphat also * slepte wᵗ hys fathers, and was buryd with his fathers in the citie of David, & Jehoram his sōne raygned in his steade: and he had brethrē which were the sonnes of Jehosaphat: Asaria, Jehiel, zacharia, Asaria, Michael, & Sephatiahu. All these were ꝑ sonnes of Jehosaphat kynge of Juda. And their father gaue thē many greate gyftes of golde, and syluer, and other speciall substaūce, wᵗ stronge cityes in Juda: but the kyngdome gaue he to Jehoram, for he was the eldest. And Jehoram rose vp agaynst ꝑ kyngdome of his father, and preuayled, and * slue all his brethren with the swerde, & diuerse of

* iii.reg.xi.g

* Jud.ix.a

the lordes of Israel. * Jehozam was .xxxij. yere olde whā he beganne to raygne, and he raygned eight yere in Jerusalē. And he walked in the waye of the kinges of Israel, lyke as dyd the house of Ahab, for he had the daughter of Ahab to wyfe, & he wrought euell in the eyes of the Lorde. Howbeit, the Lord wolde nott destroye the house of Dauid, because of the * couenaunt that he had made with Dauid, as he promysed to gyue a light to hym and to hys sonnes for euer.

* In hys dayes the Edomites rebelled, whā they were vnder the dominyon of Juda, and made thē selues a kinge. And Jehozā wēt forth wt his lordes, and all hys charettes were wt hym: & he rose vp by nyght, & smote ỹ Edomites, which cōpased him in, & the captaynes of ỹ charettes. But Edom rebelled styll, so ỹ they wolde not be vnder the hande of Juda vnto this daye. That same time also dyd Libna departe from beyng vnder his hande, because Jehozā had forsaken ỹ Lorde God of his fathers. Moreouer, he made hyl aulters in the cyties of Juda, and caused the enhabiters of Jerusalem to cōmyt fornycacyon, and prouoked Juda to Idolatrye.

And there came a wrytynge to him from Elia ỹ prophete, saying: Thus sayth ỹ Lord God of Dauid thy father: because ỹ hast not walked in the wayes of Jehosaphat thy father, & in the wayes of Asa kynge of Juda, but walkedst in the wayes of the kynges of Israel, & hast made Juda & the dwellers of Jerusalem to go a whorynge, lyke to ỹ whordome of the house of Ahab, & hast slayne thy brethren, euē thy fathers house, which were better then thou: beholde, wt a greate plage wyll the Lorde smyte thy folke, thy childrē, thy wyues, and thy goodes. And thou shalt suffre great payne: euē a dysease of thy bowelles, vntyll thy guttes fall out by reason of thy sycknes, daye by daye.

And so the Lorde stered vp agaynst Jehozā the spyrete of the Philistines, & the Arabians ỹ were besyde the blacke mores. And they came vp into Juda, and wasted it, and caryed away all the substaūce ỹ was found in the kynges house, and hys sonnes, and his wyues: so that there was neuer a sonne lefte him saue Jehohahaz which was the yongest amōge hys sonnes. And after all these thynges, the Lorde smote him in his bowelles wt an incurable disease. And it came to passe, ỹ in processe of tyme, euen after ỹ ende of two yeres, hys guttes fell out in his sycknes: and so he dyed of very euell diseases. And they made not burnynge for him lyke the burnyng of hys fathers. Whē he begāne to raygne, he was .xxij. yeare olde, and raygned in Jerusalē .viij. yere, & lyued wretchedly: howbeit they buryed hym in the citye of Dauid: but not among ỹ sepulchres of the kynges.

¶ The .xxij. Chapter.

¶ Ahaziahu raygneth in the rowme of Jehozam. Jehu kynge of Israel killeth Ahaziahu. Athalia putteth to deeth all ỹ kynges ympage, only Joas escapeth.

AND * the enhabiters of Jerusalem made Ahaziahu hys yonge sonne kinge in hys steade. For the men of warre * that came with the host of the Arabians, had slayne all hys eldest sonnes. And so Ahaziahu the sonne of Jehozam kynge of Juda, was made kynge. Two and fourtye yere olde was he, whā he began to raygne, and he raygned one yere in Jerusalem. hys mothers name was Athaliahu ỹ daughter of Amri. And he walked also in the wayes of the house of Ahab, for hys mother (by her councell) emtysed him to do wyckedly. Wherfore he dyd that which was euell in the syght of the Lorde, as dyd they that were of ỹ house of Ahab: for they were hys cōsselers after the deeth of his father, to his destruccyon. And he walked after their counsell, and went with Jehozam sonne of Ahab king of Israel, to fight agaynst Hazael king of Syria at Rameth in Gilead: and the Syriās smote Jozā. And he returned to be healed in Jezrel, of the woūdes which were geuen him at Rama, when he fought wt Hazael kyng of Syria. And Ahaziahu the sōne of Jehozam kynge of Juda went downe to se Jehozā the sonne of Ahab at Jezrel, because he was diseased. And it cam of God, ỹ Ahaziahu shulde be despysed for hys commynge to Jehozā: for whā he was come, he wēt out with Jehozā agaynst Jehu the sonne of Nimsi, * whom the Lorde had anoynted to destroye the house of Ahab.

And so it came to passe ỹ whā Jehu was executynge iustice vpon the house of Ahab, & had foūde the lordes of Juda and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he slue thē. * And he sought Ahaziahu, and they caught hym where he was hyd in Samaria, and brought him to Jehu. And when they had slayne hym, they buried hym: because (sayde they) he is the sonne of Jehosaphat, which sought the Lord with all hys hert. And the house of Ahaziahu had no power to kepe styll the kyngdome.

* But when Athaliahu the mother of Ahaziahu sawe ỹ her sonne was deed, she arose and destroyed all the kynges seed in the kynred of ỹ house of Juda. And Jehosabeth the daughter of ỹ kinge toke Joas the sonne of Ahaziahu, & stale hym frō amonge ỹ kynges sonnes ỹ were slayne, and putt hym and hys nource in a preuye chambre. And so Jehosabeath the daughter of kinge Jehozā the wyfe of Jehoiada the preest, and the syster of Ahaziahu hyd hym from Athaliahu that he was not slayne. And so he was wt them hyd in the house of God syxe yere. And Athaliahu raygned ouer the lande.

¶ The



¶ The .xxiij. Chapter.

¶ Joas the sonne of Ahaziahu is made kynge. Athaliahu is put to deeth.

AND * in the seuenth yere Jehoiada beyngе bolde, toke the captaynes of hundredes, Azariahu the sonne of Jeroham, and Ismael the sonne of Jehohanam, Azariahu the sonne of Obed, Maasiahu the sonne of Adaiahu, and Elisaphat the sonne of zichri, and made a bonde wt them. And they went aboute in Juda, and gathered the Leuites out of all the cyties of Juda and the auncyent fathers of Israel: and they came to Jerusalem. And all the congregacyon made a bonde with the kynge in the house of God. And he sayd vnto them: beholde, the kynges sonne must raygne, * as the Lorde hath sayde of the chyldren of Dauid.

This is it therfore that ye shall do: The thyrde parte of you shall (on the Sabbath) come to the preastes, Leuites, and kepers of the porches. And another thyrde parte shalbe by ỹ kynges house, and another thyrde parte shalbe at the gate of the foundacyon, and all the people shalbe in the * courtes of the house of the Lorde. But ther shall none come into the house of the Lorde, saue the preastes & they that ministre vnto the Leuites. They shall go in, for they are holy: but all the people shall kepe the watch of the Lord. And the Leuites shall cōpase the kynge rounde about and euery man shall haue hys wepon in hys hāde: and what other man soeuer doth come into the house of the Lorde, he shall be slayne: and let them be with the kynge, whan he cōmeth in, and whan he goeth out.

And the Leuites and all Juda dyd accordynge to all thynges ỹ Jehoiada the preaste had cōmaunded, & toke euery man hys men, ỹ came in on the Sabboth, wt thē ỹ went out on the Sabboth daye: nether did Jehoiada ỹ preast let the cōpanies departe. And Jehoiada ỹ preast deliuered to the captaynes of hūdredes, speares, shyldes, and boukelars, that had pertayned to kynge Dauid, and were in ỹ house of God. And he set all the people euery mā hauyng his wepō in his hande, frō the right syde of the tēple, to the left syde of the temple, alonge by the aulter and the temple, rounde aboute the kynge. And they brought out the kynges sonne, and put vpon him the crowne, and * the testimonie, (and they gaue hym in hys hande, the lawe that was to be kepte) and made him kynge. And Jehoiada & his sonnes annoynted him, & sayde: God saue the kynge.

When Athaliahu hearde the noyse of the people, runninge & praylinge the kynge, she came to ỹ people into the house of the Lorde. And she loked, and beholde, the kynge stode in his place at the enterynge in, & the Lordes and the trompettes were by the kynge, & all the people of the lande reioyced, blowinge wt trompettes, & dyd playe with instrumentes of musycke, & taught to synge & prayse. But Athaliahu rent her clothes, and sayed: treason, treason. And Jehoiada the preaste went out to the captaynes of hūdredes that were gouerners of the holte, & sayde vnto thē: haue her out without the doze of the temple: and whoso foloweth her, let hym be slayne with the swerde. For ỹ preaste sayde ỹ they shulde not slay her in the house of ỹ Lorde. And they layde handes on her, tyll she was come to the entrynge of the horsgate besyde the kynges house and there they slue her.

* And Jehoiada made a bonde betwene hym and all the people and the kynge, that they shulde be the Lordes people. And all the people wēt to the house of Baal, & destroyed it, and brake hys aulters and his ymages, & slue Mathan the preaste of Baal before the aulters. And Jehoiada put the offyces for the house of the Lord vnder the hāde of the preastes and Leuites, * as Dauid had distrybuted them in the house of the Lorde, to offer burnt offerynges vnto the Lorde, * as it is wrytten in the lawe of Moses, with reioysynge and syngynge, as it was ordeyned by Dauid. And he set porters by ỹ gates of the house of the Lorde, that none which was vncleane in any thynge shulde entre in.

And he toke the captaynes of hundredes & all the nobles, and the gouernoures of the people, & all the folke of the lande, and caused the kynge to come downe out of the house of the Lord, and they came thorowe the hye gate into the kynges house, and set the kynge vpon the seate of the kyngdome. And all the people of ỹ lande reioyced, and the cytie was in trāquillite, after ỹ they had slayne Athaliahu with the swerde.

¶ The .xxiiij. Chapter.

¶ Joas durynge the lyfe of Jehoiada, kepeth the lawe, but after his deeth he regardeth it not. He killeth zacharyah the prophete. Jehoas is killed of his awne seruauntes: and after hym raygneth Amasiahu.

JOas was seuen yere olde when he beganne to raygne, * & he raygned fourty yere in Jerusalem. Hys mothers name also was zibia of Beer Seba. And Joas dyd that which was ryght in the syght of the Lorde all the dayes of Jehoiada the preaste. And Jehoiada toke hym two wyues, and he begat sonnes and daughters.

And it chaunced after this, that Joas was mynded, to renewe the house of the Lord and he gathered together the preastes & ỹ Leuites, and sayd to them: go out vnto the cyties of Juda, & gather of all Israell money, to repayre the house of youre God from yere to yere, and se that ye haste the thynge: howbeit the Leuites were slacke. And the kyng called Jehoiada that was the chefest and sayd vnto

hym. Why requirest thou not of the Leuites
*Exod.xxx.b to bryngein, out of Juda & Jerusalem, * the
collection of money accordynge to the com-
maundement of Moses the seruaunt of the
Lorde and the congregacion of Israel shulde
offre it for the tabernacle of wytnesse. For
wycked Athaliahu and her chyldē brake vp
the house of God, and all the thynges that
were dedicat for the house of the Lorde dyd
they bestowe for Bealim.

*iiii.re.vij.a And at the kinges cōmaundement, * they
made a chest, & set it without at the gate of ỹ
house of the Lorde: and made proclamacyon
thorowe Juda and Jerusalem, to bryng into
*Exod.xxx.b the Lorde * the taracion of money, ỹ Moses
the seruaunt of God set vpon Israel in the
wylderneſſe. And the Lordes and all the peo
C ple reioyced, and brought in, and cast into the
chest, vntill it was full. And it fortuned, that
at the same tyme they brought in ỹ chest (vn-
to them which were in the kynges busynesse)
by the hande of the Leuites. And when they
sawe ỹ there was moche money, the kynges
scrybe (and one appoynted by the hye preast)
came, and emptied the chest, and toke it, and
caryed it to his place agayne: thus they dyd
daye by daye, and gathered moche money.

D And the kynge & Jehoiada gaue it to soch
as dyd the laboure and worke in the house of
the Lorde, and hyred masons and carpenters
to repayre the house of the Lorde, and so dyd
they artificers in yron and brasse, to mēde the
house of the Lorde. And so the workemen
wrought, and the worke mended thorowe
theyr hādes: and they made the house of God
as it ought to be, and strengthted it. And
whē they had finished it, they brought ỹ rest
of the moneye before the kyng and Jehoiada,
and ther with were made vessels for ỹ house
of the Lorde: euen vessels to ministre with
all, and to serue for burnt offerynges: charg-
ers and spones, vessels of golde and syluer.
And they offered burnt offerynges in the hou-
se of the Lorde continually all the dayes of
E Jehoiada. But Jehoiada waxed olde, and
dyed full of dayes. For an hundred & thyrtye
yere olde was he when he dyed. And they bu-
ryed hym in the cytie of Dauid amonge the
kynges, because he dealt well with Israel,
and with God and with his house. And after
the deeth of Jehoiada, came the Lordes of Ju
da, and made obeysaunce to the kynge. And
the kynge herkened vnto them. And so they
lefte the house of the Lorde God of theyr fa-
thers, & serued groues and ydoles. And then
came the wrath of God vpon Juda and Je-
rusalem, for this theyr trespaces sake. And he
sent prophetes to them, to bryng them agayn
ne vnto the Lorde. And they testifyed vnto
them: But they wolde not heare.

F And the spyryte of God came vpon za-
charia ỹ sonne of Jehoiada the preast, which
stode by the people, & sayde vnto them: Thus
sayth God: why transgresse ye the cōmaun-
dementes of the Lorde, ỹ ye cannot prospe-
re? For because ye haue forsaken the Lord, he
also hath forsaken you. * And they conspy- * Mathew.
red agaynst him, and stoned him with stones xxiii.d.
at the commaundement of the kynge: euen in
the courte of the house of the Lorde. And so
Joas the kynge remembred not the kyndnes
which Jehoiada hys father had done to him,
but slue his sonne. And whē he dyed, he sayd:
the Lorde loke vpon it, and requyre it.

And when the yere was out, it fortuned, G
that the host of Syria came vp agaynst him:
and they came agaynst Juda & Jerusalem,
and destroyed all ỹ Lordes of the people frō
among the people, & sent all the spoyle of thē
vnto the kyng to Damasco wt a small cōpa-
nye of men, & the Lord deliuered a very great
hoste into their hāde, because they had forsa-
kē ỹ Lord God of theyr fathers. And moro-
uer they serued Joas accordyng to his dedes.

And whan they were departed from him,
they left him in great diseases. & * hys awne * iiii.re.xiii.b
seruaūtes cōspyred agaynst him for ỹ blonde
of the chyldren of Jehoiada the preaste, and
slue hym on hys bed, and he dyed, & they bu-
ryed him in the cytie of Dauid: but not in the
sepulchres of the kynges. And these are they
that conspired agaynst him: Zebad the sonne
of Simeath an Ammonite, and Jhosabad
the sonne of Simrith a Moabite. And hys
sonnes, and the summe of the taxe that was
rayled in hys tyme, and the repayringe of the
house of God, beholde, they are written in ỹ
storie of the boke of the kynges. And Ama-
ziahu hys sonne raygned in hys steade.

## The. xxv. Chapter.

Amaziahu ouercometh the Edomites. And Joas kynge of Israel ouercometh Amaziahu.

AMaziahu was. xxv. yere olde, when A
he begāne to raygne, and he raygned
xxix. yere in * Jerusalē. Hys mothers * iiii. Regū.
name was Jehodadan of Jerusalem. And he xxiii.a.
dyd that which is ryght in the syght of the
Lorde: but not with a perfecte hert. And as
sone as he was settled in the kyngdome, he
slue hys seruauntes, that had kylled the king
hys father. But he slue not their children, be-
cause it is written thus in the law & boke of
Moses, where the Lorde cōmaunded, saying:
* the fathers shall not dye for the children, * deu.xxiiii.c
nether shall the chyldren dye for the fathers, xxiii.xx.xxiii.b.
but euery man shall dye for hys awne synne. Jere. xxxi.c.
And Amaziahu gathered Juda together, B Ezec. xviii.c.
and made them captaynes ouer thousandes
and ouer hundredes, accordynge to the houses
of theyr fathers, thorowe out all Juda and
Beniamin. And he nombred them from twē-
tye yere olde and aboue, and founde amonge
them, thre hundred thousande chosen men,
able to go to battell, and that coulde handle
speare



speare and shylde. He hyred also an hundred
thousande stronge lyghtynge men out of Is-
rael, for an hundred talentes of syluer.

And there came a man of God to him, and
C sayde: O kynge, let not the armye of Israel
come with the: for the Lorde is not with Is-
rael, nether with all the house of Ephraim.
But yf thou wylt nedes be kaythlesse, come
on, and take the batell in hāde, and God shall
make the fall before ỹ enemie. For God hath
power to helpe, & to cast downe. And Ama-
ziahu sayde to the mā of God: what shall we
do then, for the hūdred talentes, which I ha-
ue geuen for the hoste of Israel? The man of
God answered: the Lorde is able to geue the
moche more then they be.

And Amaziahu seuered them to the armie
that was come to him out of Ephraim, to go
home agayne. Wherfore they were excea-
dynge wroth with Juda, and returned home
in greate angre.

And Amaziahu toke hert and caryed out
hys people, and went to the salt valley, and
*iiii. Regū. * smote of the chyldrē of Seir ten thousan-
xiiii.b. de. And other ten thousande dyd the chyldren
of Juda take alyue, and caryed them vnto ỹ
toppe of a rocke, and cast them downe from
the toppe of the rocke, that they all to burst:
D but the souldyers of the armye which Ama-
ziahu sent awaye, that they shulde not go wt
his people to battell, fell vpō the cyties of Ju
da, from Samaria vnto Bethhorō, & smote
thre thousande of them, & toke moche spoyle.

And it chaunced, after ỹ Amaziahu was
come from the slaughter of the Edomites, he
brought the Gods of the chyldren of Seir, &
set them vp to be hys Gods, and bowed hym
selfe before thē: and burned encēse vnto thē.
Wherfore the Lorde was wroth with Ama-
ziahu and sent vnto hym a prophete, whych
sayd vnto hym: why hast ỹ sought the Gods
of the people, which were not able to delyuer
theyr awne people out of thyne hande? And
E it chaunced, that as the prophete talked with
hym the kynge sayde vnto hym: haue men
made the of the kynges councell? cease, why
wylt thou be beatē? And the prophete ceased
and sayde: I am sure that God is mynded to
destroye the, because thou hast done this, and
agreest not vnto my councell.

*iiii. Regū. * Then Amaziahu kynge of Juda toke
xiii.b. aduise, and sent to Joas the sonne of Jehoa-
haz the sonne of Jehu kyng of Israel, & sayde
come, that we maye se ether other. And Joas
kynge of Israel sent to Amaziahu kynge of
*iiii. Regū. Juda, sayinge: a thystell that is in Libanon,
xiii.c sent to a Cedar tree of Libanō, saying, * ge-
Judi.ix.c. ne thy daughter to my sonne to wyfe. And
iiii.Esd.xiii.b there came a wylde beast of Libanō, & troad
F downe the thystell. Thou sayest ỹ thou hast
beaten ỹ Edomites, and thyne hert maketh
the proude, to glorify thy selfe. Nowe therfo-
re byde at home: why dost thou prouoke vn-
to euell, that thou mayest perishe, both thou
and Juda with the?

But Amaziahu wolde not herkē to him:
for it came of God, euen to deliuer them into
ỹ hāde of theyr enemyes because they sought
councell at the Gods of Edom. And so Joas
the kynge of Israel came vp: and they sawe
ether other, both he and Amaziahu kynge of
Juda at Bethsames which is in Juda. And G
Juda was put to ỹ worse before Israel, and
they fled euery mā to his tent. And Joas the
kynge of Israel toke Amaziahu kyng of Ju-
da the sonne of Joahas the sonne of Jehoa-
has at Bethsames: and brought hym to Je-
rusalem, & tare the walle of Jerusalem from
the gate of Ephraim vnto the gate that was
ouer agaynst it, foure hundred cubytes. And
he toke awaye also all the golde and syluer,
and all the Jewelles that were founde in the
house of God with Obed Edom, and ỹ trea-
sures of the kynges house, & the yonge war-
des, and returned to Samaria.

And Amaziahu the sonne of Joas kynge
of Juda lyued after the deeth of Joas sonne
of Jehoahaz king of Israel fyftene yere. The
rest of the actes of Amaziahu fyrst and last,
are they not written in the boke of the kyn-
ges of Juda and Israel? And after the tyme
that Amaziahu dyd turne awaye from the
Lorde * they conspired treason agaynst him * iiii. Regū.
in Jerusalem: and whan he was fled to La- xiiii.d.
chis, they sent to Lachis after hym, and slue
hym there: and brought hym vp with horse-
ses, and buryed hym with hys fathers in * ỹ * Luke. i. d.
cytie of Juda.

## The. xxvi. Chapter.

After the deeth of Amaziahu raygneth Uziahu (other wyse called Ozia) which is strycken with the lepre, and Joatham raygneth in hys rowme.

HEn all the people of Juda toke A
Uzia (which was * syxtene yere * iiii. Regū.
olde) and made hym kynge in the xv. a.
rowme of hys father Amaziahu.

And he buylt Eloth, and brought
it agayne to Juda, after that the kynge was
layd to slepe with hys fathers. Syxtene yere
olde was Uzia, when he began to raygne,
and he raygned. lii. yere in Jerusalem. Hys
mothers name also was Jecholia of Jerusa-
lem. And he did that which was right in the
syght of the Lorde, accordynge to all, as dyd
hys father Amaziahu. And it came to passe,
that he sought God * in the dayes of zacha- * iiii.re.xvi.b
riahu (which mayntened the feare of God) &
as longe as he sought the Lorde, God made
hym to prospere.

And he went to batell agaynst the Phili- B
stines, and brake downe the wall of Geth, &
the wall of Jabne, and the wall of Asdod, &
buylt cyties about Asdod & among the Phi-
listines. And God holpe him against ỹ Phili-
stines, and agaynst the Arabiens ỹ dwelt in
Gurbaal

Gurbaal and Hammehunim. And the Ammonites gaue tribute to Uzia, and his name spredde abroade euē to ỹ entryng in of Egypte: for he played the man exceadingly. Moreouer Uzia buylt towres in Ierusalem by the corner gate, & by the valeye gate, and at the turninge of the wall, and made thē stronge. And he buylt towres in the wylderneſſe, and digged many welles: for he had moche catell, in the valeys and playnes, plowmen and vynedreſſers in the mountaynes and in Charmel, for he loued husbandrye:

And Uzia had an host of fyghtynge men that went out to warre in the armye accordynge to the nombre of theyr office vnder the hande of Jeiel the scrybe & Maasiahu the ruler, & vnder the hande of Hananiahu which was one of ỹ kynges Lordes. And the hoale nombre of the auncient fathers, & of the men of myght were two thousande and syxe hundred: & vnder the hande of them was the armye of the men of warre, euen thre hundred ¶ and seuen thousande, & fyue hundred ỹ made warre with the power of an armye, helpyng the kynge against ỹ enemies. And Uzia prouided them throwe out all the host, childes, speares, helmettes, habergynnes, bowes and slynges for to cast stones. And he made sotle engynnes in Ierusalem, which he inuented & layed on ỹ towres and corners, to shote arowes and greate stones with all. And his name spredd farre abroad, because he was helped so excellētly, so ỹ he became very mighty.

But in his strength, his hert arose to hys destruction: for he transgressed agaynst the Lorde hys God, & went into the temple of ỹ Lorde, to burne cense vpon the alter of incēse. And Asariahu the preaste went in after him, and with him foure skore preastes of the Lorde that were valeaūt men. And they stode by Uzia the kynge, and sayde vnto hym:

* Nu.xviii.a * it pertayneth not to ỹ Uzia to burne incēse vnto the Lorde, but to the preastes the childzen of Aaron, that are cōsecrate for to offre incense. Come therfore out of the sanctuarye D for thou hast trespaced, and it is no worshyp to the before the Lorde God.

And Uzia was wroth, & had incense in his hande to burne it: & so whyle he had indignacyon agaynst the preastes, * the leprosye *iiij.Re.xv.a sprange in his forehead before the preastes in the house of the Lorde, euē beside the incense aulter. And Asariahu the chefe preaste with all the other preastes loked vpō him: and beholde, he was become a leper in his forehead, & they vexed him thēce. And he was fayne to go out, because the Lorde had smitten hym. And Uzia the kynge contynued a lepre vnto the daye of hys deeth, and dwelt seuerall in an house beynge a leper and shutte out of the house of the Lorde. And Jotham hys sonne had the gouernaunce of the kynges house, and iudged the people of the lande.

The rest of the actes of Uzia fyrst & last, dyd Isai ỹ prophete the sonne of Amos, wryte And so Uzia slepte with hys fathers, and they buryed him with his fathers in the felde of the buryall which was beside the sepulchres of the kinges. For they sayde: he is a leper. And Jotham hys sonne raygned in hys steade.

## ¶ The.xxvii. Chapter.

¶ Jotham raygneth and ouer cōmeth the Ammonites. Ahaz hys sonne raygneth after hym.

JOtham was fyue and twenty yere A
olde, when he * begaune to raygne, *inij.re.xb.b
and raygned syxtene yere in Ierusalem. Hys mothers name also was Jerusa the daughter of zadoc. And he dyd that which was ryght in the syght of the Lorde in all poyntes as dyd hys father Uzia saue, that ☞ he came not into the temple of the Lorde, and the people dyd yet wyckedly. He buylt the hye gate of the tēple of the Lorde, and on the walle (where the house of ordinaunce was) he buylte moche. Moreouer he buylt cyties in the mountaynes of Juda, and in the wood countreye he buylt castelles and towres.

He fought with the kynge of the childzen of Ammon, and preuayled agaynst thē. And the childzen of Ammon gaue hym the same ¶ yere an hundred talentes of syluer, and ten thousande quarters of wheate, & ten thousād of barleye. So moche dyd the childzē of Ammon geue hym the seconde yere and the thyrd also. So Jothā became myghtie, because he directed hys waye before ỹ Lorde his God.

The rest of the actes of Jotham & all hys D warres, & his cōuersacyon, lo, they are written in the boke of the kynges of Israel and Juda. He was .xxv. yere olde when he begaune to raygne, & raygned syxtene yere in Ierusalē. And Jotham slepte with his fathers, and they buryed hym in the cytie of Dauid: & Ahaz hys sonne raygned in hys steade.

## ¶ The.xxviii. Chapter.

¶ The wyckednesse of Ahaz kynge of Juda. After hym raygneth Hezekia.

AHaz was * twēty yere old whē A
he begāne to raygne, & raygned *xvij.re.xvi.a
syxtene yere in Ierusalem, and he dyd not that which is ryght in the syght of the Lorde, as dyd his father Dauid: for he walked in ỹ wayes of ỹ kynges of Israel, & made molten ymages for Baalim. He offered incense in the ¶ *Deu.xvii.b
leye of the sonne of Hinnom, and * burnt iiij.Re.xvi.a
hys childzen in fyre after the abominacions of the heithen, whō the Lord cast out before the childzen of Israel. He offered also, and burnt incēse in hilaulters and on mountayns and vnder euery grene tre.

* Wherfore the Lorde his God delyuered *iiij.re.xvi.a
him into the hāde of the kynge of the Syriēs: Esay.by.a.

which



which bet him, & caried awaye a great multitude of hys captiue, and brought them to Damascon. And he was delyuered into the hāde of the kynge of Israel, which smote him with a greate slaughter. For Pekah the sonne of Remaliahu slue in Juda an hundred & twentye thousande in one daye, which were all kyghtinge men: and that because they had forsakē the Lorde God of theyr fathers. And zichri a mightye mā of Ephraim slue Maasiahu the kynges sonne, & Azrica the gouernour of the house, and Elcana ỹ was next to B the kynge. And the childzē of Israel toke prisoners of theyr brethren, two hundred thousande wemen, sonnes, & daughters, & caryed awaye moche spoyle of them, & brought the spoyle to Samaria.

But there was a prophete of the Lordes (whose name was Obed) and he went out before ỹ host that came to Samaria, & sayde vnto them. Beholde, because the Lorde God of youre fathers is wroth wᵗ Juda, he hath delyuered them into youre hāde. And ye haue slayne them with cruelneſſe, ỹ reacheth vp to heauen. And nowe ye purpose to kepe vnder the childzen of Juda and Ierusalem, and to make them bondmen and bondwemen. And do ye not lade youre selues with synne in the syght of ỹ Lorde youre God: Nowe heare me therfore, and delyuer the captynes agayne which ye haue taken of youre brethren. for els shall ỹ great wrath of God be vpō you.

Wherfore, certayne of the heedes of the ¶ childzen of Ephraim, as Asaria the sonne of Jehohanā, Berechiahu the sonne of Meſſillemoth, and Jehezkiahu the sonne of Sallum, and Amasa the sonne of Hadlai, stode vp agaynst them that came from the warre, and sayde vnto them: bringe not in the captiues hyther. For where as we haue offended towarde God allready, ye entēde to adde more to our synnes & trespace. For our trespace is great allready, and there is a fearce wrath agaynst Israel. And vpon that, the men of armes lefte the captiues and the spoyle before the Lordes and all the congregacyon.

And the mē that were nowe rehearsed by name, rose vp, and toke the prisoners, & with the spoyle clothed all ỹ were naked amonge them, and arayed them, & shoed them, & gaue them to eate and to drinke, & anoynted them, and caryed all that were feble of them vpon asses, & brought them to Jericho (the cytie of Paulme trees) to theyr brethren: & then they returned to Samaria agayne.

* At that same tyme dyd kyng Ahaz send *xvij.re.xvi.b
vnto ỹ kynges of Assur, to haue helpe of thē. And the Edomites came agayne, and slue some of Juda, and caryed awaye captynes. And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Juda: & toke Bethsames, & Aialon, and Gederoth, and Socho with the townes longynge therto, and Thimna with the townes of the same: Gimso, and the townes therof, and dwelt there. For the Lord brought Juda lowe, because of Ahaz kynge of Juda, which made Juda naked, & trāsgressed sore against the Lorde. And Thilgath pilneser kynge of ỹ Assyrians came vpon him, and troubled him rather then strengthed hym. For Ahaz toke awaye a porciō out of the house of the Lorde, and out of the kynges house, & out of ỹ Lordes houses, & gaue vnto the kynge of the Assyrians: and yet it helped him not. And in the very tyme of hys tribulaciō dyd kyng Ahaz trespace yet moare agaynst the Lord. For he offered vnto the Gods of them of Damasco, which bette hym, & he sayd: because the Gods of the kynges of Syria healpe thē, therfore wyll I offer to thē, that they maye helpe me also. But they were his destruccyon, and the destruccion of all Israel. And Ahaz gathered together the vessels of the house of God, and brake them, and * shut vp the dores of the *ii. Para. xxviii.c.
house of the Lord, and made him † aulters in †ij.par.xxv.c.
euery corner of Jerusalem. And in all the cities of Juda he made hyllaulters, to burne incense vnto other Gods, & angred the Lorde God of his fathers. The rest of hys actes and hys workes fyrst and last: beholde, they are written in the boke of the kynges of Juda & Israel. And Ahaz slepte with hys fathers, & they buryed hym in the cytie of Ierusalem: but brought hym not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in hys steade.

## ¶ The.xxix. Chapter.

¶ Hezekia (otherwyse called Ezechias, or Jehizkiahu) resteareth vnto the temple of the Lorde all the thynges that had not bene regarded of hys predecessoures.



Ezekia beganne to raygne, whē A
he was fyue & twenty yere olde, *iiij. Regū. xviii.a.
& raygned nyne & twenty yere in Ierusalē. And his mothers name was Abia ỹ daughter of zacharias. And he dyd that which was ryght in the syght of the Lorde, in all poyntes as dyd Dauid hys father. He * opened the dores *ii. Para. xxviii.d.
of the house of the Lorde (in the fyrst yere and fyrst moneth of hys raygne) and repayred them. And he brought in the preastes and ỹ Leuites, and gathered them together in to the est strete: and sayde vnto them.

Heare me ye Leuites, & now be sanctifyed and halowe the house of the Lorde God of youre fathers, & synge fylthinesse out of the holy place. For oure fathers haue trespaced, and done euell in the eyes of the Lorde oure God: and haue forsake him, & turned awaye theyr faces from the habitaciō of the Lorde, and turned theyr backes on it. And besyde ỹ they haue shut vp the dores of the porche and quēched the lampes, & haue nether burnt incense,

cense, nor offered burnt offeringes in the holy place vnto the God of Israel.

Wherfore the wrath of the Lorde fell on Juda and Jerusalem: & he hath brought thē to trouble, to be wondred on, and to be hissed at, cuē as ye se with youre eyes. For, lo, oure fathers were ouerthrowen with the swerde, and oure sonnes, oure daughters & oure wyues were caryed awaye captiue for the same cause. And nowe it is in my hert, to make a couenaunt with the Lorde God of Israel: ỹ he maye turne awaye his heuye indignacyon from vs. Nowe therfore my sonnes, be not
* Nu.xviii.a negligent: for the Lorde * hath chosen you to stāde before hum, and for to minstre and serue hym, and to burne incense.

C Then the Leuites arose: Mahath ỹ sonne of Amasai, & Joel the sonne of Asariahu of the chyldren of the Cahathites. And of the sōnes of Merari, Kis the sonne of Abdi, and Asariahu the sonne of Jehalelel. And of the sonnes of the Gersomites, Joah the sonne of Simma, and Eden the sonne of Joah. And of the sonnes of Elizaphan, Simri & Jehiel. And of the sonnes of Asaph, zechariahu and Mathanahu. And of the sonnes of Heman, Jehiel & Simei. And of ỹ sonnes of Jedithū Semaia and Uziel. And they gathered their brethren, & purifyed them selues, & came accordynge to the cōmaundement of the kynge and the wordes of the Lorde, for to clense the house of the Lorde. And the preastes went into the vnner partes of the house of the Lord to clense it, and brought out all the vnclennesse that they foūde in the tēple of the Lorde into the court of the house of the Lorde. And the Leuites toke it, to carye it out into the broke Cedron. They beganne the fyrst daye of the fyrst moneth to purifye, and the eyght daye of ỹ moneth came they to the porche of
D the Lorde: and purged the house of the Lorde in eyght dayes, and in the sixtene daye of the fyrst moneth they made an ende.

And they went into Hezekia the kynge, & sayde: we haue clēsed all the house of ỹ Lord, the aulter of burntofferinge, with all his vessels, & the shewbreed table with all his apparell: and all the vessels which kyng Ahaz did cast a syde when he raygned & transgressed, them we haue prepared and sanctifyed: and beholde, they are before ỹ aulter of the Lord.
E And Hezekia the kynge rose earlye, & gathered the Lordes of the cytie and went vp to ỹ house of the Lorde. And they brought seuen oxen, seuen rāmes, seuen shepe, and seuen hegoates, to be a synne offeryng for the kyngdome, for the sanctuarie, & for Juda. And he commaunded the preastes the sonnes of Aaron, to offer them on the aulter of the Lorde.

And they slue the oxen, & the preastes receaued ỹ blonde, & sprinkled it on the aulter: lyke wyse, whan they had slayne the rāmes, they sprinkled ỹ blonde vpon the aulter: they slue also the shepe, & they sprinkled the blond vpō the aulter. And then they brought forth the hegoates for the synne offerynge before ỹ kynge and the congregacyon, & put theyr hādes vpon them. And the preastes slue them, and with the blonde of them they clensed the aulter, to make satisfaccion for all Israel: for the kynge cōmaunded, ỹ the burnt offerynge and the synne offering shulde be made for all Israel. And set the Leuites in the house of ỹ Lorde with symbales, psalteries and harpes F
* accordynge to the commaundement of Da * 1.Ba.ma
uid and of Gad the kynges sear, and Mathā the prophete. For so was the commaundmēt of the Lorde thorowe the hāde of his prophetes. And the Leuites stode, hauynge ỹ instrumentes of Dauid, and the preastes helde the trompettes. And Hezekia commaunded to offer the burnt offerynge vpō the aulter. And when the burntoffering begāne, the songe of the Lorde beganne also, & the trompettes wt the instrumentes that were ordeyned by the hande of Dauid kynge of Israel. And all the congregacion worshypped, synginge a song, and blowinge with the trompets, & all thys continued, vntyll the burnt offerynge was fynyshed.

And when they had made an ende of offerynge, the kynge and all that were present wt hym, bowed them selues, & worshypped. And Hezekia the kynge & the Lordes spake to the Leuites to prayse the Lorde with ỹ wordes of Dauid, & of Asaph the sear. And the Leuites sange prayses with gladnesse, and ỹ other bowed them selues, and worshypped.

And Hezekia answered, & sayde: nowe ye haue consecrate youre handes to the Lord: go to therfore, & bringe in the sacrifices & thank- G
offerynges into the house of the Lorde. And the congregacyon brought in the sacrifyces & thanke offerynges & burntofferinges, as many as were of a free liberall hart. And ỹ nombre of the burntofferinges which the congregacion brought, was lxx. oxen, an hundred rammes, & two hundred shepe: which were, all for the burnt offeringe of the Lorde. And
D ther were dedicated syxe hundred oxen, D
and thre thousande shepe.

And the preastes were to fewe, to sleye all the burnt offerynges: but their brethren ỹ Leuites dyd helpe them, till they had ended the worke, and vntyll the preastes were sanctifyed. For the Leuites were purer herted to be sanctifyed, then the preastes. And therto ỹ burnt offerynges were many with the fatte of ỹ peace offeringes & the drinke offerynges ỹ be longe to the burnt offerynge. And so the seruice pertayninge to the house of the Lorde was fynished. And Hezekia reioyced & all ỹ people, that God had made the folcke so ready: and that the thynge was so soone done.

C The



C The.xxx.Chaptr.

C Hezekia remeth the feast of passeouer.

AND Hezekia sent to all Israell and Juda, and wrote letters to Ephraim & Manasse, that they shulde come to the house of the Lorde at Jerusalem, and offer Passeouer vnto ỹ Lord God of Israel. And the kynge helde a councell with his Lordes
Num.ix.b. and all the congregacion of Jerusalem * to kepe ỹ feast of Passeouer in the seconde moneth. For they coulde not kepe it at that tyme: because the preistes were not sanctifyed sufficiently, nether was the people gathered together to Jerusalem. And the thynge pleased the kynge and al the congregacion. And they decreed that it shulde be proclaymed thorowe out all Israel frō Bersabe to Dan, ỹ they shulde come, & holde the feast of Passeouer vnto ỹ Lord God of Israel at Jerusalem: for they had not done it of a greate season as they shuld haue done by the lawe.

So the postes went with letters of the hande of the kyng, & of his Lordes thorowe out all Israell and Juda: & at the commaūdement of the kynge they sayd: Ye childrē of Israel, turne agayne vnto the Lord God of Abraham, Isahac & Israel, āde let euery one returne to the rēnaunt that are escaped you out of the hāde of the kynges of Assur. And be not ye lyke your fathers, & your brethren which trespaced agaynst the Lorde God of
B their fathers, which gaue them vp to be destroyed, as ye se. And nowe be not ye stiffenecked, lyke as were your fathers, but yelde your selues vnto the Lorde, & entre into his holy place, which he hath sanctified for euer and serue the Lorde your God, & the fearcenesse of his wrath shal turne awaye frō you. For yf ye turne agayne vnto the Lord, then shall your brethren and your children fynde compassion in the presence of them that toke thē captyue, and they shall come agayne vnto this lād: * for ỹ Lord your God is gra
Exod. xxxiiii.a cious & mercyfull and wil not turne awaye Deu.xxxi.d 2.Esd.ix.b.c his face from you, yf ye conuerte vnto hym.

And so the postes went from cytie to cytie in the lande of Ephraim & Manasse, euē vnto zabulō. But they laughed thē to skorne & mocked thē. Neuertheles, yet dyuerse of Aser, Manasse and of zabulō submytted them selues, āde came to Jerusalem. And the hande of God was in Juda, so that he gaue them one hert, to do the commaundement of the kyng and of the rulers, accordyng to the worde of the Lorde. And there assembled to Jerusalem moch people, and there was present a myghtye great congregacio, to holde the feast of swete bread in ỹ second moneth.
C Ysa.xxxvi.d And they arose, & remoued the * aulters that were in Jerusalem. And all the vessels of incense dyd they awaye, and cast them in-

to ỹ broke Cedrō. And they slue Passeouer the fourteth daye of ỹ second moneth. And the preastes and Leuites. C which were a- B
shamed, sanctifyed them selues, āde brought in the burnt offerynges into the house of the Lorde. And they stode in theyr offyce after theyr maner, and accordynge to the lawe of Moses the man of God. And the preastes sprinkled the blonde, which they receaued of the hāde of the Leuites. For there were many in the cōgregacio, ỹ were not sanctifyed: & the Leuites dyd sley Passeouer for al ỹ were not cleane, & that myght not execute ỹ holy worke of the Lorde. For many of ỹ people, and very many: out of Ephraim, Manasse, Isakar and zabulō were not cleansed, & yet dyd eate Passeouer agaynst ỹ lawe apoynted. Wherfore Hezekia prayed for the, and sayd: the good Lorde be mercyful vnto thē: For he set hys whole hert, to seke the Lorde God euen the God of his fathers: but all the other dyd not so accordyng to vnfayned holynesse. And the Lorde hearde Hezekia, and healed the people. And the chyldrē of Israel that were present at Jerusalem, helde the feast of swete bread seuen dayes with great gladnesse, and the Leuites and the preastes prayled, and magnifyed the power of the Lorde daye by daye, vpon instrumentes.

And Hezekia spake hertely vnto all the Leuites that had vnderstandyng and were of a good mynde toward ỹ Lorde. And they dyd eate thorowe out that feast, seuē dayes longe, & offered peaceofferynges, & thanked the Lorde God of theyr fathers. And ỹ hole assemble toke councell, to do so other seuen dayes, and they helde those seuē dayes with gladnesse. For Hezekia kinge of Juda toke out (from amonge his catel) for the congregacio, a thousande pōge oxē, and seuē thousande shepe. And the Lordes gaue out to the congregacion a thousande yonge oxen, and ten thousande shepe. And a greate nombre of the preasts were sanctifyed.

And all the congregacyon of Juda wyth the preastes & Leuites, & al the congregacio that came out of Israel, and the straungers that came out of the lande of Israel, āde that dwelt in Juda, reioyced: & there was great gladnesse in Jerusalō. For sence the tyme of Salomon the sonne of Dauid kynge of Israel there was no soche ioye in Jerusalem. And the preastes and the Leuites arose, āde blessed the people, and theyr voyce was hearde of the Lord, and theyr prayer came vp vnto heauen, his holy dwellynge place.

C The.xxxi.Chapter.

C After that Hezechia had called agayne the people vnto the waye of the Lorde, he ordeyneth the preastes vnto whom he commaunded to geue tythes.

AND when all these thynges were fynyshed, all they of Israel that were A
present in the cyties of Juda, went

out &

*ii.pa.xiiii.a out and brake the ymages, and *cut downe the Idoles groues, & al to brake the hye places, and *aulters, thorow out all Juda and Beniamin, in Ephraim also and Manasse, vntyll they had vtterly destroyed them al. And all the childrē of Israel returned euery mā to his possessions & to their awne cyties.

*ii.Para. xxxiii.c And Hezekia appoynted sondrye companies of the preastes ād Leuites after the dyuersyte of their ministracions, euery mā accordynge to his office: both preastes and Leuites, for the burnt offeringe & peace offeringes, to ministre, & to geue thankes & prayse in the gates of the host of the Lord. And the kynges porcion of his substaunce ẏ he gaue, were dayly burnt offeringes in the morning and euening, & burnt offeringes for the Sabboth dayes, newmones, & solempne feastes,

*iiii.Esdr.ix.b accordynge *as it is written in the lawe of 25 the Lorde. And he bade ẏ people that dwelt in Jerusalē, geue the parte to the preastes & Leuites, that they might substauncially applye thē selues to the lawe of the Lord. And assone as the kynges cōmaundement came abroad, the childrē of Israel brought aboūdaunce of first frutes, of corne, wyne, oyle, honye, & of all maner of frutes of the felde, & the tythes of all maner of thynges brought they in plenteously. And ẏ childrē of Israel and Juda that dwelt in the cyties of Juda, they also brought in the tythes of oxen and shepe, and other holy tythes which were cōsecrate vnto the Lorde theyr God, they dyd offre, and brought thē all by heapes. In the third moneth they beganne to laye the heapes (in maner of a foundacion) and finished them in the seuenth moneth.

And when Hezekia and the Lordes came and sawe the heapes, they blessed ẏ Lorde & his people Israel. And Hezekia questioned with the preastes & the Leuites concernyng the heapes. And Azaria the chefe preaste of the house of zadock, answered him, & sayde: sense the people beganne to bryng the heaue offeryngesinto the house of the Lord, we also haue had ynough to eate, there remayned so moch: for ẏ Lorde hath blessed his people and this heape is left. And Hezekia bad prepare the chambres in the house of the Lord. And they dyd prepare them, & caryed in the first frutes, the tythes, and the dedicat thynges, faythfully.

Ouer which Chonaniahu the Leuite had the rule, ād Semei his brother next to him. And Jehiel, Asaziahu, Nahath, Asael, Jerimoth, Iosabad, Eliel, Ieśmachiahu, Mahath & Banaiahu were ouer seares ordeyned by Chonaniahu, & Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God * (vnto whō all these thynges belonged.) And Chore the sōne of Imna the Leuite and porter of ẏ East dore, had the ouersyght of the thinges that were offred of a frewill vnto God (and were geuē in maner seuerally vnto the Lorde) ād ouer the hynges most holy. And vnder his hand were Eden, Miniamin, Iesua, Semeiahu, Amariahu, and Sechaniahu in the cities of the preastes appoynted of theyr fydelyte to geue to their brethren theyr porciōs, as wel to the small as to the greate.

Except that to the males that were reckened from thre yere & aboue (amonge al that went into the house of the Lord) they shuld D geue daye by daye, for theyr minstracion, & for theyr geuyng attēdaunce, & for their diuerse waytinges by course. And to the preastes & Leuites thorowe out the houshold of theyr fathers, from twētye yere & aboue to wayte when their courses came. And to the families of all their babes, wyues, sonnes & daughters thorowe all the cōgregaciō. For vpon the fydelyte of them were they the holy thynges bestowed. And to the chyldren of Aaron, the preastes, whych were in the feldes & suburbes of their cyties, cytie by cytie the mē (whose names were expressed afore) shulde geue porcions, euen to all the males amonge the preastes, and to all the Leuites accordynge to theyr nombre.

And of thys maner dyd Hezekia thorowe out all Juda, & wrought it that is good, and eyght and true, before the Lorde hys God. And in all the workes ẏ he beganne for the seruice of the house of God, for the lawe, and for the cōmaundemētes, he sought his God, & that dyd he with all his hert, & prospered.

## ¶ The .xxxii. Chapter.

¶ Sennacherib (or Sanherib) beseegynge Jerusalem is strycken of the Angell. Hezekia dyeth, after whom succeadeth Manasse.



A *iiii.Regum xviii.c Esa.xxxvi.a Eccl.xlviii.d After ẏ these deades were faythfully done *Sēnacherib kynge of Assur came, & entred into Juda, & compased ẏ stroge cyties, and thought to winne them for him selfe. And so whē Hezekia sawe ẏ Sennacherib was come, & that he was purposed to fyght agaynst Jerusalem, he toke coūcel with his Lordes, and men of myght to stop the water of the fountaynes without the cytie: & they dyd helpe him. For ther gathered many of the people together, & stopte al the welles



welles, and the broke that ranne thorow the myddes of the lande, sayenge: why shall the kynges of Assur come, and fynde moch water? And Hezekia went to lustelye, and built vp all the wal where it was broken, & made ordinaunce vpon the towres and to ẏ other B wall without, and repayred Millo in the cytie of Dauid, and made many dartes and shyldes.

And he sett captaynes of warre ouer the people, and gathered them together to hym in the large strete of the gate of the cytie, and spake tenderly to them, saying: Plucke vp yō hertes, and be strōg: Be not afraied ner discouraged for the kyng of Assur, and for all ẏ

*xiiii.Reg.xix.b multitude that he hath with him: *for there be moo with vs then with him. With him is

& Jere.xvii.b an *arme of flesh. But with vs is the Lorde oure God, for to helpe vs, and to fyght oure batayles. And ẏ people toke a courage thorow the wordes of Hezekia kyng of Juda.

*xiii.Reg. xviii.d *After thys dyd Sennacherib kynge of Assur send of hys seruauntes to Jerusalem, (but he hym selfe remayned besyde Lachis: hauyng all his power with him) vnto Hezekia kyng of Juda and vnto all Juda ẏ were C at Jerusalem, sayenge: Thus sayeth Sen-

xxxii.Reg. xviii.c nacherib kyng of Assur: * wherī do ye trust, Dye that dwell in Jerusalem which is beseged? Doth not Hezekia entyce you to geue ouer youre selues vnto deeth, hongre, and thurst, sayeng: the Lorde our God shall ridd vs oute of the hande of the kynge of Assur? Hath not the same Hezekia put downe hys hye places and hys aulters, and commaūded Juda and Jerusalem, sayinge: Ye shall worshyppe before one aulter, and burne incense vpon the same?

Know ye not, what I and my fathers haue done vnto the people of all landes? were the Gods of the people of otherlandes able or mighty to saue their lādes out of my hād? which of all the Gods of those naciōs (ẏ my fathers destroyed) coulde delyuer hys people out of myne hand? And shall yō God be able to delyuer you out of myne hāde? Wherfore, nowe lett not Hezekia deceaue you, ner persuade you of this facion, nor yet beleue him.

For as no God among all naciōs and kingdomes D, was able to rydde hys people out of my hande and out the hande of my fathers: How moch lesse shall your goddes be able to kepe you out of myne hand? And yet mo thinges dyd his seruaūtes speake against ẏ Lord God, and agaynst his seruaūt Hezekia. And (Sennacherib) also wrote a letter, to rayle on the Lord God of Israell, & spake agaynst him, sayinge: as the Gods of the nacyons of other landes haue not bene able to delyuer their people out of myne hande. Euen so shal not the God of Hezekia delyuer hys people out of myne hand. And they cryed wt a loude voyce in the Iewes speach vnto the people of Jerusalē ẏ were on the wall, to feare them and to make them faynt harted, & that they might so take ẏ cyte. And they spake against the God of Jerusalem, as against the Gods of the nacyons of the earth, which were the worckes of the handes of men.

But Hezekia the kynge, and the prophet E Isai the sonne of Amoz prayed agaynst that blasphemy, and cryed vp to heauen. And the Lord sent an angell, which destroyed all the men of warre and the Lordes and captaynes of the hoost of the kyng of Assur, ẏ he turned his face agayne wt shame toward hys awne land. * And when he was come into ẏ house *xiiii.Reg.xix of his God, they that came of hys awne body, slue hym there with the sweard. And so ẏ Lord saued Hezekia and the inhabiters of Jerusalem out of the hand of Sennacherib kīg of Assur, and from the hand of all other, and mayntened them on euery syde. And many brought offerynges vnto the Lord to Jerusalem, and presentes to Hezekia king of Juda: so that he was magnifyed in the syght of all nacions from thence forth.

F *In those dayes Hezekia was sycke vnto the death, & prayed vnto the Lord, which answered him, & shewed hym a wonderfull miracle. But Hezekia dyd not agayne vnto God acording to it ẏ he had shewed hym, for his hert arose: & there came wrath vpon him and vpon Juda & Jerusalem. Notwithstāding Hezekia submitted hym selfe (after that hys hert was rysen vp) he, & the inhabyters of Jerusalem: and the wrath of the Lord came not vpon them in the dayes of Hezekia.

*xiiii.Reg. xx.a Esa.xxxviii.a

And Hezekia had exceadynge moche ryches and honour. And he gat hym treasures of syluer and golde, precious stones, and spices, shyldes, and of all maner pleasaūt Iuelles: and made store houses for the frutes of G corne, for wyne and oyle: and stalles for all maner of beastes, and foldes for shepe. And he made him cyties, and had of shepe and orē great aboundance. For God had geuen him substaunce exceadinge moch. This same Hezekia stopped the vpper water systynges of Gihō, and brought them downe to the west syde of the cyte of Dauid. And Hezekia prospered in all hys worckes. And when the prynces of Babylon sent vnto him Imbassatoures, to enquyre of the wondre ẏ chaunced in the lande, God left hym * to trye hym, *Deu.viii.a and that all that was in hys hert, myght be knowne.

The rest of the dedes of Hezekia, and hys goodnes, behold, they are wryten in the vysyon of Isai the prophete the sonne of Amoz in the boke of the kīges of Juda and Israell. And Hezekia slepte with his fathers, & they buryed hym in the most worthy place of the sepulchres of the sonnes of Dauid: and all

Juda and the enhabiters of Jerusalem dyd hym worshyppe at his death. And Manasse hys sonne raygned in his steade.

## ¶ The.xxxiij. Chapter.

¶ Manasse is taken presoner, and after that he commeth out, he destroyeth the Idoles. He dyeth, and after hym succeadeth Amon, whych is kylled of hys awne people, and Josias hys sonne raygneth in hys steade.

A *ii.par.xxxiij.a

MAnasse was.xij. yeare olde * when he beganne to raygne, & he raygned.lv. yeare in Jerusalē: But dyd euell in the syght of the Lozd, lyke vnto the abhominacions of ỹ heathen, whō the Lozde cast out before the childzen of Jsrael. For he went to, and buylt the *ii.par.xxxiij.a hylaulter, * which Hezekia hys father had broken downe. And he rered vp aultars for Baalim, and made groues, and worshypped all the hoost of heauen, and serued them. And he buylt aulters in ỹ house of the Lozd: * ii.Re.xxi.b ii.Par.vi.a and.vii.c where as the Lozde yet had sayd: * in Jerusalē shall my name be for euer. And he buylded aulters for all the hoost of heauen, in the two courtes of the house of the Lozde. And he burnt hys chyldzen in fyre, in the valey of the sonne of Hinnō. He was a sozcerer, he regarded the cryenge of byrdes, vsed inchauntementes, and mayntened wozkers wᵗ spyrytes, and seers of soztunes: āD wzought moch euell in the syght of the Lozde, to angre hym with all.

23 And he put the kerued ymage & an Idole which he had made, in the house of God. Of which house God had sayd to Dauid and to Salomon his sonne: in this house and in Jerusalem whych I haue chosen afore all the trybes of Jsrael, * wyll I put my name for * ii.reg.xxi.b ii.Reg.viii.b ii.Par.vi.a and.vii.c euer, and will nomore bryng the seate of Jsrael from of the lande which I haue ordeyned for your fathers. If so be that they wyll be diligent and do all that I haue commaunded them in al the lawe, and statutes, and ordinaunces by the hande of Moses. And so Manasse made Juda and the enhabiters of Jerusalem to erre, and to do worse then the heathen, whom the Lozde destroyed before the chyldzen of Jsrael. And the Lozde spake to Manasse & to hys people, but they wolde not regarde.

Wherfore, the Lozd brought vpō thē the captaynes of the host of the kyng of the Assirians, whych toke Manasse in holde, and ¶ bounde hym with chaynes, and carryed hym to Babylon. And when he was in trybulacion, he besought the Lozd hys God, & humbled hym selfe exceadyngly before the God of his fathers, and made intercession to hym and God was entreated of hym, and hearde his prayer, and brought hym agayne to Jerusalem into his kyngdome. And then Manasse knewe, that the Lozde was God.

After this he built a wal without the cytie of Dauid on the west syde of Gihō in the valley as they come to the fish gate, & round about ☞ Ophel, and brought it vp of a very great heygth, & dyd put captaynes of warre in all the strong cyties of Juda. And he toke awaye straunge Gods & ymages out of the house of God, and * all the aultars that he had buylt in the mount of the house of God, *ii.par.xxxiij. and.xxxv.a and in Jerusalem, and cast them oute of the cytie. And he prepared the aultar of ỹ Lozd, and sacrifyced theron peace offerynges, and thankoffrynges, and charged Juda, to serue the Lozd God of Jsrael. Neuertheles, ỹ people dyd offer styll in the hylaulters, howbeit vnto the Lozde their God onely.

The rest of the actes of Manasse, and his prayer vnto his God, and the wozdes of the seers and of them that spake to hym in the name of the Lozde God of Jsrael, beholde, they are writen in the sayēges of the kynges of Jsrael. And his prayer, and howe that he was hearde, and all his synnes, and his tresspasse, and the places where he made hylaulters, and set vp groues, and ymages (before he was mekened) beholde, they are wrytten among the sayenges of the seers. And Manasse slepte with hys fathers, and they buryed hym in hys awne house: and Amon his sonne raigned in his rowme. Amō was two and twenty yeare olde, when he beganne to raygne, and raygned two yeare in Jerusalē. But he did euell in the syght of the Lozd, lyke as dyd Manasse his father, for Amon sacrificed to all ỹ kerued ymages which Manasse hys father had made, and serued them, and submitted not him selfe before the Lozd as Manasse hys father had mekened hym selfe. But Amon tresspassed greatly. And his awne seruauntes conspyred agaynst him, āD slue hym in hys awne house. But the people of the lande slue all them that had conspyred agaynst kynge Amon. And the same people of the lande made Josia hys sonne kynge in hys rowme.

## ¶ The.xxxiij. Chapter.

¶ Josia destroyeth the Idoles, and restoreth the temple, in which is founde the boke of the lawe. He sendeth to Hulda the prophetisse for councell.

JOsia was eyght yeare olde whan he began to raygne, * and he raygned in Jerusalem thyrtye and one yere. And he dyd that which was ryght in the syght of the Lozde, and walked in the wayes of Dauid his father, āD bowed nether to ỹ ryght hād ner to ỹ left. In ỹ. viij. yere of hys raygne (whē he was yet a childe) he beganne to leke after the God of Dauid hys father. And in the twelueth yeare he beganne to pourge Juda and Jerusalem from hylaulters, groues, kerued ymages, and ymages of metall. and they brake downe the aultersN *ii.par.xxxiiij.a



aulters of Baalim euen in hys presence: and other ymages that were in greater honoure B then they, he cauled to be destroyed. And the groues, kerued ymages, and ymages of metall he brake and made dust of them, and strawed it vpō the graues of them that had offered to them. And he burnt the bones of the prestes vpō the aultres of them, and clensed Juda and Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Simeon vnto Nephthali. And in the wyldernesses of them rounde about, he plucked a sondre the aultes and the groues, and dyd beate them and stampte them to powdre, & beate downe all the ymages thorow out all the lande of Jsrael: and returned to Jerusalem agayne.

In the eyghtene yere of his raygne when *xxxiiij.a he had purged the lande and the temple * he sent Saphan the sonne of Amaziahu, and Maasiah the gouernoure of the cytie & Joah the sonne of Joahaz the recorder, to repayre the house of the Lozde hys God. And when they came to Helkiah the hye preast, they delyuered them the money that was brought in to the house of God, whych the Leuites that kepte the entryes had geathered of the hande of Manasse and Ephraim, and of all that yet remayned in Jsrael, and of all Juda and Ben Jamin, and of the enhabiters of Jerusalem. And they put in the handes of the workemen, that had the ouersyght of the house of the Lozde: and they gaue it to the labourers that wrought in the house of the Lozde, to repayre and mende the house. ¶ Euen to masons and carpenters gaue they it, to get stone and tymbre, for couples and for beames of the houses, which the kynges of Juda had destroyed: And the men dyd the worcke faythfully.

And the ouerseers of them to courage thē forward, were Jahath and Obadiahu Leuites of the chyldzen of Merari: & Secharia & Mesullam, of the chyldzē of the Cahathites, and other of the Leuytes whych all couldе skylle of instrumentes of Musicke. And ouer the bearers of burthes and ouer all ỹ wrought, in whatsoeuer workemānshyppe it were, were there Scrybes, officers and porters of the Leuites.

And whan they brought out the money that was brought into the house of the lord, *xxiij.b Helkia the preaste * founde the boke of the lawe of the Lozd geuē by Moses. And Helkia answered and sayde to Saphan the scribe: I haue founde the boke of the law, in the house of the Lozde, and Helkia gaue the bo- D ke to Saphan. And Saphan caryed the boke to the kyng, and brought the kyng worde agayne, sayenge: all that was commytted to thy seruauntes, that do they. And they haue gathered together the money that was found in the house of the Lozd, and haue delyuered it in to the hādes of the ouerseers of the worke, and to the handes of the workemen. And then Saphā the scribe shewed the kyng, saying: Helkia the preast hath geuen me a boke, & Saphā redd in it before ỹ kyng.

And it fortuned, that when the kyng had heard the wordes of the lawe, he tare his clothes: and the kyng commaunded Helkia and Ahikam the sonne of Saphan, and Abdon the sonne of Micah, and Saphan the scrybe, and Asaia a seruaunt of the kynges, saying: go & enquire of the Lozde for me and for thē ỹ are left in Jsrael and Juda, concerning the wordes of the boke that is found. For great is the wrath of the Lozde that is fallen vpō vs, because oure fathers haue not kepte the worde of ỹ Lozd, to do after all that is wrytten in this boke.

And Helkia and they that the kynge had appoynted, went to Hulda a prophetisse the E wyfe of Sallum the sonne of Tokhath the sonne of Hasra keper of ỹ wardrope (for she dwelt in Jerusalem with in the secōd wall) and so they cōmuned with her. She answered them: thus sayth ỹ Lozde God of Jsrael: tell ye ỹ man that sent you to me. Euē thus sayth the Lozd: Behold, I wyll bryng euell vpon this place, & vpon the enhabiters therof (euen all the curses that are wrytte in the boke which they haue reade before the kyng of Juda) because they haue forsaken me, and haue offered vnto other Gods, to angre me wᵗ all maner worckes of theyr handes, therfore is my wrath set on fyre agaynst thys place and shall not be quenched.

And as for the kyng of Juda whych sent you to enquire of the Lozde, so shall ye saye vnto him: thus sayth the Lozd God of Jsrael concernyng the wordes which ỹ hast heard. Because thyne hert dyd melt, & thou dydest meke thy selfe before God, whē thou heardest his wordes agaynst this place & agaynst the enhabiters therof: & humbledest thy selfe be- F fore me, and tarest thy clothes, and weptest before me, that haue I hearde also sayth the Lozd. Behold, I wyll take ỹ to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not se all the myschefe that I wyll bryng vpon thys place, & vpon the enhabyters of ỹ same. And they brought the kynge worde agayne. * Then the kynge *xxiiij.a sent, and gathered to gether all the elders a. of Juda and Jerusalem. And the kyng went vp into the house of the Lozde, and all the men of Juda, and the enhabiters of Jerusalem, & the prestes & Leuites and all the people great āD smalle: & the kyng dyd reade all the wordes of ỹ boke of the couenaunt that was found in the house of the Lozde. And ỹ kyng stode at hys standyng, & made a couenaunt before the Lozd, to folowe the Lozde,

and to kepe his commaundemētes, his wytnesses, and hys statutes, wyth all hys hert & wyth all his soule, & to fulfyll the wordes of the appoyntmēt wrytten in the sayde boke.

And he set in theyr rowme all them that were founde in Jerusalem and Ben Jamin, and the enhabiters of Jerusalem dyd accordyng to the couenaunt of the Lorde God of theyr fathers. And Josia put awaye all maner of abhominacyons out of all landes that pertayned to the chyldren of Israell, and brought in all that were found in Israel, to worshyp, and to serue the Lorde theyr God. And they turned not a syde from after the Lorde God of theyr fathers, as longe as he lyued.

## ¶ The.xxxv.Chapter.

¶ Josia holdeth passeour. He fyghteth agaynst the kynge of Egypt, and dyeth. The people bewayle hym.

A *2.Chro.xxxv.c. Esdras.i.a.

AND Josia helde the *feast of passeouer vnto the Lord in Jerusalem, & they slue passeouer in the fourtene daye of ỹ firste moneth. And he set the preastes in theyr offyces, and ayded them in the seruice of the house of the Lorde. And he sayde vnto the Leuytes (that taught all Israel, and were sanctifyed vnto the Lord) put the holy arcke in the house whych Salomon the sonne of Dauid kyng of Israel, dyd buyld, there shall no other burthen be layd vpon youre shoulders: But now serue the Lorde youre God and hys people Israel. And prepare yourselues by youre auncient housholdes and companies, accordyng to the wrytynge of Dauid kyng of Israel, and the wrytyng of Salomon his sonne. And stande in the holy place accordyng to the deuysyon of the auncient housholdes of youre brethren the chyldren of the people, & after the deuysyon of the auncient housholdes of the Leuites, kyll passeouer, & sanctifye and prepare youre brethren, that they may do accordyng to the word of the Lorde by the hande of Moses.

And Josia gaue to the people flockes of sheepe and kyddes, all for passeouer and for
B all that were present, thyrtie thousand by tale, and three thousande oxen, and these were euen of the kynges substaūce. And hys Lordes gaue willyngly both vnto the people & to the preastes, & vnto the Leuytes. Helkia also, zacharia and Jehiel, rulers of the house of God, gaue vnto ỹ preastes for passeouer offerynges two thousand and syxe hundred sheepe, and three hūdred oxen. Conania & Semeiahu and Nethanel his brethren, and Hasabiahu and Jaiclād Josabad, rulers of the Leuites, gaue vnto the Leuites Passeouer offerynges, euen fyue thousand sheepe, & fyue hundred oxen.

And so the seruice was prepared, and the preastes stode in theyr places, and the Leuites in theyr distincte cōpanies at the kynges commaundment. And they slue Passeouer, and the preastes sprynckled the blonde with theyr hande, & the Leuites pulled of the skynnes of the beastes. And they fett awaye the burntofferinges, to geue them vnto the people that were denyded by auncient houses, & that they shulde offer vnto ỹ Lorde, lyke as it is wrytte i the boke of Moses. And so dyd they wyth the oxen also. And * they dressed the Passeouer wyth fyre as the maner was. ¶ And the other dedycat beastes: sodde they in pottes, caulderns & pannes, and denyded thē amōg all the people. And afterwarde, they made readye for them selues & for the preastes: for the chyldren of Aaron were busyed in offeryng of burntofferynges and the fatt vntyll nyght: therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron.

‡ Leui.i.a.

* Exo.xii.b.

And the syngers, the chyldren of Asaph stode in theyr standynge * accordyng to the commaundement of Dauid and Asaph, Heman Jeduthum the kynges sear: and the porters wayted at euery gate, and myght not departe from theyr seruice: for theyr brethrē the Leuites ☞ prepared for them. And so all the seruice of the Lorde was prepared the same daye, to offer Passeouer, and to offer burntoffrynges vpon the aulter of the Lord accordynge to the commaundement of kyng Josia.

* 1.para.xxv. and.xxvi.d

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And so the chyldren of Israel that were present, offered Passeouer the same tyme, ād kepte the feast of swete breade seuen dayes. And ther was no Passeouer lyke to ỹ kepte in Israel frō the dayes of Samuel ỹ pphete: nether dyd all ỹ kynges of Israel hold soch a Passeouer feast as dyd Josia and the preastes and Leuites and all Juda, and Israel ỹ were present, and the enhabiters of Jerusalem. This Passeouer was holdē in the eyghtene yere of the raygne of Josia.

D

*After all thys, when Josia had prepared the temple, Necho kyng of Egypt came vp to fyght agaynst Carcamis beside Euphrates, and Josia went out agaynst hym: whych sent messengers to hym, & sayd: what haue I to do wyth the thou kynge of Juda: Be not thou agaynst thy selfe this daye: For my warre is agaynst another house, & God bade me make hast. Leaue of therfore & medle not with God whych is wyth me, least he destroye the. Neuertheles, Josia wolde not turne hys face from hym, but rather toke a duysle to fyght with him, and herkened not vnto the wordes of Necho out of the mouth of God, and came to fyght in the valeye of Magedo, & the shoters shott dartes at kyng Josia. And the kyng sayd to his seruauntes: carye me awaye, for I am sore wounded. His seruauntes

*xxxv.e



seruauntes therfore had him out of that charet, and put him (as a kynge) in another charet ỹ they had. And whan they had brought him to Jerusalem, he dyed, and was buryed in the sepulchre of his fathers. * And all Juda and Jerusalem mourned for Josia. And Jeremia lamented Josia, and all syngynge men and syngynge wemen mourned for Josia in their lamentacions, to thys daye, and made the same lamentacions an ordinaunce in Israel, & behold, they be wryten in the lamentacions. The rest of the actes of Josia & hys goodnes which he dyd in folowynge the wrytyng in the lawe, and his sayenges, first and last: behold, they are wryten in the boke of the kynges of Israel and Juda.

* zacha.xiii.a

## ¶ The.xxxvi.Chapter.

¶ After Josia raygneth Jehoahaz, after Jehoiakim, after Jehoiakim Jehoiachin, after Jehoiachin zedekiah, in whose tyme all the people were caryed awaye to Babylon & were brought ageyne thyrtie seuenty yere after, by kyng Cyrus, otherwyse called Thores.

A *iiij.re.xxiij.f

AND the people of the land toke Jehoahaz the *sonne of Josia, and made hi kynge in his fathers steade in Jerusalem. And Jehoahaz was thre and twentye yeare olde, when he beganne to raygne, and he raygned thre monethes in Jerusalē. And the kyng of Egypt put him downe at Jerusalem, ann mersed the lande in an hundred talentes of syluer, and a talent of gold. And the kynge of Egypt made Eliakim his brother king vpon Juda and Jerusalem, & turned hys name vnto Jehoakim: and Necho toke Jehoahaz hys brother, and caried hym to Egipt. Jehoakim was fyue and twenty yeare olde, when he began to raygne, and he raygned eleuen yeare in Jerusalem: and he dyd euyll in the sight of the Lorde his God. Agaynst him then came vp Nabuchodonosor king of Babylon, and bounde hym with two chaynes, to carye him to Babilon. The
* iiij.Reg. xxiij.a

* king Nabuchodonosor also caried of ỹ vessels of the house of the Lorde to Babilon, & and put them in his temple at Babilon. The
B rest of the actes of Jehoakim, and his abhominacions which he did, and carued ymages that were layde to hys charge, beholde, they are writen in the booke of the kynges of Israell: and Jehoacin his sonne raygned in hys steade. Jehoacin was eyght yeare olde whā he beganne to raygne, and he raygned thre monethes and ten dayes in Jerusalem: and dyd euell in the sight of the Lorde: And whē the yeare was out, kynge Nabuchodonosor sent, and fet him to Babilō with the goodly vessels of the house of the Lord, and made Zedekia (his fathers brother) kynge ouer Juda and Jerusalem.

* Jere.lv.a iiij.reg.xxiiij.d

* Zedekia was one and twenty yere olde, when he beganne to raygne, & raygned eleuē yere in Jerusalem. And he dyd euell in the sight of the Lorde hys God, and humbled not him selfe before Jeremia the prophete at the mouth of the Lorde. And he rebelled agaynst Nabuchodonosor, which had receaued an oth of hym by God. But he was stifnecked, and to harde herted to turne vnto ỹ Lorde God of Israell. Moreouer, all the rulers, the preastes, & the people trespaced more synnyng after all maner of abhominacyons of the heathen, and poluted the house of the Lord, which he had halowed in Jerusalem.

¶

* And the Lord God of their fathers sent to them, by hys messengers, risyng vp by tymes and sendynge: for he had compassyon on hys people, and on his dwellyng place. But they mocked the messengers of God, & despised his wordes, and mysse vsed hys prophetes, vntyll the wrath of the Lord arose agaynst his people, and tyll there was no remedy. And so * he brought vpon them the kyng of Caldeye, which slue their yong men with the swearde in their holy temple, and spared nether yonge man, mayden, olde man, ner hym that stowped for age. He gaue them all into his hande.

* Jere.xxv.b

* iij.re.xxv.b

And all the vessels of the house of God, (both great and small) and the treasures of the house of ỹ Lorde, and the treasures of the kynge, and of hys Lordes: all these caried he to Babilō. And they burnt the house of God and brake downe the wall of Jerusalem, ād burnt all the places therof with fyre, and destroyed all the goodly Jewles therof. And ỹ rest that had escaped the sweard, caryed he to Babylon, where they were bond to him and his chyldrē, vntyll the tyme that Persia had the empire. To fulfyll the word of the Lord * by the mouth of Jeremia, vntyll the lande had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Saboth, vntyll seuenty yeares were fulfylled.

D

* Jere.xxv.b

* And the first yeare of Cyrus kynge of Persia (whan the worde of the Lorde ‡ spokē by the mouth of Jeremia, was fynished) the Lord stered vp the spirite of Cyrus kyng of Persia, that he made a proclamacion thorow out all his kyngdome, and that by wrytynge, sayeng: Thus sayeth Cyrus kyng of Persia: all the kyngdomes of the earth hath the Lord God of heauen geuen me, and hath charged me to buylde him an house in Jerusalem, that is in Juda. Wherfore, whosoeuer is amonge you of all hys people, the Lorde his God be with hym, and lett hym go vp.

* 1.Esd.i.a

‡ Jere.xxv.c and xxix.c

¶ The ende of the second booke of the Chronicles.

# ¶ The fyrst booke of Eldras.

## ¶ The fyrst Chapter.

¶ Cyrus sendeth agayne the people that was in captyuyte, and restored them theyr holy vessseles. And commaundeth them to buylde agayne the temple.

IN the firste
‡ii pa.xxxv.d yere of ‡Cyrus kynge of Persia (ỹ the word
* Jere.xxv.b of the Lord spoken * by ỹ mouth of Jeremy
myght be fulfilled) the Lord stered vp ỹ spyrit of Cyrus kynge of Persia, that he caused to be proclaymed thorow out all hys empire, & to be wryten, saying: Thus sayth Cirus the kynge of Persia: The Lorde God of heauen
‡ Esa.xlv.d hath geuẽ me all the kyngdomes of ỹ earth,
* and hath commaunded me to buylde hym
B an house at Jerusalẽ which is in Juda. Who soeuer now among you is of his people, the Lorde his God be with hym, and let him go vp to Jerusalem in Juda, & builde the house of the Lorde God of Israell. He is the God ỹ is at Jerusalem. And whosoeuer remayneth yet in eny maner of place (where he is a straunger) let the men of that place helpe hym wt syluer and golde, with good & catell, besyde that which they wyllyngly offer, for ỹ house of God that is at Jerusalem.

Then gat vp the principal fathers of Juda and Beniamin, & the prestes & leuites, ãd all they whose spyrte God had raysed to go
¶ vp, & to buylde the house of the Lord, which is at Jerusalẽ. And al they ỹ were about thẽ strengthed their hand, wt vessels of syluer, & golde, with good and catell, & Jewels: in so moch ỹ euery one shewed hym selfe liberall. And kyng Cyrus brought forth the vessels
*ii.Esa.xxxvi.c of the house of the Lord, * which Nabucho-
iii.Reg.xxv.a donosor had takẽ out of Jerusalem, and had
Dan.i.a put in the house of his God. Those dyd Cyrꝰ the kyng of Persia bryng forth by ỹ hande of Mithridates the treasurer, and nombred thẽ vnto Sesbazar the prince of Juda. And this
D is the nõbre of thẽ. xxx. chargers of gold. M. chargers of syluer. xxix. knyues. xxx. basens of gold and of other syluer basens. iiij. C. & x. & of other vessels: M. All the vessels of gold and syluer, were. v. M. and. iiij. C. All these dyd Sesbazar carye awaye with them that came vp oute of the captyuite of Babylon vnto Jerusalem.

## ¶ The. ij. Chapter.

¶ The nombre of them that returned from the captyuyte.

THese are the chyldren of the lande
A that went vp oute of the captyuite (whom Nabuchodonosor the king of Babylon had caryed awaye vnto Babylon) and came agayne vnto Jerusalem, and into Juda, euery one vnto hys cytie. They that came with zorobabell are
*ii.Esd.vii.a these. Jesua, * Nehemiah, Saraia, Raelaia Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. Thys is the nombre of the mẽ of the people of Israel. The chyldren of Phares, two thousand, an hũdred, and two and seuentye: the chyldren of Saphatia, thre hũdred, and two and seuenty: the chyldren of Arath, seuen hundred, and fyue and seuenty: the chyldren of the captayne of Moab amõg the chyldren of Jesua and Joab, two thousande, eyght hundred and twelue: the chyldren of Elam, a thousande, two hũdred, and foure and fyftye: the chyldren of zathu, nyne hundred, and fyue and fourtye: the chyldren zaccai, seuen hundred, and thre scoze: the children of Bani, syxe hundred, and two and fourty: the chyldren of Bebai, syxe hundred and thre and twentye: the chyldren of Asgad, a thousand, two hundred, and two and twenty: the chyldren of Adonicam, syx hundred, and syxe and syxty: the chyldren of Beguai, two thousande, and syx and fyfty: the chyldren of Adin, foure hondred and foure & fyfty: the chyldren of Ater of Hezekia, eyght and nyntye: the chyldren of Bezai, thre hundred, and thre and twentye: the chyldren of B
Joza, an hundred and twelue: the chyldren of Hasum, two hundred, and thre and twentye: the chyldren of Gebar, fyue and nyntye: the chyldren of Bethlehem, an hundred and thre and twentye: the men of Netopha, syxe and fyftye: the men of Anathoth, an hundred, and eyght and twentye: the chyldren of Asmaueth, two and fourty: the chyldren of Kyriath Jarim, euen the chyldren of Cephira and Beeroth, seuen hundred and thre and fourty: the chyldren of Harama and Geba, syx hundred, and one and twenty: the men of Michmas, an hundred, and two and twentye: the men of Bethell and Hai, two hundred, and thre and twenty: the childrẽ of Nebo, two and fyfty: the chyldren of Magbis, an hũdred, and syxe and fyftye: the children of the other Elam, a thousande, & two hundred, and foure and fyfty: the chyldrẽ of Harim,



Harym, the hundred and twentye: the chyldren of Lodhadid and Ono, seuen hundred, and fyue and twentye: the chyldren of Jericho, thre hundred, and fyue and fourtye: the children of Senaa, thre thousand, syxe hundred and thyrtye.

The prestes of the chyldren of Jedaia of the house of Jesua, nyne hundred, and thre & seuentye: the children of Immer, a thousand and two and fyfty: the children of Phalhur, a thousande, two hundred, and seuen and fourtye: the children of Harim, a thousande, and seuentene.

The leuites. The children of Jesua, and Cadmiel of the children of Hodauia, foure & seuentye. The syngers, the childrẽ of Asaph, an hundred, and eyght & twentye. The children of the doze keper. The children of Sallum, the children of Ater, the childrẽ of Talmon, the children of Akub, the childrẽ of Hatita, the children of Sobai: all together an hundred, and nyne and thyrtye.
¶ C

The Nethinims, the children of zitha, the children of Hasupha, ỹ childrẽ of Tabaoth, the children of Ceros, the children of Sicha, the children of Padon, the chyldren of Lebanaa, the childrẽ of Hagabh, the childrẽ of Akub, the chyldren of Hagab, the chyldren of Samlai, the chyldren of Hanan, the children of Giddel, the chyldren of Gahar, the chyldren of Reaia, the chyldren of Razin, the chyldren of Necoda, the chyldren of Gasam, the chyldren of Usa, the chyldren of Passeah: the chyldren of Besai, the chyldren of Asna, the chyldren of Mehunim, the chyldren of Nephussim, the chyldren of Bacbuc, the chyldrẽ of Hacuba, the chyldren of Harhur, the chyldren of Bazluth, the children of Mehira, the chyldren of Harsa, the chyldren of Barcom, the chyldren of Sisara, the chyldren of Thamah, the chyldren of Neziah, ỹ chyldren of Hatipha.

The chyldren of Salomons seruauntes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldrẽ of Jaala, the children of Darcon, the chyldrẽ of Giddel, the chyldren of Sephatiah, the children of Hattil, the children of Pocheret Hazbaim, the chyldren of Ami. All the Nethinims and the chyldren of Salomons seruauntes, were all together, thre hũdred and two and nyntye.

And these went vp from Thelmelah, ãd from Thelharsa, Cherub, Addon and Immer. But they coulde not discerne theyr fathers house and theyr sede, whether they were of Israel. The children of Delaia, the chyldren of Tobia, the chyldren of Necoda, syxe hundred and two and fyfty. And of the chyldren of the prestes. The chyldren of Hebaia, the chyldren of Hakoz, the chyldren of
D Berzilai, which toke one of the daughters of *Berzilai ỹ Gileadite to wyfe, and was called after theyr name: these sought theyr euidence amonge them that had the register of byrth, and were not foũde therin, therfore were they put frõ the prestehod. And Hathirsatha sayd vnto thẽ, that they shuld not eate of ỹ most holy, till ther rose vp a *preste to weare Urim and Thumim. *ii.Esd.vii.d *ii.Esd.xii.e

The whole congregacion together, was xlij. thousand, thre hũdred and threscore: besyde their seruauntes and maydens, of whõ there were seuen thousand, thre hũdred, and seuen and thyrtye. And there were amonge them two hũdred syngynge men and wemẽ. Their horses were seuen hũdred and syxe & thirty. Their mules, two hundred, and fyue and fourtye: and their camels, foure hundred and fyue and thirty. Theyr asses, syxe thousande, seuen hundred and twentye. And certayne of the cheke fathers, when they came because of the house of the Lorde at Jerusalem, they offered thẽ selues wyllynge for the house of God, to sett in hys place, and gaue gold after their habilite vnto the treasure of the worcke, euẽ one and threscore thousande peces, and fyue thousande pounde of syluer, and an hundred prestes garmentes. So the prestes and the leuites, and a certayne of the people and the syngers, and the porters, and the Nethinims dwelt in their cyties, and all Israell in theyr cyties.

## ¶ The. iij. Chapter.

¶ After the foundacyon of the temple once renued: they sacrifyce vnto the Lorde.

AND when * the seuenth moneth
A came, and the childrẽ of Israel were nowe in theyr cyties, the people came togeather (euen as one man) * ii.Esd.viii.a iii.Esd.v.c
vnto Jerusalem. And there stode vp Jesua ỹ sonne of Josedec and his brethrẽ the prestes, and zorobabel the sonne of Salathiel & hys brethren, and buylded the aultar of the God of Israel, to offre burntoffringes theron, as it is writtẽ in the lawe of Moses ỹ mã of God and the aultar set they vpõ hys sockettes (for ther was a fearfulnes amonge thẽ because of the nacions and landes) therfore they offered burntoffringes theron vnto the Lord * in the *Nu.xxviii.a
morning & at euen. And they helde the feaste B
of tabernacles ‡as it is writtẽ, & offered burnt ‡Num.xxix.a
sacrifices dayly, acoding to ỹ nõbre & custome, daye by daye. Afterwarde they offred dayly burntoffringes also, & in ỹ new mones and in all the feast dayes that were cõsecrate vnto the Lorde, and for all them whych dyd (of their awne fre wyll) offre vnto the Lord.

From the first daye of the seuẽth moneth beganne they to offre burntsacrifyces vnto the Lorde: euen whan the foundacyon of the temple of the Lord was not yet layed. They gaue money also vnto ỹ masons and carpenters, and meate and drynke and oyle vnto

them of zidon and of Tire, to bryngē thē Ce-
dre tymbre frō Libanꝰ by see vnto Ioppa, accordyng to the graunt that they had of Cyrus the kynge of Persia.

¶ In the seconde yere of their cōming vnto the place of ỹ house of God at Ierusalē in the second moneth, beganne zorobabel the sonne of Salathiell, & Jesua the sonne of Josedec, and the rēnaunt of theyr bretherē the prestes and leuites, and all they that were come out of the captiuyte vnto Ierusalem, & appoynted the leuytes from twentye yeare olde and aboue, to se, that the worcke of the house of the Lorde went forwarde. And Jesua stode with his sonnes and brethren, and Cadmiell with his sonnes, and the chyldrē of Juda, to forther the worckemen of the house of God, euen the childrē of Henadab, with their children and their brethren the leuites.

And whan the builders layd the foundacyon of the temple of the Lorde, the preastes stode in theyr araye, with trōpetes. And the leuites the chyldren of Asaph with cymba-
*1. Par. xvj. bles, to prayse the Lorde * after the maner of Dauid kyng of Israell. And they sang together, whan they gaue prayse & thankes vnto the Lord, because he is gracious, and because his mercy endureth for euer vpon Israell. And all ỹ people shouted loude in prayshyng the Lord, because the foūdacion of the house of the Lorde was layde. Many also of the preastes and leuites and auncient fathers, which had sene the first house (whē the foundacion of thys house was layed before theyr eyes) wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a greate sounde, in so moch ỹ the people coulde not discerne the ioyful sounde and gladnes, from the noyse of the weppynge amonge the people: for the people shouted wyth a loude cry, and the noyse was herde farre of.

## ¶ The. iiij. Chapter.

¶ The buyldyng of the temple is hyndered, and let.

*iij. Esd. v. g
But * the aduersaryes of Juda and Beniamin hearde, that the childzen of the captiuite buylded the temple vnto the Lord God of Israel. And they came to zorobabel and to the principall fathers, and sayde vnto thē: We will builde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifyce vnto hym, sence the tyme of Asor Hadon the
*iij. Re. xvij. d kynge of Assur * which brought vs vp hyther. And zorobabel ād Jesua and the other auncient fathers of Israel sayde vnto them: It cānot be, that you and we together shuld buylde the house vnto our God: for we oure selues wyll buylde alone vnto the Lord our
*1. Esd. j. a God of Israel, * as Cyrus the king of Persia hath commaunded vs.

And it came to passe, that the folke of the land hyndered the people of Juda, and troubled them as they were buyldynge, and hyred councelers against them, to hynder their deuyce, as longe as Cyrus the kyng of Persia lyued, vntyll the raygne of Darius king of Persia. And in the raygne of Ahasuerus, (euen in ỹ begynnyng of his raygne) wrote they vnto him a complaynte agaynst the inhabitours of Juda and Ierusalem.

And in the dayes of Artharxerses, wrote Mithridath Tabeel and the other of hys councell, vnto Artharxerses the king of Persia with fayre wordes. And the scripture of the letter was writen in the Syrians speach, āu interpretated in the language of the Syriās Rehum the recorder and Samsai the scribe wrote a letter from Ierusalem to Artharxerses the kyng, as it followeth.

Then Rehum the recorder, & Samsai the scribe, and other of their companye of Dina, of Arphasath, of Tarpla, of Persia, of Arach, of Babylon, of Susan, of Deha, of Elan, & other of the people * who the greate & noble Asnapar brought ouer, and sett in the cytes of Samaria, & other, that are now on this syde the water. Thys is the coppye of the letter that they sent vnto kyng Artaxerses. * iiij. Esd. viij.

Thy seruauntes, & the men that are now on thys syde the water. Be it knowne vnto the king, that the Jewes which came vp frō the to vs, are come vnto Ierusalem (a cytie ¶ sedicyous and frowarde) and buylde the same, and sett vp the walles therof, and laye the foundaciōs. Be it knowne now also vnto the kynge, that yf this cytie be buylded, and the walles therof made vp agayne, then shall not they geue, tolle, tribute, and custome, and the kynges profyte shall incurre dāmage. And now in the meane season we haue destroyed the temple, and wolde no longer se the kynges dishonoure: Therfore sent we out also, and certifyed the kynge: that it maye be sought in the boke of ỹ Chronycles of thy progenitours, and so shalt thou fynde in the booke of the Chronycles, and perceaue that this cytie is sedicious and noysome vnto kynges and landes, and that they cause other also among them to rebell of olde, & for the same cause was thys cytie destroyed. Therfore do we certyfye the kynge that yf this cyte be buylded agayne, and the walles therof made vp, thou shalt herafter haue no porcion on this syde the water.

Then sent the kyng a answere vnto Rehum the recorder, & Simsai the scribe, and to the other of theyr companyōs that dwelt in Samaria, & vnto the other ỹ were beyonde the water, in Selā and Cheheth. The letter ¶ which ye sent vnto vs, hath bene opēly redd before me, and I haue commaūded to make search: & it is founde, ỹ this cytie of olde hath made insurrection agaynst kynges, and that rebellion



rebellion and sedicion hath bene commytted therin. There haue bene myghtie kinges also at Ierusalē, which haue raygned ouer all countrees beyonde the water: and tolle, tribute, & custome was geuen vnto thē: Geue ye now therfore commaundement, that the same men be forbydden, and that the cytie be not buylded agayne, tyll I haue geuen another cōmaundement. Take hede now that ye be not negligent to do this: for why shulde ỹ kynge haue harme there thorowe?

Now when the coppye of kynge Artaxerses letter was red before Rehum and Simsai the Scribe and their companyons, they went vp in all the haste to Ierusalem vnto the Jewes, and forbad them with violence and power. Then ceassed the worcke of the house of God at Ierusalem, and continued so vnto the seconde yere of Darius kynge of Persia.

## ¶ The. v. Chapter.

¶ By the exhortacyon of Aggeus and Zachary is the temple buylded agayne.

A
*1. Esd. v. d.
The prophetes, Aggeus and Zacharyᵉ the sonne of Iddo, prophecied vnto the Jewes that were in Juda and Ierusalem, in the name of the God of Is-
* Aggeus. d. rael. * Then gat vp zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and beganne to buylde the house of God at Ierusalem, and with them were the prophetes of God, which helped them. At the same tyme came to thē Tathnai which was captayne on thys syde the water, and Starbaznai, and their companyons, and sayde thus vnto them. Who hath cōmaunded you to buylde thys house, and to make vp these walles? Then tolde we them the names of the men, that made thys buyldynge. But the eye of their God was vpon the elders of the Jewes, that they coulde not cause them
B to ceasse, tyll the matter was brought to Darius, and then they answered by letters ther vnto.

This is ỹ coppye of ỹ letter, that Tathnai (which was captayne on thys syde the water) and Starbaznai, and the councellers of Apharsah (which were on this syde the water) sent vnto kyng Darius. And the matter that they sent vnto him, was written thus within the lettre: Unto Darius the kynge, all peace. Be it knowne vnto the kyng, that we went into the lande of Jewry to ỹ house of ỹ great God, which is buylded wᵗ mighty greate stones, and beames are layed in the walles, and the worcke goeth fast forth, and
C prosperyth in their handes. Then asked we the Elders, & sayde vnto thē as it foloweth: Who commaunded you to buylde this house, & to make vp the walles therof? We asked their names also, that we might certifie the, and wrote the names of the men that were theyr rulers.

But they answered vs with these wordes, and sayde. We are the seruauntes of him that is God of heauen and earth, and buylde the house that was buylded many yeres a
goo * which a greate kynge of Israel buyl- * 3. Reg. vi. 1. ded, and set vp. But after ỹ oure fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hande of Na- * 4. Reg. xxiv. buchodonozer the king of Babylon, & of the Caldees, which brake downe this house, and caried ỹ people a waye captiue vnto Babylō.

* But in the fyrst yere of Cyrus the kyng * 1. Esd. ij. a of Babylon, the same kyng Cyrus gaue cō-
D maundemēt concernyng thys house of God, that it shulde be builded agayne. And ỹ vesselles of golde & syluer of the house of God, which Nabuchodonozer toke out of the temple that was at Ierusalem, & brought them into the temple at Babylon, those dyd Cyrus the kynge take out of the temple at Babylon, * and they were delyuered vnto one * 1. Esd. ij. d. Sasbazar by name, whō he made captayne, and sayde vnto him. Take these vessels, and go thy waye, and sett them in the tēple that is at Ierusalem, and lett the house of God be buylded in hys place. Then came the same Sasbazar, and layde the foundacyon of the house of God which is at Ierusalem. Sence ỹ tyme also vntyll now hath it bene in buyldynge, and yet is it not fynished. Yf it please the kynge now therfore, lett there be searche made in the kynges libzarye which is there at Babylō, whether it haue bene kyng Cyrus commaundement, that thys temple of God at Jernsalem shulde be buylded and let hym sende vs the kynges mynde concernynge the same matter.

## ¶ The. vj. Chapter.

¶ At the commaūdement of Darius kynge of Persia, after the temple was buylded and dedicate, the chyldren of Israel kepe the feast of vnleuened breade.

Then commaunded kynge Darius, I and they made search in the libzary, euen in the place where they layde
* iij. Esd. vi. c vp the treasure at Babylon. * And there was foūde in a coffer (in the place that is in the lande of the Medes) a volume: and ther in was it thus wrytten, and soche a memoziall: In the fyrst yeare of kyng Cyrus, gaue the same kynge Cyrus commaundement concernynge the house of God at Jerusalem, that the same house shulde be buylded in ỹ place where they offre the sacrifices, * and to ioyne the walles together of thre- * 40 skore cubytes heygth, and threskore cubytes bredth. Thre rowes of roughe stones, and one rowe of tymber, and the expences shalbe geuē of the kynges houle. And let the golde and syluer vessell of the house of God (which Nabuchodonozor toke out of the tē-

ple at Jerusalem, and brought vnto Babylon) be restored, and brought agayne vnto the temple at Jerusalem to their place in the house of God.

B Set you farre from them therfore, thou Thahnai captayne beyonde the water, and Sthar buzanai, and youre coūcelers & Apherfechei, which are beyonde the water, get ye awaye from thē. Let the worcke of ỹ house of this God alone, that the captayne of the Jewes and their Elders maye buylde ỹ house of God in his place. I haue commaunded what shalbe done to the Elders of Juda for the buylding of the house of God, that there shalbe diligent hede takē of the kynges goodes, euen of the rentes beyonde the water, ād geuē vnto the men, that they be not hyndred And yf they haue nede of calues, rammes & lambes, for the burntoffrynge of the God of heauen, wheate, salt, wyne and oyle, after the custome of the preastes at Jerusalē, let the same be geuen them daylie without anye delaye, that they maye offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his chyldrē. And soch a commaundement haue I geuen that what man soeuer he be that altereth thys worde, there shall a beame be taken frō hys house, and set vp, and he shalbe hanged theron, and his house shalbe * made a dongehyll for the same thynge,

C And the God that set hys name there, destroye all kynges, & people, that put to their hande to alter & to breake downe ỹ house of God which is at Jerusalem. I Darius haue commaunded, that this be done with spede.

Then Thathnai the captaine of the countrey beyonde the water, and Sthar boznai with theyr counselers (to whom kynge Darius had sent) did their diligence: And ỹ Elders of the Jewes builded, and they prospered thorow the prophecienge of Aggeus the prophet and zachary the sonne of Iddo: and they builded, and layed vp the foundacion, according to the cōmaundement of the God of Israell, and after the commaundement of Cyrus, and Darius & Artharerses kynges of Persia. And the house was fynished the thyrde daye of the moneth Adar, euen in the syxte yere of the raygne of kynge Darius.

* ii. Par. vii. b * And the children of Israell, ỹ preastes, the Leuites, and the other children of the captiuite helde the dedicacion of this house of God with ioye, and offered at the dedicacion of this house of God, an hūdred oxen, two hundred rammes, foure hundred goates: ād for the reconcilinge of all Israel twelue he goates, accordynge to the nombre of the tribes of Israel, & set the preastes in their sondry courses, & the Leuites i their diuerse offices to minister vnto God at Jerusalem, as it is written in the boke of Moses.

And the children of the captiuite helde D Passeouer vpon the fourteenth daye of ỹ fyrst moneth: for the preastes and Leuytes were purified, so that they were all cleane together, and kylled Passeouer for all the childrē of the captiuite, and for their brethrē ỹ preastes, and for them selues. And the children of Israel which were come agayne out of captiuite, and all soche as had separated them selues vnto them from the fylthynesse of the heythen of the lande: to seke the Lorde God of Israel, did eate, and helde the feast of vnleuened bread seuen dayes with ioye: for the Lorde had made them glad, and turned the hert of ỹ kyng of Assur vnto them, to strēgthen their handes in the worcke of the house of God, euen the God of Israel.

## ¶ The. vij. Chapter.

¶ Why the commaundement of Artharerses, Eldras taketh hys companyons the children of Israell, and returneth to Jerusalem.

After these actes, there was in ỹ A raygne of Artharerses kyng of *iii. Esdras vii. a Persia, one Eldras the sonne of Saraiah, the sonne of Asaria, the sonne of Helkia, the sōne of Sallum, the sonne of zadoc, the sōne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of zeraia, the sonne of Uzi, the sonne of Bucki, ỹ sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron ỹ chefe preast. This Eldras also went vp from Babylon, and was a perfite scribe in the lawe of Moses, * which the Lord God of Israel did geue. And the kyng gaue him all that he requyred, because the hande of the Lorde hys God was vpon him. And there went vp certayne of the children of Israel, of the preastes. Leuites, syngers, porters, ād of the Nethinims vnto Jerusalem, in the seuenth yere of kynge Artharerses. And he came to Jerusalem in the fyfth moneth, euen in the seuenth yere of the kynge. For vpon the fyrst daye of the fyrst moneth, beganne he to go vp from Babilon: & on the fyrst daye of the fyfth moneth came he to Jerusalem, because the good hande of God was vpon him. For Eldras prepared his hert to seke the lawe of the Lorde, and to doit, and to teach the precept and iudgement in Israel. * Exod. xx.

And this is the coppe of the letter, ỹ kyng B Artharerses gaue vnto Eldras the preast & scrybe, which was a wryter of the wordes and commaundementes of the Lorde and of his statutes ouer Israel. Artharerses a king of kynges, Unto Eldras the preast & scrybe of the lawe of the God of heauen, peace and salutacion. I haue cōmaunded, that all they of the people of Israel, and of the preastes and Leuites in my realme (which are mynded of their awne good wyll to go vp to Jerusalem)



rusalem) go with the: and therfore art thou sent of the kyng and of his seuen coūcelers, to vyset Juda and Jerusalem, accordinge to the lawe of thy God, which is in thy hande: And that thou shuldest take with the syluer and golde, which the kynge and his councelers offre of their awne good wyll vnto the God of Israell (whose habitacyon is at Jerusalem) and all the syluer and golde ỹ thou canst fynde in all the countre of Babylon, wt it that the people offre of theyr awne good wyll and the preastes geue for the house of theyr God which is at Jerusalem.

C Take thou the same, and bye diligently with the same money, oxen rammes, and lābes, with their meateofferinges and drinckofferynges, and thou shalt offer them vpon the aultare of the house of youre God which is at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnaūt of the money, that do after the wyll of youre God. And the vessels that are geuen the for the ministracīō in the house of thy God, those deliuer thou before God at Jerusalem.

And whatsoeuer thyng more shall be nedefull for the house of thy God, which is necessary for the to spende, thou shalt receaue the charges out of ỹ kynges treasure house. I kyng Artharerses haue commaunded all the treasures beyonde the water, that loke whatsoeuer Eldras the preaste and scrybe in the lawe of the God of heauen, requireth of you, that ye fulfyll the same spedely, vntyll an hundred talentes of syluer, vntyll an hūdred quarters of wheate, and tyll an hūdred Batthes of wyne, & tyll an hūdred * Batthes of oyle, & salt without measure. Whatsoeuer also belongeth to the lawe of the God of heauē, let the same be done without anye delaye for the house of the God of heauē, that he be not wroth agaynst ỹ realme, & agaynst the kynge, and hys chyldren. * iii. Regum. viii.

And we certifye you, that ye haue no auctozite to requyre taxinge and custome, and yearly rentes vpon any of the preastes, Leuites, syngers, porters, Nethinims ād ministers in the house of his God. And thou Eldras (after the wysdome of thy God, that is in thy hande) sett iudges and arbiters (by my auctozite) to iudge all the people that is beyonde the water, euen all soch as knowe ỹ lawe of thy God: ād thē that knowe it not, those se that ye teach. And whosoeuer wyll not fulfyll the lawe of thy God, ād the kynges lawe, let him haue his iudgement without delaye, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in preson.

* Blessed be the Lorde God of oure fathers, which so hath inspired ỹ kynges hert, to garnysh the house of the Lorde, that is at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kyng, & his counselers, and before all the kynges hye estates. And I was confortedeuen as the hande of the Lorde my God was vpon me) & so gathered I the heades of Israell together, that they myghte go vp with me. * iii. Eldras. viii. c.

## ¶ The. viij. Chapter.

¶ The nombre of them that returned to Jerusalem with Eldras.

These are the principall fathers of A thē, and this is their register that wente vp with me from Babilō, what tyme as kynge Artharerses raygned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hatus: of the chyldrē of zecania amonge the children of Pharos, zachary, and with him were nōbred an hundred and fyftie men. Of the chyldren of the captayne of Moab, Elioenai the sonne of zerahia, and with him two hundred men. Of the children of zechania the sonne of Jahaziel, and with him thre hūdred men. Of the children of Adin, Abed the sonne of Jonathan, and with him fyftie mē. Of the childrē of Elam, Isai the sonne of Athalia, and with him seuētie men. Of the childrē of Saphatia, zebadia the sonne of Michael, and with hym foure score men.

Of the childrē of Joab, Obadia the sonne of Jehiel, and with hym two hundred and eyghtene men. Of the children of Selomith the sonne of Josephia, and with him an hūdred and thre score men. 25

Of the children of Bebai, zachary the sonne of Bebai, and with him eyght and twentie men. Of the children of Asgad, Johanan, the sonne of Hakatan, and with him an hūdred and ten men. Of the chyldren of Adonicam, that were the last, whose names were these: Eliphelet, Jehiel and Samaiah, and with them thre score men. Of the chyldren of Biguai, Uthai, and zabud, and with thē seuentie men. And I gathered them together by the water that renneth towarde Ahaua, and there abode we thre dayes. And I loked amonge the people and the preastes & foūde there none of the children of Leui. Then sent I to Elieser, to Ariel, Semeia, Elnachan, C Jarib, Elnathan, Nathan, zachary and to Mesullam the rulers, and to Joiarib ād Elnathan which were men of vnderstandyng, and to those gaue I commaundement vnto Iddo the chefest at Casphia, that they shulde fetch vs ministers for ỹ house of oure God, and I tolde them what they shulde saye vnto Iddo, and to his brethren the Nethinims at Casphia.

And (thorow the good hāde of oure God vpon vs) they broughte vs a wyse man frō amonge the children of Moholi the sonne of Leui, the sonne of Israel, and Sarabia with hys

hys sonnes and his brethren, euen eyghtene.
And Halabia, and with him Iſai of ꝑ chyldren of Merari, with his brethren and theyr sonnes, twētie. And of the Nethinims, whō Dauid & the Princes gaue to mynister vnto
D the Leuites, two hundred & twentye of Nethinims, which all were named by name.
And euen there at the water, beside Ahaua, I proclamed a fast, that we myghte hūble oure selues before oure God, and seke of him a ryghte waye for vs, and for oure childzen and for all oure substaunce. For I was ashamed to requyre of the kynge, soudyers & horsmē, to helpe vs agaynst the enemy in ꝑ waye: but we sayd vnto the kynge: The hāde of oure God is vpon all thē that seke hym
C in goodnes, and * (hys dompnyon) hys violence and wrath is agaynst all them that forsake him. So we fasted, and be soughte oure God for this, and he hearde vs.
And I toke out twelue of the chefe preastes, Sarabia and Halabia, and ten of their brethren with them, and weyed them ꝑ syluer and golde, & vessels that were appoynted for the house of oure God, which the kynge and his councellers and his Lordes, and all Israell that were there at hande, had geuen together. And I weyed vnto their hāde sixe hundred & fyftie talētes of syluer, & in syluer vessel an hūdred talētes, & in golde an hūdred talentes: twentie basens of golde of a thousande peces, and two costly ornamentes of good brasse, as clear as golde: and I sayde vnto them: Ye are cōsecrate vnto the Lorde, lyke as ꝑ vessels are holy also, and the golde and syluer are geuē of a good wyll vnto the
M Lorde God of youre fathers. Watch ye, and kepe it: for ye shall weye it downe before the chefe preastes and Leuites, and auncient fathers of Israel at Jerusalē in the treasuries of the house of the Lord. Then toke ꝑ preastes and Leuites that weyed syluer ād golde and vessel, to bringe it to Jerusalem, vnto ꝑ house of oure God. And we brake vp, from the water of Ahaua on the twelueth daye of the fyrst moneth, to go vnto Jerusalem: and the hande of oure God was vpon vs, ād deliuered vs from the hande of the enemies, ād of soch as layde wayte for vs by the waye.
And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the syluer ād golde and vessell weyed in the house of oure God, by the hande of Meremoth
G the sonne of Uria the preaste, and with hym was Eleazar the sonne of Phinehes, & with them was Iosabad the sonne of Jesua, and Noadia the sonne of Benoi the Leuites.
Accordyng to the nombre and weyght of euery one, was the weyght all wrytten vp at the same tyme.
And the childzen of the captiuite, which were come out of prison, offered burnt offerynges vnto the God of Israel: twelue bullockes for all Israell, syxe and nynetye rammes, seuen and seuentie lambes, twelue he goates for a synofferynge, all to the burntofferynge of the Lorde. And they delyuered the kynges commission vnto the kynges officers, & to the capitanes that were on thys syde the water. And they promoted the people and the house of God.

## ¶The.ix.Chapter.

¶Eldras complayneth on the people that had turned them selues from God, and marped with the gentyles.

When these thynges were done, the rulers came to me, ād sayde. The people of Israel, and the preastes, and Leuites are not separated from the people of the landes (as touchynge their abhominacyons) namely of the Cananites, Hethites, Pherezites. Jebusites, Ammonites, Moabites, Egyptians, ād Amozites. * For they * Deut.vii. Iesus.xi. Iudi.iii.a.
haue taken the daughters of the same to thē selues and to their sonnes, and the holy sede is mixte with the nacions in the lande: and ꝑ hande of the princes & rulers hath bene principall in this treſpace.
* And when I hearde this saying, I rēte * iii.Esd.viii.
my clothes and my rayment, and pluckte of the heer of my heade, and of my beerd, and sate mournynge. And there resorted vnto me all soch as feared the wordes of the Lorde God of Israel, because of the trāsgression of the people of the captiuite. And I sate mournynge vntyll the euenynge sacrifice. And aboute the euenynge sacrifice, I rose vp fro my heuynes, and rente my clothes and my rayment, and fell vpon my knees, and spred out my handes vnto the Lorde my God, and sayde.
O my God, I am ashamed, and darre not lyfte vp myne eyes vnto ꝑ my God: for oure wyckednesses are growne ouer oure heed, ād oure treſpace is waxen greate vnto the heauen. Sence the tyme of oure fathers haue we bene in greate treſpace vnto this daye, * ād * Deut.viii. ii.Baral.xxi. iii.b. iii.reg.xxii.
because of oure wyckednesses haue we and oure kynges bene deliuered into the hande of the kynges of the nacyons, into the swerde, into captiuite, into shame, and into confusiō of face, as it is to se this daye.
And now is there a lytle & sodayne graciousnes come from the Lorde oure God, in causynge some of vs to escape, and that he maye geue vs a naple in hys holy place, and that oure God maye lyghte oure eyes, and geue vs a lytle lyfe to take breth in oure bōdage. For we are bondmē, & oure God hath not forsaken vs in oure bondage, and hath enclyned mercy vnto vs in the syghte of the kynges of Persia, to geue vs lyfe, to sett vp the house



the house of oure God, and to redresse the desolacion therof, and to geue vs a wall in Iuda and Jerusalem.
And now, O oure God, what shall we saye after this? for we haue forsaken thy cōmaundementes, whych thou hast commaūded by thy seruaūtes the prophetes, sayeng: The lande vnto which ye go to possesse, it is an vncleane land, because of the fylthynes of the people of the landes, whych with theyr
D abhominacions haue made it full of vncleanesse on euery syde. * Therfore shall ye not
* Deute.vii.a gene youre daughters vnto their sonnes, nether seke their peace & welth for euer, that ye maye be strong, & enioye the good in the land, & ꝑ ye & youre chyldzen maye haue the enheritaunce of it for euermore.
And after that all these thinges are come vpō vs (because of oure euell dedes & greate treſpaces) thou oure God hast ☞ thrust downe oure wickednesses, & hast geuē vs a de-
☞ lyueraunce, ✓* (as it is come to passe this daye.)
And yf we turne backe agayne, to let go thy commaundementes, and make contracte with the people of these abhominacyōs, wilt thou not then be wroth at vs (& not without cause) tyl we be vtterly cōsumed, so that nothyng remayne, and tyll there be no delyueraunce? O Lord God of Israel, ꝑ art ryghteous, for we remayne yet escaped, as it is to se this daye. Behold also, in thy presence are we in oure treſpaces, & because of it maye we not stande before the.

## ¶The.x.Chapter.

¶The people repente, and turne, and put awaye theyr straunge wyues.

And when * Eldras prayed after
* iii.Esd.viii.g this maner, & knowleged, wepte, & laye before ꝑ house of God, there resorted vnto him out of Israell a very greate congregacyon of men and women, and chyldzen: & the people wepte very sore. And Sechania the sonne of Jehiel one of ꝑ chyldzen of Elam, answered, and sayde vnto Eldras. We haue treſpaced agaynst oure God, and haue taken straunge wyues of the people of the land. Now there is hope yet in Israel cōcerning this thyng: For now we wyll make a couenaunt with oure God, and put awaye all the wyues (and soch as are borne of them) accordinge to the counsell of the Lord, and we wylbe in the feare of the commaundementes of oure God, that we maye do accordyng to the lawe. Get the vp, for thys matter belongeth vnto the. we also wyll be wyth the, be of good confort therfore, and do it.
* iii.Esd.ix.a * Then rose Eldras, and toke an oth of
B the chefe preastes and Leuites, and of all Israell, that they shulde do accordynge to thys worde: & they sware. And Eldras stode vp from before the house of God, and went into the chamber of Johanan the sonne of Eliasib. And when he came thither, he dyd eate no bred, nor dranke water: for he mourned because of the trāsgression of the people that had bene in captyuite.
And they caused a proclamacyon to go thorow out Juda and Jerusalem, vnto all the chyldzen which had bene in captiuyte, ꝑ they shuld geather thē selues togeather vnto Jerusalem. And that whosoeuer came not wyth in thre dayes accordyng to the deuyce of the rulers and Elders, all hys substaunce shulde be forfett, and he shulde be put out frō the congregacyon of the captyue.
Then all the men of Juda and Ben Jamin geathered them selues togeather vnto Jerusalem wythin thre dayes, euen ꝑ twētie daye of the nyenth moneth: and all ꝑ people sate in the strete before the house of God, and trembled because of thys matter, & for the rayne. And Eldras the preaste stode vp, *Deu.vii.a. Iudi.iii.a.
and sayde vnto them. * Ye haue trāsgressed, & haue taken straunge wyues, to make ꝑ treſpace of Israel yet more: cōfesse now therfore vnto the Lorde God of youre fathers, and do hys pleasure, and separate youre selues from the people of the lande, & from the straunge wyues. And all the congregacyon answered, and sayd with a loude voyce: It shalbe so, and we will do as thou hast sayde. But the people are many, and it is a rayny wether, and the people are to faynt to tarye without in ꝑ strete, nether is this a worcke of one daye or two, for we haue offended very sore in this thyng. Let oure rulers stand therfore in all the congregacyon, and lett all them whych haue taken straunge wyues in C
oure cytyes come at the tyme appoynted, and let the Elders of euery cytye and theyr Judges be with them, tyll they haue turned the wrath of oure God away from vs concernyng this matter.
Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Thekua ouer thys matter: And Mosullam and Sabatha the Leuytes helped them. And the chyldzen of the captyuite dyd euen so. And Eldras the preast, and the auncient heades thorow the house of theyr fathers, all men of great fame, separated thē selues, and sat them downe on the fyrst daye of the tenth moneth, to examen the matter. And vntyll the fyrst daye of the fyrst moneth they were fynishyng the busynes wyth all ꝑ men that had taken straunge wyues.
And amonge the chyldzen of the preastes there were men foundr that had taken straunge wyues, namely amonge the chyldzen of Jesua the sonne of Josedec and of hys brethren, Maasiah, and Eliezer, Jarib and Gedalia, and they gaue theyr handes

there

of Paseah, and Mesullam the sonne of Besodia, they layde the beames therof, and set on the dores, lockes and barres of it. Nexte vnto them, buylded Malatiah of Gibeon, and Jadon of Merano, men of Gibeon, and of Mitspa, where he that was captayne of this syde the water had a mansion. Nexte vnto him buylded Uziel the sonne of Harhaiah ỹ goldsmyth. Nexte vnto him also builded Hananiah the sonne of Harakahim, and they repayred Jerusalē vnto the brode wall. Nexte vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe parte of Jerusalē. Nexte vnto hym buylded Jedaia the sonne of Harumaph ouer agaynst his house: ād nexte vnto him buylded Hatus the sonne of Hasabnia. But Melchia the sonne of Harim and Hasub ỹ sonne of the captayne of Moab buylded the other pece, and the tower besyde the fornaces. Nexte vnto him buylded Sallum a syngers sonne, the ruler of ỹ halfe parte of Jerusalem, he and his daughters.

The valley gate buylded Hanun, & the cytesyns of zanoa. They buylded it, and set on the dores, lockes and barres therof, and a thousande cubites on the wall, vnto ỹ Donge porte. But the Donge porte buylded Melchiah the sonne of Rechab, the ruler of the fourth parte of Bethcharē: he repayred it, ād set on the dores, lockes and barres therof. But the welgate repayred Sallū the sonne of Cholhosah, the ruler of the fourth parte of Mitspa. He buylded it, and layed the beames, and set on the dores, lockes, and barres therof, and the wall vnto the pole of Siloah by the kynges garden, and vnto the steppes that go downe from the cytie of Dauid. After him buylded Nehemiah the sonne of Asbok, the ruler of the halfe parte of Bethzur, vntyll the other syde ouer agaynst the sepulchres of Dauid, and to the pole that was repayred, and vnto the house of the myghtie.

After him buylded the Leuites, Rehum the sonne of Bani: and nexte vnto him buylded Hasabia the ruler of the halfe parte of Keilah in hys quarter. After hym buylded they bretheren. Bauai the sonne of Henadad the ruler of the halfe parte of Keilah: and after hym buylded Ezer the sonne of Jesua the ruler of Mitspa the other pece, harde ouer agaynst the goynge vp to the house of ordinaunce that was in the corner. Agayne, after hym brake forth Baruch the sonne of zachai of indignacyon, and repayred the other pece from the turnyng corner vnto the dore of the house of Eliasib the hye preest. After hym also buylded Meremoth the sonne of Uria the sonne of Hacos the other pece, from the dore of the house of Eliasib, euen as longe as the house of Eliasib extended. After hym buylded the preastes, the men of the playne. After hym buylded Ben Jamin and Hasub ouer agaynst theyr house: and after hym wrought Asaria the sonne of Maasia the sonne of Anania nexte vnto hys house. After hym also buylded Bennui the sonne of Hanadad the other pece, from the house of Asaria vnto the turnynge of the wall, and vnto the corner.

After hym buylded Pala ỹ sonne of Usai ouer agaynst the corner and the hye tower, which lyeth out ouer from the kynges house, that was besyde the courte of the preson. After hym Phedaia the sonne of Pharhos (as for ỹ Nethinims they dwelt in the strōg holde vnto the watergate, towarde the east, and to the tower that lyeth out.) After hym buylded they of Thekua the other pece ouer agaynst the greate tower, that lyeth out warde, vnto the wall of the stronge holde.

But from aboue the horsgate forth, buylded the preastes, euery one ouer agaynst his house. And after thē buylded zadok the sonne of Immer ouer agaynst his house. After hym buylded also Semeia the sonne of Sechania the keper of the Eastgate. After him buylded Hanania the sonne of Selemia, and Hanun the sonne of zalaph the syxte, the other peace. And after him buylded Mesulā the sonne of Barachia ouer agaynst his store house. After him buylded Malachia the goldsmythes sonne, vntyll ỹ house of Nithinims, and of the merchauntes ouer agaynst the gate of Mephkad, and to the parler in the corner. And betwene the parlour of the corner vnto the Shepegate buylded the goldsmytes and the merchauntes.

## The.iiij. Chapter.

The buyldynge of Jerusalem is hyndred and let, but the Jewes buylde it, beynge readye harneled, lest they enemyes shulde inuade them.

But when Sanabalat heard that we buylded the wall, he was wroth in hym selfe, and toke greate indignacio, & mocked ỹ Jewes, and sayde before his bretheren & the souldyers of Samaria: what do these impotēt Jewes? wyll the hethen suffre them? shall they offre? shall they perfourme it in one daye? shal they make ỹ stones whole agayne that are brought to dust, and brent? And Tobiah ỹ Ammonite was besyde him, ād sayde: Though they buylde, yet yf a fore go vp, he shall breake downe theyr stonye wall. Heare (O thou oure God) for we are despised, turne their shame vpon their awne heade, & geue thē ouer into despisynge in the lande of their captiuite. Couer not their wickednesse, & let not their synne be put out fro thy presence: for they haue prouoked ỹ buylders. And so buylded we the wall, & it was ioyned whole together, vnto ỹ half heygth therof. And the people were mynded to laboure.



And it fortuned, ỹ when Sanabalat, and Tobiah, & the Arabias, Ammonites, & Asodites heard, ỹ the walles of Jerusalē were mad vp, and ỹ the gappes begāne to be stopped, they were very wroth, & cōspired all together to come, & fyght against Jerusalē, ād to make the people an hynderaunce therin. Neuertheles, we made our prayer vnto our God, & set watchmen by thē, which buylded daye & nyght ouer agaynst them. And Juda sayd: the strength of the bearers is to feble, & there is yet moch more morter, & we are not able to buyld on the wall. And our aduersaries sayd: they shall not knowe nether se, tyll we come in the middes amōge thē, and slaye thē, and hinder the worcke. But it fortuned ỹ when the Jewes (which dwelt besyde thē) came, they tolde vs as good as ten tymes, ỹ in all places where ye go vnto, they are appointed to fal vpō vs. Therfore set I ỹ people after their kiredes vnder their swerdes, speares & bowes bencth in ỹ lowe places behynd the wal, & I loked, & gat me vp, & sayd vnto the chefe mē, to ỹ rulers, & to ỹ other people, be not ye afrayed of thē, * but thincke rather vpō the greate Lord, whych ought to be feared, & fight for your bretheren, your sōnes, yō daughters, your wines, & your houses. Neuertheles, it chaūced that when our enemies heard, that we had gotten worde of it. God brought their coūcel to naught, & we turned all againe to ỹ wal, euery one vnto his labō. And frō that time forth it came to passe ỹ the half parte of the yong men did the laboure, & the other half parte of thē helde the speares, shyldes, bowes, and brest plates: & the rulers stode behynde all the house of Juda, which buylded on the wall, and bare burthens frō those ỹ laded thē. With one hande dyd euery one worcke, & wt the other helde he hys weapē. And euery one ỹ buylded, had his swerd, gyrde by hys thygh, ād so buylded they. And the trompet blewe besyde me.

And I sayd vnto the principal men, to the rulers, and to the other people: the worke is great and large, & we are separated vpon the wall one farre from another. Loke in what place therfore ye heare the noyse of the trompet, resorte ye thyther vnto vs, * & our God shal fight for vs, & we will be labouryng in the worcke. And the halfe part of thē helde ỹ speares frō ỹ morynyng spryng, tyll the starres came forth. And at the same tyme said I vnto the people: euery one abyde with hys seruaunt at Jerusalē, that in the night season we maye watch, and labour on the daye tyme. As for me and my bretheren, my seruantes, and the mē of the watch (which were behynde me) we put neuer of oure clothes, no more then the other dyd theyr harnesse, saue onely because of the water.

## The.v. Chapter.

The people are vexed with hongre. He requyreth not the lyuyng of a captayne.

And there arose a great cōplaynte of ỹ people, and of theyr wyues against their bretheren the Jewes. For there were some that sayd: our sonnes and daughters and we are to many, therfore wyll we take corne for thē, ỹ we maye eate, and lyue. Some also there were that sayde: let vs sett our landes, vyneyardes and houses to pledge, and take vp corne in the darth. But som there were that sayde: let vs borowe money for the kynges trybute & that vpon our landes and vyneardes. Behold, oure bodyes as the bodyes of oure bretheren, and oure chyldren as theyr chyldren: elles shulde we subdue our sonnes and daughters vnto bondage, and some of oure daughters are subdued vnto bondage all ready, & no strēgth is there in houre hādes, and other men haue our landes and vyneyardes.

And when I heard their complaynte and soch wordes, it displeased me sore, ād I aduised so in my mynde, ỹ I rebuked the counceilers, and the rulers, and sayde vnto them: Euery one of you is to chargeable vnto hys brother. And I brought a greate congregacyon agaynst them, and sayd vnto them: we (after oure abilite) haue bought our bretheē the Jewes, which were solde vnto ỹ heathē: And wyll ye sell your bretheren agayne vnto the heathen, after that they haue bene selde vnto vs? Then helde they theyr peace, and coulde fynde nothynge to answere.

And Nehemia sayde: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the heathen ỹ are our enemyes? I and my brethrē, and my seruauntes do lend them money & corne: but as for vsurye, let vs leaue it. Therfore, thys same daye I pray you se that ye restore them theyr landes agayne, theyr vineyardes, oyle gardēs, and their houses, and remytte the hundred part of the money, of the corne, wyne and oyle that ye haue wonne of them. Then sayd they: we will restore thē agayne, & wyll requyre nothyng of thē, and will do as ỹ hast spoken. And I called ỹ preestes, & toke an oth of them, ỹ they shuld do so. And I shoke my lappe, & sayde: God shake out euery mā after the same maner from hys house & laboure, ỹ maynteyneth not this word: euen thus be he shaken oute, and voyde. And all the congregacyon sayde: Amen, and praysed the Lord. And the people dyd so.

And frō the tyme forth ỹ (the kyng) committed vnto me to be a captayne of thē that were in the land of Juda, euen frō the.xx. yere vnto the.xxxij. yeare of kynge Artharerses (that is.xij. yere) I wt my brethren lyued not of soch fusenaūce as was genē to a captayne. For ỹ olde captaynes ỹ were before me,

me, had bene chargeable vnto the people, ād had taken of them bread and wyne, and .xl. sycles of syluer: yee, and their seruaūtes had oppressed the people. But so dyd not I, and that because of the feare of God. But I laboured also in the worcke vpon the wal, and bought no lande. And all my seruauntes came thyther together vnto the worke. Moreouer, there were at my table an .C. and .l. of the Iewes and rulers, which came vnto me from among the heathen, that are about vs. And ther was prepared for me dayly an ore and .vj. chosen shep, and byrdes, & euer once in .x. dayes a greate summe of wyne. Yet requyred not I the lyuynge of a captayne, for the bondage was greuous vnto the people.

4: ij.Esd.vi.d and.x.n.b *Thincke vpō me my God vnto ỹ best, according to all ỹ I haue done for thys people.

¶ The .vj Chapter.

¶ The buyldyng is yet agayne hyndred and lett.

AND whē Sanabalat, Tobiah, & Gesem the Arabian, and the other of our enemyes heard that I had buylded ỹ wall: and that ther were no mo gappes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Sanabalat & Gesem sent vnto me, sayenge: that we maye mete and take councell together in the villages that are in the playne of the cytie Ono. Neuertheless, they thought to do me euell. And I sent messengers vnto them, sayenge: I haue a great busynes to do, and I cannot come downe. The worcke shulde stande stil, yf I were neclygēt, and came downe to you. Howbeit, they sent vnto me as good as foure times after the same maner. And I gaue thē the same answere. Then sēt Sanabalat hys seruaunt agayne vnto me the fyfth tyme, wt an open letter in hys hand, wherin was wryten: it is tolde the heathen, and Gesem hath sayde it, that thou and the Iewes thincke to
B rebell: for the which cause thou buyldest the wall, that thou mayest be their kyng in these matters, and hast ordeyned the prophetes to preach of the at Jerusalem, and to saye: He is kynge of Juda.

And now shall thys come to the kynges eares: come now therfore, ād let vs take our councell together. And I sent vnto hym, sayinge: there is no soch thynges done as thou sayst: for thou fayneste thē out of thyne awne herte. For they were all mynded to make vs afrayed, sayinge: they shall withdraw we their handes from the worcke, that it shall not be fynished. Howbeit, I strengthed my hande the more. And I came vnto the house of Semaia the sonne of Delaia the sonne of Mehetabeel, and he had shut hym self within, and sayde: let vs come together into the house of God, euen vnto the myddes of the temple, and shutte the dores of the temple: for they wyll come to slaye the, yee, euen in the nyght wyll they come to put the to death. And I sayde: C shulde any soch man as I flye? Who is that, beyng as I am, that wil go into the temple, to saue his lyfe? I wyll not go in.

And I perceaued, that God had not sent hym. Yet spake he prophecy vpon me, neuertheless, Tobiah and Sanabalat had hyred him for money. Therfore toke he the money that through feare I shulde so do, and synne: that they might haue an euell reporte of me, to blaspheme me. Myne God, thinke thou vpō Tobiah and Sanabalat accordynge vnto these theyr workes, and of the prophet Noadia, and of the other prophetes, that wolde haue put me in feare.

And the wall was fynyshed on the fyue and twētye daye of the moneth Elul, in two D and fyfty dayes. And when all our enemyes hearde ther of, all the heathē that were about vs, were afrayed, and theyr courage fayled them. And they perceaued, that thys worcke came of our God. And at the same tyme were ther many of the chefe of Juda, whose letters wente vnto Tobiah, and agayne from Tobiah vnto them (for there were many in Juda, that were swore vnto hi: for he was the sonne in lawe of Sechania, the sonne of Arah, & his sonne Jehonathā had the daughter of Mesullam, the sonne of Barachia, ād they spake good of hym before me, and tolde hym my wordes) and Tobiah sent letters, to put me in feare.

¶ The .vij. Chapter.

¶ After the wall once buylded, ys the watch appoynted. They that returned from the captyuyte are nombred.

NOw when the wall was buylded, I A hāged on the dores also, and the porters, syngers & leuites were appoynted. And I commaunded my brother Hanani, and Hanania the ruler of the castel at Jerusalem: for he was a faithfull mā, and feared God more then dyd many other, and I sayde vnto thē: let not the gates of Jerusalē be opened, vntyll the sonne be whote. And whyle they were stādinge in the watch, they shutt the dores and barred thē. And we appoynted certayne cytesins of Jerusalem, appoynted to be watchmen, euery one to kepe hys watch, and euery one to be ouer against his house. As for ỹ cite, it was large of rowme, and great, but the people were fewe ther in, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the principall men, & the officiers, and the people, to nombre them, ād I foūde a regyster of the nōbre of thē *which *1.Esd.v.a came vp before out of the captiuyte: & founde wryten therin: these are the sonnes of ỹ land that wente vp from the captiuyte of the carynge awaye (whom Nabuchodonosor the king of Babylon had brought awaye) & came agayne to Jerusalem & Juda, euery one vnto



vnto his cytie. They which came wt Zorobabel are these: Jesua, Nehemia, Asariah, Raamia, Nahamani, Mardochee, Belsā, Mesperath, Beguai, Nahum and Baanah.

This is the nombre of the men of the people of Israel. The chyldren of Pharos were two thousand, an hundred & two & seuētye: the chyldrē of Saphatiah, thre hundred and two & seuentye: the childrē of Arah, syxe hūdred and two and fyftye: the chyldren of the captayne of Moab amōge the chyldrē of Jesua & Joab, two thousande, eyght hundred, and eyghtene: the chyldren of Elam, a thousande, two hūdred and foure and fyftye: the C chyldren of zathua, eyght hundred and fyue & fortye, the chyldren of zachai seuen hūdred and thre skore: the chyldrē of Banui: sixe hūdred & eyght & fortie: the chyldren of Bebai, syxe hundred & eyght & twentye: the chyldrē of Asgad, two thousande, thre hundred and two and twentye: the chyldren of Adonicā, syxe hundred thre skore and seuen: the chyldren of Begoai, two thousande, thre skore & seuen: the chyldren of Adin, syxe hundred ād fyue and fyftie: the chyldren of Ater of Hezekia, eyght and nyentye.

The chyldren of Hasom, thre hundred and eyght & twentye: the chyldren of Bezai, thre hundred and foure and twentye: the children af Hariph, an hūdred & twelue: the chyldren of Gibeon, nynetye & fyue: the men of Bethlehem & Nethophah, an hundred foure skore and eyght: the men of Anathoth, an hundred & eyght & twētie: ỹ men of Beth Asmaneth, two and fourtye: the mē of Kariath Jarim, Cephirah & Beeroth, seuen hundred & thre & fortye: the mē of Ramah and Geba, syxe hūdred & one & twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fyftie: the chyldren of the other Elā, a thousande, two hūdred and foure and fyftye: the chyldren of Harim: thre hundred and D twētye: the chyldrē of Jericho: thre hūdred & fyue and fortye: the chyldren of Lodhadid & Ono, seuen hundred and one and twentye: ỹ chyldren of Sanaa, thre thousande, nyne hūdred and thyrtye.

The preastes. The chyldrē of Jedaiah of the house of Jesua, nyne hundred and thre ād seuentye: the chyldrē of Immer, a thousande and two & fyftye: the chyldren of Phashur, a thousand, two hundred & seuen & fortye: the chyldren of Harim, a thousande & seuentene.

The Leuytes. The chyldren of Jesua of Cadmiel and of the chyldren of Hodiah, foure & seuentye. The syngers. The chyldren E of Asaph, an hundred and eyght and fortye. The porters: The chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldrē of Hatita, the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Nethinims. The chyldren of ziha, the chyldren of Hasupha, the chyldrē of Tebahoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gaher, the chyldren of Reaia, the chyldren of Rezin, ỹ chyldren of Necoda, the chyldren of Gasam, the chyldren of Usa. the chyldren of Phaseah, the children of Besai, the chyldren of Meunim, the chyldren of Nephussim, the chyldren of Bachuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazluth, the chyldren of Mehida, the chyldren of Harsa, the chyldren of Barcos, the chyldren of Sissera, the chyldren of Thamah, the chyldrē of Neziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Saphatiah, the chyldren of Hatil, the chyldren of Pochereth of zabaim, the chyldrē of Amon. All these Nethinims and the children of Salomons seruauntes, were thre hūdred & nynetie and two.

And these wente vp also of Thel Mela, F Thel Harsa, Cherub, Adon and Immer: but they coulde not shewe theyr fathers house nor theyr sede, and that they were of Israel. The chyldren of Dalaiah, the chyldren of Tobia and the chyldren of Necoda, syxe hūdred and two and fortye. And of the preastes, the chyldren of Habaiah: the chyldren of Hacos, the chyldren of Bersilai, whych toke one of the daughters of Bersilai the Gileadite to wyfe, and was named after their name. These soughte theyr writyng in ỹ regyster of theyr generacion, but they were not founde, therfore they were put from the preasthode. And Hathirsata sayd vnto them, that they shulde not eate of the moost holy, tyll there came vp a Preaste whych shulde were Urim and Thumin.

And so ỹ whole cōgregacyō together was two & fortye thousande, thre hūdred, & thre skore: beside their seruaūtes and maydens, of whom there were seuen thousande, thre hundred and seuē and thirtye. And they had two hundred and seuēand fortye syngynge men and wemen. Their horses, seuē hūdred G and syxe & thirtye, & their Mules: two hundred & fyue & fortye. The camels, foure hundred & fyue & thirtye: syxe thousande, seuen hundred and twentye Asses.

And certayne of the auncyēt fathers gaue vnto ỹ worcke. Hathirsatha gaue to the

treasure a thousand peces of gold, fyftie basens, fyue hundred & thirtye prestes garmẽtes. And some of the chefe fathers gaue vnto the treasure of the worke, twentie thousande peces of gold & two thousande & two hundred pounde of syluer. And the other people gaue twentye thousande peces of golde, and two thousande pounde of syluer ād three score and seuen preastes garmentes. And ỹ preastes & Leuites, the Porters, and the syngers, & the other of the people, ād the Nethinims, & all Israel, dwelt in their cyties. And the seuenth moneth came, and the chyldrẽ of Israel were in theyr cyties.

## ¶ The. viij. Chapter.

¶ Eldras geathereth together the people and readeth to them the lawe. They kepe the feast of tabernacles or bothes.

A
* j. Eldr. xiij. ij. Eldras. xv. c

ND ✠ all * the people geathered them selues together as one man in the strete that was before the watergate, and they sayde vnto Eldras the scrybe, *Deu. xxxj. f. iiij. Re. xxiij. a. that he shulde fetch * the boke of the lawe of Moses, whych the Lorde cõmaunded to Israel. And Eldras the preast brought ỹ lawe before ỹ congregacion both of men and wemen, ād all ỹ coulde vnderstande dyd herken vnto it, vpon the fyrst daye of the seuenth moneth, and he red therin in the strete ỹ was before the watergate (from the morninge vntyll the noone daye) before men and wemen that dyd herken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Eldras the scrybe stode vpõ an hye pulpit of wood, whych they had made for the preachinge, & beside hym stode Mathathia, Sema, Anania, Uriah, Helkia, and Maaseia, on hys ryghte hande: and on hys lefte hande stode Pedaia, Misael, Malchia, Hasum, Hasebadana, zachary, and Meselam.

And Eldras opened the boke before all the people, for he stode aboue all the people. And when he opened it, all the people stode
B vp. And Eldras praysed ỹ Lorde the greate God. And all the people answered Amen, Amen, with their handes vp, & bowed them selues, and worshypped the Lorde, fallynge downe vpon their faces to the grounde. And Jesua, Baam, Serabiah, Jami, Acub, Sebathai, Hadaia, Maasia, Celita, Azaria, Jozabad, Hanã, Pelaia: and the Leuites caused the people to geue hede vnto the lawe, & the people stode in their place. And they red in ỹ boke of the lawe of God distinctly & playnly, so ỹ men vnderstode the thinge that was red. And Nehemiah (which is Hathirsatha) & Eldras the preast & scrybe, and the Leuites that caused the people to take hede, sayd vnto all the people: thys daye is holy vnto the Lorde youre God: be not ye sory, and wepe not. For all the people wepte, when they herde the wordes of the lawe.

And he sayd vnto them: * go youre waye, *iij. Eld. ix. g
C and eate the fat, & drincke the swete, & sende parte vnto them also that haue not prepared them selues: for thys daye is holy vnto oure Lorde, be not ye sory therfore: for the ioye of the Lorde is youre strength. ✠ And the Leuites stylled all the people, and sayd: holde youre peace, for the daye is holy, vexe not ye youre selues. And all ỹ people wẽte theyr waye to eate and drincke, and to sende parte vnto other, and to make greate myrth, because they had vnderstand the wordes that were declared vnto them.

And on ỹ nexte daye were geathered together the chefe fathers amonge all the people and the preastes and Leuites, vnto Eldras the scrybe, that they myght vnderstãd the wordes of ỹ lawe. And they fonde wrytten in the lawe * (which the Lorde had com-
* Leu. xxiij. Num. xxix. b. ij. Macha. j. a.
maunded by Moses) that the chyldren of Israel shulde dwell in bothes in the feast of the seuenth moneth: & ỹ they shulde cause it to be declared and proclamed in all theyr cyties, &
D thorow out Jerusalem, sayẽge: go forth vnto the mount, and fetch Olyue braunches, Pyne braunches, Wyrbraunches, Palme-braunches, and braunches of thicke trees, to make bothes, as it is wrytten.

And so the people wẽt forth, and fett thẽ, and made thẽ bothes, euery one vpon ỹ rofe of his house, & in theyr courtes, & in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuite, made bothes, & sat vnder ỹ bothes: for sence the tyme of Josua ỹ sonne of Nun vnto this daye, had not the chyldren of Israel done so, and ther was very greate gladnesse. And euery daye from the fyrst daye vnto the last, red Eldras in the boke of the lawe of God. And seuen dayes held they the feast, and on the eyght daye, they geathered together, according vnto the maner.

## ¶ The. ix. Chapter.

¶ The people repent, & forsake theyr straunge wyues, Eldras receyueth the benyfytes of God, and the synnes of the people

IN the foure & twẽtye daye of this
A moneth came the childrẽ of Israel togither agayne, wyth * fastinge
* Eld. viij. d. Esa. lviij. a.
and sack clothes, and erth vpon them, and they that were of the sede of Israel were separated from all the straunge childrẽ, & stode & knowleged theyr synnes, & the wyckednesses of theyr fathers, & stode vp in theyr place, & red in the boke of ỹ lawe of the Lord their God foure tymes on ỹ daye, and they knowleged, & worshipped ỹ Lord their God foure tymes on the daye. And ỹ Leuytes stode on hye, namely Jesua, Bani, Cadmiel,



miel, Sabaniah, Buni, Sarebiah, Bani, & Chanani, & cryed loude vnto the Lord theyr God. And the Leuites, Jesua and Cadmiel Bani and Hasabnia, Serebia & Hodia, Sebania, and Phathahia, sayde: stande vp, and prayse the Lord yõ God for euer: & let thankes be geuen vnto the name of thy glorye, which excelleth all thãkesgeuynge & prayse. Thou art Lord alone. Thou hast made heauẽ, & the heauen of all heauẽs, with all theyr
B hoost, the earth & all thinges ỹ are therin, the see & all ỹ is therin: & thou preseruest thẽ all, and the hoost of heauẽ worshippeth ỹ. Thou art the Lord God, that hast chosen Abram,
*Gene. xi. d. *Gene. xvij. a
& broughtest hym out of * Ur in Chaldea,
‡ and calledst him Abrahã, and foundest hys
*Gene. xv. d.
hert faythfull before the * and madest a conenaũt wyth him, to geue vnto hys sede the lande of the Cananites, Hethites, Amorites, Pherezites, Jebusites and Gersites, and hast made good thy wordes: for ỹ art ryghteous
*Exo. xiij. d
* and hast consydered the mysery of oure fathers in Egypte, and heard their cõplaynte by the reed see, and shewed tokens & wonders vpon Pharao, and on all hys seruauntes, and on all the people of hys lande: for thou knewest, that they were presumptuous and cruell agaynst thẽ, and so madest thou the a name, as it is thys daye. And the reed see dydest thou deuyde in sunder before them, so that they went thorow the myddes of the see drye shode: and theyr persecuters thrwest thou into the depe (as a stone) in ỹ myghtie waters, & leddest them on the daye tyme in a cloudy pyller, & on the nyghte season in a pyller of fyre, to shewe thẽ lyghte in the waye that they wente.

C *Exo. xix. a
* Thou camest downe also vpon mount Sinai, & spakest vnto them from heauẽ, and gauest them right iudgmentes, true lawes good cõmaundemẽtes and statutes, and declaredst vnto them thy holy Saboth, and cõ maundest them preceptes, ordinaunces, and lawes, by the hand of Moses thy seruaunt:
*Exo. xvj. d. ‡ Exo. xvij. d. Nume. xx. b.
and * gauest them bred from heauen when they were hongrye, & ‡ broughtest forth water for them out of the rock when they were thyrstye: and promysedst them, that they shulde go in, and take possessyon of the land, ouer whych thou haddest lyfte vp thyne hãd for to geue them.

But they & oure fathers were proude and hardnecked, so ỹ they folowed not ỹ cõmaundementes, and wolde not obeye, nether were myndefull of the wonders that thou dyddest for them: but became obstynate and heady, in so moche, that they turned backe to theyr bondage for theyr disobedyence. And thou my God forgauest, and wast gracyous, mercyfull, pacyent, and of greate goodnesse, and
D *Exo. xxxij. a
forsokest them not * And though they made a moulte calfe (& sayde: Thys is thy goddes that brought the out of the land of Egypte) and dyd greate blasphemyes, yet forsokest thou them not in the wylderues, according to thy greate mercy. * And the cloudy pyller departed not from them on the daye tyme to leade them the waye, nether ỹ pyller of fyre in the nyght season, to shewe them lyghte in the waye that they wente.

*Exo. xiij. d. Num. xxiij. c i. Cor. x. a.

And thou gauest them thy good spirete, to enfourme them, * ād withheldest not thy Manna from theyr mouth, ‡ and gauest thẽ water whẽ they were thyrstye. For tyre-
* Exo. xvj. d. ‡ Exo. xvij. d. Nume. xx. b.
res lõge madest thou prouisyon for them in the wylderneslle, so ỹ they lacked nothynge, * their clothes waxed not olde, ād their fete swelled not. And thou gauest them kynge-
* Deu. viij. b. and. xxix. a
domes and nacyons, & partedst them according to their porcions, so ỹ they possessed * the lande of Sehon kyng of Hesebon, and
* Num. xxi. f.
the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the starres of heauen, and broughtest them into the lande, wherof ỹ haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possessyon.

And the chyldren went in, and possessed the land, * and thou subduedst before them
* Jos. viij. d. xxiij. d.
the inhabyter of the lande, euen the Cananites, and gauest them into theyr hãde, with their kynges and the people of the lãde, that they might do with them what they wolde. And they wanne theyr stronge cyties, and a
E fat lande, and toke possessyon of houses that were full of all maner of goodes, welles digged out, vineyardes, oylegardẽs, and many frutefull trees: and they dyd eate, & were fylled, and became fat, and lyued in welth thorow thy greate goodnes. Neuertheles they were disobediẽt, & rebelled agaynst the, and cast thy lawe behynde their backes, and * slewe thy prophetes (which exhorted them earnestly, that they myght bring them agayne vnto the) & dyd greate blasphemyes. Therfore, ỹ gauest them ouer into the hãd of their enemyes, that vexed them.
* iij. Re. xvij. b. Roma. x. a. Gala. iij. b. Eccchi. xx. b.

And in ỹ tyme of their trouble whan they cryed vnto the, ỹ hardest them from heauen: & thorow thy greate mercy thou gauest thẽ
☞ sauiours, which helped them out of the ☜
hande of their enemyes. But whẽ they came to rest, they turned backagayne, to do euell before the: therfore lefte[s]t thou them in the hande of theyr enemyes, so that they had the dominyon ouer them. And whã they cõuerted, and cryed vnto the, thou herdest them
F from heauen, & many tymes hast thou deliuered them according to thy greate mercy, & testyfyedst vnto them, that thou myghtest bring them agayne vnto thy lawe.

Not withstandyng, they were proude, &
* iij. Esd. xvij. a
herkened not vnto thy cõmaundemẽtes, but synned in thy lawes * (whych yf a man do

he shall lyue in them, )and turned the shoulder awaye, and were styffnecked, and wolde not heare. And many yeares dyddest thou forbeare them, & testifyedst vnto thē thorow thy spirite, euen by the hande of thy prophetes, and yet wolde they not heare. Therfore gauest thou them into the hāde of the naciōs in the lādes. And for thy great mercyes sake thou hast not vtterly consumed them, nether forsaken them: for thou art a gracyous and mercyfull God.

*li Esd.i.b Ero.rr.a. and. cccliii.a.

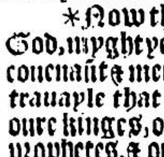
*Now therfore oure God, thou greate God, myghtye and terrible, thou that kepest couenaūt & mercy, regarde not all tyle all the trauayle that hath happened vnto vs, and

C oure kinges, oure princes, our preastes, oure prophetes, & our fathers, and all thy people, sence the tyme of the kynges of Assur vnto thys daye. And truly, thou art iust in all ỹ thou hast brought vpon vs: for thou hast done ryght. As for vs, we haue bene vngodly, & oure kynges, & oure princes, oure preastes, & oure fathers haue not done after thy lawe, nor regarded thy commaundemētes, & thy earnest exhortacyons, wherwith ỹ hast exhorted them, & they haue not serued the in their kyngdome, & in thy greate goodes that thou gauest them, and in the large and plenteous lande which thou gauest before thē, & haue not conuerted frō their wycked worckes. Beholde, we are in bondage this daye: & so is the lande that ỹ gauest vnto oure fathers, to enioye the frutes & goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynges, whom ỹ hast set ouer vs, because of oure synnes, & they haue dominion ouer oure bodyes and catell( cuē as they will them selues, ) and we are in greate trouble. And ī all this make we a sure couenaunt, & wryte it, and oure princes, Leuites & preastes seale vnto it,

## ¶ The.x. Chapter.

¶ The names of them that sealed the couenaunt betwene God and the people.

A



he sealers were: Nehemiah (ỹ is) Hathirsatha ỹ sonne of Hachaliah and zedekia, Saraia, Asariah, ād Jeremy, Phashur, Amaria, Malchia, Hatus, Sebanah, Malluch, Harim, Meremoth, and Obadia, Daniel, Jenthon, & Baruch, Mesulam, Abia, and Miamin, Maasia, Belgai and Semeia, these were preastes. The Leuytes were: Jesua the sonne of Azania, Benui amonge the chyldren of Henadad and Cadmiel. And their brethrē: Sechania, Hodia, Celita, Pelaia, Hanan, Micha, Rehob, and Hasabiah, Sachur, Serebia, Sabanna, Hodia, Bani & Beninu. The heades of the people were: Phares, the captayne of Moab, Elam, zathu, and Bani, Boni, Asgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Bezai, Harip, Anathoth, & Nebai, Magphias, Meshullam, Hesir, Meselsabel, zadoc, Jaddua, Phalatia, Hanan, Anaia, Hosea, Hanania, Hasub, Halohes, Phalcha, Sobek, Rehū, Hasebna, Maasia, Ahia, Hanan, & Anā, Malluch, Harim & Baana.

And ỹ other people, the preastes, Leuites, B porters, syngers, Nethinims, & all they that had separated thē selues frō ỹ people in ỹ lādes vnto ỹ lawe of God, w̄ their wiues, their sonnes, and their daughters, ād as many as coulde vnderstonde, & theyr lordes that had rule of them, receaued it for theyr brethren.

*And they came to sweare, and to bynde them selues with an ooth to walke in Gods lawe, whych was geuen by Moses the seruaunt of God, ād that they wolde obserue & do accordynge vnto all the commaundemētes, iudgementes & statutes of the Lord our God: * and that we wolde not geue oure daughters vnto the people in the londe, nether to take their daughters for our sonnes. * And yf the people of the lande brought ware on the saboth, & all maner of vitayles to sell, that we wolde not take it of them on the saboth & on the holy dayes. * ād that we wolde let ỹ seuenth yeare be fre, concernynge all maner of charge.

*Jos.xxiiij. ij.Para.xxx.

*Deu.vij.a

*ij.Esd.xiij.

*Leuit.xxv. Deute.xv.

And we decreed a statute vpon oure selues to geue yearly the thyrde parte of a sycle to the mynistracion in ỹ house of oure God, to the shewbred, to ỹ daylye meatofferynge, to the daylye burntofferynge of the sabothes, of the newe mones, and feast dayes, & to the thynges that were sanctifyed, & to the offerynges of attonement, to reconcyle Israel wyth all, and to all the busynes in the house of oure God.

And we cast the lot amonge the preastes, Leuites and the people, for offerynge of the wood to be brought vnto ỹ house of ō God from yeare to yeare, after the houses of oure fathers that it myght be brent at tymes appoynted, vpon the aultare of ỹ Lorde God, as it is wrytte ī the lawe: and to bryng the fyrstlinges of oure land, & the fyrstlynges of oure frutes of all trees, yeare by yeare, vnto D the house of the Lorde: and the fyrstlinges of oure sonnes, and of oure catell, as it is wrytten in the lawe: and the fyrstlinges of oure oxen & of oure shepe, whych we shulde bring to the house of oure God, vnto the preastes that mynister in the house of oure God: and that we shuld bryng the fyrstlynges of oure dowgh, and of oure heueofferynges, and the frutes of all maner of trees, of wyne also and of oyle, vnto the preastes to the chestes of the house of oure God. And the tythes of our lande vnto the Leuites, that the Leuytes myght haue the tithes in all the cyties of oure mynystracyon.

And



And the preast the sonne of Aaron shall wyth the Leuites haue also of the tithes of ỹ Leuites, so that the Leuites shall bryng vp the tythes of theyr tithes vnto the house of oure God, to the store houses and to the treasure houses. For the chyldren of Israel & the chyldren of Leui shall bryng vp the heueofferynges of the corne, wyne and oyle vnto ỹ store houses, there as are the vessels of ỹ sanctuary, and the preastes that minister, & the porters and syngers, that we forsake not ỹ house of oure God.

## ¶ The.xj. Chapter.

¶ who dwelled in Jerusalem after it was buylded and whom the cyties of Juda.

A



nd the rulers of the people dwelt at Jerusalem. The other people also cast lottes, that amonge ten, one parte shulde go to Jerusalem into the holy cytie to dwell, and nyne partes to be in the cyties. And the people thanked all the men, that were wyllynge to dwell at Jerusalem.

These are the heades of the lande, that dwelt in Jerusalem and in the cyties of Juda, euery one in hys possessyon, and in theyr cyties: they of Israell, the preastes, Leuytes, the Nethinims, and the chyldren of Salomons seruaūtes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Bēiamin.

Of the chyldren of Juda: Athaia the sonne of Usia, the sonne of zachary, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleell, of ỹ chyldrē of Phares. And Maasia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of zachary, the sonne of Siloni. All these were the chyldren of Phares that dwelt at Jerusalem: euen foure C. thre score and eyght valeaunt men.

These are the childrē of Bē Jamin: Sallu the sonne of Mesullam, ỹ sonne of Joed, the sonne of Pedaia, the sonne of Calaia, the sonne of Masia, the sonne of Ithiel, the sonne of Isai. And after hym Gabai, Selai nyne hundreth and eyght & twentye. And Joel B the sonne of zichri had the ouersyght of thē: ād Juda the sonne of Senua was next ouer the cytie.

*ij Para.x.b. *Of the preastes: Jedaiah ỹ sonne of Joiarib, Jachin. Saraiah the sonne of Hellia the sonne of Mesullam, the sonne of zadoc, ỹ sonne of Meraioth, ỹ sonne of Ahitob, was prince in the house of God: and hys brethren ỹ perfourmed the worke in the temple. viij. C. and. xxij. And Adaia the sonne of Jeroham, the sonne of Plalaliel, ỹ sonne of Amzi, the sonne of zachary, the sonne of Phashur the sonne of Malchia and his brethren chefe amonge the fathers: two hundreth and two and foretye. And Amasai the sonne of Israel the sonne of Ahasai, ỹ sonne of Mosolemoth, the sonne of Immer: and hys brethren were vallaūt men, an hundreth and eyght & twētye. And theyr ouerseer was zabdiel a sonne of one of the great men.

*Of the Leuytes: Semeia the sonne of *ij.Para.x.b Hasub the sonne of Asrikam, the sonne of C Hasabia the sonne of Būni: and Sabathai and Iosabab of the chefe of the Leuites, had the ouersight of the outwarde busynes of ỹ house of God. And Mathania the sonne of Micha, ỹ sonne of zabdi, ỹ sonne of Asaph, was the principall to begynne the thankesgeuynge and prayer. And bakbukia the seconde amonge hys brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Jeduthun. All ỹ Leuites in the holy cytie were two hundreth foure skore and foure. *And the porters Acub and Talmō, *ij.Para.x.c & theyr brethren that kepte the portes, were an hundreth and two and seuentye. As for the residue of Israel, the preastes and Leuites, they were in all the cyties of Juda, euery one in hys inherytaunce.

And the Nethinims dwelt in Ophel: and ziba and Gispa was set ouer ỹ Nethinims. The ouerseer of the Leuites at Jerusalem, was Usi the sonne of Baani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.

Of the chyldren of Asaph there were syn- D gers aboute the busynes in ỹ house of God: for it was the kynges commaundemēt concernyng them, that the syngers shulde deale faythfully euery daye as was accordynge.

And Pathaia the sonne of Meselebabel of the chyldren of zerah the sonne of Juda nexte the kynge in all matters concernynge the people, and theyr villages, and landes. And some of the chyldren of Juda that were wythout in the townes of theyr lande dwelt at Kariath Arbe, and in the villages therof, at Dibon, and in the villages therof: and at Jecabzeel, and in the villages therof: at Jesua, Moladah, Bethphalet in the towne of Shual: Beersheba, and in theyr villages, at Sikelag and Moconah, and in theyr villages: And at Enremon, zarah, Jerimuth, zanoa, Odollam and in theyr villages: At Lachis, and in the feldes therof: At Aseka, & in the villages therof: and they dwelt from Bersabe vnto the valley of Hinnon.

The chyldren also of Ben Jamin of Geba, dwelt a Machmas, Aia, Bethel and in theyr villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod, and Ono, the carpenters valley. And the Leuytes had possessyon both in Juda and in Ben Jamin.

## ¶ The.xij.Chapter.

¶ The preastes and Leuytes whych cam wyth zorobabel to Jerusalē are nōbred, & the wall is dedycate.

A THese are the preastes and Leuites that wente vp with zorobabel the sonne of Salathiel & with Jesua: Sararia, Jeremi, & Eldras, Amaria, Maluch, Hatus, Sechania, Rehum, Merimoth, Iddo, Genthoi, Abia, Miamin, Maaria, Belga, Semaia, Joiarib, Jadaia, Salu, Amok, Helkia, and Jadaia. These were the heades amōg the preastes, and theyr brethren, in the dayes of Jesua. The Leuytes were these: Jesua, Bennui, Cadmil, Sarabia, Juda and Mathania which was ouer the offyce of thankesgeuynge, he and hys brethren: Bachukia and Himni and theyr brethrē, were aboute them in the watches.

Jesua begat Joakim. Joakim also begat Eliasib, & Eliasib begat Joiada. Joiada begat Jonathan, and Jonathan begat Jadua. In the dayes of Joakim were these the cheke fathers amōge the preistes: vnder Sararia, Maraia: vnder Jeremy, Hanania: vnder Eldras, Mesulam: vnder Amaria, Jehoanan: vnder Melico, Jonathan: vnder Sebania, Joseph: vnder Harim Adna: vnder Maraioth, Helca: vnder Iddo, zachary: vnder Genthō, Mesullam: vnder Abia, zichri: vnder Miniamin and Moadia, Piltai: vnder Belga, Samua: vnder Semeia, Jehonathan: vnder Joiarib, Mathenai, vnder Jadaia, Uli: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Hasabia: vnder Jadaia, Nathanael.

B And in the tyme of Eliasib: Joiada, Johanan & Jadua, were ỹ cheke fathers amōge the Leuites and the preastes, written vnder the raygne of Darius the Persian. The chyldrē of Leui, ỹ principall fathers were written in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib. And these were the cheke among the Leuites, Hasabia, Serebia and Jesua the sonne of Cadmiel, and theyr brethren in their presence, to geue prayse & thākes, accordynge as Dauid the mā of God had ordeyned it, one watch ouer agaynst another. Mathania, Balbukia, Obadia, Mesullā, Talmon and Abub were porters i the watch at the threcholdes of the gates. These were in the dayes of Joiakim the sonne of Jesua the sonne of Josedec, and in ỹ dayes of Nehemia the captayne, and of the preaste Eldras the scrybe.

And in the dedycacyon of the wall at Jerusalem, they sought the Leuites out of all theyr places, that they myghte be brought to Jerusalem, to kepe the dedicacion & gladnesse, wyth thankesgeuynges, and singinge wyth Cymbales, Psalteries, and harpes. And the chyldren of the syngers geathered them selues together from euery syde out of the playne countre aboute Jerusalem, and from the vyllages of Netho phathi, from the house of Gilgal, and out of the countrees of Geba and Asmaueth: for the syngers had buylded them vyllages rounde aboute Jerusalem. And the preastes and Leuites were purifyed, and clensed the people, and the gates and the wall.

And I brought the princes of Juda vp C
vpon the wall, and appoynted two greate queers of men to geue thankes, whych wēte on the ryghte hande of the wall towarde the Donggate, and after them wente Hosaia, and halfe of the prynces of Juda, and Asaria, Eldras, and Mesullam, Juda, Ben Jamin, Semia and Jeremy: and certayne of the preastes chyldren wyth trompettes, namely zachary the sonne of Jonathā, the sonne of Semeia, the sonne of Mathania, ỹ sonne of Michaia, the sonne of zacur, the sonne of Asaph, and hys brethren Semeia, Asarael, Melalai, Gilalai, Maai, Nathanael & Juda and Hanani, wyth the musicall instrumentes of Dauid the man of God.

And Eldras the Scrybe went before thē, and before the wellgate, they wente vp ouer agaynst them vpon the steppes of the cytye of Dauid at the goynge vp of the wall beyonde the house of Dauid, vnto the Watergate Eastwarde.

The other queer of them that gaue thankes, went ouer agaynst them, and I after them, and the halfe parte of the people vpon the wall, beyonde the fornacegate, vntyll the brode wall, and beyonde the porte of Ephraim, & beyonde the Oldgate, beyonde the fyshgate, and the tower of Hananeel, and the tower of Mea, vntyll the Shepegate. And they stode styll in the preson gate, D
and so stode the two queers (of them that gaue thankes) in the house of God, and I and the halfe of the rulers wyth me, and the Preastes, namely Eliakim, Maasia, Miniamin, Michaia, Elioenai, zachary and Hanania, wyth trompettes, and Maasia, Semeiah, Eleasar, Uzzi, Jehohanan, Melchiah, Elam and Ser. And the syngers sange loude, haupnge Jesrahiah for theyr ouerseer.

And the same daye, they offred greate sacrifyces and reioyced: for God had geuen thē greate gladnesse, so that both the wyues ād chyldren were ioyfull, and the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure houses (wherin were the heue offerynges, the fyrstlynges & the tythes) that they shulde geather them out of the feldes aboute the cytyes, to destribute them vnto ỹ preastes & Leuites according to ỹ lawe: for Juda was glad of the preastes



preastes, & Leuites, that they stode & wayted vpō ỹ office of their God, which is a pure office. And ỹ singers & porters stode after ỹ cōmaundmēt of Dauid & of Salomō his sonne: *for in the tyme of Dauid & Asaph, were the chefe syngers foūded, & ỹ songes of prayse & thankesgeuyng vnto God. In the tyme of zorobabel & Nehemia, dyd all they of Israel, geue porcions vnto the syngers ād porters, euery daye hys porcion, and they gaue tythes vnto ỹ Leuites: and ỹ Leuites gaue tythes agayne, vnto the children of Aaron. *1.par.xxiiij.a.

## ¶ The.xiij.Chapter.

¶ The lawe is read, & when they haue heard it, they separate from them all straungers &c.

A AND ỹ daye dyd they reade in the boke of Moses, & ỹ people herkened therto, & there was foūd writen therin, *ỹ the Ammonites & Moabites shulde neuer come into the cōgregacion of God, because they mett not ỹ childrē of Israel wt bread ād water, * but hyred Balaā agaynst them, ỹ he shuld curse them: and oure God turned the curse into a blessing. Now when they herde the lawe, it foxtuned, ỹ they separated from Israell euery one that had myxte hym selfe therin And before this had ỹ preast Eliasib ỹ ouer syght of ỹ treasury of ỹ house of oure God, & he was kynsman vnto Tobia: & had made him a great chambre, & there had they afore tyme layed ỹ offeringes, frankencēse, vessell, & the tythes of corne, and wyne and oyle (accordyng to the cōmaundement geuē to the Leuites, syngers and porters) and the heue offerynges of the preastes: *Neh.xxiij.a. *Deu.xxiiij.a. *Nu.xxiij.a.

But in all this tyme was not I at Jerusalē: for in ỹ two & thyrtie yeare of Artaxerses kyng of Babylō, came I vnto the kyng, and after certayne dayes optayned I lycēce B
of the kyng to come to Jerusalē. And I gat knowlege of ỹ euell that Eliasib dyd vnto Tobia, in ỹ he had made him a chābre in the court of the house of God, and it greued me sore, & I cast forth all the vessels of the house of Tobia out of the chābre, and commaunded them to clēse the chambres. And thither brought I agayne the vessels of the house of God, with the meatoffering, and the incense.

And I perceaued, that the porciōs of the Leuites were not geuē them, and that euery one fled to his land, euen ỹ Leuites and syngers ỹ executed ỹ worke. Thē reproued I ỹ rulers, & sayd: why is ỹ house of God forsakē? And I gathered thē together, & set thē in their place. Then brought all Juda ỹ tythes of corne, & wyne and oyle vnto the treasure. And I made treasurers ouer ỹ treasure, euē Selemiah the preast, & zadoc the scrybe, and of the Leuites, Phadaia, & vnder their hand was Hanan the sonne of zacur the sonne of Mathania: for they were counted faythfull, and their office was to distribute the porciōs vnto their brethren. *Thynke vpon me O my God here in, and wipe not out my mercy that I haue shewed on the house of my God, and on the offices therof. *1.Esd.

At the same tyme sawe I some tredynge wyne presses on the Saboth, & bryngyng in shefes, & alles laden wt wyne, grapes, figges & brynging all maner of burthens vnto Jerusalē, vpō the Sabaoth daye. And I rebuked thē carnestly ỹ same daye that they sold the vitayles. There dwelt mē of Tyre also C
therin, which brought fysh and all maner of ware, & solde on the Saboth vnto ỹ childrē of Juda in Jerusalem. Then reproued I the rulers in Juda, & sayde vnto thē: what euell thyng is this ỹ ye do, & breake the Saboth daye? Dyd not youre fathers euē thus, & our God brought all thys plage vpon vs & vpō this cytie? And ye make the wrath more yet vpon Israel, in that ye breake the Saboth.

And it foxtuned, ỹ whē the portes of Jerusalem beganne to be darke in the euenyng before the Saboth, I commaunded to shutt the gates, ād charged, that they shuld not be opened tyll after the Saboth. & some of my seruauntes set I at the gates, ỹ there shulde no burthē be brought in on ỹ Saboth daye. Then remayned ỹ chapmen & marchauntes once or twyce ouer nyght without Jerusalē wyth all maner of wares. Then reproued I them sore, and sayde vnto thē: why tary ye all nyght about the wall? If ye do it once agayne, I wyll laye handes vpon you. From ỹ tyme forth came they nomore on the Saboth. And I sayde vnto the Leuites ỹ they shulde clense thē selues, and that they shulde come and kepe the gates, to halowe the Saboth daye. Thynke vpon me (O my God) D
concernyng this also, & spare me, accordyng to thy great mercy.

And at the same tyme sawe I Jewes, that maried wyues of Asdod, of Ammon and of Moab, & their childrē spake halfe in ỹ speach of Asdod, & coulde not speake in the Jewes language, but by the tong myght a mā perceaue euery people. Then I reproued them, & cursed them, & smote certayne men of thē, & made thē bare, and toke an ooth of thē by God: Ye shal not geue your daughters vnto their sōnes, nether shall ye take their daughters vnto youre sonnes, or for youre selues. Dyd not Salomō the kyng of Israel synne for soch? and yet among many Heythen was there no kynge lyke him, whych was deare vnto his God, & God made him kynge ouer all Israel, & yet neuertheles, outlandysh women caused hi to synne? Shall we then obeye vnto you, to do all this great euell, & to trāsgresse agaynst oure God, and marye straūge wyues?

And one of the children of Jehoiada the

sonne of Eliasib the hye preast, had made a cõtracte with Sanabalat the Hozomite: but I chaced him from me. (O my God) thynke thou vpon them that defyle the presthode, & the couenaunt of the presthode & of the Leuites. Thus clensed I thẽ from all soch as were outlandish, and appoynted the courses of ỹ preastes & Leuites, euery one in his office, & to offre the wod at tymes appoynted, and the fyrst frutes. Thinke thou vpon me (O my God) foz the best. (Amen.)

¶ The ende of the seconde boke of Esdras, otherwyse called the boke of Nehemia.

# ¶ The boke of Esther

## The fyrst Chapter.

¶ Kyng Ahasuerus maketh a royall feast, wherunto the quene Vasthi will not come, foz wheych cause she is deuozced.



¶ Foztuned A in the dayes of Ahasuerus wheych raygned from India vnto Ethiopia (ouer an hũdreth and seuen and twenty landes) euen in those dayes whan the kyng Ahasuerus sate on his seate royall, which was in Susan ỹ cheke cytie, in ỹ thirde yeare of his raygne, he made a feast vnto all his princes & seruaũtes. And the myghtye men of Persia & Media, the captaynes also & rulers of his countrees were before him, & he shewed the riches and glozye of his kyngdome, & the glozious wozshippe of hys greatnesse, many dayes longe, euen an hundreth and foure score dayes.

B And when these dayes were expyred, the kyng made a feast vnto all ỹ people, ỹ were in Susan the cheke cytie, both vnto great ãd small, seuen dayes long in the court of ỹ garden by the kynges palace: where there hãged white, grene & palow clothes, fastened with coardes of fyne sylke & purple in syluer rynges, vpon pylers of Marble stone.

The benches also were of golde & syluer made vpon a pauement of grene, white, palow and black Marble. And they dzanke in vessels of golde, & chaũged vessell after vessell. And the kynges wyne was moch, accozdyng to the power of the kyng. And ỹ dzinke was so apoynted ỹ none shulde compell anye man, foz so the kyng had cõmaunded by the officers of his house, ỹ euery one shuld do as it liked him. And ỹ quene Vasti made a feast also foz the wemen in the palace of Ahasuerus. And on the seuenth daye when the kyng was mery after ỹ wyne, he cõmaunded Mehuman, Bizetha, Harbona, Bigtha, Abagthan, zethar & Carchas, the seuen chamberlaynes (ỹ dyd seruice in the presence of kyng Ahasuerus) to fetch the quene Vasti with ỹ D crowne regal into the kynges presence that he myght shewe the people and princes her fairnesse, foz she was bewtifull. But ỹ quene Vasthi wolde not come at ỹ kinges wozd by his chamberlaynes. Then was ỹ kyng very wzoth, & his indignacion kyndled in him.

And the kyng spake to the wyse men, that had vnderstanding in the ozdinaunces of the land, foz the kynges matters must be hãdled before all soch as haue knowlege of the lawe and iudgement: and the *(chefe and) next vnto hi were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, & Mamucan, the seuẽ princes of Persia, and Media, wheych sawe the kynges face, & sat aboue in the kyngdom What lawe (saieth ỹ king) shuld be executed vpon the quene Vasthi, because she dyd not accozdyng to the wozde of the kyng Ahasuerus, wheych he cõmaunded by his chamberlaynes? And Memucan answered before the kyng and the princes: the quene Vasthi hath E not onely done euell agaynst the kynge, but also agaynst all the princes and agaynst all the people ỹ are in all ỹ landes of kyng Ahasuerus: foz this dede of the quene shall come abzode vnto all wemẽ, so ỹ they shall despised their husbãdes before their eyes, and shal saye: the kyng Ahasuerus cõmaũded Vasthi ỹ quene to be bzought in before hym, but she wold not come. And so shall the princesses in Persia ãd Media saye likewyse vnto all the kynges princes, whẽ they heare of this dede of the quene, thus shall there aryse to moch despitefulnes & wzath. If it please the kyng therfoze, let there go a commaundmẽt from him, & let it be writtẽ accozding to the lawes of the Persians and Medians (and not to be transgressed) ỹ Vasthi come nomoze before kyng Ahasuerus, & let ỹ king geue her kingdome vnto another, that is better then she.

And when this commaundement of the kyng (which shalbe made) is published thorow out all his empire (wheych is greate) all wemen shall hold their husbãdes in honoure both among great and small.

This



This pleased the kyng & the princes: and the kyng dyd accozding to the wozd of Memucan. Foz he sent letters fozth in to all the kynges lãdes, in to euery land, accozdyng to the wryting therof, & to euery people after their lãguage, ỹ euery man shulde be lozd in his awne house. And this caused he to be spoken after the language of his people.

¶ The. ij. Chapter.

¶ After the quene is put awaye, certen goodly young damosells are searched out. Edith otherwyse called Esther, pleaseth the kyng, & is made quene. Mardocheus openeth vnto the kynge those that wolde betraye hym.

A After these actes, whẽ the displeasure of king Ahasuerus was now layed, he thought vpon Vasthi, & what she had done, ãd what was concluded agaynst her. Then sayd the kynges seruauntes that ministred vnto him: Let there be sayze young virgins sought foz the kyng, and the kyng appointed certayne men in all the landes of his empyze, whõ he charged ỹ they shuld bryng together all the sayze yong virgins vnto Susan the headcite, to the wemẽs buylding, vnder the hand of Hagei the kynges chamberlayne, that kepte the wemen, to geue them their apparell *(& other thynges necessary to be had.) And that the damsell wheych pleased the kynge shuld be quene in Vasthis steade. And this pleased the kyng, and he dyd so.

In the cyte of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Semei, the sonne of Cisa mã of Jemini, which was caryed awaye frõ Jerusalem, * whã Jechonia the kyng of Iuda was led awaye, (whom Nabuchodonozor the kyng of Babilon caryed thence (& he nozished Hadassa (that is Esther) his vncles B daughter: foz she had nether father noz mother, and she was a sayze & beutyfull dãsell: whõ Mardocheus (whẽ her father & mother was deed) receaued foz his awne daughter.

So it foztuned that when the kynges commaundemẽt & cõmission was published, and many damosels were bzought together in the cite of Susan vnder the hande of Hagei. Esther was bzought also vnto the kynges house vnder the hand of Hagei the keper of the wemen, & the damsell pleased him, and she founde fauoure in his syght. And he caused oznamentes to be geuen her & soch thynges as belonged to her, and appoynted her seuen cõlye damsels out of the kynges house, & fauoured both her and her gentyll wemen singularly in the house of the wemen. But Esther shewed not her people & her kynred: foz Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euery daye before the court of the wemens house, that he myght knowe howe Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damsell came, that she shuld go vnto ỹ kyng Ahasuerus, after that she had bene twelue monethes in the deckynge of the wemen (foz their deckynge must haue so moch tyme, namely syxe monethes with Balme & Myzre, ãd syxe monethes with good spices, so were the wemen beutyfyed) then went there one damosell vnto the kyng, ãd whatsoeuer she requyred *(so that it were comely) that must be ge- *a.
uen her to go wyth her out of the wemens buylding vnto ỹ kynges palace. In the eue- C
nyng she went, and in the mozow agayne into the seconde house of the wemen abyding vnder the hand of Saasgas the kynges chamberlayne, whych kept the concubines. And she came in vnto the kyng nomoze, excepte it pleased the kyng to haue her, and that he called her by name.

Now when the tyme came of Esther the daughter of Abihan the vncle of Mardocheus (whych had receaued her as hys awne daughter) that she shuld come into ỹ kyng, she desyred nothyng, but what Hagei the kynges chamberlayne the keper of the wemen, sayde.

And Esther found fauoure in the syght of all them ỹ loked vpon her. And Esther was taken vnto kyng Ahasuerus into his house royall, in ỹ tenth moneth which is ỹ moneth *Tebeth, in ỹ seuenthyeare of his raygne. *December.

And the kyng loued Esther aboue all the wemen, & she found grace and fauoure in hys syght before all the virgins: so that he set the crowne of the kyngdome vpon hir head, and made her quene in steade of Vasthi. And the kyng made a great feast vnto all his princes and seruauntes (which feast was because of D Esther) & caused ỹ landes to be in quyetnes, & gaue giftes, as became ỹ royaltye of a kig.

And when the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Esther shewed her kynred and her people, accordige as Mardocheus had bydden her: foz Esther dyd after the wozde of Mardocheus, lyke as yf she had bene yet vnder hys gouernaunce. At the same tyme, whyle Mardocheus sat in the kynges gate, two of the kynges chãberlaynes Bigthan and Theres which kept the doze, were wzoth, & sought to laye their handes on ỹ kyng Ahasuerus: wherof also Mardocheus gat knowledge, * and tolde it vnto *Esther vi.a
quene Esther, & Esther certifyed the kyng therof in Mardocheus name. And when inquisicion was made, it was founde so. And they were both hanged on tre: and it was writtẽ in the Chzonycles before the kynge.

¶ The. iij. Chapter.

¶ Haman the Agagite doutn after he was exalted obtayned of the kyng that all the Jewes shuld be put to deeth, because Mardocheus had not done hym wozshyp, as other had.

A After these actes dyd ỹ kynge Ahasuerus promote Haman the sonne of Amadatha ỹ Agagite, & set him hye, & set hys seat aboue all ỹ princes that he had with him. And all the kynges seruaũtes that weze in the kynges gate, bowed their knees, and wozshypped hamã: foz the kyng had so commaunded cõcernyng him. But Mardocheus bowed not the knee, and wozshypped him not. Then the kynges seruauntes whych were in the kynges gate, sayde vnto Mardocheus: why transgressest thou the kynges commaundment? And whẽ they spake thus daylie vnto him, he folowed them not, and they tolde Haman, that they myght se how Mardocheus matters wolde endure: foz he had told them, that he was a
B Jewe. And when Haman sawe, that Mardocheus bowed not the knee vnto him, noz wozshipped him, he was full of indignaciõ, and thought it to lyttell to laye handes onely on Mardocheus: foz they had shewed him ỹ naciõ of Mardocheus, wherfoze he sought to destroye all the Jewes, that were thozow out the whole empyze of Ahasuerus, and that were of the nacion of Mardocheus.

In the fyzst moneth (that is the moneth Nisan) in the twelueth yeare of kyng Ahasuerus they cast Phur (that is a lott) befoze Haman from daye to daye, and from moneth to moneth, to the twelueth moneth that is the moneth Adar. And Haman sayde vnto kynge Ahasuerus: There is here a people scatered abzode and dispersed amõg all peo-
C ple in all the landes of thyne empyze, & they haue their lawes contrary from all people, & do not after the kynges lawes, nether is it the kynges profet to suffre them after thys maner. If it please the kynge, let it be wzytten, that they maye be destroyed, & so wyll I weye downe ten thousand talẽtes of syluer, by the handes of ỹ wozckimen, to be bzought into the kynges treasure. And the kyng toke his rynge from his hand, & gaue it vnto Haman the sonne of Amidatha the Agagite the Jewes enemye. And the kynge sayde vnto Haman: Let the syluer be geuen the, and do with that people as it pleaseth the.

D Then were the kynges scrybes called on
*Marche. ỹ thirteenth daye of ỹ fyzst moneth (** Nisan) and there was wzitten (accozding as Hamã commaunded) vnto all the kynges officers & to the captaynes that were in all the landes, and to the rulars of euery people in the countreyes on euery syde, accozdyng to the wzyting of euery nacion, and after their lãguage, in the name of kyng Ahasuerus was it wzytten and sealed with the kynges rynge. And the wzytynges were sent by postes into all the kynges landes, to rote out, to kyll, and to destroye all Jewes, both yong & olde, chyldzen & wemen in one daye (namely vpon the thirteenth daye of the twelueth moneth, whych is the moneth * Adar) & to *February.
spoyle their goodes.

This was the summe of the wzyting, ỹ there shulde be a cõmaundement geuen in all landes, and published vnto all people, that they shulde be ready agaynst the same daye. And the postes went in all ỹ hast, accozdyng to the kynges commaundement. And in Susan the cheke cytie was the commaundement deuised. And ỹ kyng & Haman sate & dzãcke: whan in the meane tyme the cytie of Susan was disquieted.

## ¶ The. iij. Chapter.

¶ Mardocheus geueth the queue knowledge of the cruell decree of the kyng agaynst the Jewes.

A When Mardocheus perceaued all ỹ was done, he rente his clothes and put on sack cloth, with asches, and wẽt out into the myddes of the cytie, and cryed loud and lamentably, & came befoze the kynges gate: but he myght not entre within ỹ kynges gate, because he had sack cloth on. And in all lãdes, coũtrees, & places, as farre as the kynges wozde and cõmaundment extended, there was greate lamẽtaciõ amõg the Jewes, fasting, weping, and mourning, and many laye in sack clothes & i asches. So Esthers damosels and her chãberlaynes, came & told it her. Then was the quene exceadyngly astonned. And she sent raymẽt, that
B Mardocheus shulde put on, ãd laye the sack cloth from him. But Mardocheus wold not take them. Then called Esther Hathath one of the kynges chamberlaynes (whych stode befoze her) and gaue him a commaundment vnto Mardocheus, ỹ he might knowe what it were, wherfoze he dyd so. So Hathat wẽt fozth to Mardocheus vnto the strete of ỹ cytie, whych was befoze the kynges gate.

And Mardocheus tolde him of all ỹ had happened vnto him, ãd of the summe of syluer ỹ Haman had promised to weye downe into ỹ kynges treasury, because of ỹ Jewes yf he wolde destroye thẽ (& he gaue hym the coppe of the kynges commaundement, that was deuysed at Susan, to destroye thẽ, that he might shewe it vnto Esther) ãd to speake to her, and charge her, that she shuld go in to
C the kyng, and make her prayer and supplicacion vnto him foz her people.

And whẽ Hathath came in, he told Esther the wozdes of Mardocheus. And agayne, Esther spake vnto Hathath, & commaunded him to saye vnto Mardocheus: all the kynges seruauntes, & the people in the landes of the kynge, knowe that whosoeuer commeth within the court vnto the kyng, whether it be man oz woman, whych is not called, ỹ cõmaundment is, ỹ the same shall dye, excepte the



the kynge holde out the golden scepter vnto
vs him * (in token of graciousnes) foz then he shall lyue. As foz me, I haue not bene called to come into the kyng now this thyztie dayes.

And they certifyed Mardocheus of Esthers wozdes, & Mardocheus bad saye agayne vnto Esther, thynke not to saue thyne awne lyfe, while thou art in ỹ kynges house, befoze all Jewes: foz yf ỹ holdest thy peace at this tyme, thẽ shall the Jewes haue helpe and deliueraũce out of another place, & thou
D & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdom, foz this causes sake? Esther bad thẽ gene Mardocheus this answer: Go thou thy waye, ãd gether together all the Jewes that are found at Susan, and fast ye foz me, that ye eat not and dzynke not in thze dayes, nether daye noz nyght. I and my damosels will fast lykewise, and so will I go into the kyng, which thing yet, is contrary to the cõmaundment: and yf I perishe, I perishe. So Mardocheus went his waye, & dyd all that
E Esther had commaunded him.

## ¶ The. v. Chapter.

¶ Esther entreth into the kyng and byddeth hym and Haman to a feast. Haman prepareth a galouse for Mardocheus.

A And on the thyzde daye it foztuned, that Esther put on her royall apparell, & stode in the court of the kynges palace within, ouer agaynst ỹ kynges house. And the kyng sate vpon his royall seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the quene standyng in the court, she found grace in hys syght. And the kyng held out the golden scepter that was in his hande towarde Esther. So Esther stepte fozth, and touched the toppe of the scepter. Then sayde the kynge vnto her: What wylt thou quene
B Esther? and what requyrest thou? aske euen the halfe of the empire, and it shall be geuen the. And Esther answered. If it please the kyng, let the kyng & Haman come this daye vnto the bancket, that I haue prepared foz hym. And the kyng sayde: cause Haman to make hast, that he maye do as Esther hath sayde.

So the kyng & Haman came to the banket ỹ Esther had prepared, & the kyng sayde vnto Esther at the bancket of wyne: what is thy peticyon? that it maye be geuen the. And what requyrest thou? If it be euen the halfe of the empire, it shalbe done.

C Then answered Esther, and sayd, my peticion and desyze is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng, to geue me my peticiõ, & to fulfyll my requeste, then let the kyng & Haman come to the bancket ỹ I shall prepare foz thẽ, and so will I do tomozow, as the kyng hath sayde.

Then went Haman fozth the same daye ioyfull and mery in his mynde. And whẽ the same Hamã sawe Mardocheus in ỹ kynges gate, ỹ he stode not vp & kneled befoze hym, he was full of indignacion at Mardocheus. Neuertheles, Haman refrayned him selfe: & whẽ he came home, he sent, and called foz his frendes, & zares his wyfe, and Haman tolde them of the glozy of his ryches, and the multitude of his children, & all together howe ỹ
D kyng had pzomoted him so greatly, ãd howe that he had set him aboue the princes ãd seruauntes of the kyng. Hamã sayd moreouer: Yee & Esther ỹ quene dyd let no man come in with the kyng vnto the bancket that she had pzepared, excepte me, & tomozow am I bidden vnto her also with the kyng. But in all this am I not satisfyed, as lõge as I se Mardocheus the Jewe syttynge at the kynges gate. Then sayd zares hys wyfe and all hys frẽdes vnto him: Let them make a galowse of fyftye cubites hye, and tomozow speake thou vnto ỹ kyng, that Mardocheus maye be hanged theron, & go thou in merely with the kynge vnto the bancket. And Haman was wel content with all, & caused the galowes to be made.

## ¶ The. vj. Chapter.

¶ The kyng turneth ouer the Chronycles & fyndeth the fidelite of Mardocheus, and then to the confusion of Haman, commaundeth Mardocheus to be had in honoure.

A The same nyght could not the king slepe, and he commaunded to bzyng the Chzonicles and stozyes: whych when they were red befoze the kyng they happened on the place where it was wzytten, how
*Esther. ii. D. *Mardocheus had told that Bigthana and Theres ỹ kynges two chãberlaynes (which kept the thzeholdes) sought, to laye handes on kyng Ahasuerus. And the kyng sayd: what wozshyppe & good haue we done to Mardocheus therfoze? Then sayde the kynges seruauntes that mynistred vnto hym: There is nothynge at all done foz hym. And
B the kyng sayde: Who is in the courte? (foz Haman was gone into the court wythout befoze ỹ kynges house, that he myght speake vnto the kynge to hange Mardocheus on ỹ tre (that he had pzepared foz hym.) And the kynges seruauntes sayde vnto hym: beholde, Haman standeth without in the court. And ỹ kyng sayd: let him come in. And when Haman came in, the kyng sayd vnto hym: what shall be done vnto the man, whom the
C ỹ kynge wolde fayne bzynge vnto wozshippe? Haman thought in his hert: Whom desyreth the kyng to bzyng vnto wozshippe more then me? And Haman answered the kyng: Let the man whõ the kyng pleaseth to bzing vnto wozshippe, be bzought hyther, that he maye be arayed with the royall garmentes which the kyng vseth to weare: & the hozse ỹ the kyng rydeth vpon, and that the crowne

royall

royall maye be set vpō his heed. And let this rayment and horse be delyuered vnder the hand of one of the kynges princes, that they maye araye the man withall (whō the kyng is disposed to bring to honoure) & cary hym vpō the horse thorow the strete of the cytie, ād proclayme before him: thus shalt it be done to the man, whom the kynge pleaseth to bring to honoure.

And the kyng sayde: make hast, and take as thou hast sayde, the rayment & the horse: and do euē so vnto Mardocheus the Jewe, ꝑ sytteth before the kynges gate, & let nothing fayle of all that thou hast spoken. Then toke Haman the rayment & the horse, and arayed Mardocheus, ād brought him on horsbacke thorow the strete of ꝑ cytie, and proclaymed before him: Euen thus shall it be done vnto ꝑ man whō the kyng is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat hym home in all ꝑ hast mournynge bare headed, ād tolde zares his wyfe and all hys frendes, euery thing ꝑ had happened him. Then sayd his wyse men and zares his wyfe vnto him: If ꝑ be Mardocheus, of the sede of ꝑ Jewes, before whō thou hast begonne to fall, thou shalt not preuayle agaynst hym, but shalt surely fall before him. And whyle they were yet talkyng with him, came the kynges chamberlaynes, & caused Haman to make hast, to come vnto the bancket that Esther had prepared.

## ¶ The. vij. Chapter.

¶ The quene bydeth the kyng & Haman agayne, and prayeth for her selfe and her people. She accuseth Haman, & he hys hanged on the gallowse, whych he had prepared for Mardocheus.

AND the kyng and Haman came into the bancket that quene Esther had prepared, and the kyng sayd vnto Esther on the seconde daye at the bancket of wyne: what is thy petition (quene Esther) that it maye be geuen the? And what requyrest thou? Yee, aske euē half of the empyre, & it shall be donē. And Esther the quene answered, & sayd: If I haue found grace in thy syght (O kyng) and yf it please the kyng, then graunt me my lyfe at my desyre and my people, for my petitions sake: for we are solde, I & my people, to be destroyed, to be slayne & to perishe. And wold God we were solde to be bondmen and bond wemen, B then wold I hold my tonge: For the enemye pondreth not the kynges harme. The kynge Ahasuerus answered, and sayde vnto quene Esther: who is he? And where is he, ꝑ darre presume in hys mynde, to do after ꝑ maner? And Esther sayd: the enemye and aduersary is this wicked Haman.

C Haman, was exceadingly afrayed before the kyng and the quene. And the kynge arose from the bancket and from the wyne in hys displeasure, & went into the palace garden.

And Hamā stode vp, & besought quene Esther for his lyfe: for he sawe, that there was a mischefe prepared for him of ꝑ kig all ready.

And when the kyng came agayne out of D the palace garden into the place where they dranke wyne, Haman had layed him vpō ꝑ bed, ꝑ Esther sat vpō. Then sayd the kyng: wyll he force the quene also before me in the house? As sone as that worde went out of ꝑ kynges mouth they couered Hamans D face. And Harbona one of the chāberlaynes that stode before the kyng, sayde: Beholde, there standeth a galowes in Hamans house fyftie cubytes hye, whych he had made for Mardocheus, that spake good for the kyng. The kyng sayde: hang him theron. So they hanged Haman on the galowes, that he had made for Mardocheus. Then was the kynges wrath pacified.

## ¶ The. viij. Chapter.

¶ After the deeth of Haman is Mardocheus exalted, and then are ther comfortable letters sent vnto the Jewes.

THE same daye dyd kyng Ahasuerus geue the house of Haman the A Jewes enemye, vnto quene Esther. And Mardocheus came before ꝑ king: for Esther tolde, howe that he belonged vnto her. And the kyng put of his fynger rynge, whych he had taken frō Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer ꝑ house of Haman. And Esther spake yet more before the kyng: & fell downe at his fete weepyng, & besought him, that he wold put awaye ꝑ wickednes of Haman the Agagite, and hys deuyce that he had ymagined agaynst the Jewes. And ꝑ kynge (according to the maner) helde out ꝑ golden scepter toward Esther. (wherby was declared a token of graciousnes.) Then rose Esther, and stode before the kynge, and sayd: yf it please the kyng, & yf I haue found grace in his syght, and yf it be acceptable before the kynge, then let it be wrytte, that the letters of the deuyce of Hamam the sonne of Hamadatha the Agagite, maye be called agayne: whych letters he wrote, to destroye the Jewes, which are in all the kynges landes. For how can I suffre and se the euell, that shall C happen vnto my people? Or how can I loke vpon the destruccion of my kynred?

And ꝑ kyng Ahasuerus sayd vnto quene Esther, & to Mardocheus ꝑ Jewe: Behold, I haue geuen Esther ꝑ house of Hamā, whō they haue hanged vpō a tre, because he layed hand vpon the Jewes. Wryte ye also for the Jewes, as it lyketh you i the kynges name, & seale it with the kynges ryng (for the wrytynges that were wrytten in the kynges name, and sealed with the kynges rynge, durst D no man dysanull.) Then were the kynges scribes called at ꝑ same tyme, euē in ꝑ thirde moneth



moneth, that is the moneth * Siuan, on the thre and twentyeth daye.

And it was written (accordynge to all as Mardocheus commaūded) vnto the Jewes, and to the princes, to the Debitres and captaynes in the landes which are frō India vntill Ethiopia, namely an hundred and seuen and twentye landes, vnto euery one accordynge to the writing therof, & vnto euery D people after theyr speche, & to the Jewes accordynge to theyr wrytinge and language.

And he wrotte in ꝑ kinge Ahasuerus name, and sealed it with the kynges ringe. And by postes that rode vpon horses, and swyfte pong Mules, sent he the wrytinges, wherin the kyng graūted the Jewes (in what cyties soeuer they were) to gather them selues together, and to stande for their lyfe, and for to rote out, to slaye, & to destroye all the power of the people and land that wold trouble thē. with chyldren and wemē, and to spoyle their good vpon one daye in all the lādes of kyng Ahasuerus, namely vpō the thyrteenth daye of the twelueth moneth, which is the moneth * Adar.

The some of the wrytynge was, how there shulde be a commaundment geuē in all landes and published amōg all people, and that the Jewes shulde be ready agaynst that daye, and to auenge them selues on their enemyes. And so the postes that rode vpon the swift horses and Mules, made hast with all spede, to execute ꝑ kinges worde: & ꝑ cōmaūdement was deuised in Susan ꝑ cheefe cytie.

And Mardocheus went out (from the pa- * lace and) from the kynge, in royall apparell of yelow and whyte, and with a great crowne of golde, beyng arayed with a garmēt of sylke and purple, and the cytie of Susan reioyced and was glad: and vnto the Jewes there * was come (anew) lyght and gladnesse, ioye and worshippe. In all landes & cyties, into what places soeuer the kynges worde ād cōmaundemēt reched, there was ioye & myrth, prosperite & good dayes among the Jewes: in somoch, that many of the people in the lāde became of the Jewes beleefe, and the feare of the Jewes came vpon them.

## The. ix. Chapter.

¶ At the commaundement of the kynge, the Jewes put their aduersaries to deeth. The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembraunce of their deliueraunce.

AN the twelueth moneth, that is the moneth Adar, vpō the thirteenth daye of the same, whan ꝑ kynges worde and commaundement shulde be done, euen vpon the same daye that the enemyes shulde haue destroyed the Jewes to haue oppressed thē, it turned cōtrary wyse, euen that the Jewes shulde subdue their enemyes. For then gathered ꝑ Jewes together in their cyties wythin all ꝑ landes of kynge Ahasuer⁹, to laye hand on soch as wolde do them euell, and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes & Debites, & officers of the kyng, promoted the Jewes, for the feare of Mardocheus came vpō thē. For Mardocheus was greate in the kynges house, and the reporte of him was noysed in all landes, how he increased and grewe.

Thus ꝑ Jewes smote all theyr enemyes 25 with a sore slaughter, and slewe & destroyed, and dyd after their wyll vnto soche as were their aduersaries. And at Susan ꝑ cheefe cytie slewe the Jewes, and destroyed fyue hundreth men: & slewe Pharsandatha, Dalphon Aspatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, ād Vaizatha, the ten sonnes of Hamā the sonne of Hamadata the enemye of ꝑ Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certyfied of the nōbre of those that were slayne in ꝑ cyte of Susan. And C the kyng sayde vnto quene Esther. The Jewes haue slayne ād destroyed fyue hundreth men in the cytie of Susan, & the ten sonnes of Haman. What haue they done thynke ſt ꝑ in the other landes of the kynge? And what is thy peticion, that it maye be geuen the? or what requirest thou more to be done? Esther answered: If it please ꝑ kynge, let him suffre the Jewes tomorow also to do accordynge vnto thys dayes commaūdement, that they maye hang Hamans ten sonnes vpō the tre. And the kynge charged to do so, ād the commaundement was deuised at Susan, & they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered thē selues together, vpon the fourteenth daye of the moneth Adar, & slew thre hūdreth mē at Susā, but on their goodes they layed no handes.

As for the other Jewes that were in the kynges landes, they came together, ād stode for their lyues, ꝑ they myght haue rest from their enemies: & slew of their enemyes fyue and seuentye thousand, howbeit, they layed no hādes on their goodes. This they dyd on D the thirteenth daye of the moneth Adar, and on the fourteenth daye of the same moneth rested they, which daye they helde vō feastinge ād gladnesse. But the Jewes ꝑ were at Susan, came together both on the thyrteēth daye and on the fourteenth, and on the fyfteenth daye of the same they rested, and helde that daye with feastyng and gladnes. And therfore the Jewes that dwelt in ꝑ villages and vnwalled townes, helde the fourteenth daye of the moneth Adar, with gladnes and feastynge, and kepte holy daye, and euery one sent gyftes vnto another.

And Mardocheus wrote these actes, and sent the

sent the writynges vnto all the Jewes that were in all the landes of kynge Ahasuerus, both nye & farre that they shuld make a law among them selues & holde the fourteenth ād fiftēth daye of the moneth Adar, as ẏ dayes
E wherin the Jewes came to rest frō their enemyes, and as a moneth wherin their payne was turned to ioye, & their sorowe into a holy daye, & that in those dayes they shuld make feastes and gladnes, & one to sende gyftes vnto another, & to distribute vnto the poore.

And the Jewes were cōtent with it ẏ they had begonne to do, and ẏ Mardoche' wrote vnto them: how that Hamā the sonne of Hamadatha all the Jewes enemy, had deuised against ẏ Jewes, how he might destroye thē ād caused to cast Phur (that is a Lot) for to put them in feare, & to bryng thē to naught: & how hester went, and spake to the kynge, ẏ thorowe letters his wicked deuyce (which he ymagined agaynst ẏ Jewes) myght be turned vpō his awne heed, & how hee & his sonnes were hanged on the tre. For the which cause they called this daye Phurim, because of the name of the lott, ād because of all the wordes of this writing: & what they thē selues had sene, & what had happened vnto thē.

F And the Jewes set it vp, and toke it vpō them and their sede, ād vpon all soch as ioyned them selues vnto them, that they wolde not misse but obserue these two dayes yerely, accordynge as they were wrytten and appoynted, how that these dayes are not to be forgotten, but to be kepte of childers childrē among all kynredes in all lādes and cyties. They are the dayes of Phurim, which are not to be ouerslipte among the Jewes, & the memoriall of them ought not to perisshe frō their sede.

And quene Esther the daughter of Abihail and Mardocheus the Jew wrote w̄ all auctorite (to confirme this seconde writting of Phurim) and sent the letters vnto all the Jewes in the hundreth & seuen and twentye landes of the empyre of Ahasuerus, w̄ frēdly and faythfull wordes, to confirme these dayes of Phurim, in their tyme appoynted, accordynge as Mardocheus the Jew & Esther the quene had appoynted them. And they bound their soule and their sede to fasting, &
G prayer. And Esther stablished the wordes of these lottes, as it is written in the boke.

And the kynge Ahasuerus layed trybute vpon the lande, and vpon the Iles of the see. And all that he dyd by his power and auctorite, & the great worshippe of Mardocheus, which the kyng gaue him, be they not written in the Chronycles of the kynges of Media and Persia? For Mardocheus the Jewe was the seconde next vnto kyng Ahasuerus and greate among the Jewes, and accepted among the multitude of his brethrē, as one ẏ seketh the welth of his people, and speaketh the best for all hys sede.

The ende of the boke of Esther.

# The boke of Job.

## The fyrst Chapter.

Job is plaged of God by the losse of hys goodes and chyldren.



IN the lande A
of * Hus there was a man whose name was *Genin
Job: & the same was a perfect & iust mā, soch
a one as feared God & eschued euell. And he
had seuē sonnes, & thre daughters * His sub- *Job.i.b
staunce also was seuen M. shepe, & thre. M.
camels, v.C. youck of oxen, & fyue.C. she as-
ses, and a very greate housholde: so that he
was one of the most principall mē amōg all
them of the east coūtre. And his sonnes wēt
and made banckettes: one daye in one house,
another daye in another, and sent for theyr
thre systers, to eat & drincke with thē. And it
forturned, that when they had passed ouer the
tyme of their banckettyng roūde aboute, Job
sent for them, and ☞ sanctified them, and ☞
gat vp early, and offered for euery one a brēt
offeryng. For Job sayde: lest peraduenture
my sonnes haue done some offence, & ☞ ha- ☞
ue bene vnthankfull to God in their hertes.
Thus did Job euery daye. And vpon a daye
* when ☞ the childzen of God cam & stode *Job.ii.a
before the Lord, it forturned that Sathan cā
also among them. And the Lorde sayde vnto
Sathā. From whence cōmest thou? Sathan
answered the Lord, and sayde: * I haue go- *1. Pet.v.
ne about the lande, and walcked thorowe it.

And the Lorde sayde vnto Sathā: hast ẏ not considered my seruaūt Job, how ẏ there is none lyke him in the land? a perfect & a iust B
man: soch a one as feareth God, ād eschueth euell? Sathan answered, and sayde vnto the Lord. Doth Job feare God for naught? hast thou not preserued him, & his house, and all ẏ he hath on euery syde? Thou hast blessed the wordes



wordes of hys handes, and hys possessyon is encreased in the lāde. But laye thyne hād
op now vpon hym *(a lyttle) and touch all that *Or
he hath, and he shal curse the to thy face. And the Lorde sayde vnto Satan: lo, all that he hath, he in thy power: onely vpon hym selfe se that thou laye not thyne hande. And Satan went forth frō the presence of the Lorde.

C And vpō a certayn daye it forturned, that his sonnes and daughters were eatyng and drincking wyne in their eldest brothers house, and there came a messenger vnto Job, ād sayde: Whyle the oxen were a plowyng, and the asses goynge in the pasture besyde them, the Sabees came in violently, and toke thē awaye: yee, they haue slayne thy seruauntes with the edge of the sweard, and I onely rāne my waye, to tell the.

Whyle he was yet speakyng, there came another, and sayde: The fyre of God is fallē from heauen, and hath brent vp all thy shepe and seruantes, and consumed them: & I onely ranne my waye, to tell the. And whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armyes, and
D fell in vpō the camels, and haue caryed them awaye, yee, and slayne thy seruauntes with the sweard: and I onely am gotten awaye, to tell the. And whyle he was yet speakyng, there came another, and sayde: Thy sonnes and thy daughters were eatynge and drynckynge wyne in theyr eldest brothers house, and beholde, there came a myghtye greate wynde out of the south, and smote the foure corners of the house: which fell vpō thy childzen, and they are deed, and I am gotten awaye alone to tell the.

Then Job stode vp, and rent his clothes, and shaued hys heade, fell downe vpon the
*Eccle.v.c grounde, worshipped, and sayde: * Naked ca-
i.Tim.vi.b me I out of my mothers wombe, and naked
shall I turne thyther agayne. The Lord ga-
☞ ue, and the Lorde hath taken awaye: ☞ (euen
as it hath pleased the Lorde, so is it come to passe) blessed
*Job.ii.c be the name of the Lord. * In all these thyn-
ges dyd Job not offende, ner murmured foolyshly agaynst God.

## The.ij. Chapter.

Job ys plaged wyth sore byles, and afterward ys mocked of hys wyfe. Hys frendes vysyte hym, & haue compassyon of hym.

A And the childzen of God came and stode before the Lorde, and Satan came also amonge them, and stode before the Lorde. And the Lord sayde vnto Satā: From whence commest thou? Satan answered the Lorde, and sayde: I haue gone about the lād, and walcked thorowe it.

And the Lorde sayde vnto Satan: hast ẏ not consydered my seruaunt Job? for there is none lyke him in the land. For he is a perfect and iust man, loch a one as feareth God, and eschueth euell, & contynueth styll in hys godlynesse. And thou mouedest me agaynst him, ẏ I shulde punyth him for naught. And Satan answered the Lord, & sayde: Skyn for skynne? yee, a man wyll geue all that euer he hath, for his lyfe. But laye thyne hād now vpon him, and touch once his bone and flesh, and he shall curse the to thy face. And ẏ Lorde sayde vnto Satan: lo, there hast thou hym in thy power, but spare hys lyfe.

So went Satan forth from the presence of the Lord, and smote Job with maruelous sore byles, from the sole of hys fote vnto hys crowne: so that he sat vpon the groūd in the asshes, and scraped of the fylth of hys sores with a potsherde.

Then sayde hys wyfe vnto hym: * Dost C
thou contynue yet in thy perfectnesse? curse *Iob.ii.d
God & dye. But Job sayde vnto her: Thou Iob.iii.b
speakest lyke a folysh woman. Shal we receaue prosperite at the hand of God, and not receaue aduersite? * In all these thinges, did *Iob.ii.d
not Job synne with his lyppes.

Now when Jobs frendes hearde of all the trouble, that happened vnto hym, there came thre of them, euery one from hys awne place: namely, Eliphas the Themanite, Bildad the Suhite, & Zophad the Naamathite.

And they were agreed together to come, D
to shewe their compassion vpon him, and to comforte hym. So when they lyfte vp theyr eyes a farre of, they knewe him not.

Then they cryed, and wepte: & euery one of them rēte his clothes, and sprynckled dust vpon theyr heades in the ayre. They sat thē downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Nether was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very greate.

## The.iij. Chapter.

The wordes of Job, wherin he declareth that hys present lyfe ys myserable, and that the death of the ryghtewes ys ioyouse and fortunable.

A Fter this opened Iob his mouth A
and ☞ cursed hys daye. And ☞
Job answered, and sayde: lost be that daye, wherī I was borne, and the nyght, in the which it was sayde: there is a man chylde conceaued. The same daye be turned to darckenes, and not regarded of God from aboue, nether lett hym shyne vpon it with lyght, but let it be stayned with darcknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and lett it be lapped in with sorowe on the daye tyme. Let the darcke storme ouercome that nyght, and lett it not be ioyned vnto

the dayes of the yeare, ner counted in the monethes. Desolate be that night, and without gladnesse, lett them that curse the daye, and that be ready to rayse vp mournyng, geue it also their curse. Let the starres of that night be dymme thorow darcknesse of it. Let it loke for lyght, but lett it se none, nether ☞ the ℣ rysynge vp of the fayre morynge: because it shut not vp the wombe that bare me. For then shulde these sorowes haue bene hyd frō myne eyes.

*Jere.xx.d Alas, *why dyed I not in ꝑ byrth? Why dyd not I perysh, as sone as I came oute of my mothers wombe? Why set they me vpō their knees? Why gaue they me suck with theyr brestes? Then shulde I now haue lyen styll, I shulde haue slepte, and bene at reste, lyke as the kynges and lordes of the earthe, which haue buylded them selues special places. Or as the ꝑynces that haue had greate substaunce of golde, and theyr houses full of syluer. Or why was I not hyd, as a thynge borne out of tyme, ether as yonge chyldren, ☞ which neuer saw the light? ☞ There must ℂ the wycked ceasse from theyr tyrannye, and ther soch as are ouerlaboured be at rest: ther are those lett out fre, which haue bene in preson, so that they heare nomore the voyce of the oppressoure. There are small & great, and the seruaunt is fre from hys master.

Wherfore is the lyght geuen to hym that is in mysery? and lyfe vnto them, that haue heuy hertes? Whych longe for death (and ☞ though it come not) ☞ wolde dygg it oute D of hyd places which also wolde be exceedyng glad and reioyce, yf they couldе fynde theyr graue any where? That shuld be ioye to that man ☞ whose waye is hyd, and God kepeth it backe from him. For my syghes come before I eate, and my roaringes fall out like the water. For the thynge that I feared, is come vpon me: and the thynge that I was afrayed of, is happened vnto me. Was I not happy? had I not quyetnesse? Was I not in rest? And now commeth soch mysery vpō me.

## ℂThe.iiij.Chapter.

ℂJob is reprehended of impacyence and vnstydye, and of the presumpcyon of hys awne ryghteousnes.

A ANd Eliphas the Themanyte answered, and sayde: Yf we begynne to commen with the, wylt thou be discontent? but who can withhold him selfe from speakinge? Behold, thou hast bene a chastener of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. B But now that the plage is come vpon the, ꝑ art greued: now ꝑ it hath touched thy selfe, *Tob.ij.d Job.ij.c ☞ thou art faynt harted. * ☞ Is not this thy feare, thy stedfastnesse, thy patience, and the perfectnesse of thy wayes? Cōsyder (I praye the) whoeuer perysshed beynge an innocent? Or, whē were the godly destroyed? For (as I haue proued by experience) they ꝑ plowe iniquytie, & sowe wretchednesse, reape the same. *Gala.vj.d With the blast of God they perish, and with the breth of hys nastrels are they consumed awaye. The roaryng of the lyon, and the voyce of the lyon, & the teeth of the lyons whelpes are pulled out. The lyon perisheth for lacke of praye, and the lyōs whelpes are scatered abrode.

And vnto me came the worde secretly, & myne eare hath receaueth a lytell therof. In the thoughtes and visyōs of the night (whē ℂ slepe commeth on men) feare came vpon me, and drede, which made all my bones to shake. The wynde passed by, before my presence, and made the heares of my flesh to stande vp. He stode there, and I knew not hys face, an ymage ther was before myne eyes, and in the stylnesse heard I a voyce. * ☞ Shall ☞ B man be more iust than God? Or shall a man be purer than hys maker? Behold, ☞ he founde no treuth in hys seruauntes, and * in ☞ D hys aungels ther was foly. How moch more in them that dwell in houses of claye, and whose foundacyon is but dust: which shalbe consumed as it were with a Moth? They shalbe smitten from the morynge vnto the euenyng: yee, they shall perysh for euer, whē no man thinketh theron. Is not their royaltye gone awaye with thē: they shal dye trulye, and not in wysdome.

*Job.xxb Blal.cxliij.a Roma.iij.d ‡ti.Pet.ij.d

## ℂThe.v.Chapter.

ℂThe ende of a fole. The rygh te wesnes of God. The Lord chastenеth hys, and delyuereth them agayne.

CRye (I praye the) yf happlye there be any that wyll answere the, and loke thou vpon eny of the holy men. As for the foolysh man, displeasure kylleth hym, and anger slayeth the ignorаūt * I haue sene my selfe, when the folysh was depe rooted, and sodenly, ☞ I cursed hys habitacyon. Hys chyldren were without prosperite, and they were slayne in the gate, and there was no man to delyuer thē. * Hys harueste was eaten vp of the hungery, & the weapened man spoyled it, and the thurstye drōke vp theyr laboure. It is not the earth that bryngeth forth iniquyte, nether cōmeth sorowe out of the ground: but ☞ man is borne vnto laboure, lyke as the sparkes flye vp out of the hote coles.

*plal.cxxbiij.d ☞ B *deu.xxbiij.d

But I wyll alke councell at the Lorde, & B wyll talke with God: which doth thynges, that are vnsearcheable, and maruels without nombre. * He geueth rayne vpon ꝑ erth, *deu.xxbiij.d and poureth water vpon the stretes, to ‡ set ‡ Eccle.x.d i.Reg.ij.c vp them that be of lowe degre, and that those which



which are in heynesse may come to prosperite. He destroyeth the deuyces of the sotyll, so that their handes are not able to performe *i.Cor.iij.d any stedfast thing. * He compaseth the wyse in their awne craftynes, and ouerthroweth the councell of the wycked. In somoche that C they runne into darcknes by fayre daye, and *deu.xxbiij.d * grope aboute them at the none daye, lyke as in the nyght.

He shall delyuer the poore frō the sweard, and from the threatenynges of the vngodly, and from the violence of the myghty. He is the hope of the poore, and the mouth of the wicked shalbe stopped.

*Heb.xij.d Apoc.iij.d Rom.xij.d ‡Oseę.vi.a Behold, * happye is the man, whom God punisheth: therfore, refuse not thou the chastenynge of the almyghtye. For ‡ though he make a wounde, he geueth a playster: though he smyte, hys hande maketh whole agayne.

☞ He shall delyuer the in syxe troubles, ☞ D and in the seuenth there shall no euell come to the. In dēger he shall saue the from death: and when it is warre, from the power of the sweарde.

Thou shalt be kept from the euell tonge, and when trouble commeth, thou shalt not nede to feare. In destruccion and derth thou *Blal.xcj.a ☞ shalt be mery, and * shalt not be afrayed of beastes of the earth. For ☞ ꝑ stones of the lande shalbe confederate with the, & the beastes of the felde shall geue the peace.

And thou shalt knowe that thy dwellyng place shalbe in rest: and thou shalt go and beholde thy habytacyon, and shalt not synne. Thou shalt se also, ꝑ thy sede shall encreace, and that thy posterye shalbe as the grasse vpon the earth. Thou shalt come also to thy graue in a fayre age, lyke as when they take vp a corne shefe in due season. Lo, thys we oure selues haue proued by experience, and euen thus it is. Herken thou to it also, that thou mayest take hede to thy selfe.

## ℂThe.vj.Chapter.

ℂJob answereth, that hys payne is more greuouse then hys faute, yet notwithstandynge he delyteth therin.

A CJOb answered also, & sayde: ☞ O that the displeasure which I haue were truly weyed, and mypunishment layed in the balaunces togeather: for now is it heuyer then the sande of the see. And thys is the cause, that my wordes are so sorowfull.

For the arowes of the almighty are rouд about me, whose indygnacyon hath droncke vp my spyrite, and the terrible feares of God are sett agaynst me. *Iob.vi.a *Amos.iij.a Doth the wylde asse roare whē he hath grasse? Or cryeth the oxe, when he hath foder ynough? That which is vnsauery, shalt it be eaten without salte, or is there any taste in the whyte of an egge? The thynges that some tyme I myght not awaye withall, are now my meate for very sorowe. O that I myght haue my desyre: and that God wolde graunte me the thynge that I longe for. O that God wold begynne and smyte me: that he wolde let hys hande go, and take me cleane awaye. Then shulde B I haue some comforte: yee, I wolde desyre hym in my payne, that he shulde not spare, for I wyll not be agaynst the wordes of the holy one.

For what power haue I to endure? And what is myne ende, that my soule myght be pacient? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so ꝑ there is in me no helpe: and that my substaunce is taken from me. He that is in tribulacyon ought to be comforted of hys C neyghbour: but the feare of the Lord is cleane awaye. Myne awne brethren passe ouer by me as the water brooke, and as the ryuer of water, do hastely go awaye. But they that feare the hote frost, the snowe shall fall vpon them.

When theyr tyme commeth, they shalbe destroyed and perysshe: when they be sett on fyre, they shalbe remoued out of theyr place, for ꝑ pathes that they go in, are croked: they haste after vayne thynges, and shall perysh. They turne them to the pathes of Theman, and to the wayes of Saba, wherin they ha- D ue put their trust. Confounded are they that put eny confydence in them. For whan they come to obtayne the thynges that they loke for, they are brought to confusion.

Euen so are ye also come vnto me: but now that ye se my misery, ye are afrayed. Dyd I desyre you, to bryng vnto me, or to geue me eny of youre substaūce? To delyuer me from the enemyes hande, or to saue me from the hande of tyrauntes? Teache me, and I wyll holde my tonge: and whan I do erre, shewe me wherin. How stedfast are the wordes of treuth? And which of you can rebuke and reproue them? Do ye take deliberacyō to checke mens sayinges, and iudge a poore worde spoken in vayne? Ye fall vpon the fatherles and go about to ouerthrowe your awne frende. And therfore be content, and loke now vpon me, and I wyll not lye before youre face. Turne (I praye you) be indifferent iudges, turne agayne, and ye shall se myne vngyltinesse: whether there be eny vnrightcousnesse in my tong, or vayne wordes in my mouth.

## ℂThe.vij.Chapter.

ℂJob sheweth that thys lyfe is but a bataylle or warfarre.

A HAth man * any certayn tyme vpō A earthe? * Are not hys dayes also *plal.cxxix.b lyke ꝑ dayes of an hyred seruaūt? For lyke as a bonde seruaunt desyreth the shadowe, and as an

hyrelynge wolde fayne haue an ende of hys
worcke. Euē so haue I labou red whole mo-
nethes longe (but in vayne) and many a ca-
*deu.xxviij.g refull night haue I tolde. *When I laye me
downe to slepe, I saye: O when shall I rise?
Agayne, I longed sore for the nyght. And in
the meane tyme am I full of sorowes vn-
B tyll the twylyght. My flesh is clothed with
worme s and dust of the earth: my skynne is
*Job.xx.c and.xxiij.a withered, and become horryble, *my dayes
passe ouer more spedely, then a weuer can
weue out his webbe: and are gone or I am
aware. O remembre, that my lyfe is but a
wynde, and that myne eye shall nomore se
pleasures therof, yee, & that none other mens
eye shall se me eny more. For yf thou fasten
thyne eye vpon me, I come to naught. The
cloude is consumed and vanysshed awaye,
euen so he that goeth downe to the graue,
☞ shall come nomore vp, ner turne agayne
into hys house nether shall hys place knowe
hym eny more.

C Therfore, I will not spare my mouth, but
wyll speake in the trouble of my spyrite, and
mose in the bytternesse of my mynde. Am I
a see or a whalfysh, that thou kepest me so in
pryson? When I saye: my bedd shall com-
forte me. I shall haue some refreshynge by
*Dani.vij.a talcking to my selfe vpō my couche. *Then
troublest thou me with dreames, ād makest
me so afrayed thorow visions, that my sou-
le wisheth rather to perish and dye, then my
bones to remayne.

D I can se no remedy, I shall lyue nomore:
O spare me then, for my dayes are but vay-
ne. What is man, that thou hast hym in soch
reputacyon, & settest somoch by hym? Thou
visytest hym early, and every daye, sodenly
*Gen.xxii.a Deu.viij.a doest thou *trye hym.

Why goest thou not fro me, ner lettest me
alone, ☞ so longe tyll I maye swalow do-
wne my spetle? I haue offended, and what
shall I do vnto the, O thou preseruer of mē?
Why hast ꝑ made me to stande in thy waye,
and am so heuy a burden vnto my self? Why
doest thou not forgeue me my synne? Wher-
fore takest thou not awaye my wyckednes?
Beholde, now must I slepe in the dust, ād yf
thou seekest me to morow in the morning, I
shalbe gone.

## C The. viij Chapter.

C Job is reprehended and noted to haue deserued
hys payne. A descripcyon of ypocrysye.

A THen answered Baldad ꝑ Suhite,
and sayde: How longe wilt thou
talke of soch thynges? how longe
shall thy mouth speake so proude
wordes? Doth God peruerte the
thynge that is raukull? Or doth the almygh-
tye destroye the thynge that is ryght? For
seyng that thy sonnes synned agaynst hym,
dyd not he punysh them for theyr wycked-
nesse? If thou woldest now resort vnto God
by tymes, and make thyne humble prayer
to the almyghty: yf thou woldest lyue a pu-
re and a godly lyfe: shulde he not awake vp
vnto the immediatly, and geue the, the bew-
tye of ryghtewesnesse agayne? In so moche,
that where in so euer thou haddest lytle afo-
re, thou shuldest now haue greate aboun-
daunce. Enquere (I praye the) of them that B
haue bene before the, *and search diligently *Deu.xxxij.a
amonge theyr fathers. For we are but of Job. viij.a
yesterdaye, and consydre not, ꝑ *oure dayes *pla.xxxix.b
vpon earth are but a very shadowe. Shall
not they shewe the, and tell the, yee, ād glad-
ly confesse the same?

Maye a rysshe be grene without moyst-
nesse? Or maye the grasse growe without
water? No: but (or euer it be shot forth, & or
euer it be gathered) it withered, before eny
other herbe. Euen so goeth it with all them,
that forget God: and euen thus also shall the
ypocrites hope come to naught. Hys confy-
dence shalbe destroyed, and hys trust shalbe
a spyders webbe. He shall leane vpō his hou-
se, but it shall not stande: he shall holde hym C
fast by it, yet shall it not endure. It is euē as
a grene tree before the sonne, & shooteth forth
the braunches in hys garden. It taketh ma-
ny rotes by a well syde, in so moch that it is
lyke an house of stones.

But yf it be taken out of hys place, euery
man denyeth it, sayenge: I knowe the not.
Lo, thus is it with him, that reioyseth in his
awne doynges: and as for other, they growe
out of the earth. D

Behold, God will not cast awaye a ver-
tuous man, ner wyll he helpe the vngod-
ly. Thy mouth shall he fyll with laughing,
and thy lyppes with gladnesse. They also ꝑ
hate the, shalbe confounded, and the dwel-
linge of the vngodly shall come to naught.

## C The. ix. Chapter.

C Job declareth the benefytes of God, and that
mannes ryghtewesnes is nothynge.

A MOb answered, & sayde: I know A
it is so of a treuthe: For how
maye a man (compared vnto
God) *be iustifyed? If he will *psal.cxliij.a
argue with him, he shall not be Job.xiij.c.xv.a
able to answere hym vnto one and.xxvj.a
amonge a thousande. Concernynge soch as Roma.iij.c
be wyse of herte, or myghtye in strength,
who euer prospered, that toke part against
hym? He translateth the mountaynes, or
euer they be aware. It is he that ouerthro-
weth them in hys wrath. He remoueth
the earthe oute of her place, that the py-
lers therof shake with all. He commaun-
deth the sonne, and it riseth not: he closeth vp
the



the starres, as it were vnder a sygnett. He
him self alone spredeth out the heauens, and
goeth vpon the waues of the see. He maketh
the waynes of heauen & the Orion * the
*Amos.v.b seuen starres, and the secrete places of the
south. He doth greate thynges, soch as are
vnsearcheable, yee, and wonders withoute
nombre.

B Lo, whan he goeth ouer by me, I shall
not se hym. And whan he departeth, by me,
I shall not loke vpon hym. I shall not per-
ceaue hym. If he be hasty to take eny thynge
awaye, who wyll make him restore it agayn-
*Eccle.viij.a ne? Or who wyll saye vnto hym *what do-
†Jere.v.a est thou? † He is God, whose wrath no man
maye withstāde: but the proudest of all must
stoupe vnder hym. How shulde I then an-
swere hym? Or what wordes shulde I fynde
oute agaynst hym? Yee, though I were
ryghteous, yet myght I not geue hym one
worde agayne, but meekely submytte my self
to hym as my iudge. Yf I had called vpon
☞ hym, and he had answered me: ☞ yet wold
I not beleue, that he herd my voyce: he trou-
bleth me so with the tempest, and woundeth
me out of measure without a cause. He wyll
not lett my spyrite be in rest, but fylleth me w̄
bytternesse.

If men wyll speake of strength, lo, he is
stronge: yf men wyll speake of ryghteous-
nes, who darre be my recorde. If I wyll in-
stifye my selfe, ☞ myne awne mouth shall
condempne me: yf I wyll put forth my selfe
for a perfecte man, he shall proue me a wyc-
ked doer. For though I be an innocent, and
C my conscience cleare, yet am I weery of my
lyfe.

One thyng it is and therfore I sayed. He
destroyeth both the righteous and vngodly.
And though he slaye sodenly with the scour-
ge, yet wyll he laugh at the punyshement of
the innocent. As for the worlde, it is geuen
ouer into the hand of the wicked, and he shal
couer the faces of the iudges therof. Is it not
*Job.ix.a so: where is there eny, but he is soch one?

*My dayes are more swyfte then a run-
ner: they are gone & haue sene no good thing.
They are passed awaye, as the shyppes that
be good vnder sayle, and as the aegle ꝑ flieth
to the praye. When I am purposed to forget
my complaynyng, to leaue of fro my wrath,
and to comforte my selfe, then am I afrayed
of all my sorowes, for I knowe, that thou
wylt not iudge me innocent. If I be then a
wicked doer, why laboure I in vayne? If I
D walshe my selfe with snowe water, and ma-
ke myne hādes neuer so cleane, at the wel,
yet shalt thou dyppe me in the myer: and
☞ myne awne clothes shall defyle me. For
he that I must geue answere vnto, ād with
whom I go to lawe, is not a man as I am.
Nether is there eny dayesman to laye hys
hande betwene vs. Lett hym take hys rod a
waye fro me, yee, lett him make me nomore
afrayed of him, and then shall I answere hi
without eny feare. For as lōge as it is thus,
I can make no answere.

## C The. x. Chapter.

C Job is weery of hys lyfe, and setteth out his
tragedye before God. He desyreth the tyme to
repent. A descrypcyon of death.

I My greueth my soule to lyue. I wyl A
make my complaynte, and wyll
speake out of the very heynesse of
my soule. I wyll saye vnto God:
O do not condempne me, but shewe me the
cause, wherfore thou contendest so with me?
Thinckest thou it well done, to oppresse me,
to cast me of (beynge the worckes of thy hā-
des) and to maynteyne the councel of the vn-
godly? Hast thou flesshy eyes: or doest thou
loke as a man loketh? Or are thy dayes as ꝑ
dayes of man, and thy yeares as mans yea-
res? that thou makest soch inquisicyō for my
wickednes, & searchest out my synne? where
as (notwithstandinge) thou knowest that I B
am no wycked person, and that *there is no *Deut.xxxij.c
man able to delyuer me out of thyne hande.
* Thy hādes haue made me, and fashioned * Gene.j.d
me all together roūde aboute, wilt thou then
destroye me sodenly? Or remembre (I beseke
the) how that thou madest me of the moulde
of ꝑ erth, & shalt bringe me into dust agayne.

Hast ꝑ not turned me, as it were mylck,
and turned me to cruddes lyke chese? Thou
hast couered me with skynne and flesche, and
ioyned me together with bones and synno-
wes. Thou hast graunted my life, and done
me good: and the diligent hede that thou to-
kest vpon me, hath preserued my spyrite.

Thou hast hyd these thynges in thyne C
hert. I am sure, that thou remembrest thys
thynge. Yf I dyd synne, thou haddest an eye
vnto me, and shalt not declare me innocent
because of myne offence. Yf I haue done wic-
kedly, wo is me therfore. Yf I haue done
righteously, yet darre I not lift vp my hede:
so full am I of confusion, and se myne awne
misery.

Thou huntest me out (being in heynes)
as it were a lyon, & troublest me out of mea-
sure. Thou bryngest fresh wytnesse agaynst
me, and thy wrath increasest thou vpon me,
very many are ꝑ plages ꝑ I am in. * Wher- *Job.xij.b
fore hast thou brought me oute of my mo-
thers wombe? O that I had perished, and
ꝑ no eye had sene me. Yf they had caryed me D
to my graue as lone as I was borne, then
shuld I be now, as though I had neuer bene
Are not my dayes few? Lett hym then
leaue of fro me and let me alone, that I may
ease my selfe a lytle afore I go thyther, from
whence I shall not turne agayne: euen to the

lande of darckneſſe and ſhadowe of death:
yee, into that darck clowdy land and deadly
ſhadowe, where as is no ordre, but terrible
feare as in the darckneſſe.

## ¶The.xi.Chapter.

¶Iob ys vniuſtly reprehended of Sophar. God is
incomprehenſyble. He ys mercyfull to the repen-
taunte.

A THen anſwered Sophar the Naa-
mathite, and ſayde: Shulde not he
that maketh many wordes, be an-
ſwered? Shuld he ỹ bableth moch,
be commẽded therin? Shuldc men gene eare
vnto the onely? Thou wilt laugh other men
to ſcorne, and ſhal no body mock the againe?
Wylt thou ſaye vnto God. The thyng that
I take in hande is perfecte, and I am cleane
in thy ſyght? O that God wolde ſpeake, and
open his lyppes agaynſt the, that he myght
ſhewe the (out of his ſecrete wyſdome) why
B he rewardeth the double as he was appoyn-
ted to do: then ſhuldeſt thou knowe, ỹ God
had forgotten the becauſe of thy ſynne.

Art thou able to fynde out the ſecretes of
God? Or wylt thou attayne to the perfect-
neſſe of the almyghtye? He is hyer then hea-
uen, what arte thou able to do? Deper then
the hell, how wilt thou then know him? his
length exceadeth the length of the earth, and
hys bredth the bredth of the ſee. Though he
turne all thinges vp ſyde downe, cloſe them
in, gather them togeather, who wyll turne
C* hym from his purpoſe? C* (Or who maye ſaye vn-
to hym, why doeſt thou ſo.)

*Ie.Reg.xvjd Ierem.viij.b Mal.viij.c Roma.viij.c

*For it is he that knoweth the vanite of
men: he ſeyth theyr wyckednesſe alſo, ſhulde
he not then conſidre it? A vayne body exal-
C teth hym ſelfe, and man new borne is lyke a
wylde aſſes colte. If thou haddeſt nowe a
ryght hert, and lyfteddſt vp thyne handes to-
warde hym: yf thou woldeſt put awaye the
wickednes which thou haſt in hande, ſo that
no vngodlyneſſe dwell in thy houſe. Then
myghteſt thou lyft vp thy face without ſha-
me, and then ſhuldeſt thou be ſure, and haue
no nede to feare.

Then ſhuldeſt thou forget thy miſerye, ỹ
thyncke nomore vpon it then vpon the wa-
ters that runne by. Then ſhuld the reſidue of
thy lyfe be as cleare as the noone daye, and
D ſpringe forth as the morning. Then myght-
eſt thou haue cõforte, in the hope that thou
haſt: and ſlepe quyetly, whẽ thou art buried.
Then ſhuldeſt thou take thy reſt, ỹ no man
to make the afrayed, yee, many one ſhuld ſet
moch by the. As for the eyes of the vngodly,
they ſhalbe conſumed, and not eſcape: theyr
hope ſhalbe miſery and ſorow of mynde.

## ¶The.xij.Chapter.

¶Iob ſhewyng hys pacyence declareth the
myght and power of God.

A SO Iob anſwered, and ſayd: Then
(no doute) ye are the men alone, ỹ
wyſdome ſhall perych with you.
But I haue vnderſtãdyng as wel
as ye, and am no leſſe then ye. Yee, who kno-
weth not theſe thynges? Thus he that cal-
leth vpon God, and whom God heareth, is
mocked of hys neyghboure: the godly and
innocent man is laughed to ſcorne. Godly-
nes is a lyght deſpyſed in ỹ hertes of the ry-
che, and is ſet for them to ſtomble vpon. The
houſes of robbers are in wealth ỹ proſperite:
and they that malycyouſly medle agaynſt
God, dwell without care, in thoſe thyn-
ges that God hath geuen rychely with hys
hande.

B Aſke the catell, and they ſhall inſourme
the: the foules of the ayre, and they ſhall tell
the. Or the increace of the earth, and it ſhall
ſhewe the. Or the fyſchers of the ſee, ãd they
ſhall certifye ỹ. What is he, but he knoweth
*Sap.xiij.a that the hande of the Lorde made all theſe?
*In whoſe hãde is the ſoule of euery lyuyng ‡ Iob.xxvij.a
thynge, and the breth of the flech of all men.
*Haue not the eares pleaſure in hering, and *Iob.xxxiij.d
and the mouth in taſtynge the thynge that
it eateth? * Amonge olde perſonnes there is
wiſdome, and in age is vnderſtandyng. Yee,
with God is wyſdome and ſtrength, it is he
*Eſa.xxiij Apoc.iij.b that hath councell and forknowledge. Be-
‡Eſa.l.a holde, If he breake downe a thyng, who can
ſet it vp agayne? * If he ſhut a thynge, who
will open it? Behold, ‡ yf he withholde ỹ wa-
ters, they dryye vp. If he let them go, they de-
ſtroye the erth. With him is ſtrength ỹ wyſ-
dome: he knoweth both the diſceauer ỹ hym
that is diſceaued.

He carieth awaye the wyſe mẽ, as it were
a ſpoyle, and bryngeth the iudges oute of
theyr wittes. He taketh awaye the ſubiecciõ
of the people from their kinges, and gyrdeth
D theyr loynes with a bonde. He ledeth awaye
‡ 1.Par.xxiij.d Ezec.xxiij.a the greate men into captiuyte, and turneth
the mightye vpſyde downe. * He taketh the
verye from out of the mouth, and diſapoin-
teth the aged of theyr reaſon. He poureth
*Luke.xxi. Mar.j.d the confuſion vpon prynces, and comforteth
them that haue bene oppreſſed. Loke * what
lyeth hyd in darckines, he declareth it open-
ly: and the very ſhadowe of death bryngeth
he to lyght. He both increaſeth the people, ãd
deſtroyeth them. He maketh them to mul-
typlye, and dryueth them awaye. He chaun-
geth the herte of them that rule the people of
the earthe, and diſapoynteth them: ſo that
they go wandryng out of the waye, and
grope in the darcke without lyght: he ma-
keth thẽ alſo to ſtacker to and fro lyke drõ-
cken men.

## ¶The.xiij.Chapter.

¶Iob reproueth hys frendes with theyr awne
ſayenges, and condempneth ypocryſye.



A LO, all thys haue I ſene with myne eye, heard with myne eare, and
vnderſtande it. Loke what ye
knowe, that ſame do I knowe al-
ſo, netheram I inferior vnto you.
Neuertheleſſe, I talke with the almyghtye,
and my deſire is to comen with God. As for
you, ye are worckmaſters of lyes, and vn-
*Pro.xvij.d profytable * Phiſicyans all together. Wold
God ye kepte your tonge, for then myght ye
be taken for wyſe men. Now heare my chy-
dyng, and ponder the ſentence of my lyppes.
B Do ye ſpeake iniquite againſt God? and tal-
ke agaynſt hym with diſceate? Wyll ye not
accepte the perſon of hym? Or wyll ye con-
tende with God? Shall that helpe you, whẽ
he calleth you to rekeninge. For as one man
mocketh another, ſo do ye mocke hym. He
ſhall punych you, and reproue you, yf ye do
ſecretly accept any perſõne. Shal he not ma-
ke you afrayed, when he ſheweth hym ſelfe?
Shall not hys terrible feare fall vpon you?
youre remembraunce is lyke vnto a ſparke,
and youre bodyes lyke the claye. Holde your
C tõges for my ſake, that I alſo maye ſpeake,
and my ſorow ſhalbe the leſſe. ☞ Wherfore
*Iudi.xiij.a Plal.cxix.d do I beare my flech in my teth, * and put my
ſoule in myne handes? Lo, though he ſlaye
‡Mal.xxvij.b Luke.xxij.d me, yet wyll I put my truſt in hym. But ‡ I
wil reproue myne awne wayes in his ſight,
he ſhall make me whole: and there maye no
ypocrite come before hym. Heare my wor-
des, and ponder my ſayenges with youre ea-
res. Beholde, now haue I prepared my iud-
gement, and knowe ỹ I ſhalbe founde rygh-
teous. What is he, that wil go to lawe with
C* me? C* (Let hym come) that I maye nowe holde
my tonge, and dye. Neuertheles, graunt me
two thynges, and then wyll I not hyde my
ſelfe from the.

Withdrawe thyne hande from me, and let
not the fearefull dreade of ỹ, make me afrayed.
D And then call me, and I wil anſwere: or els,
let me ſpeake, ãd gene me thou an anſwere.
How many are my myſdedes ỹ ſynnes? Lett
me knowe my tranſgreſſyons and offences?
Wherfore hydeſt thou thy face, ỹ holdeſt me
for thyne enemye? Wylt thou be ſo cruel and
extreme vnto a flyeng leafe, ãd folowe vpõ
drye ſtubble? for thou layeſt charpely to my
*Pſal.xxv.d ‡Iob.xxxiij.d charge, and punyſcheſt me * for the ſynnes
of my youth. ‡ Thou putteſt my fete alſo in
the ſtockes: and lokeſt narowly vnto all my
pathes, and marckeſt the ſteppes of my fete:
where as I (not withſtandynge) muſt con-
ſume lyke as a foule carion, ỹ as a cloth that
is motheaten.

## ¶The.xiiij.Chapter.

¶Iob deſcribeth the lyfe of man, and prophecyeth
of the reſurrection. Hope ſuſteyneth the godly, tyll
they obteyne that they loke for.

MAn that is borne of woman, hath A
but a ſhorte tyme to lyue, and is full
of miſerye. He commeth vp and is
cutt downe lyke a floure. He flyeth
as it were a ſhadowe, and neuer contynueth
in one ſtate. Doeſt thou open thyne eyes vpõ
ſoche one, and bryngeſt me in thy iudgemẽt?
Who can make cleane, that commeth of an
vncleane thynge? No body. * The dayes *Iob.vij.a and.xx.c
of man ſurely are determyned, the nombre
of his monethes are knowne onely vnto the.
Thou haſt appoynted hym hys boundes,
whych he can not go beyonde. Goo from
hym, that he maye reſt * (a lytle) vntyll hys *a
daye come: which he loketh for, lyke as an
hyrelynge doth.

If a tre be cut downe, there is ſome hope
yet, that it wyll ſproute, and ſhute forth the B
braunches agayne. For though the rote of it
be waxen olde, and the ſtock therof be dead
in the ground, yet when it getteth the ſent of
water, it wyll budde, and bringe forth bo-
wes, lyke as a tre that is planted. But as
for man, when he is dead, periſſhed and con-
ſumed awaye, what becommeth of hym?
The floudes when they be dryed vp, and the
ryuers when they be empty, are filled agayn-
ne thorowe the flowynge waters of the ſee:
but when mã ſlepeth, he ryſeth not agayne,
(of hys awne ſtrength) * vntyll the heauen *Eſa.li.b
perych: he ſhall not wake vp ner ryſe out of ij.Per.iij.b
hys ſlepe. O that thou woldeſt kepe me, and C
hyde me in the hell, vntyll thy wrath were
ſtylled: and to appoynte me a tyme, wherin
thou myghteſt remembre me. Maye a dead
man lyue agayne? * All the dayes of my ly- *Ge.xlvij.b
fe wyll I waite ſtyll, tyll my chaungynge
ſhall come. Thou ſhalt call me, and I ſhall
anſwere the: ‡ deſpyſe not thou the worke of ‡Pſal.cxxxviij.b
thyne awne handes.

For now thou nombreſt all my goinges.
yet be not thou to extreme vpon my ſynnes.
My iniquite is ſealed vp, as it were i a bagg
but be mercyfull vnto my wickednesſſe. The D
mountaynes fall awaye at the laſt, the roc-
kes are remoued out of theyr place, the wa-
ters pearſe thorowe the very ſtones by lytle
and lytle, the floudes waſſhe awaye ỹ gra-
uell and earth. And deſtroyeſt thou the hope
of man? Thou preuayleſt ſtyll agaynſt him,
ſo that he paſſeth awaye: thou chaungeſt hys
eſtate, and putteſt hym from the. And whe-
ther hys chyldren come to worſhyp or no, he
cannot tell. And yf they be men of lowe de-
gre, he knoweth not. Whyle he lyueth, hys
flech muſt haue trauayle, and while the ſou-
le is in hym, he muſt be in ſorowe.

## ¶The.xv.Chapter.

¶Eliphas reprehendeth Iob becauſe he aſcribeth
wyſdome and purenes to hym ſelfe. He deſcribeth
the curſe that falleth on the wycked, reckenyng Iob
to be one of that nombre.

Then answered Eliphas the Themanite, and sayd: Shal a wyse mans answer be the spyence of the wynde, and fil any mans Bely as it were with the wynde of the east? Shal he reprone wt a word, that is nothyng worth: and speake the thinges, which can do no good? As for shame, thou hast sett it alyde, elles woldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftye tonge. Thyne awne mouth condempneth the, and not I: yee, thyne awne lyppes shape an answer agaynst the. Art thou the fyrste man, that euer was borne? Or, wast thou made before the hylles? hast thou hearde the secrete councell of God, that all wysdome is to lytle for the? What knowest thou, ỹ we knowe not? And what vnderstandest thou, but we can the same? With vs are both olde and aged men, yee, such as haue lyued longer then thy father.

Thynckest thou it a small thynge of the consolacyons of God? with the is a lyenge word. Why doth thyne hert so bewytch the? And wherfore wynckest thou wyth thyne eyes, that thy mynde is so pufft vp agaynst God, and lettest such wordes go oute of thy mouth? What is man, ỹ he shulde be cleane? what hath he (which is borne of a woman) wherby he myght be righteous? *Behold, he doth not trust hys sayntes: yee, the very heauens are not cleane in hys syght. Howe much more then an abhominable and vyle man, which drinketh wickednesse lyke water? I wyll tell the, heare me: and I wyll shewe the that I haue sene: which wyse men haue tolde, and hath not bene hyd from their fathers (vnto whom onely the earthe was geuen, and no straunger went amonge them.

The * vngodly sorroweth all the dayes of hys lyfe as it were a woman with a childe, and the nombre of a tyrauntes yeares is vnknowne. A fearfull sounde is euer in hys eares, and when it is peace, yet feareth he destruccyon. He beleueth neuer to be delyuered oute of darckenes, for the swearde is alwaye before hys eyes. When he goeth forth to get his lyuying, he seeth plainely, that the daye of darcknesse is at hande. Sorowe and carefulnesse wyll make hym afrayed, and compasse hym rounde aboute, lyke as it were a kynge with hys hoost ready to the batayll. For he hath stretched out hys hande agaynst God, and armed hym selfe agaynst the almyghtye. He runneth proudly vpon hym, and with a styff necke fyghteth he agaynst hym: where as he couereth hys face with fatnesse, and maketh hys body well lykynge. Therfore shall hys dwellynge be in desolate cyties, and in houses which no man inhabyteth, but are become heapes of stones.

He shall not be riche, nether shall hys substaunce contynue, ner encrease vpon earthe. He shall neuer come oute of darcknesse, the flame shall drye vp hys braunches: with the blast of the mouth of God shall he be taken awaye. He beleueth not that he is in vanyte, and yet he is out of the waye, and vanyte shalbe hys recompence.

He shall peryth, afore hys tyme be worne out, and hys braunche shall not be grene. He shalbe plucked of as an vntymely grape frō the vyne, & shall lett his floure fall, as the olyue doth. For the congregacyon of ypocrites shalbe desolate and vnfrutefull, and fyre shall consume ỹ houses of such as are gredy to receaue giftes. He *conceaueth trauayle, and beareth vanyte, and theyr bodye bryngeth forth disceate.

* Psal.vij.d Esa.lix.a

## The.xvj.Chapter.

Job repeatynge hys mysery, sayeth that he suffereth more then hys wyckednesse hath deserued.

Job answered, and sayde: I haue oft tymes hearde such thynges. Wyserable geuers of comforte are ye, all the sorte of you. Shall not vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coulde speake, as ye do also. But wold God, that youre soule were in my soules steade: then shuld I heape vp wordes agaynst you, and shake my heade at you. I shuld comforte you with my mouthe, and release youre payne with the talkyng of my lippes. (But what shall I do) For all my wordes, my sorow wyll ceasse: and though I holde my tonge, yet wyll it not departe from me. But now that God hath sente me aduersytie, thou hast troubled all my congregacyon. And that thou hast fylled me wyth wrynckles, my flesche is recorde, and my leanesse rysseth vp agaynst me, and beareth wytnesse agaynst me. He is angrye at me, he hateth me and gnasheth vpon me wyth hys teth. Myne enemye shouleth vpon me wyth hys eyes.

They haue opened their mouthes wyde vpon me * & smytten me vpon ỹ cheke despitefully, they gather them selues together agaynst me. God hath put me in preasse with the vngodly, & delyuered me into the hādes of the wycked. I was in wealth, but he hath brought me to naught. He hath taken me by the neck, he hath rent me, and sett me as a marck for him selfe. His archers cōpasse me rounde

* Iob.xvij.b & Pet.iij.b

* Gene.xlix.b

* Iiij.re.xxiij. Mar.xiiij



rounde aboute: he wounded my loynes, and doth not spare. My bowels hath he poured vpon the grounde. He hath geuē me one wound vpon another, and is fallen vpon me lyke a giaunte. I haue sowed a sack cloth vpon my skynne, & lye with my heare in the dust.

My face is swollen with weppynge, and in myne eyes is the shadow of death. Howbeit, there is no wyckednesse in my handes, but my prayer is cleane. O earth (couer not thou my blounde, and let my crye nenge fynde no rowme. For lo, my witnesse is in heauen: & he that knoweth me, is aboue in the heygth: My frendes geue me many wordes, to scorne, and myne eye poureth out teares vnto God. O that a body might pleate with God, as one man doth with another, yet the nombre of my yeares is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

## The.xvij.Chapter.

Job sayth that he consumeth awaye, and yet doth patiently abyde yt.

My breth stincketh, my dayes are shortened. I am harde at deathes doze. Froward men are wt me, and myne eye must continue in the bitternesse of them. O deliuer me, and loke out one to be my suertie in thy sight, what is he that knoweth who will promes for me? For thou hast with holden their hertes from vnderstandynge, therfore shalt thou not sett (them) vp on hye. He promiseth his frendes parte of his good, but his awne children spende it. He hath made me as it were a byworde of the people: where as afore, I was theyr iape. Myne eye is dymme, for very heupnesse, & all my strēgth is become like a shadow. Certuous mē therfore shall well consyder this, and the innocēt shall take parte agaynst the ypocrite.

The righteous also will kepe hys waye, and he that hath cleane handes, wyll euer be stronger and stronger. As for you, turne you, and get you hence (I praye you) seynge I cannot fynde one wyse man amonge you: My dayes are past, and my councels and thoughtes of my hart are vanysched awaye chaungynge the night into daye, and ỹ light into darcknes. Though I tary neuer so moch, yet the graue is my house, and I haue made my bed in the darcke. I call corrupcyon my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or, who hath considred the thynge, that I loke for? All that I haue, shall go downe into the pytt, and lye with me in the dust.

## The.xviij.Chapter.

Baldad reherseth the paynes of the vnfaythfull and wycked.

Then answered Baldad the Suhite, and sayde: (when wyll ye make an ende of youre wordes? Marcke well, and then we wyll speake. Wherfore are we counted as beastes, & reputed so vyle in youre sight? He destroied him selfe with his anger: Shal the earth be forsaken, or any stone remoued out of his place because of the? Yee, the light of the vngodly shall be put out: and the sparke of hys fyre shall not burne. The lyght shalbe darcke in his dwelling, and his candle shalbe put out with him. His presumpteous goinges are kepte in, and his awne councell shall cast him downe. For his fete are taken as it were in the nett, and he is at his wittes ende. His fote shalbe holden in the snare, and it shall catch them that be thyrsty of blounde: The snare is layed for him in the grounde, and a pytfall in the waye.

Fearfulnesse shall make him afrayed on euery syde, that he shall not knowe, where to get out. Honger shalbe his strength: mysfortune shall hange vpon him. He shall eate the strength of his awne skynne, euē ỹ fyrst borne of death shall eate his strength. His hope shalbe roted out of his dwellynge, very ferfulnesse shall bringe him (to the kyng. Other men shal dwell in his house (but shalbe none of his) and brymstone shalbe scatered vpon his habitacyon. His rotes shalbe dried vp beneth, and aboue shall his braunch be cutt downe. His remembraunce shall perysshe from ỹ earth, and he shall haue no name in the strete: they shall dryue him from ỹ light into darcknesse, and cast him cleane out of the worlde. He shall nether haue childrē nor kynsfolckes amonge his people, no, ner eny posterite in his dwellinges. They that come after hym, shalbe astonied at his daye, and they that go before, shall be afrayed. Such are now the dwellynges of the wycked, and this is the place of hym ỹ knoweth not God.

## The.xix.Chapter.

Job recyteth hys mysteries and greuous paynes, He prophesyeth of the generall resurrecyon.

Job answered, and sayde: how longe will ye vexe my soule, and trouble me with wordes? Lo (ten tymes haue ye reproued me: and are not a shamed, for to laugh me so to scorne: yf I go wronge, I go wronge to my selfe. But yf ye will enhaunce youre selues agaynst me, and accuse me to be a wycked personne because of the shame that is come vpon me: knowe this then, that it is God, which hath handled me so violētly and hath compased me aboute with his nette. Yf I * cōplayne of the violēce ỹ is done vnto me, I cannot be herde. And yf I crye, there is no

* Abacu.i.a.

P v sentence

sentence geuen with me. He hath hedged vp
B my waye, that I cannot passe, and he hath
*Job.i.3.ii. set darcknesse in my pathes. * He hath spoy-
led me of myne honoure, and take ꝑ crowne
awaye fro my head. He hath destroyed me
on euery syde, and I am vndone: My hope
hath he taken awaye fro me, as it were a tre
pluckt vp by the rote. His wrath is kyndled
agaynst me: he taketh me, as though I were
hys enemy.

☞ ☞ Hys men of warre came together,
which made their waye ouer me, ād beseged
*Psal.xxx- viii.c. my dwellynge rouñde aboute. * He hath put
my brethren farre awaye fro me, and soch as
*Psal.xxx- viii.c. were of myne acquayntance, are become
straungers vnto me. * Myne awne kyns-
folkes haue forsakē me, and my frendes ha-
C ue put me out of remēbraunce. The seruāu-
tes and maydens of myne awne house toke
me for a straunger: and I am be come as an
aleaunt in theyr syght.

I called my seruaunt, and he gaue me no
answere, no though I prayed him with my
mouth. Myne awne wyfe myght not abyde
my breth, I was fayne to speake fayre for
the chyldren of myne awne body. Yee, ꝑ chil-
dren despysed me: And whē I was gone frō
them, they spake euell vpon me. All soch as
were my most familiers, abhorred me: and
they whom I loued best, are turned agaynst
me. My bone hangeth to myskynne, and my
flesh is awaye, only there is left me ꝑ fayne
D about my teth. Haue pyte vpon me, haue
pyte vpon me (O ye my frendes) for the hād
of God hath touched me. Why do ye perse-
cute me as God doth, and are not satisfyed
of my flesshe?

O that my wordes were nowe written
O that they were put in a boke: wolde God
they were grauen with an yron penne in lea-
de or in stone to cōtinue. For I am sure, that
my redemer lyueth, and that I shall ryse out
of the earth in the latter daye: that I shall be
clothed agayne with this skynne, ād se God
in my flesh. Yee, I my selfe shall beholde him,
not with other, but with these same eyes.
My reynes are cōsumed within me: dyd not
ye saye: why doth he soffer persecucion? Is
they? founde an occasion in me? But be ware
of the sweard, for the sweard? wylbe auēged
of wyckednesse, and be sure, that there is
a iudgement.

## ¶The.xx.Chapter.

¶Sophar sayth, that the vnkynde full, the couetouse and the wycked shall haue a short ende.

Then answered Sophar the Naa-
A mathite, and sayde. For the same
cause do my thoughtes compell me
to answere. And why? my mynde
is ready within me. I haue sufficiently herde
thy checking and reproke, therfore am I pur-
posed to make answere after myne vnder-
standynge. Knowest thou not this, namely:
that from the begynnyng (euer sence ꝑ creā-
cion of man vpon earth) ꝑ gladnes of the vn
godly hath bene shorte, and that the ioye of
ypocrites continued but the twynclynge of
an eye? Though he be magnified vp to the
heauē, so that his head reacheth vnto ꝑ clou
des: yet at a turne he perisheth for euer. In so
moch that they which haue sene hym, shall
B saye. Where is he? He shall vanyth as a dreā-
me, so that he can no more be foūde, and shall
passe awaye as a vision in ꝑ nyght. So that
the eye which sawe hym before, shall haue no
more syght of hym, and hys place shall kno-
we hym no more. ☞ Hys chyldren shall be
☞ fayne to agree with the poore, and his han-
des shall restore them their goodes.

Frō his youth his bones are full of plea-
sures, but now shall it lye downe within him
in ꝑ earth. When wyckednesse, was swete in
his mouth, he hid it vnder hys tonge. That
he fauoured, ꝑ wolde he not forsake, but ke-
pte it close in his throte. The breade that he
C dyd eate, is turned to the poyson of serpētes,
within his body. The ryches that he deuou-
red, shall he perbrake agayne, for God shall
drawe them out of his bely, he shal sucke the
gall of serpentes, and the adders tonge shall
slaye hym: so that he shall no more se the ry-
uers and brokes of hony and butter. The
thing that other men haue laboured for, shall
he restore agayne, and shall not eate it vp.
Greate trauayle shall he make for ryches,
but he shall not enioye them. And why? he
hath oppressed the poore, & not helped them:
houses hath he spoyled, & not buylded them.
His bely coulde neuer be fylled, therfore shall
he perishe in hys couetousnesse. There shall
none of hys meate be left behinde, therfore
D shall no man loke for hys prosperite. Whan
he had plenteousnesse of euery thynge, yet
was he poore, though he was helped on eue-
ry syde.

For though the wycked haue neuer so-
moch to fyll his bely, yet God shall sende his
wrath vpon him, and cause his indignacyon
to raygne ouer him: so that ꝑ he flee the yron
weapens, he shall be shott w the stele bowe.
The arowe is taken forth, and gone out of
the quyuer, & a glysteringe sweard thorowe
the gall of him, feare shall come vpon hym.
There shall no darcknes be able to hyde him
An vnkyndled fyre shall consume him, and
loke what remayneth in hys house, it shall
be destroyed. The heauen shall declare hys
wyckednesse, and the earth shall take parte
agaynst him. The substaunce that he hath in
hys house, shal be taken awaye and perysshe
in the daye of the Lordes wrath. * This is *Job.xx.viii.
the porcyon that the wycked man shall haue
of God, and the heritage that he maye loke
for of God. ☞ because of his wordes.

¶The



## ¶The.xxj.Chapter.

¶Job receyueth the prosperytee of the wycked, & after declareth their sodayne ruyne and destruccyon.

Then Job answered, and sayde: O heare
A my wordes, and that shalbe my cō-
fort of you. Suffre me a lytle, that
B4 I maye speake also, ād then laugh
my wordes to scorne * (yf it lyke you.) Is it for
mans sake that I make thys disputacyon?
Which yf it were so, shulde not my spyrete be
then in sore trouble? Marcke me well, and be
abasshed, and laye youre hand vpon youre
mouth. For when I consyder my selfe, I am
*Psa.lxxiii.a Jeremy.xxj.a. afrayed, and my flesshe is smytten with fea-
re. * Wherfore do wycked mē lyue in healthe
and prosperite, come to theyr olde age, and
increase in ryches? Their chyldren lyue in
theyr syght, and theyr generacyon before
theyr eyes. Their houses are safe from all
feare, and the rodd of God doth not smyte
them. Their bullocke gendreth, and that not
out of tyme: theyr cowe calueth, and is not
vnfrutefull.

B They sende forth their children by flock-
*Glos.b.c. es, and their sonnes lede the daūce. * They
beare with them tabrettes and harpes, and
haue instrumentes of musycke at their plea-
sure. They spēde their dayes in welthynesse:
but sodenly they go downe to hell. They
saye also vnto God: go from vs, we delyre
*Prod.b.a. not the knowledge of thy wayes. * Who is
the Almyghtie, that we shulde serue hym?
And what profyt shuld we haue to submyt
our selues vnto him? Lo, there is vtterly
no goodnesse in them, therfore will not I hā-
ue to do with the councell of the vngodly.
How oft shall the cādle of the wycked be put
out? how oft cōmeth their destruccion vpon
thē? O what sorowe shal God geue them for
their parte in hys wrath? Yee, they shall be
*Psal.i.b. eue as haye before the wynde, ād * as chaffe
that the storme carpeth awaye.

C And though God saue their children from
soch sorowe, yet wyll he so reward thē sel-
ues, ꝑ they shall knowe it. Their awne de-
struccion and misery shall they se with their
eyes, ād drincke of the fearfull wrath of the
Almyghty. For what careth he what bece-
me of his housholde after hys death, whan ꝑ
nombre of his monethes is cut short? In as
moch then as God hath the hyest power of
all, who can teach him eny knowledge? One
dyeth now when he is mighty and at hys
best, ryche, and in prosperite: euen when his
bowels are at the fattest, and hys bones full
of mary. Another dyeth in sorowe ād heui-
nesse, and neuer had good dayes. They shall
slepe both a lyke in the earth, & the wormes
shall couer them. Beholde, I knowe what ye
D thincke, yee, and the sotiltye that ye ymagyn
☞ agaynst me. For ye saye: ☞ where is the
princes palace? and where is the dwellynge
of the vngodly: haue ye not asked them ꝑ go
by the waye? ☞ Doutlesse ye cannot denye
their tokens, that * the wicked is kepte vn- *ii Pet.ii.b. Mat.xxii.b.
to the daye of destruccyon, and that the vn-
godly shalbe brought forth to the daye of
wrath. Who darre reproue him for his waye
to hys face? Who wyll reward him for the
vngraciousnesse that he doth? Yet shall he be
brought to his graue, and dwell among the
heape of the dead. Then shall he be sayne to
be buried amonge the stones of the playne:
All men also must folowe him, and there are
innumerable gone before him. How vayne
then is the comforte that ye geue me? Doth
not falsehede remayne in all youre answers?

## ¶The.xxij.Chapter.

¶Eliphaz reprehendeth Job of vnmercyfulnesse.

Then Eliphas the Themanite gaue
A answere, and sayde: Maye a man
be profitable vnto God, as he
that is wyse maye be profytable
to hym selfe? Is it any vauntage
to the Allmyghtye that thou art ryghteous?
Or shall it profyte hym, that thou makest
thy wayes perfect? Is he afrayed to reprou-
ue the, ād to steppe forth with the into iudg-
ment? Is not thy wickednesse greate, and
thyne vngracious dedes innumerable? For
thou hast taken the pledge from thy brother
for naught, ād robbed the naked of their clo-
thinge: To soche as were weery, hast ꝑ gi-
B ue no water to drincke, & hast withdrawen
bred from the hungrye: Shulde soch one thē
as vseth violence, wrong & oppressiō (doing
all thinge of parcialite, and hauinge respecte
of personnes) dwell in the lande? Thou hast
sent wyddowes awaye emptie ād oppressed
the poore fatherlesse.

Therfore art thou compassed aboute with
snares on euery syde, ād sodenly vered with
feare. Shuldest thou then se no darcknesse?
Shulde not the water floude runne ouer ꝑ?
Now * because that God is hyer then ꝑ hea- *Eccl.xxiij.d Ezech.xx.d.
uens, and because thou seyst that the starres
are so hye, wilt thou therfore saye: Tushe,
how shulde God knowe? Doth his dominyō
reache beyonde the cloudes? Tush, the clou-
des couer him that he maye not se, & he dwel- C
leth aboue heauen. Dost not thou kepe the
olde waye, that vayne mē haue gone? Which
were cut downe out of tyme, ād whose foū-
dacyon was as a runnynge water, which
sayed vnto God: go from vs, and what dyd
the Allmyghtye with them? He fylled theyr
houses with good thinges. But the councell
of the vngodly is farre fro me. The rygh-
teous sawe it and were glad, and the innocēt
laughed thē to scorne. Is youre increase hewē
downe? As for the remnaunt of them, the
fyre hath consumed it.

Therfore reconcile the vnto God, and be
contēt, so shall all thinges prosper with the

ryght

ryght well. Receaue the lawe at his mouth,
D and laye vp his wordes in thyne herte. For
*Deu.xxx.b. * yf thou wilt turne to the Almightye, thou
shalt stande fast, and put all vnrighteousnesse
from thy dwellynge: Thou shalt make gol-
de as plentifull as the dust, and the golde of
Ophir as the flyntes of the perpuers. Yee, Al-
mightye God hys awne selfe shalbe thy de-
fence, and thou shalt haue plentye of syluer.
Then shalt ỹ haue thy delite in the Almigh-
tie, & lyft vp thy face vnto God. Then shalt
thou make thy prayer vnto him, and he shall
heare the, and thou shalt kepe thy promyses.
Then, loke what thou takest in hãd, he shall
*Pro.xxix.c. make it to prospere with the, and the lyght
shall shyne in the wayes. For * who so hum-
bleth hym selfe, him shall he set vp: & who so
loketh meekely, shalbe healed. If thou be in-
nocent, thou shalt deliuer the countre becau-
se of the vngyltynesse of thyne handes.

## ¶ The.xxiij.Chapter.

¶ Job affirmeth that he doth knoweth and feareth the power and sentence of the iudge, and sayth th. t he hath walked in hys rygh teousnesse.

A IOb answered, and sayde: My sayinge is yet this daye in bytternes, and my hande heuy because of my gro-
nynge. O that I myght se him, and fynde hym: O that I myght come before his seate, to pleate my cause before him, and to fyll my mouth with argumentes. That I myght knowe, what answere he wolde geue me: & that I myght vnderstande, what he wolde saye vnto me. Wyll he pleate agaynst me
B with his great power and strength? No, but he wyll make me the stroger. He that is iust, shall entre disputacion with hym, and my iudge shall delyuer me for euer. Beholde, though I go before, I fynde him: If I come behynde, I can get no knowledge of him: Yf I go on the left syde where he doth hys worcke, I cannot atteyne vnto hym. A gayne, yf I go on the ryght syd, he hydeth hym selfe, that I cannot se him. But as for my
*Sapi.vii.b. i.Petri.i.b. waye, he knoweth it: and * tryeth me as the golde in the fyre.

☞ ☞ Wy fote doth kepe his path, his hye
C waye haue I holden, and will not go out of it. I will not forsake the commaundemẽt of his lippes, but loke what he charged me with his mouth, that haue I chutt vp in my herte.

☞ ☞ He is styll at one poynt, and who wyll turne him back? he doth as him listeth, and bringeth to passe what he will. He perfourmeth the thynge that is appoynted for me, &
D many soch thynges doth he. This is ỹ cause that I chrincke at his presence, so that when I consydre hym, I am afrayed of him. For in somoch as he is God, he maketh my herte soft: and seynge that he is Allmyghtie, he putteth me in feare. Thus can not I gett out of darckenesse, nether hath he couered the cloude fro my face.

## ¶ The.xxiiij.Chapter.

¶ Job declareth the wyckednes of men, and sheweth wyat curse belongeth to the wycked.

GOd syderinge then that there is A
no tyme hid from the Almyghtie, how happeneth it, that they which knowe hym, do not regarde his dayes? For some men there be, that * remoue other mens landemarkes: that robbe them of their catell, and * Deu.xix.d. and.xxvii.c. kepe the same for theyr awne: that * dryue * Exod.xxiii.c. awaye the asse of the fatherlesse: that take the wyddowes oxe for a pledge: that thrust the poore out of the waye, and oppresse the simple of the worlde together. Beholde, euẽ as the wylde asses in ỹ deserte goo they forth B to their worke, and ryse by tymes to spoyle: Yee ỹ very wylderne sse ministreth foode for their chyldrẽ. They reape the corne felde that is not their awne: and ☞ let the vyneyarde ☞ of the vngodly alone. They are the cause that so many men are naked and bare, hauinge no clothes to couer them and to kepe them from colde: So that whẽ the showers in the mountaynes haue rayned vpon them, & they be all wett, they haue none other succoure, but to kepe them amonge the rockes.

They spoyle ỹ suckinge fatherlesse childe, and take the pledge frõ the poore. In somoch that they let him go naked without clothing, and haue taken awaye the sheafe of the hũgrie. The poore are fayne to labour in their oyle milles, yee, and to treade in theyr wyne
C presses, and yet to suffre thyrst. The men of the cytie crieth vnto the Lorde with sythyng, * the soules of the slayne also make theyr *Apoc.vi. iii.Esdr.xvi. complaynte: But God destroyeth them not for all this, where as they (not withstandinge) are conuersaunt amonge them that abhorre the lyght: they knowe not hys waye, ner contynue in his pathes. * Tymely in *Luke.xxiis the morynge do they aryse, to murthur the symple and poore, and in the nyght they go a stealynge.

The eye of the aduouterer wayteth for the darckenesse, and sayeth thus in him selfe: Tush, there shall no eye se me, and so he disgiseth his face. In ỹ night season they search the houses, and hyde them selues in the daye tyme, but will not knowe the light. For as soone as the daye breaketh, the shadowe of death cõmeth vpon them, ād they go in horrible darckenesse. The vngodly is swyfter then the water: their porcion shalbe cursed in the earth, and he shall not beholde the waye of the vineyardes. O that they (for the wickednesse which they haue done) were drawẽ to the hell, sooner then snowe melteth at the drouth and heate. O that all compassiõ vpõ D thẽ were forgottẽ: that their dayntes were wormes, that they were cleane put out of remembrance,



membrance, and vngodlynesse vtterly hewen downe lyke as a tree. He hath oppressed the baren, that he cannot beare, and vnto ỹ wyddowe hath he done no good. He draue the mightie after hym with his power, and whẽ he was gottẽ vp, no man was without feare, as longe as he lyueth. And though they might be safe, yet they wyll not receaue it, for their eyes loke vpon their awne wayes. They are exalted for a lytle, but shortly are they gone, brought to extreme powerte, and taken out of the waye: ye ād vtterly pluckte of, as the eares of corne. Is it not so? Who wyll then reproue me as a lyar, and saye that my wordes are nothynge worth?

## ¶ The.xxvj.Chapter.

¶ Baldad prouyth that no man is cleane and without synne before God.

A THen answered Baldad the Suhite, and sayde. Is there power and feare with him aboue, that maketh peace, sytting in his hyghnesse, whose men of warre are innumerable, and whose light aryseth
B ouer all. But how maye a mã compared vnto God, * be iustifyed? Or how cã he be cleane, that is borne of a woman? Beholde, the Moone shyneth nothynge in comparison to him, ād the starres are vncleane in his sight. How moche more then man, that is but corrupcion: and the sonne of man, which is but a worme?

*Job.xiiii.c. and.xv.a. Wisd.xviii.a. Ecclus.a. Roma.iii.c.

## The.xxvj. Chapter.

¶ Job sheweth that man cannot helpe God, and proueth it by hys miracles.

A IOb answered, and sayde: Whom hast thou helped? him that is wõ out strength? what comforte geuest thou vnto hym that hath no strength? Where is the councell ỹ thou shuldest geue him, which hath no wysdome? Hast thou shewed the waye of ryght
B lyuinge. To whom hast thou spoken those wordes? Who made the breth to come out of thy mouth? ☞ Are not deed thinges shapen vnder the waters: & thinges by the waters syde? Hell is naked before him, and the very destruccion it selfe cannot be hyd out of
C his syght. He stretcheth out the north ouer the emptie, and hangeth the earth vpon nothing. He byndeth the * waters in his cloudes, and the cloude is not broken vnder thẽ.
*Gene.i.a. He holdeth back his stole, that it cannot be sene, and spredeth his cloude before it.

*Job.xxxviii.a. Wisd.xviii.b. Ecclus.xliii.b. Jerem.v.c.

D * He hath compased the waters with certayne boundes vntill the daye & nyght come to an ende. The very pyllers of heauẽ tremble and quake at his reprofe. * He stilleth ỹ se with his power, ād thorow his wysdome smyteth he the strength therof. Hys spyrite hath garnisshed the heauens, and hys hande hath made the rebellious serpent. Lo, this is
*Math.viii.c

nowe a shorte sũme of his wayes. But who is able sufficiently to rehearse hys workes? Who can perceaue and vnderstande the thõder of hys power?

## ¶ The.xxvij.Chapter.

¶ The constauntes and parfectnes of Job, and the part of the vnfaythfull with God.

AND Job proceaded & went forth A
in hys communycacyon, sayeng:
As truly as God lyueth (which hath taken awaye my iudgemẽt) and the Almightie, that hath vexed my mynde: My lyppes shal talke of no vanyte, and my tonge shall speake no dysceate, whyle my breth is in me, and as longe as the wynde (that God hath geuen me) is in my nostrels.

God forbid, that I shulde graunte youre cause to be rygh t. As for me, vntyll myne ende come wyll I neuer goo fro myne inno- B
cency. My rygh t wes dealynge kepe I fast, which I wyll not forsake: my herte shall not reproue me of my dayes. Therfore, myne enemy shalbe founde as the vngodly, and he that taketh parte agaynst me, as ỹ vnrygh teous. For what hope hath the ypocryte though he haue greate good, ād though God geue him riches after his hertes desyre? Doth God heare him the sooner, when he crieth vnto him in hys necessite? Hath he soch pleasure and delyte in ỹ Almightye, that he darre alwaye call vpon God? I wyll teach you in the name of God, and the thinge that I haue of the Almyghtie, will I not kepe from you, C
Beholde, ye stande in youre awne conceate, as though ye knewe all thynges. Wherfore then do ye go aboute with soch vayne wordes, sayenge. * This is the porcion that the *Job.xx.d. wycked shall haue of God, and the herytage that tyrauntes shall receaue of ỹ Almygh tie. If he get many chyldren, they shall perish with the swerde, and his posterite shall haue scarcenesse of bred. Loke whom he leaueth behinde him, they shall dye and be buried, ād no man shall haue pitye of hys wyddowes. Though he haue as moch money as the dust of the earth, and rayment as ready as the claye, he maye well prepare it: but the godly shall put it vpon hym, and the innocent shall D
deale out the money. His house shall endure as the moth, and as a boothe that the watchmã maketh. * When the ryche man dyeth, he *Psal.xlix.b Luke.xii.c. carieth nothynge with him: he is gone in the twyncklinge of an eye and hath nothynge. Destruccion taketh holde vpõ him as a waterfloude, & the tempest stealeth him awaye in the nyght season. A vehement east winde caryeth hym hence, and departeth, a storme plucketh hym oute of his place. It rusheth in vpon him, and spareth hym not, he maye not escape frõ ỹ power therof. Then clappe men their handes at him, yee, & iest of hym

when,

when they loke vpon his place.

## ¶The.xxviij.Chapter.

¶Job sheweth that the wysdome of God is vnsearcheable.

THere is a place where syluer is brought out of, and where golde is tried
* Deu.viii.d. * where yron is dygged out of the ground, and stones resolued to metall. The darckenes shall once come to an ende, he can seke out the grounde of all thinges: the stones, the darcke, ād the shadow of death. With the ryuer of water parteth he a sunder the straūge people, ẏ knowe no good neyghbour head: soch as are rude, vnmanerly and bopustours. He bringeth foode out of the erth, and that which is vnder, consumeth he with fyre. There is founde a place,
B whose stones are cleane Saphirs, and where the clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vultures eye hath sene: wherin the lions whelpes walke not, and where no lion commeth. There putteth he his hande vpon the stony rockes, ād ouerthroweth the mountaines. Riuers flowe out of the rockes, and loke what is pleasaunt, his eye seyth it. Out of droppes bringeth he greate floudes together, and the thinge that is hyd bringeth he to light. How commeth a man then by wys-
¶ dome? * Where is the place that men fynde
* Prouer.viii.a Eccle.vii.c. Iames.i.a. iii Reg.iii.b. and.iii.d. vnderstanding? Verely no man can tell how worthy a thige she is, nether she is founde in the lande of them that lyue. ** (at they owne pleasure.) The depe saieth: she is not with me. The
* Bapt.viii b. see saieth: she is not not with me * She can ** not be gotten for ** (the most pure) golde, nether maye the pryce of her be bought with eny syluer. No wedges of golde of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, nether golde ner Christall, nether swete odours ner golden plate. There is nothinge so worthy, or so excellēt, as once to be named vnto her: for perfecte wysdome goeth farre beyonde thē all. The Topas that cōmeth out of Inde, maye in no wyse be likened vnto her: yee, no maner of apparell howe pleasaunt and fayre soeuer it be.

D From whence then commeth wisdome? and where is the place of vnderstandinge? She is hid from the eyes of all men liuinge, yee, and from the foules of the ayre. Destruction and death saye: we haue herde tell of her with oure eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the world, and loketh vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in ordre, and gaue the myghtye floudes a lawe: Then dyd he se her, then declared he her, prepared her and knewe her.
* Eccle.i.c. Psal.cxl.b. Prouerb.i.a. and.xx.c. And vnto man he sayde: Behold, * to feare the Lorde, is wysdome: and to forsake euell, is vnderstandinge.

## ¶The.xxix.Chapter.

¶Job complayneth of the prosperitye of the tyme past, suttelly rejoyninge his frendes of iniurye, because they sayde that Job suffered accordynge to dys deseruynge.

SO Job proceaded and went forth A
in his communicacyon, sayenge.
O that I were as I was in ẏ monethes by past, and in the dayes when God preserued me: when his light shyned vpon my head: when I wente after the same lyght and shynynge, euen thorowe the darckenesse. As it stode with me when I was ponge: when God prospered my house: when the Almyghtie was yet with me: when my chyldren stode aboute me: when my wayes ranne ouer with butter, and whē the stony rockes gaue me ryuers of oyle: B
when I wente thorowe the cytie vnto the gate, and when they set me a chayre in the strete: when the ponge men (as soone as they sawe me) hid them selues, and when the aged arose, and stode vp vnto me, when the Princes left of their talkinge, and layed their hande to their mouth: whē the myghty kepte still their voyce, and when their tonge cleued to the rofe of their mouthe. When all they that herde me, called me happye: and when all they that sawe me, spake good of me. For I deliuered the poore when he cried, and so did I the fatherlesse and him that had none to holde him. He that shulde haue bene
C lost, gaue me a good worde, and the wyd-
dowes herte prayed me. And why? I put vpon me ryghteousnes, which couered me as a garment, and equyte was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore: and when I knewe not the cause, I sought it out diligently. I brake the chawes
* Gen.xliii.d. of the vnrighteous man, * and pluckte the spoyle out of his teth.

Therfore, I thought verely that I shuld haue dyed in my nest: and that my dayes shulde haue bene as many as the sondes of
D ẏ see. For my roote was syzed out by ẏ water syde, and the dewe laye vpon my corne. Myne honour encreased more and more, and my bowe was euer the stronger in my hand. Vnto me men gaue eare, me they regarded, and with sylence they taryed for my councell. If I had spokē, they wolde haue it none other wayes, my wordes were so well takē amonge them. They wayted for me as for the rayne: and gaped vpon me, as ẏ grounde doth to receaue the latter shower. When I laughed, they knewe well it was not earnest: and the lyght of my countenaunce wolde they not put out. When I agreed vnto theyr waye, I was the chefe, and sat as a kynge with hys armye aboute hym. And whan



whan they were in heuynes, I was they comforoure.

## ¶The.xxx.Chapter.

¶The greate disprysynge of men and curssse of God that Job sufferyth.

BVt now they that are yonger then A
I, haue me in derysion: yee, euen they, whose fathers I wolde haue thought scorne to haue set with the dogges of my catell. The power ⁊ strength of their handes might do me no good: for the tyme is but lost among them. For very misery and honger, they fled into the wylderneesse horrible ⁊ waist, pluckynge vp nettels amonge the bushes, and the Junyper rotes for their meate. And when they were dryuē forth, mē cryed after them, as it had bene after a theefe. Their dwelling was beside foule brokes, yee, in the caues and dennes of the
B earth. Amonge the bushes wente they a-
Gen.iii.g. Eccl.xxx.c. boute crying, and vnder the thornes they gathered them selues together. They were the chyldren of fooles and vylaines, which are vexed out of the worlde. * Now am I their songe, and am become their tealtinge stocke: they abhorre me, and flye farre from me, and stayne my face with spetle. For ẏ Lord hath loosed the strength of my body, and brought me lowe. The bridle haue they cast out of my syght. Vpon my right hande ryse the ponge men agaynst me, they haue hurte my fete, treadinge vpon me, as vpon the wayes that they wolde destroye. Wy pathes haue they clene marred. It was so easy for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breakinge in of waters, and came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

C Wyne honoure vanisshed awaye more swyftly then the wynde, and my prosperite departeth hence, lyke as it were a cloude. Therfore is my mynde powred full of heynesse, and the dayes of my trouble haue taken holde vpon me. Wy bones are pearsed thorow, in the night season, ād my synewes take no rest. For the vehemencie of sorow is my garment chaunged: and according to the diuersite of heynes am I gyrded with my coate. He hath cast me into the mire, and I am become like asshes and dust. Whē I crye vnto the, thou doest not heare me, ⁊ though I stāde before the, yet thou regardest me not. Thou art become myne enemye, and with thy violent hande thou takest part agaynst me. In tymes past thou didest set me vp on hie, as it were aboue the wynde, but now hast thou geuen me a very sore fall. Sure I
D am, that thou wilt deliuer me vnto death
** ** euē to the lodginge that is due vnto all mē liuinge. Now vse not men to do violence vnto them, that are destroied all ready: but where hurte is done, there vse they to helpe. Did not I wepe with him that was in trouble? had not my soule compassion vpon the poore? Yet neuertheless, whereas I loked for good, euell happened vnto me: and where as I wayted for light, there came darckenesse. Wy bowles sethe within me, ⁊ take no rest, for the dayes of my trouble are come vpon me. Mekely and lowly came I in, yee, and without any displeasure: I stode vp in the cōgregacion, and communed with them. But now, I am a companion of dragons, and a felowe of Estriches. Wy skynne vpon me is turned to black, and my bones are brēt with heate: my harpe is turned to sorowe, and my pype to weppynge.

## ¶The.xxxj.Chapter.

¶Job receyueth the innocency of hys lyuynge, and nombre of hys vertues.

I Made a couenaunt with myne A
eyes * ẏ I wolde not loke vpon
a damsell. For how great a por- * Eccle.xli.c. Mat.v.d.
cion shall I haue of God ⁊ what enheritaūce from the almyghtie on hie? As for the vngodly and he that loyneth him selfe to the company of wycked doers, shall not destruccion and misery come vpon him? * Doth not he se my wayes, and * Job.xxv. iiii.c.
tell all my goinges? If I haue walked in Prouer.v.d.
vanite, or ẏ my fete haue runne to disceaue: let me be weyed in an euē balaūce, that God may se my innocency. * If so be that I haue * Psal.xvii.a.
withdrawne my fote out of the right waye, and ẏ my hert hath folowed mine eye sight? If I haue stained or defiled my handes: then shal I sowe, and another eate, yee, my generacion ād posterite shall be cleane roted out. If my hert hath lusted after my neghbours wyffe, or ẏ I haue layde wayte at his dore? O then * let my wiffe grinde vnto ano- *
ther mā and let other mē lie with her. * For * Deu.xxiiii.
this is a wickednesse and synne, that is wor- B
thy to be punished, yee, a fyre that vtterly shulde consume, and rote out all my substaūce. Did I euer thinke scorne to do right vnto my seruauntes and maydens, when they had eny mater agaynst me? But seinge that God will sytt in iudgment, what shall I do? And for so moch as he will nedes visett me, what answere shall I geue him? He that fashioned me in my mothers wombe, made he not him also? were we not both shapen a like in oure mothers bodies? When the poore desired any thinge at me, haue I denied it them? Haue I caused the widdowe to stande waytinge for me in vayne? haue I eatē my porcion alone, that the fatherlesse hath had no parte with me? for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. Haue I sene any man perishe C
thorow nakednesse and want of clothinge? Or any poore mā for lack of raymēt, whose

lydes thäcked me not, because he was warmed with the wolle of my shepe?

Dyd I euer lyfte vp my hande to hurte the fatherlesse? yee, in the gate where I sawe my selfe to be in auctozite: then let myne arme fall fro my shulder, and myne arme holes be broken from the ioyntes. Foz I haue euer feared the vengeaunce and punyshement of God, and knewe very well, that I was not able to beare hys burthen. Haue I put my trust in golde? Oz haue I sayde to the fynest golde of all: thou arte my confidence? Haue I reioyced because my power was great, ād because my hande gat so moche? * Dyd I euer greatly regarde the ryfynge of ꝑ sonne? oz had I the goinge downe of the moone in greate reputacyon? Hath my hert medled priuely with any disceate? Oz, dyd I euer kysse myne awne hande? that were a wyckednesse wozthy to be punished, foz thē shulde I haue denyed the God that is aboue.

* Deu.xvii.c. and.xviii.b. Sapien.xiii.a.

* Pro.xvii.a.

* Haue I euer reioyced at the hurte of myne enemy? Oz was I euer glad, that any harme happened vnto him? Oh no. I neuer suffred my mouth to do soch a synne, as to wish him euell. Dyd not the men of myne awne houshold saye: who shall let vs to haue oure belly full of his flesshe? I haue not suffred a straunger to lye without, but I opened my dozes vnto him, ꝑ went by the waye. Haue I kepte secrete my synne and hyd myne iniquite, as Adā dyd? haue I feared any great multitude of people: oz yf I had bene dispysed of the symple, O then shulde I haue bene afrayed. Thus haue I quyetly spent my lyfe, ād not gone out at the doze. O that I had one which wolde heare me. Lo, this is my cause. In the which the almyghty shall answere foz me: though he that is my cōtrary party, hath writtē a boke agaynst me.

☞ Yet ☞ wyll I take him vpon my shulder, and as a garlande about my head. I wyll tell him, the nomber of my goinges, and go vnto him as to a Pzince. But yf case be that my ☞ lande crye agaynst me, oz that the fozowes therof make any complaynte: yf I haue eaten the frutes therof vnpayed foz, yee yf I haue greued any of the plowmen: then let thystles growe in steade of my wheate, & cockle foz my barleye.

Here ende the wozdes of Job:

## The.xxxij. Chapter.

Elihu after the other had fynyshed theyr communicatyon, reproueth them of folyshnes. Age maketh not a man wyse, but the spzete of God,

SO these thze men wolde stryue no moze with Job, because he helde hym selfe a ryghteous mā. But Elihu the sonne of Barachell the Bussyte of the kynred of Ram, was very soze displeased at Job, because he called hym selfe iust before God. And with Jobs thze frendes he was angry also, because they had founde no reasonable answere to ouercome Job. Now taried Elihu, tyll they had ended theyr communicacion with Job, foz why, they were elder then he. So when Elihu the sonne of Barachel the Bussyte sawe, that these thze men were not able to make Job answere, he was myscontent: Elihu the sonne of Barachel the Bussite answered hym selfe, and sayde: * Consideringe, that I am younge, and ye be men of age, I was afrayed, and durst not shew fozth my mynde, Foz I thought thus within my selfe, It becommeth olde men to speake, ād the aged to teach wysdome. Euery man (no doute) hath a mynde, but * it is the inspiracō of the Almyghty that geueth vnderstandinge. Great men are not all waye wyse, nether doth euery aged man vnderstande the thynge that is lawfull. Therfoze will I speake also (heare me) and I wyll shew you also myne vnderstandinge. Foz when I had wayted tyll ye made an ende of youre talkynge, and hearde youre wysdome, what argumentes ye made in youre communicacyon: yee, when I had diligently pondzed what ye sayde, I founde not one of you that made any good argument agaynst Job, that directly coulde make answere vnto his wozdes: lest ye shulde saye. We haue founde out wysdome: God shall cast hym downe, and no man. He hath not spoken vnto me, and I wyll not answere hym as ye haue done (foz they were so abashed, that they coulde not make ānswere, noz speake one wozde) but in so moche as ye wyll not speake, standynge styll lyke dom me men, and makynge no answere: I haue a good hope foz my parte to shape hym an answere, and to shewe him my meanynge: Foz I am full of wozdes, and the spzete that is within me, compelleth me.

Beholde, my belly is as the wyne, which hath no vente, and burfteth the new vessels in sunder. Therfoze will I speake ꝑ I may haue a vēte: I will open my lyppes, & make answere. I will regarde no maner of personne, no man will I spare. Foz * yf I wold go about to pleasle men, I knowe not howe sone my maker wolde take me awaye:

* Gal.i.

## The.xxxiij. Chapter.

Elihu sheweth wherin Job offendeth, wyth God may we not strybe, nor curiously searche out hys worckes.

WHerfoze, heare my wozdes (O Job) and herken vnto me all that I will saye: Beholde, I haue now opened my mouth, my tonge hath spoken in my thzote. My hert doth ozdze my wozdes a ryght, and my lyppes talke of pure wysdome. The spzyte of God hath made me, ād * the bzeth of the Almyghtye hath geuen me my lyfe. If thou canst, then geue me answere: pzepare thy selfe to stande before me face to face. Beholde, before God am I euē as thou, foz I am fashyoned and made euen of the same mould. Therfoze, thou nedest not to be afrayed of me, nether nedest thou to feare, that my auctozyte shalbe to heuy foz the. Now hast thou spoken in myne eares, and I haue herde the voyce of thy wozdes: I am cleane wythout any faute, I am innocent, and there is no wyckednes in me. But lo, he hath picked a quarell agaynst me, and taketh me foz hys enemy: * he hath put my fote in the stockes, and loketh narowly vnto all my pathes. Beholde, in thys hast thou not done ryght. I wyll make answere vnto the, that God is moze then man. And why doest thou then stryue agaynst him: foz he shall not geue the accomptes of all hys wozdes. Foz whē God doth once cōmaunde a thynge, there shulde no man be curyous, to searche whether it be ryght. * In dreames and vysions of the nyght (when slombzing commeth vpon men, that they fall a slepe in their beddes) he roundeth them in the eares, he infourmeth thē, and sheweth them playnely, that it is he, whych withdzaweth man from cuyll, delyuereth hym from pryde, kepeth hym from the graue, and hys lyfe from the swearde. He chasteneth hym wyth sycknesse, and bzyngeth hym to his bed: he layeth soze punyshement vpon hys bones, so that hys lyfe maye awaye wyth no bzed, and his soule abhozreth to eat any dayntie meat: In so moch that hys body is cleane consumed awaye, and his bones appeare no moze. Hys lyfe dzaweth on to the graue, and hys lyfe to death. Now, yf there be a messenger (one amonge a thousande) sent foz to speake vnto man, and to shewe him the ryght waye: then the Lozde is mercyfull vnto hym, ād sayeth: He shalbe delyuered, that he fall not downe to the graue, foz I am sufficiently reconcyled. Than shall hys flesh be as well lykyng as it was afoze, and shalbe as it was in hys youth. Foz yf he submytte hym selfe vnto God, he shalbe gracious vnto him, ād shewe him his countenaunce ioyfully, & rewardeth man foz his ryghteousnes. Soch a respecte hath he vnto men. Therfoze, let a man confesse (and saye) I haue offended: I dyd vnryghteously, and it hath done me no good. Yee, he hath delyuered my soule from destruccyon, and my lyfe shall se the lyght. Lo, thus wozcketh God all waye with mā, that he kepeth hys soule from perishing, and letteth hym enioye the lyght of the lyuynge. Marcke well (O Job) and heare me: holde the styll, and I will speake. But yf thou hast any thynge to saye, then answere me, and speake, foz thy answere pleaseth me. If thou hast nothinge, then heare me, and holde thy tonge, so shall I teach the wisdome.



## The.xxxiiij. Chapter.

Elihu mayneth the iustyce of God, whych iudgeth the worlde, and gouerneth all.

ELihu pzoceadynge fozth in hys answere, sayd: Heare my wozdes (O ye wyse men) herkē vnto me, ye that haue vnderstandynge. Foz the eare pzoueth ād discerneth the wozdes, * and ꝑ mouth tasteth ꝑ meates: As foz iudgement, let vs seke it out amonge oure selues, that we may knowe what is good. And why? Job hath sayde: I am ryghteous, but God doth me wzonge. I must neades be a lyer, though my cause me ryght, and violently I am plaged where as I made no faut: where is there soch a one as Job, that ☞ dzinketh vp scoznefulnes lyke water? whych goeth in the company of wycked doers, and walketh wyth vngodly men? Foz he hath sayed: Though a man be good, yet is he naught before God. Therfoze herken vnto me, ye that haue vnderstandynge.

* Job.xxi.d.

Farre be it from God, that he shuld medle wyth wickednesse: and farre be it from the Almyghtye, that he shulde medle wyth vnryghteous dealynge: * Foz he shall reward the wozckes of man, and cause euery man to fynde accozdynge to his wayes. Foz sure it is, that * God condemneth no man wzongefully, and the iudgement of the Almyghtye is not vnryghteous. Who ruleth ꝑ earth in his steade? Oz, whom hath he sett to gouerne the whole wozlde? To whom hath he geuen hys herte, foz to dzawe hys spzete and breth vnto hym? All flesh shall come together vnto naught, and all men shall turne agayne vnto * dust. If thou now haue vnderstandyng, heare what I saye, and herken to the voyce of my wozdes:

* Rom.ii.d.

* Gene.iii.d Psal.cxlvi.a

Waye he be a ruler, that loueth no ryght? Oz maye he that is a very innocent man, do vngodly? Is it reason, ꝑ thou shuldest saye to the kynge: Thou art wicked, oz, thou art vngodly, and that before the pzynces? * He hath no respecte vnto the personnes, of the lozdly, and regardeth not the ryche moze then the pooze. Foz they be all the wozcke of hys handes. In the twynckelinge of an eye shall they dye: and at mydnight, when the people and the tyzaūtes rage, then shall they perish, and be taken awaye without handes. And why? * his eyes loke vpō the wayes of mā, and he seyth all hys goynges. There is no darcknes noz shadowe of death, ꝑ can hyde the wycked doers from hym. Foz no man

* Ecclus.xxxv.b. Iacob.ii. Prouer.xxi. Wisd.vi.

* Ecclus.

* Act.xvi.d. Rom.ii.d.

* Ephe.vi.b. Colloss.iii.d. Eccle.xxxv.b.

* Iob.xxxi.a. Prouer.v.d.

M shalbe

shalbe suffred to go into indgement wt God.

Many one: yee innumerable doth he punyshe, & setteth other in their steades. Therfore shall he declare their worckes, he shall turne the nyght, and they shall be destroyed. They that were in ỹ steade of Sears, dealt lyke vngodly men: and therfore he punyshed them, because they turned back from hym, and wolde not consyder all hys wayes. In so moch that they haue caused the voyce of the pooze to come vnto hym, ād now he heareth the complaynte of soche as are in trouble. If he graunte pardon, who wyll condemne? And yf he hyde awaye hys countenaunce, who shalbe able to se it? whether it be to the people oz to any man, thus wyll he do. Foz the vngodlynesse of the people, doth God make an ypocrite to reygne, ouer them. Foz so moch then as I haue begōne to talke of God, I will not hyndze ỹ. If I haue gone amysse, enfourme thou me: yf I haue done wzōge, I will leaue of. Can he do nothinge without the? Foz thou hast repzoued hys iudgemēt. Thou also hast thyne awne mynde ād not I. But speake on what thou knowest. Let men of vnderstondyng tell me, and let a wyse man herken vnto me. As foz Job, he hath nether spoken to the purpose noz wisely. O father, let Job be well tryed, because he hath answered foz wycked mē: yee, aboue his synne he doth wyckedly: triumpheth amonge vs, and multiplieth hys wozdes agaynst God.

## ¶ The.xxxv. Chapter.

¶ Whether doth godlynesse profet, oz vngodlynes hurt to God but to man.

A ELihu spake mozeouer, & sayde: Thynkest thou it ryght, that thou sayest: I am ryghtuous before God? Foz thou sayest: What aduauntage will it be vnto the, and what profyt shalt ỹ haue of my synne. Therfore will I geue answere vnto the and to thy companyōs wyth the: loke vnto the heauen, and beholde it: cōsydze the cloudes, whych are hyer then thou. If thou hast synned, what hast thou done a-
B gainst him? If thine offences be many, what hast thou done vnto hym? If thou be ryghtuous what geuest thou him? Oz what will he receaue of thy hand? Of soche an vngodly personne as thou, and of the sonne of man that is ryghtuous as thou pretendest to be: there is a greate cry and complaynte made by them that are oppzessed wyth vyolence, yee, euery man cōplayneth vpō the crueltye
C of tyzauntes. Foz soche a one neuer sayeth: Where is God that made me? & that geueth vs occasion to prayse hym in ỹ nyght: Whych geueth vs moze vnderstādyng then he doth the beastes of the earth, & teacheth vs moze then he doth the fowles of heauen.

If any soch complayne, no man geueth answere, and that because of the wyckednesse of proude tyzauntes. But yf a man call vpon God, doth not he heare him? Doth not the almyghtye accepte his crye? Whan thou D speakest then, shulde not he pardon the, yf ỹ open thy selfe before hym, and put thy trust in hym? Then vseth he no vyolence in hys wzath, nether hath he pleasure in curyous & depe inquysycions. Therfore doth Job open hys mouth but in vayne, and folyshly doth he make so many wozdes.

## ¶ The.xxxvi. Chapter.

¶ Elihu sheweth wherfore God punyssheth and, correcteth.

A ELihu proceaded forth in hys talkyng, and sayd: holde the A
styll a lytle, & I shall shewe ỹ, what I haue yet to speake on Goddes behalfe. I wyll open vnto the yet moze of myne vnderstādynge, & proue my mater ryghteous. And truly, my wozdes shall not be vayne, seynge he is with the that is perfect in knowlege: behold, the greate God casteth awaye no mā, foz he him selfe is myghty in power and wyssoome.

As foz the vngodly, he shall not preserue hym, but shall helpe the pooze to their ryght. He shall turne hys eyes awaye frō the ryghteous, but as kynges shall they be in theyr trone, he shall stablysh them foz euer, & they shalbe exalted. But yf they be layed in presson and cheynes, oz bounde with the bondes of trouble, then wyll he shewe them theyr wozcke, and the synnes wher with they haue vsed cruell vyolence.

He wyth punyshynge and nurtringe of B
them, roundeth them in the eares, warneth them to leaue of from theyr wyckednesse, & to amende. * If they now wyll take hede ād *Esa.14.
serue him, they shall were out theyr dayes in prosperite, and theyr yeares in pleasure and ioye. But yf they wyll not herkē, they shall go thozow the swearde, and perysh oz euer they be aware. As foz soch as be fayned ypocrites, they shall heape vp wzath foz them selues: foz they call not vpon hym, though they be hys presoners. Thus shall theyr soule perysshe in folyshnesse, & theyr lyfe shalbe condēned amōg the foznicatours. The pooze shall he delyuer out of his affliction, & roūde them in the eare whā they be in trouble. Euē so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is beneth: & yf thou wylt holde ỹ quyete, he shall fyll thy table wyth plenteousnesse.

Neuerthelesse, thou hast condemned the C
iudgement of the vngodly, yee, euen soche a iudgement and sentence shalt thou suffre.

Foz



foz then shall not thy cause be stylled wyth crueltye, noz pacyfyed wyth many gyftes. Thynkest thou, that he wyll regarde thy riches? he shall not care foz golde, ner foz all them that excell in strength. Prolonge not thou ỹ tyme, tyll ther come a nyght foz the, to set other people i thy steade. But bewarre that thou turne not aside to wyckednesse ād synne, which hither to thou hast chosen more thē mekenesse. Behold, God is of a myghtye hye power: Where is there soche a gyde & lawe geuer as he? Who wyll reprzoue hym of hys waye? who wyll saye vnto him: thou hast done wzong?

D Consydze how greate and excellent hys wozckes be, whom all men loue and prayse: yee, wondze at hym, and yet they se hym but afarre of. Beholde, so greate is God, that he passeth oure knowledge, nether are we able to come to the experience of hys yeares. * He turneth the water to small dzoppes, he dryneth hys cloudes together foz to rayne, so ỹ they poure downe and dzoppe vpon men. He can spzede out the cloudes (a couerynge of hys tabernacle) and cause hys lyght to shyne vpon them, and to couer the botome of ỹ see. By these thinges gouerneth he hys people, and geueth them aboundaunce of meate.

Wyth the cloudes he hydeth the lyght, and at hys commaundement it commeth agayne. The rysyng vp therof sheweth he to hys frendes & to the catell.

## ¶ The.xxxvij. Chapter.

¶ Elihu prouyth that the wysdome of God is vnsearcheable.

A AT this, my hert is astōnied, and moued out of hys place. Heare then the sounde of hys voyce, ād the noyse that goeth out of his mouth. He gouerneth euery thyng vnder the heauen, and his lyght reacheth vnto the ende of the wozlde. A roaring voyce folowyth hym: foz his glozious maiesty geueth soche a thondze clappe, ỹ (though a man heare it) yet maye he not perceaue it afterwarde. Ye geueth an hozryble sownde, when God sendeth oute hys voyce: greate thynges doth he, whych we can not compze
*Psal.cxlvij. hende. * When he commaūdeth the snowe, it falleth vpon the erth: As soone as he geueth the rayne a charge, immediatly the showers haue theyr strength, and fall downe. He sendeth feare vpon euery man, that they myght knowe their awne wozckes. The beestes crepe into theyr dennes, and take theyr rest.
B Out of the south commeth the tempest, and colde out of the nozth.

At the bzeth of God, the frost commeth, and the waters are shed abzode. He maketh the cloudes to do theyr labour in geuynge moystnesse, & agayne wyth his lyght he dryneth awaye the cloude. He distributeth also on euery syde, accozdynge as it pleaseth hym to deale out hys wozckes, that they maye do whatsoeuer he commaundeth them thorow the whole wozlde: whether it be to punysh any lande, oz to doo good vnto them, that seke hym. C

Herken vnto thys (O Job) stande styll, & consydze the wondzous wozckes of God. Art thou of councell wyth God, when he doth these thinges? When he causeth ỹ lyght to come fozth of hys cloudes? Art thou of hys councell when he spzedeth out the cloudes? Hast thou the perfecte knowledge of hys wōders? & how thy clothes are warme, when the lande is styll thozow the South wynde? Hast thou helped hym to spzeade out the heauen, whych is to loke vpon, as it were cast of cleare metall? Teache vs what we shall saye vnto hym, foz we are vnmete because of darcknes. Shall it be tolde hym D
what I saye? Should a mā speake, oz shulde he kepe it backe? Foz euery man seyth not the light, that he kepeth cleare in the cloudes whych he clenseth whan he maketh ỹ wynde to blowe. Golde is bzought out of ỹ North, but the prayse and honoure of Gods feare commeth from God hym selfe. It is not we ỹ can fynde out the almyghtye: foz in power, equite, and ryghteousnesse, he is hyer than can be expressed. Let men therfore feare hym, foz there shall no man se hym that is wise in his awne cōceate.

## ¶ The.xxxviij. Chapter.

¶ The wondzes and maruelles that the Lozde hath done from the begynnynge.

A THen answered the Lozde vnto Job out of the stozme, ād sayd: what is he that hydeth his mynde with folysh wozdes? * Gyrde vp thy loynes lyke a man, foz I wyll que- * Job.xl.a.
styon wyth the, se thou geue me a directe answere. Where wast thou, whē I layde the foundacyons of the earth? Tell playnely, yf thou hast vnderstandyng. Who hath measured it, knowest thou? Oz, who hath spzeade the lyne vpon it? Where vpon stande the pyllers of it? Oz, who layed the cozner stone therof? Where wast thou, when the moznyng starres praysed me together,

and all the chyldren of God reioyſed triumphantly. * Who ſhut the ſee wyth dores, when it brake forth as a chylde out of hys mothers wombe? When I made the cloudes to be a couerynge for it, and ſwadled it with the darcke? when I gaue it my commaundement, makyng dores and barres for it, ſaying: Hyther to ſhalt thou come, but no farther, & here ſhalt thou laye downe thy proud and hye waues. Haſt thou geuen the morninge hys charge (as ſone as thou waſt borne) and cheked the daye ſpryng hys place, that it myght take holde of the corners of the earth, and that the vngodly myght be ſhaken out? Their tokens and weapens are turned lyke claye, and ſett vp againe as the chaungyng of a garment. The vngodly ſhalbe diſapointed of their lyght, and the arme of the proude ſhalbe broken. Cameſt thou euer into the grounde of the ſee: or walkedeſt in the lowe corners of the depe? Haue the gates of deeth bene opened vnto the, or haſt thou ſene the dores of the shadowe of death? Haſt thou alſo perceaued how broade the earth is? If thou haſt knowledge of all thys, then shewme, where lyght dwelleth, and where darckenes is: that thou mayeſt bringe vs vnto their quarters, yf thou canſt tell the waye to their houſes.

Knoweſt thou (afore thou waſt borne) how olde thou ſhuldeſt be? Wēteſt thou euer into ỹ treaſuryes of the ſnowe, or haſt thou ſene the ſecrete places of the hayle, * whych I haue prepared againſt the tyme of trouble, againſt the tyme of batell and warre? By what waye is the lyght parted, and in to what lande breaketh ỹ eaſt wynde: Who deuydeth the aboundaunce of waters into ryuers, or who maketh a waye for the lyghtenyng and thonder, that it watereth & moyſtureth the drye and barengrounde: to make the graſſe growe in places where no body dwelleth, and in the wyldernes where no mā remayneth? Who is the father of rayne? Or who hath begotten ỹ droppes of dewe? Out of whoſe wombe came the yſe? Who hath gēdred the coldnes of the ayre? that the waters are as harde as ſtones, and lye congeled aboue the depe. Wylt thou byndre the ſwete influences of the. vij. ſtarres? Or art thou able to bracke the circle of heauen? Canſt thou bringe forth the morninge ſtarre or ỹ euenynge ſtarre at conuenient tyme, & conueye them home againe? Knowſt thou the courſe of heauen, that thou mayeſt ſet vp the ordinaunce therof vpō the erth? Moreouer, canſt thou lyft vp thy voyce to the cloudes, that they maye poure downe a greate rayne vpon the? Canſt thou thondre alſo, that they maye go their waye, and be obedient vnto the, ſayēg: Lo here are we? Who geueth ſure wyſdome or ſtedfaſt vnderſtandynge? who nombreth ỹ cloudes in wyſdome? who ſtylleth the vehement waters of the heauē? who turneth the clottes to duſt, & then to be clottes agayne? Wylt thou hunt the praye from the lyon, or fede hys whelpes lying in theyr dennes, and lurkyng in theyr couches? who * prouideth meate for the rauen, when hys yonge ones crye vnto God, and fle aboute for lack of meate?

Job.xxvj.a. Jere.v.c. Pſal.cxxxv.d.

* Ero.ix.e. Joſu.x.c.

* Pſal.cxlvij.

## ¶ The.xxxix. Chapter.

¶ God ſpeaketh vnto Job bewynge hym by the examples of hys workes, that hys ryghteuelnes is vnchearchable.

Knoweſt thou the tyme when the wylde goates bringe forth their yonge, amonge the ſtony rockes? Or layeſt thou wayte when ỹ hyndes vſe to fawne? rekeneſt thou the monethes after they engendre, that thou knoweſt the tyme of their bearinge? or whē they lye downe, when they caſt their yōūge ones, and when they are delyuered of their trauayle and payne? How their yōūge ones growe vp, & waxe greate thorow good fedyng? whan they go forth, and returne not agayne vnto them? who letteth the wylde aſſe go fre, or who loſeth the bōdes of the mule? Euen I whych haue geuē the wyldernes to be their houſe, and the vntylled land to be their dwellyng place. That they may geue no force for the multitude of people in the cyties, neither regarde the cryenge of the driuer: but ſeke their paſture about the mountaynes, āde folowe the grene graſſe. Wyll the vnycorne be ſo tame as to do the ſeruice, or to abyde ſtyll by thy crybbe? Canſt thou bynd the yock about the vnycorne in thy forowe, to make hym plowe after ỹ in the valleys? Mayeſt thou truſt hym (becauſe he is ſtrong) or committe thy labour vnto hym? Mayeſt thou beleue hym, that he wyll bringe home thy corne, or to cary any thyng vnto thy barne? Gaueſt thou the kayre wynges vnto the peacockes, or wynges & fethers vnto the ſtorke? For he leaueth hys egges in the earth and layeth them in the duſt. He remembreth not, that they myght be troden wyth fete, or brokē wyth ſome wylde beaſt. So harde is he vnto hys yonge ones, as though they were not hys, and laboureth in vayne wythout any feare. And that becauſe God hath taken wyſdome from hym, & hath not geuen hym vnderſtandynge. When hys tyme is that he flyeth vp on hye, he careth neither for horſe ner man.

Haſt thou geuē the horſſe hys ſtrength, or lezned him to bowe downe his neck w feare: that he letteth hym ſelfe be dryuen forth lyke a greſhopper, where as the ſtoute neynge that he maketh, is fearfull? he breaketh the groūde with the hoffes of his fete chearfully in hys





in his ſtrength, and runneth to mete the harneſt men. He layeth alyde all feare, hys ſtomack is not abated, nether ſtarteth he a backe for any ſwerde. Though the quyuers rattle vpon him, though the ſpeare and chylde glyſtre: yet ruſſheth he in fearſely, and beateth vpon the grounde. He feareth not the noyſe of the trompettes, but as ſoone as he heareth the chawmes blowe, tuſh (ſayeth he) for he ſmelleth the battel a farre of, the noyſe, the captaynes and the ſhoutinge.

Commeth it thorow thy wyſdome, that the Goſhauke flyeth towarde the South? Doth the Aegle mount vp, āde make hys neſt on hye at thy commaundement? He abydeth in the ſtony rockes, and vpon the hye toppes of harde mountaynes, where no man can come. From thence ſeketh he his praye, & loketh farre about with hys eyes. Hys younge ones are fed with bloud: * & where any deed body lyeth, there is he immediatly.

Matt.xxiiij.c

## ¶ The.xl. Chapter.

¶ Job humbleth hym ſelfe vnto God, the deſcripcion of Behemoth and Leuyathan.

Moreouer, God ſpake vnto Job and ſayde: Can he that ſtryueth wyth ỹ Almyghtye, be at reſt? Shulde not he which diſputeth wyth God, geue hym an anſwere? Job anſwered the Lorde, ſaying: Beholde, I am to vyle a perſonne, to anſwere the, therfore wyll I laye my hande vpon my mouth. Once or twiſe haue I ſpoken, but I wyll ſaye nomore.

Then anſwered the Lorde vnto Job out of the ſtorme, and ſayde: * Gyrde vp thy loynes now lyke a man, āde tell me the thinges that I will aſke the. Wylt thou diſanul my iudgement? Or wylt thou cōdemne me, that thou thy ſelfe mayeſt be made ryghteous? Is thy power then lyke the power of God? Maketh thy voyce ſoch a ſounde as hys doth? Then arme thy ſelfe wyth thyne awne power, vp, decke the in thy ioly araye, powre out the indignacion of thy wrath: ſe ỹ thou caſt downe all the proude, loke well, that thou makeſt all ſoch as be ſtubburne, to obeye: treade downe all the vngodly in their place, caſt them downe into the duſt, and couer their faces with darckneſſe: Then will I confeſſe vnto the alſo, that thyne awne right hande ſhall ſaue the.

Job.xxx.a.

Beholde, & the beaſt Behemoth (whō I made wyth the) whych eateth haye as an oxe: lo, how ſtronge he is in hys loynes, and what power he hath in the nauell of his body. He ſtreacheth out hys tayle lyke a Cedre tre, all hys vaynes are ſtyf. Hys ſtynnes are lyke ppes of braſſe, hys rydge bones are lyke ſtaues of yron. Firſt, when God made him, he ordened the wildernes for him, that the mountaynes ſhulde geue hym graſſe, where all the beaſtes of the felde take their paſtyme. He lyeth amonge the redes in the Moſſes, the kennes hyde him with their ſhadowe, and the wylowes of the broke couer him rounde aboute. Lo, without any labour myght he drincke out of the whoale floude, āde ſuppe of Jordane without any trauayle. Who darre laye hande vpon hym openly, and vndertake to catch him? Or, who darre put a hooke thorow his noſe, and lay a ſnare for hym?

Darreſt thou drawe out * Leuiathā with an Angle, or bynde hys tonge wyth a ſnare? Canſt thou put a ryng in the noſe of hi, or bore hys chawe thorow with a naule? Wyll he make many fayre wordes with the (thynkeſt thou) or flatter the? Will he make a couenaunt with the? Or art thou able for to compell hym to do the continuall ſeruyce? Wylt thou take thy paſtyme wyth hym, as with a byrde, or geue him vnto thy maydēs, that thy companyons may make a refeccion of hym, or that he maye be parted amonge the marchaunt men? Canſt thou fyll the baſkett with his ſkynne, or the fyſh pannyer wō his heade? Darreſt ỹ laye hande vpon hym? It is better for the to conſydre what harme myght happen the there thorow, and not to touch him. For when thou thynkeſt to haue holde vpon him, he ſhall begyle the.

* Eſa.xxvij.a. Pſal.lxxxiij.c.

## ¶ The.xlj. Chapter.

¶ Of the ſame Leuyathan wherof is mencyoned in the Chapter afore.

No man is ſo cruell, ỹ is able to ſtere hi vp. * Who is able to ſtāde before me? Or * who hath geuen me any thyng afore hāde, ỹ I maye reward him agayne? All thynges vnder heauen are myne: I feare him not, whether he thzeaten or ſpeake fayre. Who lyfteth him vp, and ſtripeth hym out of his clothes, or who taketh him by the bytt of his brydle? Who openeth ỹ dore of his face? for he hath horrible teethe rounde about. His body is couered wyth ſcales as it were with ſhyldes, lockte in, kepte, and well compacte together: One is ſo ioyned to another, ỹ no ayre can come in: Yee, one hāgeth ſo vpō another, and ſticketh ſo together, ỹ they cānot be ſundered. His neſyng is lyke a glyſkering fyre, and his eyes lyke ỹ morninge ſhyne. Out of his mouth go torches, and out of his noſtrels ther goeth a ſmoke, lyke as out of an hote ſething pot. His breth maketh the coales burne, and the flāme goeth out of hys mouth. In his necke remayneth ſtrēgth, and nothing is to laborious for him. The membres of his body are ioyned ſo ſtrayte one to another, and cleaue ſo faſt together, that he

* Jere.l.g. ‡ Roma.xj.b.

cannot be moued.

His hert is as herd as a stone, and as fast as the nether stone that the smyth smyteth vpon. When he goeth: the myghtye are afrayed, & for feare troubleth them. If any man draw out a sweard at him, it shall not hurt him: there may neither speare, iauelinge ner brest plate, abyde hym. He setteth as moch by a strawe as by yron, and as moch by a rotten stocke as by brasse. He feareth not awaye for hym that bendeth the bowe: and as for stynge stones, he careth as moch for stubble as for the. He counteth the dartes no better then a strawe, he laugheth hym to scorne that shaketh the speare. He treadeth the gold in the myre lyke the sharpe potsherdes. He maketh the depe to boyle lyke a pot, and stereth the see together lyke an oyntment. He maketh a path to be sene after hym, the depe is hys walkynge place. Upon erth is there no power lyke vnto hys, for he is so made that he feareth not. If a man wyll consyder all hye thynges, thys same is a kynge ouer all the chyldren of pryde.

## ¶ The.xlij.Chapter.

¶ The repentaunce of Job. He prayeth for hys frendes, and his goodes are restored double vnto him.

Then Job answered the Lorde, and sayde. * I knowe that thou hast power ouer all thynges, and that there is no thought hyd vnto the. For who can kepe hys awne councell so secrete, but it shalbe knowne? Therfore haue I spoken that I vnderstode not, the thynges that are so hye, & passe myne vnderstanding. O herken thou vnto me also, and let me speake: answere vnto the thyng that I wyll aske the. I haue geuen diligēt eare vnto the, and now I se the wyth myne eyes. Wherfore, I gene myne awne selfe the blame, and take repentaunce in the dust and asshes.

* Esa.xxviii.c. 1.Reg.xvi.b.

Now when the Lorde had spoken these wordes vnto Job, it fortuned, that the Lord sayde vnto Eliphas the Themanite: I am displeased with the, and thy two frēdes, for ye haue not spoken of me the thynge that is ryght, lyke as my seruaunt Job hath done.

Therfore, take you now seuen oxen and seuen rammes, and go to my seruaunt Job, and * offre vp for youre selues a brent offeringe: and my seruaunt Job shall praye for you. Hym wyll I accepte, & not deale wyth you after youre folythnesse: in that ye haue not spoken the thinge whych is eyght, lyke as my seruaunt Job hath done.

* Matt.xx. Marc.x.

So Eliphas the Themanite, and Bildad the Suhite & Sophar the Naamathite wēt their waye, and dyd accordyng as the Lord commaunded them, * The Lord also accepted the personne of Job, and the Lorde turned the captiuite of Job, when he prayed for his frendes: Yee, the Lord gaue Job * twyse as moch as he had afore.

* Gen.xiii. * Gen.xxvi.

And then came there vnto hym all hys brethren, all hys systers, & all they that had bene of hys acquayntaunce afore, & dyd eat bread with him in his house, wondrynge at hym, and cōfortynge hym ouer all the trouble, that the Lorde had brought vpon hym. Euery man also gaue hym a certayne some of money and a Jewell of golde.

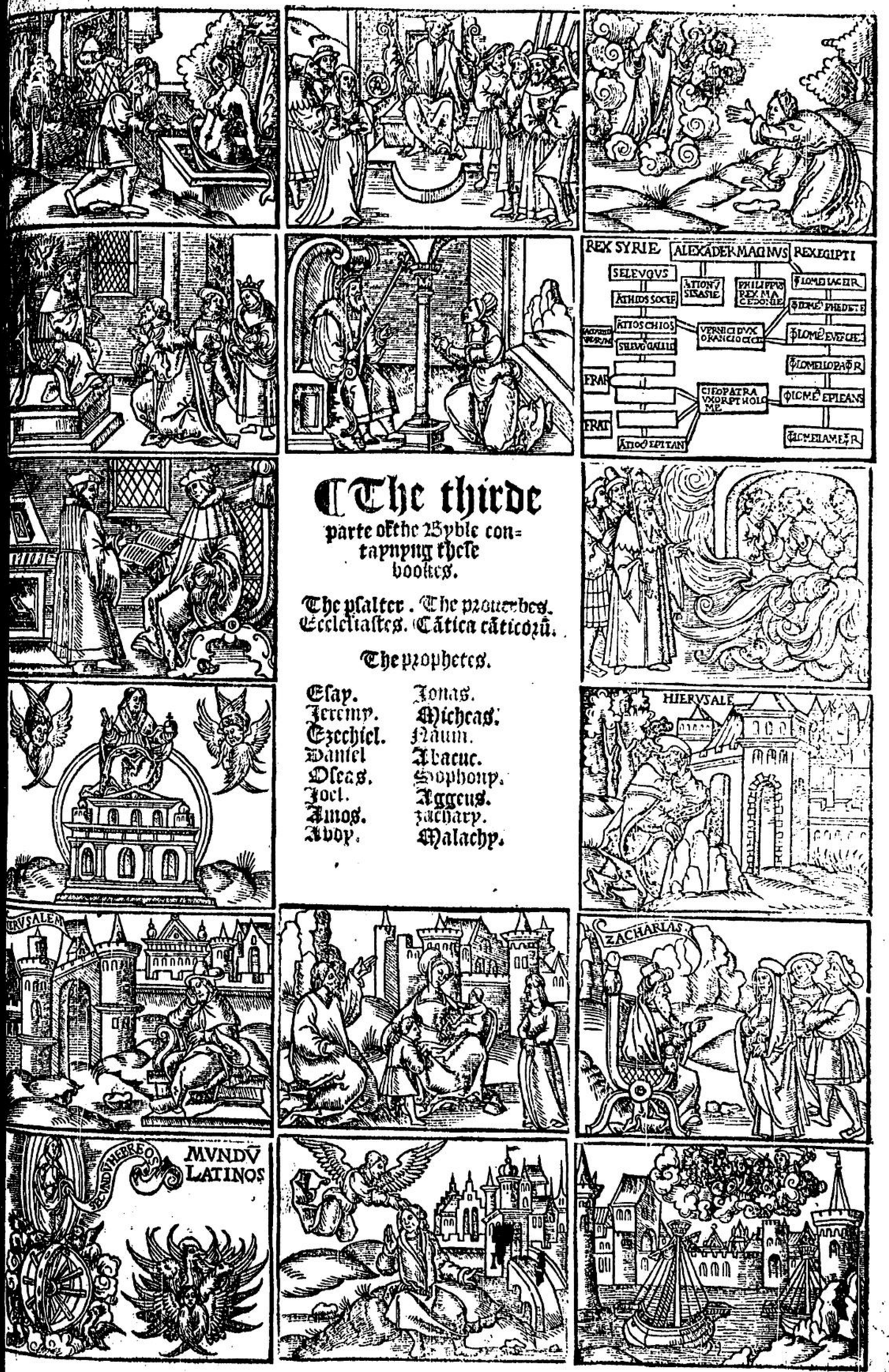
And the Lorde made Job rycher then he was before: for he had fourtene M. shepe. vj. M. camels, a M. youck of oxen, and a. M. asses. He had seuē sonnes also & thre daughters. The fyrst daughter called he Jemima: the second Kezia, and the thirde Kerenhapuch. In all the land were no wemē fōnd so fayre, as the daughters of Job, and their father gaue them enheritaunce amonge their brethren. After thys lyued Job an hundred and fourty yeares, so that he sawe * hys chyldren, & hys chyldrens chyldren into the fourth generacion.

* Gene. Tob.xlii. Wisd.xvi.

And so Job dyed, beynge olde & of a perfect age.

✠

¶ The ende of the boke of Job.



# ¶ The psalmes of Dauid.



## ¶ The fyrst Psalme.

BEATVS VIR QVI NON ABIIT.

A



Lessed is ỹ mā ỹ hath not walked in ỹ * counsel of ỹ vngodly, ner stonde in ỹ waye of sinners, & hath not sytt in the seate of the scornefull.

But hys delyte is in the lawe of the Lorde: and in his lawe will he exercise him selfe daye & nyght.

And * he shalbe lyke a tre planted by the waterssyde, ỹ wyll bryngе forth hys frute in due season. His leafe also shall not wither: & loke whatsoeuer he doth, it shall prospere.

B

As for the vngodly, is it not so w̄ thē: but *they are lyke ỹ chaffe which the wynde scatereth awaye *(frō the face of the erth). Therfore, the vngodly shall nott be able to stande in the iudgment, nether the synners in ỹ congregaciō of the ryghtewes. But ỹ Lorde knoweth the waye of the ryghtewes, and ỹ waye of the vngodly shall perysshe.

A ỹ. psa. xxxiiii. b
ỹ. psa. liiii. b

Jer. xvii. b

B Psa. i. c. psa. xxxv. c

## ¶ The second psalme.

QVARE FREMVERVNT GENTES.

A Actes. iiij. c

Why * do the Heythen so furiously rage together: and why do ỹ people ymagyne a vayne thynge?

The kynges of the erth stande vp, and the rulers take councell together * agaynst the Lorde, and agaynst hys anoynted. Let vs breake theyr bondes asunder, and cast awaye theyr coardes from vs.

He that dwelleth in heauen * shall laugh them to scorne: the Lorde shall haue them in derisyon. Then shall he speake vnto them in hys wrath, and vexe them in hys sore displeasure. Yet haue I set my kynge vpon my holy hyll of Syon. I will preach the lawe, wherof the Lorde hath sayd vnto me: *thou arte my sonne, thys daye haue I begotten the. Desyre of me, and I shall geue the, ỹ Heythen for thyne enheritaunce, & the vtmost partes of the erthe for thy possessyō.

Mat. xxviii. a
Psa. ii. c. Hebr. i. b and. v. b

B

*Thou shalt bruse them with a rodd of yron, and breake them in peces ‡ lyke a potters vessell. Be wyse nowe therfore, O ye kinges, be warned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse *(vnto hym) with reuerence. *Kysse the sonne, lest he be angrye, & so ye perysshe frō the *(ryght) waye, yf his wrath be kyndled (yee but a lytle) blessed are all they that put theyr trust in hym.

Apoc. ii. g and. xix. c. ‡ Esay. xxx. a

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+
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## ¶ The thyrde psalme.

DOMINE, QVID MVLTIPLICATI.

¶ A psalme of Dauid when he fledd from the face of Absalon hys sonne.

A

Lord, howe are they increased, that trouble me? many are they, ỹ ryse against me. Many one there be, ỹ saye of my soule: there is no helpe for hym in (hys) God. Sela. But thou, O Lorde, arte my defender: ỹ arte my worshyppe, and the lyfter vp of my heed. I did call vpon the Lorde with my voyce, and he hearde me out of hys holy hyll. Sela.

I layed me downe and slepte, and rose vp agayne, for the Lorde susteyned me.

B

I will not be afrayde for ten thousandes of the people, that haue set them selues agaynst me rounde about. Up Lorde, & helpe me, O my God, for thou smyttest all myne enemyes vpon the cheke bone: thou hast broken the teeth of the vngodly. Saluacyon belōgeth vnto the Lorde, and thy blessynge is vpon thy people. Selah.

## ¶ The fourth psalme.

CVM INVOCAREM.

¶ To hym that excelleth in musick, a psalme of Dauid.

A

Heare me, when I call, O God, of my ryghtewesnes: thou hast set me at lybertye, when I was in trouble: haue mercy vpon me, and herkē vnto my prayer.

O ye sonnes of men, howe longe will ye blaspheme myne honoure, & haue loch pleasure in vanyte, and seke after lesyng? Sela.

Knowe thys also, that the Lorde hathe chosen to hym selfe the man that is godlye: when I call vpon the Lorde, he will heare me. Stonde in awe, and synne not: comen

with youre awne herte, and in youre chamber, and be ſtyll: Sela. Offer the ſacryfyce of ryghtewelneſſe, and put youre truſt
B in the Lorde. There be many that ſaye: who wyll ſhewe vs any good? Lorde lyfte ꝑ vp the lyght of thy coũtenaunce vpon vs.
Thou haſt putt gladneſſe in myne herte, ſence the tyme that theyr corne & wyne (and oyle) increaſed. I wyll laye me downe in peace, and take my reſt: for it is thou Lorde onely, that makeſt me dwell in ſafetye.

¶ The.v.pſalme.

VERBA MEA AVRIBVS.

¶ To hym that excelleth in ſonges of Hulich: a pſalme of Dauid.

A POndre my wordes, O Lord, conſydre my meditacyon. O herke thou vnto the voyce of my cal-
lynge, my kinge and my God. for vnto the wyll I make my prayer. My voyce ſhalt thou heare by tymes, O Lorde, early in ꝑ mornyng will I directe my prayer
* Pſa.xcij.d vnto the, and wyll loke vp. *For ꝑ arte the God that hath no pleaſure in wyckednes, nether ſhall any euell dwell with the.
☞ Soch as be foolyſh, ſhall not ſtande in thy ſyght, thou ☞ hateſt all them that worke vanyte. Thou ſhalte deſtroye them that ſpeake leaſynge: ꝑ Lorde wyll abhorre both the blondthyrſtye, and diſceatfull man.
But as for me, I will come into thy houſe, euen vpõ the multitude of thy mercy, and
*pſ.cxxxviii. a. in thy feare wyll *I worſhyp towarde thy holy temple. Leade me, O Lorde, in thy ryghtewelneſſe becauſe of myne enemyes:
☞ ☞ make thy waye playne before my face.
☞ For there is no faythfulneſſe ☞ in hys mouth: theyr inwarde partes are very wic-
*Roma.iii.c kednes. *Theyr throte is an open ſepulchre: they flatter w̃ their tonge. Deſtroye
C thou them, O God, let thẽ peryſſhe thorowe theyr awne ymaginacyons, caſt them out in the multitude of theyr vngodlynes: for they haue rebelled agaynſt the. And let all thẽ that put theyr truſt in the reioyce: they ſhall euer be geuinge of thankes, becauſe thou defendeſt them: they that loue thy name ſhalbe ioyfull in the. For thou Lorde wylt geue thy bleſſynge vnto the ryghteous: and with thy fauorable kyndneſſe wylt thou defende hym, as with a ſhylde.

¶ The.vi.pſalme.

DOMINE NE.

¶ To hym that excelleth in muſick, vpon the inſtrument of eyght ſtrynges. A pſalme of Dauid.

A O Lorde, *rebuke me not in thyne indig-
*pſ.cxxxviii. a. Iere.x.d nacion: nether chaſten me in thy diſpleaſure. Haue mercy vpon me, O Lorde: for I am weake: O Lorde heale me: for my bones are vexed. My ſoule alſo is ſore troubled: but Lorde howe longe wylt thou punyſhe me? Turne the, O Lorde, and delyuer my ſoule: Oh ſaue me for thy mercyes ſake. For *in death no man re-
*et.xxvbiii. Pſal.cxb.d membreth the: & who will geue the thankes in the pytte? I am weery of my gronynge: euery nyght waſhe I my bedd, & water my couche with my teares. My bewtye is gone for very trouble, and worne awaye be-
B cauſe of all myne enemyes. *Awaye fro
* Mat.vii. and.xxb.d Luk.xvi.d me all ye ꝑ worke vanyte: for ꝑ Lorde hath hearde the voyce of my weppynge. The Lorde hathe hearde my peticyon, the Lorde wyll receaue my prayer. All myne enemyes ſhalbe confounded & ſoore vexed, they ſhalbe turned backe & put to ſhame ſodenly.

¶ The.vii.Pſalme.

DOMINE DEVS MEVS.

☞ SIgnyon of Dauid, which he ſang vnto ꝑ Lorde in ꝑ buſynes of ☞ Chus the ſonne of Jemini. ☞

O Lorde my God, in ꝑ haue I put my truſt: ſaue me frõ all thẽ ꝑ perſecute me, & delyuer me: Leſt he deuoure my ſoule lyke a lyon, and teare it in peces, whyle there is none to helpe. O Lorde my God, *yf I haue done any ſoche
*Jer.b.xxvi.a thynge, or yf there be any wyckednes in my handes. Yf I haue rewarded cuyll vnto him that dealt frendly with me, yee, I haue delyuered hym, that without any cauſe is myne enemye. Then lett myne enemye perſecute my ſoule, and take me: ye let hym treade my lyfe downe vpõ the earth, & laye myne honoure in the duſt. Sela. Stande vp, O Lorde, in thy wrath: and lyfte vp thy ſelfe, becauſe of the indygnacyons of myne
*et.xxvbiii. Pſal.cxb.d enemyes: aryſe vp for me, in the ☞ iudge-
☞ B ment that ꝑ haſt cõmaunded. And ſo ſhall the congregacyon of the people come aboute the, for theyr ſakes therfore lyft vp thy ſelfe agayne. The Lorde ſhall iudge the people geue ſentence with me, O Lorde, accordyng to my ryghteweſnes, and accordynge to the innocencye ꝑ is in me. Oh let the wyckednes of ꝑ vngodly come to an ende: but guyd thou the iuſt. For ꝑ righteous God trieth the very hertes and the reynes. My helpe
* Deu.v.d commeth of God, which preſerueth thẽ that are true of herte. *God is a ryghtewes
* iudge, or (ſtrong, and pacyent,) and God is prouoked euery daye. Yf a mã will not turne, he wyll whet his ſwerde: he hath bẽt his bowe and made it ready. He hath prepared hym the inſtrumentes of deeth: he ordeyneth hys
* arowes or agaynſt the perſecutours. Be-
*Joh.xbd Eſa.liii.a holde *he trauayleth with myſchefe, he hath
* Deut.xbiii. Pſal.cxxxix.b. Eccle.v.b. and.xxxvi.d conceaued ſorow, and brought forth vngodlyneſſe. *He hath graue and dygged vp a pytte,



a pytte, & is fallen hym ſelfe into the deſtruc-
Pſal.cxl.b. cyon that he made (for other.) For his trauayll ſhall come vpon his awne head * & his wickednes ſhall fall vpon hys awne pate.
I wyll geue thankes vnto the Lorde accordynge to his righteouſnes, & will prayſe the name of the Lorde the moſt hyeſt.

¶ The.viij.Pſalme.

DOMINE DOMINVS NOSTER.

☞ To hym that excelleth ☞ in Githith, a Pſalme of Dauid.

A O Lorde our gouernoure, howe excellẽt is thy name in all the world, thou that haſt ſett thy glory aboue the heauẽs?
Mat.xxi.b. * Out of the mouth of very babes and ſucklynges haſt thou ordeyned ☞ ſtrength
☞ becauſe of thyne enemyes, that thou myghteſt ſtyll the enemye and the auenger. For I wyll cõſydre thy heauẽs, euen the worcke of thy fyngers: the moone & ꝑ ſtarres whych
Pſal.cxliiii.a thou haſt ordeyned. *What is man, that thou art myndfull of hym? and the ſonne of man, that thou viſyteſt hym? Thou made-
B ſt hym lower then the aungels, to crowne hym with glory & worſhyppe. Thou makeſt him to haue dompnion in the worckes of
* Eyb.ii.b. Ecc.xb.d. thy handes: and * thou haſt put all thynges in ſubieccion vnder his fete. All ſhepe and oxen, ye and the beaſtes of the felde. The foules of the ayre, and the fyſſhe of the ſee, & whatſoeuer walcketh thorow the pathes of the ſees. O Lorde oure gouernoure, howe excellent is thy name in all the worlde.

¶ The.ix.Pſalme.

CONFITEBOR TIBI DOMINE.

☞ To hym that excelleth vpon ☞ Almuth Labben, a Pſalme of Dauid.

A I wyll *geue thãkes vnto ꝑ, O Lorde
Pſal.cxi.a. cxxxbiij.a. wyth my whole herte, I wyll ſpeake of all thy marueloꝰ worckes. I wyll be glad, and reioyce in the, yee my ſonges will I make of thy name, O thou mooſt hyeſt. Whyle myne enemyes are dryuen backe, they ſhall fall, & perych at thy preſence. For thou haſt mayntened my ryght & my cauſe: thou art ſett in the throne that iudgeſt ryght. Thou haſt rebuked ꝑ Heythen, & deſtroyed the vngodly, thou haſt put out their name for euer & euer. O thou enemye: deſtruccyons are come to a perpetuall ende:
B euen as the cities which thou haſt deſtroyed: their memoriall is periſhed with thẽ. But the Lorde ſhall endure for euer, he hath alſo prepared his ſeate for iudgemẽt: For he ſhall iudge the worlde in ryghteouſnes, and miniſter true iudgement vnto the people. The Lorde alſo wylbe a defence for the oppreſſed
Eſa.xxxbiii.a *euẽ a refuge in due tyme of trouble. And they ꝑ knowe thy name, wyll put their truſt in the: for thou (Lorde) haſt neuer fayled thẽ, that ſeke the. O prayſe the Lord, * which
* pſal.xxbi.a dwelleth in Syon, ſhewe the people of hys doinges. For when he maketh inquyſycyõ for blonde, he remembreth them: & * for-
* Pſal.xxbii.e getteth not the complaynte of the pooze.
Haue mercy vpon me (O Lorde) conſydre the trouble whych I ſuffre of them that hate me, thou that lyfteſt me vp from the gates of death. That I maye ſhewe all thy prayſes wyth in the pozres of the daughter
C of Syon, I wyll reioyſe in thy ſaluacyon.
The heithen are ſuncken downe in the pytte that they made: in the ſame nett which they hydd pryuely, is their awne foote takẽ.
The Lorde is knowen to execute iudgement: the vngodly is trapped in the worcke of hys awne hãdes: A conſyderacyon Sela.
The wycked ſhall beturned vnto hell, & all people that forget God: For the pooze
D ſhall not be all waye forgotten, the patient abydynge of the meke ſhall not perych for euer. Vp Lorde, and let not man haue the vpper hande, let the Heythen be iudged in thy ſyght. Put them in feare (O Lorde) that the Heythen maye knowe them ſelues to be but men. Sela.

¶ The.x.Pſalme.

VT QVID DOMINE.

WHy ſtondeſt ꝑ ſo farre of, O Lord) & hydeſt thy face in that neadefull tyme of trouble? The vngodly for his owne luſt, doth perſecute ꝑ poore: let them be taken in the ſcraftye wilyneſſe that they haue ymagined. For the vngodly hath made boaſt of hys awne hertes deſyre, & ſpeaketh good of ꝑ couetous, whõ God abhorreth. The vngodly is ſo proude that he careth not for God, nether is God in all his thoughtes. * His wayes are allway
* grieuous, thy iudgementes are farre aboue B out of his ſyght, & therfore defyeth he all his enemyes. For he hath ſayed in his hert: Tuſh I ſhall neuer be caſt downe, ther ſhall no harme happen vnto me. *His mouth is
*Roma.iii.c full of curſynge, and diſceate and fraude: vn-
*Prou.i.b. der his tõge is vngodlyneſſe & vanite. *He ſytteth lurkynge in ꝑ theuiſh cornerꝰ of ꝑ ſtre tes, & priuely in his lurkynge denes doth he murthur ꝑ innocẽt: his eyes are ſet agaynſt ꝑ poore. For he lyeth waytinge ſecretly (euẽ as a lyon, lurketh he in his denne) ꝑ he maye rauiſh the poore. He doth rauiſh the poore, whẽ he getteth him i to his nett. ☞ He fal-
☞ leth downe & hũbleth him ſelfe, that the congregacyõ of the poore maye fall in to ꝑ hãde of his captaynes. He hath ſayed in his herte: Tuſh, God hath forgottẽ, he hydeth awaye his face, and he wyll neuer ſe it. Aryſe (O Lorde God) and lyfte vp thyne hãde, forget not the poore. Wherfore ſhulde the wycked blaſpheme God, whyle he doth ſaye in

his herte: tuſh, thou God careſt not for it.
D Surely thou haſt ſene it. For thou beholdeſt vngodlyneſſe and wronge. ☞ That thou mayeſt take the matter in to thy hãde: the poore committeth hym ſelfe vnto the, for thou art the helper of the frendleſſe. ☞ Breake thou the power of the vngodly and malycyous, & ☞ take awaye hys vngodlyneſſe, and thou ſhalt fynde none. The Lorde is kynge for euer, and euer, and the hethen are peryſhed out of the lande. Lorde, thou haſt hearde the deſyre of the poore: thou prepareſt theyr hert and thyne eare herkeneth therto. To helpe the fatherleſſe and poore vnto theyr right: that the man of the erthe be no more exalted agaynſt them.

¶ The.xi. Pſalme.

IN DOMINO CONFIDO.

To the chaunter, A Pſalme of Dauid.

A IN the Lorde put I my truſt: howe ſaye ye then to my ſoule: that ſhe ☞ ſhulde flie as a byrde vpon your hyll? For lo, the vngodly bende theyr bowe, and make ready theyr arowes wyth in the bowe: that they maye prively ſhote at them, which are true of hert. For ☞ the foundacyons wilbe caſt downe, and what hath the ryghteous done? *The *Abac.ii.d. ‡Eſa.lvi.a Lorde is in hys holy tẽple ‡ the Lordes ſeat is in heauen: hys eyes conſyder (the poore) & hys eye lydes tryeth the chyldren of men.
The Lorde aloweth the ryghteous: but the vngodly, and hym that delyteth in wickednes, doth his ſoule abhorre. Upon the vngodly he ſhall rayne ſnares, fyre, and brymſtone, ſtorme & tẽpeſt: thys ſhalbe theyr porcyon to drynke. For the ryghteous Lorde loueth ryghteouſnes: hys countenaũce wyll beholde the thynge that is iuſt.

¶ The.xij. Pſalme.

SALVVM ME FAC DOMINE.

To hym that excelleth vpon an inſtrumẽt of eyght ſtrynges a Pſalme of Dauid.

A HElpe (me) Lord, for there is not one godly man left. For the faythfull are mynyſched frõ amõge the chyldren of men. They talke of vanyte, euery one wyth hys neyghboure, they do but flatter wyth theyr lyppes & dyſſemble in theyr double herte. The Lorde ſhall rote out all diſceatfull lyppes, and the tonge that ſpeaketh proude thynges. Whych haue ſayde: wyth oure tõge wyll we preuayle: we are they y ought to ſpeake, who is Lord B ouer vs. Nowe for the comforles troubles *Pſal.cxix.a ſake of the neadye, * & because of the deape ſyghthing of the poore, I will vp (ſayeth the Lorde) and wyll helpe euery one, from hym that ſwelleth agaynſt hym, and wyll ſet the at reſt. The wordes of the Lorde are pure wordes euẽ as the ſyluer, whych from earth is tryed and purifyed ſeuẽ tymes in the fyre.
Thou ſhalt kepe them (O Lorde) thou ſhalt preſerue & ☞ hym from thys generacyõ for euer. The vngodly walke on euery ſyde: whan they are exalted, the chyldren of men are put to rebuke.

¶ The.xiij. Pſalme.

VSQVEQVO DOMINE.

To the chaunter, a Pſalme of Dauid.

HOwe longe wylt thou forget me (O A Lorde) for euer? howe lõge wylt thou hyde thy face fro me? Howe longe ſhall I ſeke councell in my ſoule? & be ſo vexed in myne herte? howe lõge ſhall myne enemye triumphe ouer me? Conſyder, and heare me (O Lorde my God) lyghten myne eyes, that I ſleape not in death. Leſt myne enemye ſaye: I haue preuayled agaynſt hym: for yf I be caſt downe, they y trouble me wyll reioyſe at it. But my truſt is in thy mercy, and my hert is ioyfull in thy ſaluacyon. I wyll ſynge of the Lord becauſe he hath dealt ſo louyngly wyth me. (yee I wyll praiſe the name of the Lorde the moſt hyeſt.)

¶ The.xiiij. Pſalme.

DIXIT INSIPIENS.

To the chaunter a Pſalme of Dauid.

THe * fole hath ſayed in hys hert, A there is no God. They are corrupt, * pſal.lxxiij.a and become abhomynable in theyr doynges * there is not one that doth good, * pſal.lxxv.a Roma.iii.c (no not one.) The Lorde loked downe from heauen vpon the chyldren of men, to ſe yf *.c there were any that wolde vnderſtãde, and ſeke after God. But they are all gone out of the waye, they are all together become abhominable: there is none that doeth good, no not one *(Theyr throte is an open ſepulchre: wyth their tonges they haue diſceaued, the poyſon of aſpes is vnder theyr lyppes. Theyr mouth is full of curſynge and bytternes, theyr feete are ſwyft to ſhead bloude. Deſtruccyon and vnhappyneſſe is in theyr wayes, and the waye of peace haue they not knowẽ, there is no feare of God before their eyes.) *.c
Haue they no knowledge, that all are ſoche worckers of myſchefe, eatynge vp my people, as it were bread and call not vpõ B the Lorde? There were they brought in great feare *(euen where no feare was) for God is *.c in the generacyon of the ryghteous. As for you, ye haue made a mocke at the councell of the poore, because he putteth hys truſt in the Lorde. Oh that the ſaluacyon were geuen vnto Iſrael * out of Sion. *Pſa.liij.d Whan the Lorde turneth the captyuite of Roma.ſi.f. hys people, then ſhall Jacob reioyſe, and Iſrael ſhall be glad.

¶ The.xv. Pſalme.

DOMINE QVIS HABITABIT.

Lorde



A LOrde, who ſhall dwell in thy tabernacle? who ſhall reſt vpon thy holy hyll? *Euen he y ledeth an vncorrupt lyfe, & doth the thynge which is ryght, Pſ.cxiiij.a Pſ.xxiij.c Pſ.xxj.b and that ſpeaketh the trueth from hys hert.
He that hath vſed no diſceat in his tõge, ner done euell to hys neyghboure, & hath not ſclaundred his neyghbours. He that ſetteth not by hym ſelfe: but is lowly in hys awne eyes, & maketh moch of them y feare the Lorde: he y ſweareth vnto his neyghbour, & diſapoynteth hym nott, though it were hys Pſ.xxiij.a awne hinderaũce. * He y hath not geuen hys money vpon vſury, ner taken reward agaynſt the innocent. Who ſo doth theſe thynges, ſhall neuer fall.

¶ The.xvi. pſalme.

CONSERVA ME DOMINE.

The badge or armes of Dauid.

A PReſerue me, O God, for in the haue I put my truſt. O my ſoule thou haſt ſayd vnto the Lorde: y arte my God, my goodes are nothing vnto the. All my delyte is vpon the ſayntes y are in the erth, & vpon ſoch as excell in vertue. But they y rũne after another God, ſhall haue greate trouble. Their drynckoffrynges of bloude will not I offre, nether make mẽcion of their names within my lyppes. * The Lorde hym ſelfe is the porciõ of myne enheritaunce: Pſ.xxxiij.c and of my cup: thou ſhalt mayntayne my lot.
The lot is falle vnto me in a fayre groũd, yee, I haue a goodly heritage. I wyll thãke B the Lorde for geuynge me warnynge: my reynes alſo chaſten me in the nyght ſeaſon.
I haue ſet God alwayes before me, for he is on my right hãde, therfore I ſhall not fall.
Wherfore my hert was glad, & my glory reioyſed, my fleſh alſo ſhall reſt in hope.
For why? * thou ſhalt not leaue my ſoule Matth.xij.d in hell, nether ſhalt thou ſuffre thy holy one Pſ.xviij.c to ſe corrupcyõ. Thou ſhalt shewe me the path of lyfe: in thy preſence is the fulneſſe of ioye, and at thy ryght hande ther is pleaſure for euermore.

¶ The.xvij. pſalme.

EXAVDI DOMINE IVSTITIAM.

A prayer of Dauid.

A HEare the right, O Lorde, cõſyder my cõplaynte, & herken vnto my prayer, that goeth not out of fayned lyppes.
Let my ſentence come forth from thy preſence: and let thyne eyes loke vpon the thyng Pro.xbii.a that is equall. * Thou haſt proued & viſyted myne herte in the nyght ſeaſon: y haſte tryed me and ſhalt fynde no wyckednes in me: for I am vtterly purpoſed, y my mouth ſhall not offende. Because of mens worckes that are done agaynſt the wordes of thy lyppes I haue kepte me from the wayes of the deſtroyer. O holde y vp my goynges in thy pathes, y my fote ſteppes ſlyppe not.
I haue called vpon the, O God, for thou ſhalt heare me: enclyne thyne eare to me, and herkẽ vnto my wordes. Shewe thy maruelous louynge kyndneſſe, thou y art the ſauyour of them which put theyr truſt in the, from ſoch as reſyſt thy ryght hande. Kepe B me * as the apple of an eye, hyde me ‡ vnder Zacha.ii.b, ‡Mat.xxiii.d the ſhadowe of thy wynges. Frõ the vngodly y trouble me: mine enemies cõpaſſe me roũd about, to take awaye my ſoule. They are enclоſed in their awne fatt: & their mouth ſpeaketh proude thinges. They lye waytynge in oure waye on euery ſyde, turnynge their eyes downe to the groũde. Lyke as a lyon that is gredy of hys praye, and as it were a lyons whelpe lurcking in ſecrete places. C Up Lorde, diſapoynte hym, and caſt C hym downe: delyuer my ſoule from the vngodly which is as a ſwearde of thyne.
From the men of thy hãde, O Lorde frõ the men, I ſaye, and from the euyll worlde, which haue their porcion in thys lyfe, whoſe belyes y fylleſt w thy hyd treaſure. They haue children at their deſyre: & leaue the reſte of theyr ſubſtaunce for theyr babes. But as for me, I wyll beholde thy preſence in righteouſnes: & when I awake vp after thy lykenes, I ſhalbe ſatiſfyed wythit.

¶ The.xviij. pſalme.

DILIGAM TE DOMINE.

To the chaunter of Dauid the ſeruaunt of the Lorde, which ſpake vnto the Lord the wordes of thys ſong, (in the daye that the Lorde delyuered hym from the hande of all hys enemyes, and from the hande of Saul) and he ſayde:

I Will loue y, O Lorde, my ſtrẽgth. A The Lorde is my ſtony rock, & my defence, my ſauyour, my God, & my might, in whõ I wyll truſt: my buckler, y horne alſo of my ſaluacyõ, and my refuge. * I will call vpõ y Lord, which * ii.re. xxii.a is worthy to be prayſed, ſo ſhall I be ſafe fro myne enemyes. ‡ The ſorowes of deeth ‡Pſal.cxbi.a cõpaſſed me, & the ouerflowinges of vngodlyneſſe made me afrayed. The paynes of hell came about me, the ſnares of deeth ouertoke me. In my trouble wyll I call vpon the Lorde: & cõplayne vnto my God. So ſhall he heare my voyce out of his * (holy) tẽ- *.c ple, & my cõplaynte ſhall come before him, it ſhall entre euen into hys eares. * The erth *mat.xxbii.f trembled & quaked, the very foũdacions alſo of the hylles ſhoke & were remoued, becauſe he was wroth. There wẽt a ſmoke out in B his preſence: & a conſumynge fyre out of hys mouth, ſo y coales were kyndled at it. He bowed the heauens alſo, & came downe, and it was darcke vnder his fete. He rode vpõ the cherubins, & dyd flye: he came flying vpõ the wynges of the wynde. He made darckines hys ſecrete place: hys pauylion rounde

aboute hym, with darcke water and thycke cloudes to couer hym. At the bzyghtnesse of hys presence hys cloudes remoued, hayle stones and coales of fyer. The Lozde also thondzed out of the heauen, & the hyest gaue hys thondze, hayle stones, and coales of fyer.

He sent out his arowes and scattered thē, he cast forth lyghtnynges, & destroyed them.

The spzynges of waters were sene, & the foundacōs of the round wozlde were discouered at thy chydinge, O Lozde, at the blastynge of the bzeth of thy displeasure. He shall send downe frō the heygth to fetch me, & shall take me out of many waters. He shall delyuer me frō my strongest enemye, & frō thē which hate me: foz they are to myghty foz me. They preuented me in ỹ daye of my trouble: but ỹ Lozde was my vpholder.

He bzought me forth also vnto a place of liberty: he bzought me forth, euen because he had a fauoure vnto me. The Lozde shall rewarde me after my righteous dealing: accozdinge to the clēnes of my handes shall he recōpense me. Because I haue kepte the wayes of the Lozde: and haue not forsaken wyckedlye my God. Foz I haue an eye vnto all hys lawes: & wyll nott cast out hys commaundementes fro me. I was also vncozrupte befoze him: and eschued myne awne wickednes. Therfoze shall the Lozd rewarde me after my righteous dealing: and accozding vnto the clennes of my handes in hys eye syght. With the holy thou shalt be holy, and wt a perfecte man ỹ shalt be perfect. With the cleane thou shalt be cleane: and with the frowarde thou shalt lerne frowardnes. For ỹ shalt saue the people that are in aduersite, and shalt bzynge downe the hye lookes of the proude. Thou also shalt lyghte my candelle: the Lozde my God shall make my darcknes to be light. For in the I shall discomfyte an hoost of men: and wt the helpe of my God I shall leape ouer the wall.

The waye of God is an vndefyled waye
* Psal.cxij.b. and.cxix.f
* the wozde of the Lozde also is tryed in the fyze: he is the defender of all them that putt their trust in him.
* Deu.xxxii.c
For * who is God but the Lozde? oz who hath any strēgth except o God? It is God ỹ gyrdeth me wt strēgth of warre, and maketh my waye parfecte.
* 2 bac.iij.d.
* He maketh my fete lyke hertes fete: and setteth me vp on hye.
E
1 ti.reg.xxii.c Psa.cxliii.a
* He teacheth myne handes to fyght, & myne armes shall breake euen a bow of steele. Thou hast geuen me the defence of thy saluacion: thy right hande also shall holde me vp, and thy louynge correction shall make me greate. Thou shalt make rowme ynough vnder me foz to go, ỹ my fote steppes shall not slyde. I will folowe vpon myne enemies, & ouertake them: neyther wyll I turne agayne, tyll I haue destroyed them. I will smyte thē, ỹ they shall not be able to stande: but fall vnder my fete. Thou hast gyrded me with strength vnto the battayll, thou shalt throwe downe myne enemyes vnder me. Thou hast made myne enemyes also to turne theyr backes vpon me, & I shall destroye thē that hate me. F

* They shall crye: but there shalbe none to helpe them: yee, euen vnto the Lozd, shall they crye: but he shall nott heare them. * Iyo.xb
I wyll beate them as small as the dust befoze the wynde: I will cast them out, as the claye in the stretes. Thou shalt delyuer me frō the stryuinges of the people: and thou shalte make me the head of the heythen. A people whom I haue not knowē shall serue me.

A sone as they heare of me, they shall obey me: but the straunge chyldzen shall dissemble with me. The straunge chyldzen shall G fayle, and be afrayed out of theyr presons.

The Lozde lyueth: & blessed be my strong helper, and praysed be the God of my saluacyon. Euen the God which seeth that I be auenged, and subdueth the people vnto me. It is he that delyuereth me from my (cruell) enemyes, and setteth me vp aboue myne aduersaryes: thou shalt rydd me from the wycked man. * Foz this cause I will * Roma.xj
geue thankes vnto the, O Lozde, amonge the Gentyles, and synge prayses vnto thy name. * Greate prosperite geueth he vnto his kinge: and sheweth louyng kyndnesse * ii.re.vii
vnto Dauid hys anoynted, & vnto hys seede foz euermoze.

## The.xix.psalme.

COELI ENARRANT

To the chaunter, a psalme of Dauid.

THe * heauēs * declare the glozy of God, and the firmament sheweth his handy wozcke. ☞ One daye * Roma.i telleth another: & one nyght certifieth another. ☞ There is nether speach ner lāguage, but their voices ar heard amōg thē. * ☞ Their sounde is gone out into all landes: & their wozdes into the endes of ỹ * Roma.x wozlde. In them hath he set a tabernacle foz the sunne, which cōmeth forth as a bzydgrome out of hys chambze, and reioyseth as B a giaūt to rūne his course. It goeth forth from the vttmost parte of the heauen, and runneth about vnto the ende of it agayne, & there is nothynge hyd from the heate therof.

The lawe of ỹ Lozd is an vndefyled lawe conuerting the soule. The testimony of the Lozde is sure, and geueth wisdome vnto the symple. The statutes of ỹ Lozde are right C and reioyse the hert, the commaundement of the Lozde is pure, and geueth light vnto the eyes. The feare of the Lozde is cleane, and endureth foz euer: the iudgementes of the Lozde are true and ryghteous all together.

* Moze to be desyred are they then golde, * Psa.cxix



yee then moche fyne golde: sweter also then hony, and the hony combe. Moreouer, by thē is thy seruaūt taught, & in keppynge of thē there is greate rewarde. Who can tell, howe oft he offendeth? Oh clense thou me fro (my) secrete faultes. Kepe thy seruaūt also from presumptuous synnes, lest they get the dominion ouer me: so shall I be vndefyled, & innocent from the greate offence. Let the wozdes of my mouth, and the meditacion of my herte be (allwaye) acceptable in thy syght O Lozde, my strength and my redemer.

## The.xx.Psalme.

EXAVDIAT TE DOMINVS.

To the chaunter, a Psalme of Dauid.

A THe Lozde heare the in ỹ daye of trouble, the name of the God of Jacob defende the. Sende the helpe from the Sanctuary, and strength the out of Siō.

Remembze all thy offerynges, and accepte thy bzent sacrifyce Sela. Graunte the thy hertes desyze, & fulfyll all thy mynde.

We wyll reioyse in thy saluacyon, and triumphe in the name of the Lozde oure God the Lozde perfourme all thy peticions.

B Nowe knowe I, that the Lozde helpeth hys anoynted, and wyll heare hym from hys holy heauē: euen with the wholsome strēgth of hys ryght hande. Some put theyr trust in charettes, and some in hozses: but we wyll remembze the name of the Lozde oure God.

They are bzought downe and fallen, but we are rysen, and stande vpryght.

Saue Lozde, and heare vs, O kynge of heuen, when we call. (vpon the.)

## The.xxi. Psalme.

DOMINE IN VIRTVTE TVA,

To the chaunter, a Psalme of Dauid.

THe kynge shall reioyce in thy strength, O Lozde, exceadynge glad shall he be of thy saluacion. Thou hast geuen hym his hertes desyze, and hast not denyed him the requeste of hys lyppes. Sela.

Foz thou shalt preuente him with ỹ blessynges of goodnes, and shalt set a crowne of pure golde vpon his head. He asked lyfe of the, and thou gauest him a longe lyfe, euē foz euer and euer. Hys honoure is greate in thy saluaciō: glozy and greate wozshyppe B shalt thou laye vpon hym. Foz thou shalt geue hym euerlastynge felycite, & make hym glad with the ioye of thy countenaunce.

And why: because the kynge putteth hys trust in the Lozde, and in ỹ mercy of the most hyest he shall not mysearye. All thyne enemies shall fele thy hand: thy ryght hād shall fynde out them that hate the. Thou shalt make them lyke a fyzye ouen in tyme of thy wzath: the Lozde shall destroye them in hys displeasure, and the fyze shall cōsume them.

Their frute shalt ỹ roote out of ỹ earth, and theyr sede from amonge the chyldzen of men. Foz they intended myschefe agaynst the, and ymagined soch a deuyce, as they are not able to perfourme. Therfoze shalt ỹ put them to flyght, and the strynges of thy bowe shalt thou make ready agaynst the faces of them: Be thou exalted, Lozde, in thyne awne strength: so wyll we synge and prayse thy power.

## The.xxii. Psalme.

DEVS DEVS MEVS.

To the Chaunter vpon the hynde of the dawnynge a Psalme of Dauid.

MY * God, my God: * (loke vpō me) why A
hast thou forsakē me: and art so farre * Mathew. xxvii. f.
fro my health, and frō the wozdes of my complaynte? O my God, I crye in the * Marke.xv. c.
daye tyme, but thou hearest not: and in the nyght season also I take no rest. And thou continuest holy, O thou wozshyppe of Israel. Oure fathers hoped in the: they trusted in the, and thou dyddest delyuer them.

They called vpon the, and were helped: they put theyr trust in the, and were not confounded. But as foz me, I am a wozme & no mā: a very scozne of men & the outcast of the people. * All they ỹ se me, laugh me to * Psal. xxii.d
scozne: they shote out theyr lyppes, & shake ỹ B
heade sayinge. * He trusted in God that he * Mathew. xxvii.c.
wolde delyuer him: let him delyuer him, yf he wyll haue him. * But ỹ art he ỹ toke me out ‡ Psal.xxii.a
of my mothers wombe: thou wast my hope, when I hanged yet vpō my mothers brestes.

I haue bene left vnto ỹ euer sence I was bozne: thou art my God, euē fro my mothers wombe. O go not fro me, foz trouble is C
harde at hande, and ther is none to helpe me.

Greate oxen are come aboute me, fatt bulles of Basan close me in on euery syde.

They gape vpon me with theyr mouthes as it were a rampynge and roarynge lyon.

* I am powred out lyke water, & all my * Josu.vii.b
bones are out of ioynt: my hert also in the myddest of my bodye is euen lyke meltynge ware. My strength is dryed vp lyke a potsherde, & my longe cleueth to my gūmes: and D
thou shalt bzynge me into the dust of death.

Foz (many) dogges are come aboute &c
me, & the coūcell of the wycked laye seage ☞
gaynst me. They pearsed my handes and my fete, I maye tell all my bones, they stonde starynge and lokynge vpon me.

* They parte my garmētes amonge thē, * Mathew. xxvii.d.
and cast lottes vpon my vesture. But be not ỹ farre fro me, O Lozd: thou art my succoure, haste the to helpe me. Delyuer my soule from the swearde, my dearlynge frō the power of the dogge. Saue me from the lyons mouth: thou hast heard me also from E
amonge the hoznes of the vnicoznes. I wyll declare thy name vnto my * brethren: in the * John.xx.d. Hebr.ii.c.
myddest of the cōgregaciō wyll I prayse the.

AA v O prayse

O prayse the Lorde ye ỹ feare hi: Magnifye hym all ye of the sede of Jacob, & feare hi all ye sede of Israel. * For he hath not despysed ner abhorred the lowe estate of ỹ poore he hath not hyd hys face frō hym, but whē he called vnto him, he harde him. My prayse is of the in the great cōgregacion, my vowes wyll I perfourme in the syght of them that feare hym. The poore shall eate, & be satisfyed: they that seke after ỹ Lorde, shall prayse hym. youre herte shall lyue for euer. All the endes of the worlde shall remēbre thē selues, & be turned vnto the Lorde, & all ỹ kynreds of the nacions, shall worshyppe before him. For the kyngdom is the Lordes, and he is the gouernour amonge the people.

All suche as be fat vpon earth haue eatē & worshypped. All they ỹ go downe into the dust, shall knele before him & no man hath quyckened hys awne soule. *(Esay. Sede shall serue him: they shal be counted vnto ỹ Lorde for a generacyon. They shall come, and *(the heauens) shall declare hys ryghteousnes: vnto a people that shall be borne, whom the Lorde hath made.

¶ The.xxiii. Psalme.

DOMINVS REGIT ME.

A psalme of Dauid.

The Lord is my shepherde, therfore cā I lack nothing. He shall fede me in a grene pasture, & leade me forth beyde the waters of cōforte. He shall conuerte my soule, & bringe me forth in the pathes of ryghteousnes for hys names sake. Yee though I walke thorowe ỹ valleye of ỹ shadow of death, I wyll feare no euell, for ỹ art wt me thy rodde & thy staffe cōforte me. Thou shalt prepare a table before me agaynst them ỹ trouble me: ỹ hast anoynted my head wt oyle, & my cuppe shalbe full. But *(thy) louynge kyndnes & mercy shall folowe me all the dayes of my lyfe. & I wyll dwell in the house of the Lord for euer.

¶ The.xxiiii. Psalme.

DOMINI EST TERRA.

A Psalme of Dauid. *(in the fyrst daye of the Sabath.)

The * earth is the Lordes, and all that therin is: the compasse of the worlde, and they that dwell therin. For he hath founded it vpon the sees, & prepared it vpō the floudes. * Who shall ascende into ỹ hyll of the Lorde? Or, who shall ryse vp in his holy place? Euē he that hath cleane hādes & a pure hert: & ỹ hath not lyfte vp his mynde vnto vanite, ner swore to disceaue. *(hys neyghboure) He shall receaue the blessynge frō the Lorde, and ryghteousnesse from the God of hys saluacyon. Thys is the generacion of them that seke him, euen of thē ỹ seke thy face, O Jacob. Sela. *Lyfte vp youre heades O ye gates, & be ye lyfte vp, ye euerlastynge dores, & the kynge of glory shall come in. Who is this kynge of glory? It is ỹ Lorde stroge & myghtie, euen ỹ Lord myghtye in battell. Lyfte vp youre heades (O ye gates) & be ye lyfte vp ye euerlastyng dores, & the kyng of glory shall come in. Who is thys kynge of glory? Euen the Lorde of hoostes, he is the kynge of glory. Sela.

¶ The.xxv. psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

Vnto the (O Lorde) wyll I lyft vp my soule. My God, I haue put my trust in the: Oh lett me not be confounded, nether let myne enemyes triūphe ouer me. * For all they that hope in the, shall not be a shamed: but soch as trāsgresse without a cause, shall be put to cōfusiō

Shewe me thy wayes, O Lord, & teache me thy pathes. Leade me forth in thy trueth, & lerne me, for thou art ỹ God of my saluaciō: in the hath bene my hope all ỹ daye longe. Call to remembraunce (O Lorde) thy tender mercyes, and thy louynge kyndnesses, which haue bene euer of olde.

Oh remembre not ỹ * synnes & offences of my youth, but accordynge vnto thy mercy thynke thou vpō me (O Lord) for thy goodnesse. Gracious & ryghteous is the Lorde, therfore wyll he teache synners in the waye.

Them ỹ be meke, shall he guyde in iudgement: & soch as be gentle, them shall he lerne his waye. All the pathes of the Lorde are mercye & truthe, vnto soch as kepe his couenaunt & his testimonies. * For thy names sake, O Lord, be mercyfull vnto my synne, for it is great. What mā is he that feareth the Lord: him shall he teache in the waye that he shall chose. His soule shall dwell at ease, and hys sede shall inherete the lande.

The secrete of the Lorde is amonge them that feare him * & he wyll shewe thē hys couenaunt. Myne eyes are euer lokynge vnto the Lord, for he shall plucke my fete out of the net. Turne the vnto me, & haue mercy vpon me: for I am desolate, and in misery.

The sorowes of my herte are enlarged: O bryng thou me out of my troubles. Loke vpon myne aduersyte & misery, and forgeue me all my synne. Conslidre myne enemies how many they ar, & they beare a tyrānous hate agaynst me. O kepe my soule, and delyuer me. let me not be confounded, for I haue put my trust in the. Let perfectnesse and ryghteousnesse dealynge waite vpon me, for my hope hath bene in the. Delyuer Israel O God, out of all hys troubles.

¶ The.xxvi. Psalme.

IVDICA ME DOMINE,

*(A Psalme) Of Dauid. (A sore he was enbalmed.)



Be thou my *iudge, O Lorde, for I haue walked innocently: my trust hath bene also in the Lorde therfore shall I not fall. *Examen me, O Lord, & proue me: trye out my reynes and my hert. For thy louynge kyndenesse is before mine eyes, & I will walke in thy trueth.

I haue not dwelt with vayne personnes, nether wyll I haue fellishipe with the disceatfull. I haue hated the congregacyon of the wicked, and will not syt amonge the vngodly. *I will washe my handes in innocētye, O Lorde, and so will I go to thyne aulter. That I maye shewe the voyce of thankes geuynge, and tell of all thy wonderous worckes. Lorde, I haue loued the habitacion of thy house, & the place where thyne honoure dwelleth. O shutt not vp my soule with the synners, ner my lyfe with the bloudthurstye. In whose handes is wyckednesse, & their ryghthāde is full of gyftes.

But as for me I will walcke innocētly: O delyuer me, and be mercyfull vnto me. My fote standeth ryght: I will prayse the Lorde in the congregacyons.

¶ The.xxvii. Psalme.

DOMINVS ILLVMINATIO.

Of Dauid.

The Lorde is my * lyght and my saluacyon: whom then shall I feare? the Lorde is the strength of my lyfe: of whom then shall I be afrayed? When the wycked (euen myne enemyes and my foes) came vpō me, to eate vp my flesche, they stōbled & fell. Though an hoost of men were layed agaynst me, yet shall not my hert be afrayed: and though there rose vp warre agaynst me, yet will I put my trust in this.

*One thynge haue I desyred of the Lorde, which I will requyre: euen that I maye dwell in the + house of the Lorde all the dayes of my lyfe: to beholde the fayre bewtie of the Lorde, and to vyset his temple. For in the tyme of trouble he shall hyde me in his * tabernacle, yee in the secrete place of his dwellynge shall he hyde me, and set me vp vpon a * rocke of stone. And nowe shall he lyft vp my head aboue myne enemyes rounde aboute me. Therfore will I offre in hys dwellynge, an oblacyon with great gladnesse: I will synge and speake prayses vnto the Lorde. Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercye vpon me, and heare me. My hert hath talked of the: Seke ye my face: thy face Lorde will I seke. O hyde not thou thy face fro me, ner cast thy seruaunt awaye in displeasure. Thou hast bene my succoure, leaue me not, nether forsake me, O God of my saluacyon. When my father and my mother forsake me, ỹ Lorde taketh me vp. Teache me thy waye O Lorde, & leade me the ryght waye, because of myne enemyes. Delyuer me not ouer into the will of myne aduersaryes, for there are false wytnesses rysen vp agaynst me, and soch as speake wrōge.

I shulde vtterlye haue faynted: but that I beleue verely to se the goodnesse of ỹ Lorde in the lande of the lyuinge. O tary thou the Lordes leysure * be stronge, and he shall conforte thyne hert, and put thou thy trust in the.

¶ The.xxviii. Psalme.

AD TE DOMINE CLAMABO.

A Psalme of Dauid.

Vnto the wyll I crye, O Lorde, my strength: thynche no scorne of me, lest, yf thou make ỹ as though thou heardest not, I become lyke them, that go downe into the pytte. Heare the voyce of my hūble peticyons, when I crye vnto the, whan I holde vp my handes towarde the mercyseate of thy holy temple. O plucke me not awaye *(nether destroye me) with the vngodly and wicked doers * which speake frendly to their neyghbours, but ymagine myschefe in their hertes. * Rewarde them accordinge to their dedes, and accordynge to ỹ wyckednesse of their awne inuencions. Recompense them after the worcke of their handes: paye them that they haue deserued. For they regarde not in ther mynde the worckes of the Lorde, ner the operacion of his hādes: therfore shall he breake them downe, & not buylde them vp. Praysed be the Lorde, for he hath hearde ỹ voyce of myne humble peticions. *The Lorde is my strength & my shylde: my hert hath trusted in him, & I am helped: therfore my herte daunseth for ioye, and in my songe will I prayse him. The Lorde is their strēgth: and he is ỹ wholsome defence of his anoynted. O Saue thy people, & geue thy blessinge vnto * thyne enheritaunce: fede them, & sett them vp for euer.

¶ The.xxix. Psalme.

AFFERTE DOMINO.

A Psalme of Dauid *(at the perfourmynge of the Tabernacle.)

Bryng vnto ỹ Lorde (O ye myghtie) *(bryng youre younge rāmes vnto ỹ Lorde.) ascribe vnto the Lorde worshyppe & strēgthe.

Geue the Lorde the honoure due vnto his name: worshyppe the Lorde with holy worshippe. * It is the Lorde that commaundeth the waters: It is the glorious God that maketh the thonder: * it is the Lorde that ruleth the see. The voyce of the Lorde is myghtie in operation, the voyce of the Lorde is a glorious voyce. The voyce of the Lorde breaketh the. * Cedre trees: yee, the Lorde breaketh the Cedres of Libanus.

He made them also to shyppe lyke a Calfe: Libanus also, and Syrion lyke a yonge vnycorne. The voyce of the Lorde deuydeth the flames of fyre: the voyce of the

¶ of the Lorde, shaketh the wyldernesse, ye the Lorde shaketh the wildernesse of Cades.

The voyce of the Lorde maketh the hyndes to bringe forth younge & discovereth the thicke bushes: in his temple doth every man speake of his honoure. The Lorde sytteth above the water flouds, & the Lorde remayneth a kynge for ever. The Lorde shall geue strēgth vnto his people, the Lorde shall geue his people the blessynge of peace.

¶The.xxx.Psalme.

EXALTABO TE DOMINE.

¶A Psalme and songe of the dedicacyon of the house of Dauid.

A I wyll magnifye ꝑ, O Lorde, for thou hast set me vp, & not made my foes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast healed me. Thou Lorde hast brought my soule out of hell: thou hast kepte my lyfe, frō them that go downe to the pytte. Synge prayses vnto the Lorde (O ye saintes of his) and

B geue thankes vnto him for a remembraunce
*¶Exo.xiij.d of his holynesse. * For hys wrath endureth but the twinclinge of an eye, and in hys pleasure is lyfe: heynesse maye endure for a nyght, but ioye commeth in the morynge.

And in my prosperyte, I sayde: I shall neuer be remoued: thou Lorde of thy goodnesse

C hadest made my hill so stronge. Thou dyd-
o* dest turne thy face o*(fro me) and I was troubled. Then cryed I vnto the, O Lorde, & gat me to my Lorde ryght humbly. What profyt is there in my bloude, whan I go downe to the pytte? Shall the dust geue thankes vnto the? Or shall it declare thy

D trueth? Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper. Thou hast turned my heynesse in to ioye: thou hast put of my sacke cloth, and gyrded me with gladnesse. Therfore shall (euery good man) synge of thy prayse without ceassinge: O my God, I wyll geue thankes vnto the for euer.

¶The.xxxi.Psalme.

IN TE, DOMINE SPERAVI.

¶To the chaunter a Psalme of Dauid.

A IN the, O Lord, haue I put my trust: let me neuer be put to confusyon: delyuer me in thy ryghteousnesse.

Bowe downe thine eare to me, make haste to delyuer me. And be thou my stronge rocke, and a house of defence, that thou mayest saue me. For ꝑ art my stronge rocke, & my castell: Be thou also my guyde, & leade me for thy names sake. Draw me out of the nett that they haue layed priuely for me,

*Lu.xxiij.c. for thou art my strength. * Into thy han-
Actes.vij.g. des I commende my spyrete: for thou hast redemed me, O Lorde thou God of treuth.

B I haue hated them that holde of superstitious vanityes, & my trust hath bene in ꝑ Lorde. I wyll be glad and reioyse in thy mercy: for thou hast consydred my trouble, & hast knowne my soule in aduersytees.

Thou hast not shut me vp into the hāde of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eye is consumed for very heynesse, yee my soule & my body.

For my lyfe is waxen olde with heynesse, & my yeares with mournynge. Thy strēgth fayleth me because of myne iniquite, and my bones are corrupte. I became a

C reproofe amonge all myne enemyes, but specially amonge my neyghbours, and they of myne acquayntaunce were afrayed of me: & they that dyd se me without, conueyed themselues fro me. I am cleane forgotten, as a dead man oute of mynde: I am become lyke a broken vessell. For I haue herde ꝑ blasphemy of the multitude: and feare is on euerye syde whyle they consplre together agaynst me, & take ther counsell to take awaye my lyfe. But my hope hath bene in the, O Lorde, I haue sayde: thou art my God.

My tyme is in thy hande: delyuer me frō the hāde of myne enemyes, and frō them that persecute me. Shewe thy seruaunt the

D light of thy countenaūce, and saue me for thy mercyes sake. Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to sylēce in the graue. Let the lyenge lyppes be put to sylēce, which cruelly, disdainfully, & despitefully, speake against the ryghteous.

O howe plēteyfull is thy goodnesse, which thou hast layed vp, for them ꝑ feare the? and that thou hast prepared for them, ꝑ put their trust in the, euen before the sonnes of men!

Thou shalt hyde them priuely by thine

E awne presence frō ꝑ prouokinges of all men: ꝑ shalt kepe them secretly in thy tabernacle, frō the stryfe of tonges. Thākes be to the Lorde, for he hath shewed me maruelous greate kyndnesse in a stronge cytie. And when I made hast, I sayde: I am cast out of thy syght. Neuertheles, thou herdest the voyce of my prayer, when I cryed vnto the.

O loue the Lorde, all ye his saintes, for ꝑ Lorde preserueth thē that are faythfull, and plenteously rewardeth he the proude doer.

*Be stronge, & he shall stablyshe youre *Psa.xxvij. and.xxxj.f. hart, all ye that put your trust in the Lorde.

¶The.xxxij.Psalme.

BEATI QVORVM.

¶An instruccyon of Dauid.

A BLessed is he, whose vnryghteousnesse is forgeuen, and whose synne is couered. * Blessed is the mā, vnto whō *Rom.iiij.a. the Lorde imputeth no synne, and in whose sprete there is no gyle. For whyle I held my tonge, my bones consumed awaye thorowe my daylye complaynynge. For thy

hande



B hande is heuy vpon me daye and nyght, and my moysture is lyke the drouth in Sommer. Sela. I wyll knowledge my synne vnto the, and myne vnryghteousnesse haue I not hyd. I sayde: * I wyll confesse my synnes Job.xiij.c. me.xb.d.e vnto the Lorde, & so thou forgauest the wyckednesse of my synne. Sela. For this shall euery one that is godly, make his prayer vnto the ☞ in a tyme when thou mayeste be founde, but in the great water floudes they shall not come nye hym. Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with

C songes of delyueraunce. Sela. I wyll enfourme the, & teache the in the waye wherin thou shalt go: and I wyll guyde the with myne eye. Be not ye lyke horse and mule, which haue no vnderstandynge. Whose mouthes must be holden with byt & brydle, lest they fall vpon the. Greate plages remayne for the vngodly, but who so putteth hys trust in the Lorde, mercy embraceth him on euery syde. Be glad, O ye ryghteous and reioyse in the Lorde: and be ioyfull all ye that are true of herte.

¶The.xxxiij.Psalme.

EXVLTATE IVSTI IN DOMINO.

A REioyse * in ꝑ Lord, O ye ryghteous, Psa.xcvij.b for it becommeth well the iust to be Eph.v.d. thankfull. * Prayse the Lord with Apo.xiij.c. harpe: synge psalmes vnto hym with the lute and instrumēt of ten strynges. Synge vnto the Lorde a newe songe, synge prayses lustely o* (vnto hym) with a good corage.

For the worde of the Lorde is true, and all hys worckes are faythfull. He loueth ryghteousnes and iugement: the earth is full Gene.i.a. of the goodnesse of the Lorde. * By the worde of the Lorde were the heauens made, and all the hoostes of them by the breth of his mouth. He gathereth the waters of the see together as it were vpō a heape, & layeth

B vp the depe as in a treasure house. Let all the earth feare the Lorde: stande in awe of Psa.cxviij.a hym, all ye that dwell in the worlde. * For he spake, and it was done: he commaunded, and it stode fast. The Lorde bryngeth the Esaye.viij.b * councell of the heithen to naught, and maketh the deuyces of the people, to be of none Psal.i.a effecte. o* (and casteth out the councels of prynces.)

The councell of the Lorde shall endure for euer, and the thoughtes of hys herte from generacyon to generacyon. Blessed are the people whose God is the Lorde Iehouah, & blessed are the folcke that haue chosen hym to be theyr inheritaunce. The Lorde loked downe from heauen, and behelde all the chyldren of men: from the habitacyon of his dwellynge, he cōsydreth all them that dwell in the erth. He fashyoneth all the hertes of them, and vnderstandeth all theyr worckes. There is no kynge that can be saued by the multytude of an hoost, nether is any myghtie man delyuered by moche strength.

A horse is counted but a vayne thynge to saue a man, neyther shall he delyuer any man by hys greate strength. Behold, the eye of the Lorde is vpon them that feare hym, and vpon them that put theyr trust in his mercy.

To delyuer theyr soules from death, and to fede them in the tyme of dearth. Oure soule hath pacyently tarryed for the Lorde for he is oure helpe and oure shylde. For oure herte shall reioyse in hym, because we haue hoped in hys holy name. Let thy mercyfull kyndnesse, O Lorde be vpon vs, lyke as we haue put oure trust in the.

¶The.xxxiiij.Psalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged his speche before Abimelech, which droue hym awaye and he departed.

A I Wyll allwaye geue thanckes vnto the Lorde, hys prayse shall euer be in my mouth. My soule shall make her boast in the Lord the humble shall heare therof, and be glad. O prayse the Lorde with me, and let vs magnifye hys name together.

* I sought ꝑ Lorde & he harde me, yee he *1.Ma.xxi.d. delyuered me out of all my feare. They had an eye vnto him, and were lyghtened, & their faces were not ashamed. Lo, the poore cryeth, & the Lorde heareth hym, yee and saueth hym out of all hys troubles. * The 25

Angell of the Lorde tarryeth rounde about * Josua.b.d. iiij.Ma.xix.g. them that feare hym, and delyuereth them.

O taste and se, how gracious the Lord is, * blessed is the man that trusteth in hym. *Psal.ij.b

O * feare ꝑ Lorde, ye that be hys sayntes *pſ.cxxviij.a for they that feare hym, lacke nothynge.

The lyons do lacke, & suffre hunger * but *Math.vi.b they which seke the Lorde: shall want no maner of thynge that is good. Come ye chyldren & herkē vnto me, I wyll teach you ꝑ feare of the Lorde. * What mā is he ꝑ lysteth to ly- *i.Pet.iij.c. ue, & wold fayne se good dayes? Kepe thy tonge from euell, & thy lyppes, ꝑ they speake no gile. Eschue euell, & do good: seke peace and ensue it. The eyes of ꝑ Lorde are ouer the ryghteous, & his eares are opē vnto their prayers. The countenaūce of the Lorde is agaynst them ꝑ do euell, to rote out ꝑ remēbraunce of thē frō of the earth. The ryghteous crye, & the Lorde heareth thē, & delyueretb them out of all theyr troubles. The

Lorde is nye vnto thē ꝑ are of a cōtryte hert, & wyll saue soche as be of an humble sprete. *pro.xxviij.d Actes.xiiij.d. ij.Timo.iij.c

* Greate are ꝑ troubles of the ryghteous but the Lorde delyuereth hym out of all.

He kepeth all hys bones, so that not one of them is broken. But myschefortune shall slaye the vngodly, and they that hate the ryghteous, shalbe desolate. The Lorde

delyuereth

delyuereth the ſoules of hys ſeruauntes: and all they that put theyr truſt in hym ſhall not be deſtitute.

## ¶ The.xxxv.Pſalme:

IVDICA DOMINE NOCENTES.

Of Dauid.

A PLeate thou my cauſe, O Lorde, with them that ſtryue with me: and fyght thou agaynſt thē that fyght agaynſt me. Laye hande vpon the ſhilde & buckler, and ſtande vp to helpe me. Bryng forth the ſpeare, & ſtoppe the waye agaynſt them ỹ perſecute me: ſaye vnto my ſoule: I am thy ſaluacyon. Let them be confounded and put to ſhame, that ſeke after my ſoule: let thē be turned backe, and brought to confuſyon, that ymagyne myſchefe for me.

*Pſ.lxxxiij.c * Let thē be as the duſt before ỹ wynde, and the angell of the Lorde ſcatteryng thē.

Let theyr waye be darcke and ſlyppery, and let the angell of the Lorde perſecute thē.

For they haue pryuely layed theyr net to deſtroye me without a cauſe, yee euen without a cauſe haue they made a pytte for my B ſoule. Let a ſodeñ deſtruction come vpon him vnawares: & hys net that he hath layed pryuely, catch hym ſelfe, that he maye fall into hys awne myſchefe. And my ſoule be ioyfull in the Lorde: it ſhall reioyſe in his ſaluacyon. All my bones ſhall ſaye: Lorde, who is lyke vnto the? which delyuereſt the poore from hym that is to ſtronge for hym, yee the poore and hym that is in miſery, from hym that ſpoyleth hym. Falſe witneſſe dyd ryſe vp: they layed to my charge, thynges that I knowe not. They rewarded me euell for good, to the greate dyſcomforte of my ſoule. Neuertheleſſe, when they were ſycke, I put on a ſacke clothe: and hūbled my ſoule with faſtyng, and my prayer ſhall turne into myne awne boſome.

C I behaued my ſelfe as though it had bene my frende or my brother, I went heuely, as one that mourneth for hys mother.

But in myne aduerſyte they reioyſed, and gathered them together: yee the very abiectes came together agaynſt me vnawares, makyng mowes at me, and ceaſſed not.

With the flatrers were buſy mockers, which gnaſched vpon me with theyr teeth.

Lorde, howe longe wylt thou loke vpon thys? O delyuer my ſoule from the calamityes which they bryng on me, and my dearlyng from the lyons? So wyll I geue the thankes in the greate congregacyō I wyll prayſe the amonge moche people.

D let not them that are myne enemyes triumphe ouer me vngodlye nether: let thē * Pſal.lxviij.a wyncke with theyr eyes, ỹ * hate me with- Joh.xv.d. out a cauſe. And why? theyr comonyng is not for peace, but they ymagyne diſceatfull wordes agaynſt them that are quyet in the lande. They gaped vpon me with theyr mouthes, and ſayde: fye on the, fye on the: we dyd ſe it with oure eyes.

This thou haſt ſene, O Lorde: holde not D thy tonge then, go not farre from me, O Lord.

Awake and ſtande vp to iudge my quarell auenge thou my cauſe, my God, and my Lorde. Iudge me, O Lorde my God, accordyng to thy ryghteouſneſſe, and let them not triumphe ouer me. Let them not ſaye in their hertes: there, there, ſo wolde we haue it: nether lett them ſaye: we haue deuoured hym. Let them be put to confuſyon and ſhame together that reioyſe at my trouble: let them be clothed with rebuke and diſhonoure that boaſt them ſelues agaynſt me. Let them be glad and reioyſe, that fauoure my ryghteous deſalyng: yee let thē ſaye allwaye bleſſed be the Lorde, which hath pleaſure in the proſperitye of hys ſeruaunt.

And as for my tonge, it ſhalbe talkyng of thy ryghteouſnes and of thy prayſe, all the daye longe.

## ¶ The.xxxvi.Pſalme.

DIXIT INIVSTVS.

To the Chaunter, of Dauid the ſeruaunt of the Lorde.

MY hert ſheweth me the wyckednelle of A the vngodly, that * there is no feare * Ro.iij.c of God before hys eyes. For he flatreth hym ſelfe in hys owne ſyght, tyll hys abhominable ſynne be founde out. The wordes of hys mouth are vnryghteous, and full of diſceate: he hath left of to behaue hym ſelfe wyſely and to do good. He ymagyneth myſchefe vpon hys bedd, and hath ſet hym ſelfe in no good waye, nether doth he abhore any thyng that is euell. Thy mercy, O Lorde reacheth vnto the heauen, and thy faythfulneſſe vnto the cloudes.

Thy ryghteouſneſſe ſtandeth lyke the ſtrōge mountaynes: thy iudgementes are lyke the greate depe. Thou Lorde ſhalt ſaue both man and beeſt. Howe excellent B is thy mercy, O God: and the chyldren of mē ſhall put theyr truſt vnder the ſhadowe of thy wynges. They ſhalbe ſatiſfyed with the plēteouſneſſe of thy houſe, and thou ſhalt geue them drynck of thy pleaſures, as out of the ryuer. For with the is the well of lyfe, and in thy lyght, ſhall we ſe lyght.

O contynue forth thy louyng kyndneſſe vnto them that knowe the, and thy ryghteouſneſſe vnto them that are true of hert.

O let not the fote of pryde come agaynſt me: and let not the hande of the vngodly caſt me downe. ☞ There are they fallen ☜ D (all) that worke wickednelle: they are caſt * downe, and ſhall not be able to ſtande.



## ¶ The.xxxvij.Pſalme.

NOLI EMVLARI.

A Pſalme of Dauid.

A FRet not thy ſelf becauſe of the vngodly: nether be ỹ enuyous agaynſt ỹ euell doers. For they ſhall ſoone be cut downe lyke ỹ graſſe, & be wythered euen as ỹ grene herbe. Put ỹ thy truſt in the Lorde, & be doinge good: dwell in the lande, and verely thou ſhalt be fedd. Delyte thou in the Lorde, & he ſhall geue the thy hertes deſyre. Commytte thy waye vnto ỹ Lorde, & put thy truſt in hym, & he ſhall bryng it to paſſe. He ſhall make thy rightouſneſſe as cleare as ỹ light, & thy iuſt dealing as ỹ noone daye. Holde the ſtyll in ỹ Lorde, & abyde pacyently vpon him: but greue not thy ſelfe at hym, whoſe waye doth proſpere agenſt ỹ man ỹ doth after euell councels. Leaue of frō wrath, B & let go diſpleaſure, frett not thy ſelf, els ſhalt thou be moued to do euell. Wycked doers ſhalbe roted out: & they ỹ pacyently abyde ỹ Lorde, thoſe ſhall enheret ỹ lande.

Yet a lytle whyle, & the vngodly ſhalbe clene gone: thou ſhalt loke after hys place, & he ſhalbe awaye. But the meke ſpyrited ſhall poſſeſſe the earth, & ſhalbe refreſſhed in the multitude of peace. The vngodly ſeketh councell agaynſt ỹ iuſt, & gnaſſheth vpō hym with his tethe. The Lord ſhall laughe hym to ſcorne, for he hath ſene, ỹ his daye is cōmynge. The vngodly haue drawen out the ſwerde, and haue bended C their bowe, to caſt downe ỹ poore and nedye, and to ſlaye ſoch as be of a ryght conuerſacion. Their ſwerde ſhall go thorow their awne herte, & their bowe ſhalbe broken. A ſmall thinge that the ryghtuous hath, is better then greate ryches of ỹ vngodly. For the armes of the vngodly ſhalbe broken, and ỹ Lorde vpholdeth the ryghtuous. The Lord knoweth ỹ dayes of the godly, & their inheritaūce ſhall endure for euer. They ſhall not be confounded in ỹ perelous tyme, and in the dayes of D derth they ſhall haue ynough. As for the vngodly, they ſhall perythe: & the enemyes of the Lorde ſhall conſume, &c. as the fatt of lambes: yee, euen as ỹ ſmoke ſhall they conſume awaye. The vngodly borroweth and payeth not agayne, but ỹ rightuous is mercyfull & lyberall. Soch as be bleſſed of God, ſhall poſſeſſe the lande, & they that be curſſed of hym, ſhalbe roted out.

The Lord ordreth a good mans goinge, & maketh his waye acceptable to him ſelf.

*Pſal.xxxiiij. b * Though he fall, he ſhal not be caſt awaye, for ỹ Lord vpholdeth him with his hande. I haue bene yonge, and nowe am olde: & yet ſawe I neuer ỹ rightuous forſaken, nor his ſede beggynge theyr bread.

* The ryghtuous is euer mercyfull, and * Pſal.xxxvij.c lendeth, and his ſede is bleſſed. Fle from E euell, and do the thynge that is good, and dwel for euer. For the Lorde loueth the thynge that is ryght, he forſaketh not hys ỹ be godly, but they are preſerued for euermore: o* (The vnrighteous ſhalbe puniſhed.) as for * o the ſede of the vngodly, it ſhalbe roted out.

The ryghtuous ſhall inherett the lande, and dwell therin for euer. * The mouth * Pſal.xxxvij.d. of the ryghtuous is exerciſed in wyſdome and his tonge wilbe talkyng of iudgemēt,

The lawe of his God is in his hert, and F his goynges ſhall not ſlyde. The vngodly ſeeth the ryghtuous, & ſeketh occaſyon to ſlaye hym. The Lorde wyll not leaue hym in hys hande, ner cōdēpne him when he is iudged. Hope thou in the Lord, and kepe his waye, & he ſhal promote the, that thou ſhalt poſſeſſe the lande: when the vngodly ſhal perithe, thou ſhalt ſe it. I my ſelfe haue ſene ỹ vngodly in great power, & florifhige lyke a grene baye tree: & he vaniſhed awaye, & lo, he was gone: I ſought hi, but o* (hys place,) coulde no where be foūd. * o

Kepe innocency, and take hede vnto the G thynge that is ryght, for that ſhall bryng a man peace at the laſt. As for the trāſgreſſours, they ſhall perythe together, and the ende of the vngodly is, they ſhall be roted out at the laſt. But the ſaluaciō of the ryghtuous cōmeth of the Lorde, which is alſo their ſtrength in the tyme of trouble.

And the Lorde ſhall ſtande by them, and ſaue them: he ſhall delyuer them from the vngodly, and ſhall ſaue them, becauſe they put theyr truſt in hym.

## ¶ The.xxxviij.Pſalme.

DOMINE NE IN FVRORE.

A Pſalme of Dauid for remembraunce.

PVt me not * to rebuke (O Lord) in thi A ne anger: nether chaſten me in thy he- * Pſ.vi.a. Jere.x.b. uy diſpleaſure. For thyne arowes ſtycke faſt in me, and thy hande preſſeth me ſore.

There is no healthe in my fleſſh, becauſe of thy diſpleaſure: nether is there anye reſt in my bones, by reaſon of my ſynne. For my wyckednelles are gone ouer my heade, and are lyke a ſore burthen, to heuy for me to beare. Hy woundes ſtyncke and are corrupt, thorowe my folyſhneſſe. I am- B brought in to ſo greate trouble & miſery, that I go mournyng all the daye longe.

For my loynes are fylled with a ſore diſeaſe, & there is no whole parte in my body. I am feble & ſore ſmytten, I haue roared for the very diſquyetnes of my hert.

Lorde, ỹ knoweſt all my deſyre, and my gronynge is not hyd frō ỹ. Hy hert pāteth, my ſtrēgth hath fayled me, & ỹ lyght C of myne eyes is gone from me. * Hy louers Job.xix.b. & my neyghbours dyd ſtāde lokynge vpon my

my trouble, & my kynſmen ſtode a farre of.
They alſo ꝑ ſought after my life, layed ſnares for me: & they that went aboute to do me euell, talked of wickednesſe, & ymagined diſceate all ꝑ daye longe. As for me, I was lyke a deafe mā & herde not: & as one ꝑ is dōme, which doth not opē his mouth.
I became euē as a man that heareth not: and in whoſe mouth are no reprofes. For in the, O Lorde, haue I put my truſt, thou ſhalt anſwere for me, O Lord my God. I haue required, ꝑ they * (euen my enemyes) ſhould not triūphe ouer me: for whā my fote ſlypte, they reioyſed greatly againſt me. And I truly am ſet in the plage, & my heuineſſe is euer in my ſyght. For I will confeſſe my wickednesſe, and be ſory for my ſynne.
But myne enemyes lyue, & are myghtie: & they that hate me wrongfully, are many in nōbre. They alſo ꝑ rewarde euell for good are agaynſt me, becauſe I folowe the thynge that good is. Forſake me not (O Lorde my God.) Be not ꝑ farre fro me.
Haſte the to helpe me, O Lord * (God) my ſaluacyon.

¶ The.xxxix.Pſalme.

DIXI, CVSTODIAM VIAS.

To the chaunter Jeduthun, a Pſalme of Dauid.

I ſayde: I will take hede to my wayes ꝑ I offend not in my tonge. I will kepe my mouth (as it were wt a bridle) while ꝑ vngodly is in my ſight. I helde my tōge, & ſpake nothige, I kepte ſylēce yee, euē frō good wordes, but it was payne & greſe to me. Wy hert was hote within me, & whyle I was thus muſyng, the fyre kyndled: and (at the laſt) I ſpake wyth my tonge: * Lorde, let me knowe myne ende, and the nōbre of my dayes: that I maye be certyfied howe lōge I haue to lyue. * Beholde, thou haſt made my dayes as it were a ſpāne lōge, and myne age is euen as nothing in reſpecte of the: & verely euery man lyuig is all together vanite. Selah. For man walketh in a vayne ſhadowe, and diſquieteth him ſelf in vayne: he heapeth vp riches * & cannot tell who ſhall gather thē.
And now Lord, what is my hope? truelye my hope is euen in the. Delyuer me from all myne offences, & make me not a rebuke vnto the fooliſh. I became domme, & opened not my mouth, for it was thy doynge.
Take thy plage awaye fro me: I am euē cōſumed by the meanes of thy heuye hand.
When ꝑ wyth rebukes doſt chaſten man for ſinne, ꝑ makeſt his bewtye to conſume awaye, like as it were a mothe fretinge a garment. Euery man therfore is but vanite. Selah. Heare my prayer, O Lord, & wt thyne eares cōſydre my callynge: holde not thy peace at my teares. For * I am a ſtraunger wt ꝑ, & a ſogeourner, as all my fathers were. Oh ſpare me a lytle, that I maye recouer my ſtrēgth, before I goo hēce, and be nomore ſene.

¶ The.xl.Pſalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Pſalme of Dauid.

I wayted pacyently for the Lord, & he enclyned vnto me: and hearde my calling. He brought me alſo out of the horrible pitte, out of the myer and claye, and ſett my fete vpon the rocke, and ordred my goynges.
And he hath put a newe ſōge in my mouth, euen a thanckeſgeuynge vnto oure God.
Many ſhall ſe it, and feare, and ſhall put their truſt in the Lorde. * Bleſſed is the man, ꝑ hath ſette hys hope in the Lordes, and turned not vnto ꝑ proude, and to ſoch as go aboute with lyes. O Lord my God, greate are thy wonderous worckes, which thou haſt done: like as be alſo thy thoughtes which are to vs ward: and yet there is no man that ordreth them vnto the. Yf I wolde declare them, and ſpeake of them, they ſhulde be moo then I am able to expreſſe. * Sacrifice and meat offerynge thou woldeſt not haue, but myne eares haſt thou opened: burntofferynges and ſacrifice for ſynne haſt ꝑ not required.
Then ſayd I: Lo, I come. In ꝑ volume of ꝑ boke it is written of me, ꝑ I ſhulde fulfyll thy will, O my God: I am content to do it: yee, thy lawe is wythin my hert.
I haue declared thy ryghtuouſneſſe in ꝑ great cōgregacion: Lo, I will not refrayne my lippes, O Lord, & ꝑ ꝑ knoweſt. I haue not hyd thy ryghtuouſnes within my hert my talkynge hath bene of thy truth and of thy ſaluacion. I haue not kept backe thy louig mercy, & truth frō ꝑ greate cōgregacion. Withdraw not ꝑ thy mercy fro me O Lord, let thy louige kyndneſſe and thy truth alwaye preſerue me. For innumerable troubles are come aboute me: my ſynnes haue taken ſoche holde vpon me, ꝑ I am not able to loke vp: yee, they are mo in nōbre then ꝑ heeres of my head, and my hert hath fayled me. O Lorde, let it be thy pleaſure to deliuer me, make haſte (O Lorde) to helpe me. Let thē be aſhamed & cōfoūded together, ꝑ ſeke after my ſoule to deſtroye it: let thē be dryuē backward & be put to rebuke, ꝑ wiſh me euell. Let thē be deſolate & rewarded wt ſhame, ꝑ ſaye vnto me: fye vpō ꝑ, fye vpō ꝑ. Let all thoſe that ſeke ꝑ, be ioyfull and glad in the: & let ſoch as loue thy ſaluacīō, ſaye allwaye the Lorde be prayſed. As for me, I am poore & neadye, but ꝑ Lorde careth for me. Thou art my helper and redemer: make no longe



no longe tarynge (O my God.)

¶ The.xli.Pſalme.

BEATVS QVI INTELLIGIT.

To the chaunter, a Pſalme of Dauid.

Bleſſed is he * ꝑ cōſydreth ꝑ poore (and neadye) ꝑ Lorde ſhall delyuer hym in the tyme of trouble. The Lorde preſerue hym, & kepe him alyue: ꝑ he maye be bleſſed vpon earth, & delyuer not thou hym into the wyll of hys enemyes. The Lord comforte hym, when he lyeth ſyck vpon hys bedd: make thou all his bedd in his ſickneſſe.
I ſayde: Lord be mercyfull vnto me, heale my ſoule, for I haue ſynned agaynſt the:
Wyne enemyes ſpeake euell of me: when ſhall he dye, & hys name perish? And yf he come to ſe me, he ſpeaketh vanite, & his hart conceaueth falſhode within him ſelfe: & whā he commeth forth, he telleth it. All myne enemyes whiſper together agaynſt me: euen agaynſt me do they ymagin this euell. Let the ſentence of gilteyneſſe proceade agaynſt him: & now that he lyeth, let him ryſe vp nomore. Yee, euen mine awne familier frend whō I truſted * (whych dyd alſo eate of my bred) hath * layed greate wayte for me.
But be thou mercyfull vnto me (O Lord) rayſe ꝑ me vp agayne, and I ſhall rewarde them. By this I know thou fauoureſt me, that my enemye doth not triumphe agaynſt me. And whā I am in my health, ꝑ vpholdeſt me, and ſhalt ſet me before thy face for euer. Bleſſed be the Lorde God of Iſrael, worlde wythout ende, Amen, and Amen.

¶ The.xlij.Pſalme.

QVEMADMODVM.

To the chaunter, a monicyon of the ſonnes of Corath.

Like as ꝑ hert deſyreth ꝑ water brookes, ſo longeth my ſoule after the (O God.) Wy ſoule is a thurſte for God, yee, euen for the lyuyng God: whē ſhall I come, to appeare before ꝑ preſence of God?
* Wy teares haue bene my meate daye & night, whyle they daylie ſaye vnto me: where is now thy God? Now when I thincke there vpō * I powre out my hert by my ſelf: for I went with ꝑ multitude, & brought thē forth vnto the houſe of God, in the voyce of prayſe and thanckeſgeuyng, among ſoch as kepe holy daye. * Why art thou ſo full of heuynes (O my ſoule) and why art thou ſo vnquiete within me? Put thy truſt in God, for I wyll yet geue hym thākes, for the helpe of hys countenaunce. Wy God, my ſoule is vexed wythin me: therfore will I remembre the cōcernyng the * land of Jordane, and the lytle hyll of Hermonim. One depe calleth another becauſe of the noyſe of thy waterpipes * all thy waues & ſtormes are gone ouer me. The Lord hath graūted his louig kindneſſe on ꝑ daye tyme, & in the night ſeaſon dyd I ſyng of him, & made my prayer vnto the God of my lyfe. I will ſaye vnto ꝑ ¶ God of my ſtrēgth why haſt ꝑ forgotten me: why go I thus heuely, whyle the enemye oppreſſeth me? Wy bones are ſmytten aſunder, whyle mine enemyes * (that trouble me) caſt me in ꝑ tethe, Namely, whyle they ſaye daylie vnto me: where is now thy God? Why art ꝑ ſo vexed (O my ſoule) and why art ꝑ ſo diſquieted wythin me? O put thy truſt in God, for I will yet thanke hym whych is ꝑ helpe of my countenaunce, and my God.

¶ The.xliij.Pſalme.

IVDICA ME DEVS, ET.

Geue ſentēce wt me (O God) & defende my cauſe agaynſt ꝑ vngodly people: Oh delyuer me from the diſceatfull & wycked man. For ꝑ art the God of my ſtrēgth: why haſt ꝑ put me from the? And why go I ſo heuely, whyle ꝑ enemye oppreſſeth me? Oh ſend out thy lyght & thy trueth ꝑ they maye leade me & bryng me vnto thy holy hyll, & to thy dwellyng. And that I maye go vnto the aulter of God, euen vnto the God of my ioye & gladneſſe, & vpō the harpe wyll I geue thankes vnto the (O God) my God. * Why art ꝑ ſo heuy (O my ſoule) & why art ꝑ ſo diſquyeted wythin me? O put thy truſt in God, for I will yet geue hym thankes whych is the helpe of my countenaunce, and my God.

¶ The.xliij.Pſalme.

DEVS AVRIBVS NOSTRIS.

To the chaunter an inſtruccyon of the ſonnes of Corah.

We haue herd wt oure eares (O God) * oure fathers haue tolde vs, what thou haſt done in theyr tyme of old.
How thou haſt dryuen out ꝑ heithen wt thy hande, & planted thē in: how thou haſt deſtroyed the nacions, & caſt them out.
* For thy gat not the lande in poſſeſſyon thorowe theyr awne ſwearde, nether was it theyr awne arme ꝑ helped them. But thy ryght hād, and thyne arme, and the lyght of thy cōtenaunce, becauſe thou haddeſt a fauoure vnto thē. * Thou art my kyng (O God) ſende helpe vnto Jacob. Thorow the, wyll we ouerthrowe our enemyes, & in thy name wyll we tread thē vnder that ryſe vp agaynſt vs. For I wyll not truſt in my bowe, it is not my ſwerde that ſhall helpe me. But it is thou that ſaueſt vs from oure enemye, and putteſt them to confuſyon that hate vs. We make oure boaſt of God all the dayelōge, and wyll prayſe thy name for euer. Sela. But now thou art farre of, and putteſt vs to confuſyon, and * goeſt not forth wyth oure armyes.
Thou makeſt vs to turne oure backes vpon oure enemy, ſo that they whych hate vs, ſpoyle oure goodes.

Thou letteſt vs be eaten vp lyke ſheepe, & haſt ſcatred vs among the heithen. Thou ſelleſt thy people for naught, & takeſt no money for thē. Thou makeſt vs to be rebuked of oure neyghbours, to be laughed to ſcorne & had in derisyon, of them ꝑ are rounde about vs. *Thou makeſt vs to be a by worde amōg the heithen, & that the people ſhake their heades at vs. My confusion is daylye before me, & ꝑ ſhame of my face hath couered me. For the voyce of the ſclaunderer & blaſphemer, for the enemye & auenger. *Pſal.lxxix.a

And though all this be come vpon vs, yet do we not forgette ꝑ, ner behaue oure ſelues frowardly in thy couenaunt. Oure hert is not turned backe, nether oure ſteppes gone out of thy waye. No not whan thou haſt ſmytten vs in to the place of dragons, & ꝺ couered vs wyth the ſhadow of deeth. If we haue forgotten the name of oure God, & holdē vp our hādes to eny ſtraūg God. Shall not God ſearch it out? for he knoweth ꝑ very ſecretes of the hert. *For thy ſake alſo are we kylled all the daye longe, and are coūted as ſheepe apoynted to be ſlayne. Vp Lorde why ſlepeſt ꝑ? A wake, & be not abſent from vs for euer. Wherfore hydeſt thou thy face, & forgetteſt oure myſery & trouble? *For our ſoule is brought lowe euē vnto the duſt: oure belye cleueth vnto the ground. Aryſe & helpe vs, & delyuer vs for thy mercy ſake. *Rom.viij.f ꝑ Pſal.xxxv.d

¶The.xlv.Pſalme.

ERVCTAVIT COR MEVM.

To hym that excelleth amonge the lylies, an inſtruccion of the chyldrē of Corah, a ſonge of loue.

A MY hert is endytyng of a good matter I ſpeake of the thynges, whych I haue made vnto the kyng: My tong is ❧ the penne of a ready wryter. ❧ Thou art fayrer then the chyldren of men, full of grace are thy lyppes, becauſe God hath bleſſed the for euer. Gyrde the vē thy ſwerde vpon thy thygh (O thou moſt myghtye) accordyng to thy worſhipe & renowne. Good lucke haue thou vē thine honour, ryde on becauſe of the word of treuth, of mekeneſſe & righteouſnes: and thy ryght hande ſhall teach the terrible B thynges. Thy arowes are very ſharpe, & the people ſhalbe ſubdued vnto the, euen in the myddeſt amonge the kynges enemyes. *Heb.j.b.

*Thy ſeate (O God) endureth for euer: the ſcepter of thy kyngdome is a ryght ſcepter: Thou haſt loued ryghteouſneſſe, and hated iniquite: wherfore God (euē thy God) hath anoynted the wyth the oyle of gladnes aboue thy felowes. All thy garmentes ſmell of myrre, Aloes and Caſſia, out of the yuorye palaces, wher by they haue made the glad. Kynges daughters were among thy honorable wemē: vpon thy ryght hande dyd ſtande ꝑ quene in a veſture of gold ❧ (wrought about wyth dyuerſe colours.) Herkē (O daughter) C and conſyder: enclyne thyne eare: forget alſo thine awne people, & thy fathers houſe. So ſhall the kyng haue pleaſure in thy bewtye, for he is thy Lorde ❧ (God) & worſhype thou hym. And ꝑ daughter of Tire ſhall be there wā gyfte, lyke as the ryche alſo amonge the people ſhall make theyr ſupplicacyon before the. The kynges daughter is all glorious wythin, her clothyng is of wrought golde. ❧

She ſhalbe brought vnto the kyng in rayment of nedle worke: the virgins ꝑ be hyr felowes, ſhall beare hir company, and ſhalbe brought vnto the. Wyth ioye & gladneſſe ſhall they be brought, & ſhall entre into the kynges palace. In ſteade of thy fathers ꝑ ſhalt haue chyldren, whom thou mayeſt make prynces in all landes. I wyll remembre thy name from one generacyon to another: therfore ſhall the people geue thankes vnto the, worlde wythout ende.

¶The.xlvj.Pſalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a ſonge for the chyldren of Corah vpon ☞ Alamoth. ꝺ

A GOd is our hope & ſtrength: a very preſent helpe i trouble. Therfore wyll we feare, though the erth be moued, & though the hylles be caryed in ꝑ myddeſt of the ſee. *Though the waters therof rage & ſwell, & though the mountaynes ſhake at ꝑ tempeſt of ꝑ ſame. Sela. *Pſal.xxxvij.b

The ryuers of the ſtoude therof ſhall make glad ꝑ cytie of God, ꝑ holy place of ꝑ tabernacles of ꝑ moſt hyeſt. God is in ꝑ myddeſt of her, therfore ſhall ſhe not be remoued: God ſhall help her, & yrycht early. The heathē make moch a doo, & the kyngdomes are moued: but God hath ſhewed hys voyce, & the earth ſhall melt awaye. The Lord of hoſtes is wē vs, ꝑ God of Jacob is oure refuge. Sela. B Come hyther, & beholde the worckes of the Lorde, what deſtruccyōs he hath brought vpō the earth. ‡He maketh warres to ceaſſe in all ꝑ worlde: he breaketh the bowe & knappeth the ſpeare in ſonder, & burneth the charettes in ꝑ fyre. Be ſtyll then & knowe that I am God: I wil be exalted amōg the heithen, and I wyll be exalted in ꝑ earth. The Lorde of hoſtes is wyth vs, ꝑ God of Jacob is oure defence. Sela. ‡Pſal.xlvj.b

¶The.xlvij.Pſalme.

OMNES GENTES PLAVDITE.

To the chaunter, a Pſalme for the chyldren of Corah.

C Lappe youre handes together (all ye people) O ſyng vnto God wyth the voyce of melodye. For the Lord is hye and *to be feared, he is the great kynge vpō all ꝑ earth. He ſhall ſubdue the people vnder vs, and the nations vnder oure fete. A *Pſal.xcvij.

He ſhall



He ſhall chooſe out an heritage for vs: euē the worſhyppe of Jacob whom he loued. Sela. God is gone vp wyth a mery noyſe, & the Lord wyth the ſownde of the trōpe. O ſyng prayſes, ſyng prayſes vnto ❧ (oure) B God: O ſynge prayſes, ſynge prayſes vnto oure kyng. For God is kyng of all ꝑ earth ſynge ye prayſes vē vnderſtandyng. God raygneth ouer the heithē, God ſytteth vpō hys holy ſeate. The princes of the people are ioyned vnto ꝑ people of ꝑ God of Abrahā: for God (which is very hye exalted) doth defende the earth, as it were wyth a ſhylde.

¶The.xlviij.Pſalme.

MAGNVS DOMINVS.

A ſonge of a Pſalme of the chyldrē of Corah ❧ (in the ſeconde daye of oure Sabbath.)

A GReate is the Lorde, & hyelye to be prayſed, in the cytie of oure God, euē vpon his holy hyll. The hyll of Sion is a fayre place, & the ioye of the whole earth: vpō the north ſyde lyeth the cytie of the great kyng. God is well knowne in her palaces, as a ſure refuge. For lo, the kynges ❧ (of the earth) are gathered, & gone by together. They marueled, to ſe ſoch thinges: they were aſtonied, and ſodēly caſt downe. Feare came there vpon them, & ſorowe as vpon a woman in her trauayle. B Thou ſhalt breake the ſhyppes of ꝑ ſee, thorow the eaſt wynde. Lyke as we haue herd, ſo haue we ſene in the cytie of the Lord of Hoſtes, in the cytie of oure God. God vpholdeth ꝑ ſame for euer. Sela. We wayte for thy louyng kyndneſſe (O God) in ꝑ myddeſt of thy tēple. (O God) accordyng vnto thy name, ſo is thy prayſe vnto the worldes ende: thy ryght hād is full of ryghteouſnes. C Let the mount Sion reioyſe, and the daughters of Juda be glad becauſe of thy iudgementes. Walke about Sion, and go round about her, and tell the towres therof. Marcke well her bulwarkes, ſet vp her houſes, that ye maye tell them that come after. For thys God is oure God for euer & euer, he ſhall be oure gyde vnto deathe.

¶The.xlix.Pſalme.

AVDITE HAEC GENTES.

To the chaunter, a Pſalme for the chyldren of Corah.

A HEare this, all ye people: ponder it with your eares, all ye that dwell in the worlde. Hye and lowe, ryche and poore, one wyth another: My mouth ſhall ſpeake of wyſdome, and my hert ſhall muſe of vnderſtandyng. I wyll enclyne myne eare to the parable, and ſhewe my darcke ſpeach vpō the harpe. Wherfore ſhulde I feare in the dayes of wyckednelle, and whē the wyckedneſſe of my heles cōpaſeth me round about? *There be ſome that put theyr in truſt their goodes, & boaſt thē ſelues in the multitude of theyr ryches. But no mā maye delyuer hys brother, ner make agrement vnto God for hym. *For it coſteth more to redeme theyr ſoules, ſo that he muſt let ꝑ alone for euer. Yee, though he lyue longe, and ſe nat the graue. ‡For he ſeeth, that wyſe men alſo dye, and perythe together, as well as the ignorant & folyſh, and *leaue theyr ryches for other: And yet they thynke, that theyr houſes ſhall cōtinue for euer, and that theyr dwelling places ſhall endure from one generacyon to another, & call the landes after theyr awne names. Neuertheleſſe, man wyll not abyde in honour, ſeyng he maye be compared vnto the beaſtes that perythe: this is the waye of them. Thys is their folyſhneſſe, and their poſterite prayſe their ſayeng. Sela. They lye in ꝑ hell lyke ſheepe, death gnaweth vpō them, and the ryghteous ſhall haue dominacyon of them in the morninge: theyr bewtye ſhall conſume in the ſepulchre out of theyr dwellynge. But God ſhall delyuer my ſoule from the place of hell, for he ſhall receaue me. Sela. Be not thou afrayed though one be made ryche, or yf the glory of hys houſe be increaſed. B *For he ſhall cary nothyng awaye with hym when he dyeth, nether ſhall hys pompe folowe hym: For whyle he lyued, he counted hymſelfe an happye man: and ſo lōge as thou doeſt well vnto thy ſelfe, men wyll ſpeake good of the. He ſhall folowe the generacyons of hys fathers, and ſhall neuer ſe lyght. Man beynge in honoure hath no vnderſtandyng, but is cōpared vnto the beaſtes, that perythe. *Pſal.xlix.b Luk.xij.c. B *1.Pet.j.c. 1.Johñ.iij.a ‡Eccle.ij.c. and.iij. *Job.xx.viij. Luk.xij.c. *Job.xxvij.d

¶The.l.Pſalme.

DEVS DEORVM DOMINVS.

¶A Pſalme of Aſaph.

THe Lorde euen the moſt myghtye God hath ſpoken, and called the worlde from the riſyng vp of the ſonne vnto the goyng downe therof. *Out of Syon hath God apeared in perfecte bewtye. A *Eſa.ij.a.

Oure God ſhall come, and ſhall not kepe ſylence: there ſhall go before hym a conſumynge fyre, and a myghtye tempeſt ſhalbe ſtered vp rounde aboute hym.

He ſhall call the heauen from aboue, and the earth, that he maye iudge hys people.

Gather my ſayntes together vnto me, thoſe that haue made a couenaunt with me, wyth ſacrifyce. And the heauens ſhall declare hys ryghteouſneſſe, for God is iudge hym ſelfe. Sela. B

Heare, O my people: and I wyll ſpeake, I

my ſelfe will teſtifye agaynſt the, O Iſrael, for I am God, euē thy God. I wyll not repꝛoue the because of thy ſacrifyces, oꝛ for thy burntoffrynges, because they were not all waye beforꝛe me. *I wyll take no bullock out of thy houſe, ner he goates out of thy folldes. *Exo.xx.c. Amos.v.d. Acres.vij.f

For all the beaſtes of the foreſt are myne, & ſo are the catell vpō a thouſande hylles. I knowe all the foules vpon the mountaynes, & the wylde beaſtes of the feld are in my ſyght. If I be hongrye I wyll not tell the: for *the whole worlde is myne, and all that therin is. *Deu.x.d. Pſal.xxiiij.a. 1.Cor.x.f.

¶ I wyll eat bulles fleſh and drincke the bloud of goates? Offre vnto God thanckeſgeuynge, and paye thy vowes vnto the moſt hyeſt. And *call vpō me in ỹ tyme of trouble, ſo wyll I heare the, and thou ſhalt prayſe me. *Pſal.xlix.a

But vnto the vngodly ſayed God, Why doeſt thou preach my lawes, & takeſt my couenaunt in thy mouth? Where as ỹ hateſt to be reformed, & haſt caſt my wordes behynd the? Whan thou ſaweſt a theefe, thou cõſenteddeſt vnto hym, and haſt bene partaker wyth ỹ aduouterers. Thou haſt let thy mouth ſpeake wickednelle, and with thy tong thou haſt ſet forth diſceat. Thou ſatteſt and ſpakeſt agaynſt thy brother, yee, & haſt ſclaũdred thine awne mothers ſonne.

These thynges haſt thou done, & I held my tonge: & thou thoughteſt *(wyckedly) that I am euē ſuch a one as thy ſelfe: but I wyll repꝛoue the, and ſet beforꝛe the, the thinges that thou haſt done. O cõſyder this, ye that forget God: leſt I plucke you awaye, and there be none to delyuer you. Who ſo offreth me thãckes and prayſe, he honoureth me: and to hym that ordreth hys conuerſacyon ryght wyll I ſhewe the ſaluacyon of God.

¶ The.l.j. Pſalme.

MISERERE MEI DEVS.

To the chaunter, a Pſalme of Dauid, whẽ ỹ prophet Nathã came vnto him, after he was gone in to Bethſabe.

Have mercy vpon me (O God) after thy *(greate) goodnes: accordyng vnto ỹ multitude of thy mercyes, do awaye myne offences. Waſh me thorowly fro my wickednelle, & clenſe me frõ my ſynne. For *I knowledg my faultes, & my ſynne is euer beforꝛe me. Agaynſt the onely haue I ſynned, and done this euell in thy ſyght: *ỹ thou myghteſt be iuſtifyed in thy ſayinge, & cleare when ỹ art iudged. Beholde, I was chapen in wyckednelle, & in ſynne hath my mother conceaued me. But lo, thou requireſt treuth in the inward partes, and ſhalt make me to vnderſtõde wyſdome ſecretly. Thou ſhalt pourge me with *Iſope, and I ſhall be cleane: thou ſhalt waſh me, & I ſhalbe whyter then ſnowe: Thou ſhalt make me heare of ioye and gladneſſe, that the bones whych thou haſt broken, maye reioyſe. Turne thy face frõ my ſynnes, & put out all my myſdedes. *Make me a cleane hert (O God) and renue a ryght ſpꝛete wythin me. Caſt me not awaye from thy preſence, & take not thy holy ſpꝛete frõ me. O geue me the comforte of thy helpe agayne, & ſtablyſh me wyth thy free ſpꝛete. Then ſhall I teach thy wayes vnto the wicked, and ſynners ſhall be cõuerted vnto the. Delyuer me from bloud gyltyneſſe (O God) thou that art ỹ God of my health, and my tonge ſhall ſyng of thy rygh teouſneſſe. Thou ſhalt open my lyppes (O Lord) & my mouth ſhal ſhewe thy prayſe. *Exo.xxxij.c

For thou delyteſt no ſacrifyce, elſ I wolde geue it ỹ: * but thou delyteſt not in burntofferynge. The ſacrifyce of God is a troubled ſpꝛete, & a broken and a contrite hert (O God) ſhalt thou not deſpyſe. O be kauorable & gracyous vnto Syon, buylde thou the walles of Ieruſalem. Then ſhalt thou be pleaſed with ỹ *ſacrifyce of ryghteouſneſſe, wyth the burntofferynges & oblacions: then ſhall they offre yonge bullockes vpon thyne aulter. *Pſal.l.a. Eſa.i.c. Amos.v.d. Acres viij.f. & Eſa.lxvj.d. *Mom.iij.a.

¶ The.lij. Pſalme.

QVID GLORIARIS IN MALITIA.

To the chaunter, an exoꝛtacyõ of Dauid, when Doeg the Edomyte came to Saul, and ſhewed him, ſayinge: Dauid is come to the houſe Ahymelech.

Why boaſteſt thou thy ſelf, thou Tyraunt, that thou canſt do myſchefe? Where as ỹ goodneſſe of God endureth yet daylie. Thy tõge ymagineth wyckednelle, & wyth lyes thou cutteſt lyke a ſharpe raſoure. Thou haſt loued vngracyouſneſſe moꝛe then goodnes, & to talke of lyes moꝛe then ryghteouſneſſe. Sela. Thou haſt loued to ſpeake all wordes that maye do hurt, O thou falſe tonge.

Therfoꝛe ſhall God deſtroye the foꝛ euer: he ſhall take ỹ & plucke ỹ out of thy dwellig, & rote the out of the lãd of the lyuing. Sela.

The ryghteous alſo ſhall ſe this, & feare, & ſhall laugh him to ſcorne. Lo, this is ỹ mã, that toke not God foꝛ hys ſtrẽgth, but *truſted vnto the multitude of his ryches, & ſtrẽgthed hym ſelfe in his wickednelle. As foꝛ me, I am lyke a grene olyue tree i the houſe of God: my truſt is in the tender mercy of God foꝛ euer & euer. I wyll alwaye geue thankes vnto the, foꝛ ỹ haſt done: & I wyll hope in thy name, foꝛ thy ſayncte lyke it well. *Pſal.xlij.a Luk.xij.c.

¶ The.liij. Pſalme.

DIXIT INCIPIENS.

To the chaunter vpon *Mahalath, an inſtruccyon of Dauid. *Pſal.xiij.a

The *fooliſh bodye hath ſayed in hys hert: there is no God. Coꝛrupte are they, & become abhompnable in theyꝛ wickednelle: *there is none that doeth good.





God loked downe from heauen vpon the chyldren of men, to ſe yf there were eny that wolde vnderſtande, and ſeke after God.

But they are all gone oute of the waye, they are all together become abhomynable: there is alſo none that doth good, no not one. Are not they without vnderſtandynge that worcke wickednes, eating vp my people as yf they wolde eate bread? they haue not called vpō God. They were afraied, where no feare was: foꝛ God hath broke the bones of hym that beſeged the: thou haſt put them to confuſion, becauſe God hath deſpyſed the.

Oh that the ſaluacyon were geuen vnto Iſrael out of Sion: Oh that the Lorde wold delyuer hys people out of captiuyte.

Then ſhulde Jacob reioyſe, and Iſraell ſhulde be ryght glad.

¶ The.liij. Pſalme.

DEVS IN NOMINE TVO.

To the chaunter in melodyes, an inſtruccyon of Dauid, when the Zephites came and ſayde vnto Saull: Hath not Dauid hyd hym ſelfe amongeſt vs?

Save me, O God, foꝛ thy names ſake, and auẽge me in thy ſtrẽgth. Heare my prayer, O God, & herken vnto ỹ wordes of my mouth.

For ſtraungers are ryſen vp againſt me, and tyrauntes (whych haue not God beforꝛe their eyes) ſeke after my ſoule. Sela.

Beholde, God is my helper, the Lorde is with them that vpholde my ſoule. *Deu.xxxij.e

*He ſhall reward euell vnto myne enemyes: deſtroye thou them in thy treuth.

An offeryng of a free hert will I geue the, and prayſe thy name (O Lord) becauſe it is ſo cõforꝛtable. For he hath delyuered me out of all my trouble, and myne eye hat ſene his deſyre vpon myne enemyes.

¶ The.liv. Pſalme.

EXAVDI DEVS.

To the chaunter in melodyes, an inſtruccyon of Dauid.

Heare my prayer (O God) and hide not thy ſelfe fro my petycion. Take hede vnto me, ād heare me, how I mourne in my prayer, & am vexed. The enemy cryeth ſo, and the vngodly cometh on ſo faſt: foꝛ they are mynded to do me ſome miſchefe, ſo malicioully are they ſett agaynſt me. My herte is dyſquyeted within me, and the feare of death is fallen vpon me. Fearfulnes and trembling are come vpon me, and an horyble drede hath ouerwhelmed me. And I ſayd: O that I had wynges like a doue, foꝛ then wold I flie awaye, and be at reſte. Lo, then wolde I gett me a waye farre of, and remayne in the wildernes. Sela. I wolde make haſt to eſcape, becauſe of the ſtormy wynd and tempeſte. Deſtroye theyꝛ tonges (O Lorde) and *deuide them, foꝛ I haue ſpyed vnrighteouſnes and ſtryfe in the cyte. Daye and night go they about within the walles therof: myſchefe alſo, and ſorow are in the myddeſt of it. Wyckednes is therin, dyſceate, and gyle go not out of her ſtretes. For it is not an open enemye that hath done me thys diſhonoure: foꝛ then I coulde haue borne it: nether was it myne aduerſary, that did magnifye hym ſelfe agaynſt me: foꝛ then (peraduenture) I wolde haue hyd my ſelfe frõ hym. *Genc.xj.d

*But it was euen thou my companion: my gyde, and myne awne familyer frende. *Pſal.xlj.c Joh.xiij.b

We toke ſwete councell together, & walked in the houſe of God as frendes. Lett death come haſtely vpon them, and let them go downe quyck into hell, foꝛ wyckednes is in theyꝛ dwellynges, and amonge them.

As foꝛ me, I will call vnto God, and the Lorde ſhall ſaue me. In the euening, and moꝛnynge and at noone daye wyll I prayе, (and that inſtantly) and he ſhall heare my voyce. It is he ỹ hath delyuered my ſoule in peace, from the batayll that was agaynſt me: foꝛ there were many with me. Yee, euen God that endureth foꝛ euer, ſhall heare me, and bryng them downe. Sela. For they wyll not turne, ner feare God. He layed hys handes vpon ſuch as be at peace wyth hym, and he brake hys couenaunt. The wordes of hys mouth were ſofter then butter, hauynge warre in his hert: hys wordes were ſmother then oyle, and yet be they very ſwordes. *Caſt thy burthen, vpon the Lorde and he ſhall noꝛyſh the, and not ſuffre the ryghteous to fall foꝛ euer. And as foꝛ them, thou (O God) ſhalt bryngе them into the pyt of deſtruccyon. The bloude thyrſty and diſceatful mẽ ſhall not lyue out halfe theyꝛ dayes. Neuertheleſſe, my truſt ſhalbe in the (O Lorde.) *Mat.vj.b Luk.xij.c 1.Pet.v.c

¶ The.lvj. Pſalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the doue of him that was domme in a farre countreye: the badg (oꝛ armes) of Dauid, when the Philiſtines toke hym in Geth.

Be mercyfull vnto me (O God) foꝛ man goeth about to deuoure me: he is dayly fyghtynge and troublyng me. Myne enemyes are dayly in hande to ſwalowe me vp: foꝛ they be many that fyght agaynſt me, o thou moſt hyeſt.

Neuertheleſſe, though I am ſome tyme afrayed yet put I my truſt in the. I wyll prayſe God, becauſe of hys worde, I haue put my truſt in God, & wyll not feare, what fleſh can do vnto me. They dayly miſtake my wordes: all that they ymagyne is to do me euell. They holde all together, & kepe the ſelues cloſe: & marcke my ſteppes, whan they laye wayte foꝛ my ſoule.

Shall they eſcape for theyr wyckednes? thou (O God) in thy diſpleaſure ſhalt caſt the downe. Thou telleſt my flyttynges, put my teares in thy botell: are not theſe thinges noted in thy booke? When ſoeuer I call vpon the, then ſhal myne enemies be put to flyght: thys I knowe, for God is on my ſyde. In Gods wordes wyll I reioyſe, in the Lordes worde wyll I comforte me.

C Yee, in God haue I put my truſt, I wyll not be afrayed what man can do vnto me.

*Pſal.lxi.b *Unto the (O God) wyl I paye my vowes, vnto the wyll I geue thankes. For

*Pſal.cxvi.a *thou haſt delyuered my ſoule from death, and my fete from falling, that I maye walke before God in the lyght of the lyuynge.

C The.lvij.Pſalme.

MISERERE MEI DEVS MISERERE.

To the chaunter ☞ deſtroye not: The badges or armes of Dauid, when he fled from Saul into the caue.

A BE mercyfull vnto me (O God) be mercyfull vnto me, for my ſoule truſteth in the: ād

*mat.xxiii.b *vnder the ſhadowe of thy winges ſhalbe my refuge vntyll this tyrannye be ouer paſt. I wil cal vnto ỹ moſt hye God, euen to ỹ God ỹ ſhall perfourme ỹ cauſe which I haue in hande. He ſhall ſende from heauē, and ſaue me from the reproſe of hym ỹ wold eate me vp. Sela. God ſhall ſende forth hys mercy & treuth. My ſoule is among lyons and I lye euen amonge the chyldren of men (that are ſett on fyre) whoſe tethe are ſpeares and arowes, and their tonge a ſherp ſwearde. Set vp thy ſelf (O God, aboue the heauens, and thy glorye aboue all the earth. They haue layed a nett for my fete, and preſſed downe my ſoule: they haue dygged a pytt before me, and are fallen into the

*Pſal.cviii.a myddes of it them ſelues. Sela. *My herte is fyxed (O God) my herte is fyxed: I wyll ſynge and geue prayſe. Awake, O my glorye, awake lute and harpe, I my ſelfe wyll awake ryght early. I wyll geue thankes vnto the (O Lorde) amōg the people, and I wyll ſynge vnto the amonge the nacyons.

*Pſal.cviij.b *For the greatnes of thy mercy reacheth vnto the heauēs, and thy treuth vnto the cloudes. Sett vp thy ſelfe (O God) aboue the heauens, & thy glorye aboue all the earth.

C The.lviii.Pſalme.

SI VERE VTIQVE IVSTICIAM.

To the chaunter Deſtroye not. The badge or armes of Dauid.

A ARe your myndes ſett vpon ryghteouſnes, O ye congregacyon: ād do ye iudge the thyng that is right O ye ſonnes of men? Yee, ye ymagyn miſchefe in your hert vpō the earth, and youre handes deale with wyckedneſſe.

The vngodly are frowarde, euen from their mothers wōbe: aſſoone as they be borne, they go a ſtraye and ſpeake lyes. They are as venymous as the poyſon of a ſerpent, euen lyke the deaf Ader that *ſtoppeth her eares. *Acres.xxiij.g

Which refuſeth to heare the voyce of the charmer, charme he neuer ſo wiſely.

B Breake they the teth (O God) in their mouthes, ſmyte the chawe bones of the lyons (O Lorde:) Let them fall awaye lyke water that runneth a pace: & when they ſhote theyr arowes, lett them be roted out.

Let them conſume awaye lyke a ſnayle, and be lyke the vntimely frute of a woman, and let them not ſe the ſonne. Or euer your pottes be made whot with thornes: ſo let indygnacyon vexe hym, euen as a thynge that is rawe. *The ryghteous ſhall reioyſe *1.reg.xvi.g when he ſeyth the vengeaunce: he ſhal waſh hys fote ſtepes in the bloude of the vngodly,

So that a man ſhall ſaye: verely there is a rewarde for the ryghteous: doutles, there is a God that iudgeth in the earth.

C The.lix.Pſalme.

ERIPE ME DE INIMICIS.

To the chaūter: deſtroye not. The badge or arme of Dauid, when Saul ſent and they dyd watch the houſe to kyll hym.

A DElyuer me from my enemyes (O God) defende me from them that ryſe vp agaynſt me. O delyuer me frō the wycked doers, and ſaue me from the bloudthurſty men. For lo, they lye waytynge for my ſoule: the myghty men are gathered togethers againſt me without any offence or faute of me (O Lord.)

They runne and prepare thē ſelues without my faute: Aryſe, thou therfore to helpe me, and beholde. Stande vp (O Lorde God of hooſtes) thou God of Iſrael to viſet all heathen: and be not mercyful vnto thē

B that offende of malycyous wyckedneſſe.

Sela. ☞ They go to and fro in the euenynge, they grenne lyke a dogg, and runne aboute, thorow the cytie. Behold, they ſpeake with theyr mouth, and ſwordes are in theyr lyppes, ☞ for who doth heare? ☞

But thou (O Lorde) *ſhalt haue them *Pſal.ii.a Hebr.i.d in derylion, and thou ſhalt laugh all heathen to ſcorne. My ſtrength wyll I aſcribe vnto the, for thou art the God of my refuge.

God ſheweth me his goodneſſe plēteouſly, and God ſhall lett me ſe my deſyre vpon C myne enemyes. Slaye them not, leſt my people forgett it: but ſcatre them abroade among thy people, and put them downe (O Lorde) our defence. For the ſynne of their mouth, and for the wordes of theyr lyppes they ſhalbe taken in theyr pryde, and why? theyr preachynge is of curſynge and lyes.

Conſume them in thy wrath, conſume them that



them that they maye periſh, and knowe that it is God, which ruleth in Jacob and vnto ỹ endes of the worlde. Sela. And in the euenynge they will returne: grenne lyke a dogg and wyll go aboute the cytie. They wyll runne here and there for meate, and grudge yf they be not ſatiſfyed. As for me, I wil ſinge of thy power, and will prayſe thy mercy by tymes in the morninge: for thou haſt bene my defence ād refuge in the daye of my trouble. Vnto the, O my ſtrength, will I ſynge, for thou, O God, art my refuge and my mercyfull God.

C The.lx.Pſalme.

DEVS REPVLISTI NOS.

To the chaunter, vpō the roſe of witnes, the badge or armes of Dauid, for to teache: when he fought agaynſt Meſopotamia, and Syria of Zoba: and when Joab turned backe, and ſlue twelue thouſande Edomytes, in the ſalt valley.

A O God, thou that haſt caſt vs out and ſcatered vs abroade: thou haſt alſo bene dyſpleaſed, O turne the vnto vs agayne. Thou haſt moued the land and deuyded it, heale the ſores therof, for it ſhaketh. Thou haſt ſhewed thy people heuy thynges, *thou haſt geuē vs a dryncke of deedlye wyne. Thou haſt geuen a token for ſuch as feare the, that they maye triumphe because of the treuth.

*Pſal.lxi.c Jere.xxv.d

Sela Therfore were thy beloued deliuered, helpe me with thy ryght hande, and

B heare me. *God hath ſpoken in hys holyneſſe. I will reioyce and deuyde Sychem, and mete oute the valley of Suchoth.

*Pſal.cviij.b

C Gilead is myne, and Manaſſes is myne: Ephraim alſo is the ſtrēgth of my head, Juda is my lawe geuer. Moab is my waſhpotte, ouer Edom wyll I caſt out my ſhoo. Philyſtea be thou glad of me. Who wyll leade me into the ſtronge cytie? Who wyll bryng me into Edom? Haſt thou not caſt vs out (O God) wylt not thou (o God)

*Pſa.xliiii.c *go oute with oure hooſtes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we ſhall do great actes, for it is he that ſhal treade downe our enemyes.

C The.lxj.Pſalme.

EXAVDI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

A HEare my cryeng (O God) geue eare vnto my prayer. From the endes of the earth will I call vnto the, when my hert is in heuynes: Oh ſett me vp vpon the rocke ỹ is hyer then I. For thou haſt bene my hope, and a ſtrong tower for me againſt the enemye. I wyll dwell in thy tabernacle for euer, ād my truſt ſhalbe vnder ỹ couering of thy wynges Sela. For ỹ, O Lord,

B haſt herde my deſyres, and haſt geuen an heritage vnto thoſe that feare thy name.

Thou ſhalt graūt the kyng a longe lyfe, that hys yeares may endure thorow out all generacyōs. He ſhall dwell before God for euer: O prepare thy louynge mercy & faythfulnes ỹ they may preſerue him. So will I

*Pſal.lxv.b all waye ſynge prayſe vnto thy name, *ỹ I maye dayly perfourme my vowes.

C The.lxij.Pſalme.

NONNE DEO SVBIECTA.

To the chaunter, For Jeduthun: a pſalme of Dauid.

A MY ſoule truly wayteth ſtyll vpon God, for of him cometh my ſaluacion. He verely is my ſtrength, and my ſaluacion: he is my defence, ſo that I ſhall not greatly fall.

How lōge will ye ymagin miſchefe againſt euery mā? ye ſhalbe ſlayne all ỹ ſorte of you: yee, as a tottring wall ſhall ye be, and lyke a broken hedge. Their deuyce is onely how to put him out whom God wyll exalte. their delyte is in lyes: they geue good wordes w̄ their mouth, but curſe w̄ their hert. Sela.

Neuertheles, my ſoule wayte thou ſtyll vpon God, for my hope is in hym. He truly is my ſtrēgth, and my ſaluacion: he is my defence: ſo that I ſhall not fall. In God is my health & my glorye, ỹ rocke of my might, & in God is my truſt. O put your truſt in

B him all waye (ye people) *powre out youre *1.Reg.i.c Pſal.xlvi.a hertes before him, for God is our hope. Sela As for the children of men, they are but vayne, the childrē of men are diſceatful: vpon ỹ weyghtes they are all together lyghter than vanite it ſelf. O truſt not in wrōg and robbery, geue not your ſelues vnto vanyte: yf riches encreaſe, ſet not your hert vpō them. God ſpake once and twyſe: I haue alſo herde the ſame: that power belōgeth vnto God. And that thou Lorde art mercyfull: for *thou rewardeſt euery man accordynge to hys worcke. *vlal.xviii.c Math.xvj.d

C The.lxiij.Pſalme.

DEVS DEVS MEVS.

A pſalme of Dauid, when he was in the wildernes of Juda.

O God, thou art my God, early wil I ſeke the. My ſoule thyrſteth for the: my fleſh alſo longeth after the i a baren and dry lande, where no water is. Thus haue I loked for the in holyneſſe that I myght beholde thy power and glorye. For thy louing kindnes is better then thy lyfe it ſelfe: my lippes ſhal prayſe the. As longe as I lyue will I magnyfye the on this maner, and lyft vp my hādes in thy name. My ſoule ſhalbe ſatiſfyed euen as it were with mary and fatneſſe, whē my mouth prayſeth the with ioyfull lyppes.

B Haue I not remembred the in my bedd, &

C thought vpon the, whan I was wakynge:
Becaule thou halt bene my helper, therfore vnder the ſhadowe of thy wynges will I reioyſe. My ſoule hangeth vpō the, thy ryght hand hath vpholden me. Theſe alſo that ſeke the hurt of my ſoule, they ſhal go vnder the earth. Lett them fall vpon the edge of the ſweard, that they maye be a porcyon for foxes. But the kyng ſhall reioyſe in God: * all they alſo that ſweare by him ſhalbe commended, for the mouth of them ỹ ſpeake lyes, ſhalbe ſtopped.

* Deu.vi.c

C The.lxiiij.Pſalme.
EXAVDI DEVS ORATIONEM.

To the chaunter, a pſalme of Dauid.

A HEare my voyce (O God) in my prayer preſerue my lyfe frō feare of the enemye. Hyde me from the gathering together of the froward, & from the inſurrection of wicked doers. Which haue whett their tonge lyke a ſwearde, & ſhote out theyr arowes, euen bytter wordes. That they maye preuely ſhote at him which is perfecte: ſodenly do they hit him & feare not. They courage them ſelues in myſchefe, ād cōmune amonge thē ſelues, how they maye laye ſnares: and ſaye, that no man ſhall ſe them.

B They ymagin wickednes, & practyſe it ỹ they kepe ſecrete amonge them ſelues, euery man in the depe of his hert. But God ſhal ſodenly ſhote at them with a ſwift arowe, ỹ they ſhalbe woūded. Yee, their awne tōges ſhall make them fall, in ſo moch that who ſo ſeeth them, ſhall laugh them to ſcorne.

And all mē that ſe it, ſhall saye: this hath God done, for they ſhall perceaue that it is hys worcke. The righteous ſhall reioyſe in the Lord, and put his truſt in hym: and all they that are true of herte, ſhalbe glad.

C The.lxv.Pſalme.
TE DECET HIMNVS.

To the chaūter, a Pſalme & ſonge of Dauid.

A THou (O God) art prayſed in Sion, & vnto ỹ ſhal the vowe be perfourmed. * (in Hieruſalem.) Thou that heareſt the prayer: vnto ỹ ſhall all fleſh come. My myſdedes preuayle agaynſt me: Oh be thou mercyfull vnto our ſinnes. Bleſſed is the man whom thou choſeſt and receaueſt vnto the: he ſhal dwell in thy court: and ſhalbe ſatisfyed with the pleaſures of thy houſe, euen

B of thy holy temple. Thou ſhalt ſhewe vs wonderfull thynges in ryghteouſnelle (O God) of our ſaluacion: thou that art the hope of al the endes of the earth, and of them that remayne in the broade ſee. Which in hys ſtrength ſetteth faſt the mountaynes, and is gyrded about with power. Which ſtilleth the ragyng of the ſee, & the noyſe of hys wanes, and the madnes of the people. They alſo that dwel in ỹ vttermooſt partes (of the earth) ſhalbe afrayed at thy tokens, thou ỹ makeſt the out goinges of the morynge and euenyng to prayſe the. Thou viſiteſt C the earth, and bleſſeſt it: thou makeſt it very plenteous. The ryuer of God is full of watez, thou prepareſt their cozne: for ſo thou prouideſt for the earthe. Thou watereſt her forowes, thou ſendeſt rayne into the litle valleys therof: thou makeſt it ſoft with the droppes of rayne, and bleſſed the increaſe of it. Thou crowneſt the yeare wt thy goodneſſe: & thy cloudes droppe fatneſſe. They ſhall droppe vpon the dwellynges of ỹ wilderneſſe: and the lytle hylles ſhall reioyſe on euery ſyde. The foldes ſhalbe full of ſhepe, the valleys alſo ſhall ſtande ſo thycke wt cozne, that they ſhall laugh and ſynge.

C The.lxvj.Pſalme.
IVBILATE DEO.

To the chaunter, The ſonge of a Pſalme.



A * Be ioyfull in God, all ye landes, ſynge prayſes vnto the honoure of hys name, make hys prayſe to be glorious. Saye vnto God: O how wonderfull art thou in thy workes & thorow the greatnes of thy power ſhal thyne enemies be faſſe lyers vnto the. For all the worlde ſhall worſhip the, ſinge of the, & prayſe thy name. * Pſal.c.a

Sela. O come hither & behold ỹ workes of God, how wonderfull he is in his doynge toward the chyldren of men. * He turned the ſee into drye land, ‡ ſo ỹ they wēte thorow the water on fote: there did we reioyſe therof. He ruleth with hys power for euer, his eyes beholde the people: and ſuch as will not beleue, ſhall not be able to exalte thē ſelues. Sela. O prayſe our God (ye people) and make the voyce of hys prayſe to be heard. Which holdeth our ſoule in lyfe, & ſuffreth not our fete to ſlyp. For thou (O God) haſt proued vs: ỹ alſo haſt tryed vs like as ſiluer is tryed. Thou broughteſt vs into the ſnare, and layed trouble vpon oure loynes. Thou ſuffredeſt men to ryde ouer our heades, * we went thorow fyre & water and thou broughteſt vs out into a welthye place. I wyll go into thy houſe with brēt offrynges, and wyll * paye the my vowes, which I promyſed with my lyppes, & ſpake with my mouth, when I was in trouble. * Exo.xiiii.g ‡ Joſu.iiii.d * Eſa.xliii.a * Eccle.v.a Deut.xxiii.b Baruc.vi.c

I will offre vnto the, fat brent ſacrifyces with the incenſe of rammes, I wil offre bullockes and goates. Sela. O come hyther and herken, all ye that feare God: & I wyll tell you, what he hath done for my ſoule. D

I called vnto him wt my mouth, and gaue him prayſes wt my tōge. If I enclyne vnto wickednes with my hert, the Lorde wyll not heare me. But God hath hearde me, and conſydred the voyce of my prayer.

Prayſed be God which hath not caſt out my prayer, ner turned his mercy fro me.

C The



C The.lxvij.Pſalme.
DEVS MISEREATVR NOSTRI.

To the chaunter, in melodyes: a Pſalme and ſonge.

A GOd * be mercyfull vnto vs, & bleſſe vs, and ſhewe vs the lyght of hys countenaūce. (and be mercyfull vnto vs) Sela. That thy waye maye be knowne vpon earth, thy ſauynge health amonge all nacions. Let the people prayſe the, O God, yee, let all people prayſe the. * Hume.vi.d

O let the nacions reioyſe and be glad, For thou ſhalt iudge the folke ryghteouſly, and gouerne the nacions vpō earth. Sela. Let the people prayſe the, O God, let all people prayſe the. Then ſhal the erth bring forth hyr increaſe, and God, euen oure awne God ſhall geue vs hys bleſſynge. God ſhall bleſſe vs, and all the endes of the worlde ſhal feare hym.

C The.lxviij.Pſalme.
EXVRGAT DEVS.

To the chaunter, a Pſalme and ſonge of Dauid.

A LEt * God aryſe, ād let his enemies be ſcattered: let them alſo that hate him, flye befoze him. Like as the ſmoke vaniſheth, ſo ſhalt ỹ dryue thē awaye: and lyke as waxe melteth at the fyre: ſo let the vngodly periſh at the preſence of God. But let the ryghteous be glad & reioyſe befoze God: let thē alſo be mery and ioyfull. * Hume.x.d.

Oh ſynge vnto God, and ſynge prayſes vnto his name: magnifie him that rydeth vpō the heauēs as it were vpō a horſe: prayſe ye him in his name Ja & reioyſe befoze him. * He is a father of ỹ fatherleſſe, and defendeth the cauſe of wyddowes: euen God in his holy habitacion. He is the God that maketh men to be of one mynde in a houſe, and bryngeth the preſoners out of captiuyte, but letteth the rennagates contynue in ſcarcenelle. O God, when * thou wenteſt forth befoze the people, when thou wenteſt thorow the wyldernelle. Sela. * Deute.x.d.

B * Exo.xviii.d. Hume.xviii.c. Hab.iii.b.

The earth ſhoke, and the heauens dropped at the preſence of God, euen as Sinai alſo was moued at ỹ preſence of God, which is the God of Iſrael. Thou O God ſendeſt a gracyous rayne vpon thyne enheritaunce, and refreſheſt it, whēt it was weerye Thy congregacyon ſhall dwell therin: For thou (O God) haſt of thy goodneſſe prepared for the poore. The Lorde gaue ỹ worde: greate was the company of the preachers. * Kynges with theyr armyes dyd flye, and were diſcomfited, and they of ỹ houſhold deuyded the ſpoyle. Though ye haue lyen amonge ỹ pottes, yet ſhall ye be as ỹ wynges of a doue that is couered with C ‡ Joſu.x.d.

ſyluer wynges, and hir fethers lyke golde.

When the Almyghty ſcatred kynges for their ſake, thē were they as white as ſnowe in Zalmō. As ỹ hyll of Baſan ſo is Gods hyll: euen a hye hill as the hyll of Bafan.

Why hoppe ye ſo ye hye hylles? Thys is Gods hill, in the which it pleaſeth him to dwell: yee, the Lorde will abyde in it for euer. 17 The charettes of God are twēty thouſande, euen thouſandes of angels, ād the Lord is amonge them as in the holy place of Sinai. 18 * Thou art gone vp an hye, thou haſt led captiuatye captiue, and receaued gyftes for men. Yee, euen for thyne enemies, that the Lorde God myght dwell amonge thē. 19 Prayſed be the Lorde dayly, euen the God which helpeth vs, and poureth his benefytes vpon vs. Sela. He is oure God, euen the God of whō commeth ſaluacion: God is the Lorde by whom we eſcape death. God ſhall woūde the heade of his enemies, and the hearie ſcalpe of ſoch one as goeth on ſtill in his wickednes. The Lord hath ſayde: I will bringe my people agayne as I dyd from Baſan: myne owne wyll I bringe agayne as I dyd ſomtyme from the depe of the ſee. That thy fote may be dipped in the bloude of thyne enemyes, ād that the tōg of thy dogges maye be redd thorow the ſame. It is well ſene, O God, how thou goeſt, how ỹ my God and kynge goeſt in the Sanctuary. The ſyngers go before, the mynſtrels folow after: in ỹ myddes are the damoſels playeng with ỹ tymbrels. * Epheſ.iiii.b

Geue thākes O Iſraell, vnto God ỹ Lorde in the congregacions from the grounde of the hart. There is lytle Ben Jamin their ruler: and the Princes of Juda, their councell: the Princes of Zabulon, and the Princes of Nephthali. Thy God hath ſent forth ſtrength for the, ſtablyſh the thing, O God, that thou haſt wrought in vs. For thy temples ſake at Jeruſalem: ſo ſhall kynges bringe preſentes vnto the. When the company of the ſpeare men and multytude of the mightye are ſcatred abroade amonge the beaſtes of the people (ſo that they humbly bring peces of ſyluer) and whā he hath ſcatred ỹ people that delyte i warre. Then ſhall the Princes come out of Egypte, the Mozians land ſhall ſoone ſtretch out her hādes vnto God. Synge vnto God, O ye kyngdomes of ỹ earth: O ſyng prayſes vnto the Lord. Sela. Which ſytteth in the heauens ouer all from the begynnynge: Lo, he doth ſende out hys voyce, yee, and that a myghtie voyce. Aſcribe ye ỹ power vnto God, ouer Iſrael: his worſhypp & ſtrēgth is in the cloudes. O God, wonderfull art thou in thy holy places: euen the God of Iſraell, he will geue ſtrength and power vnto his people. Bleſſed be God.

## ¶The.lxix.Psalme.

SALVVM ME FAC DEVS.

¶ To the chaunter vpon ☞ Sosanim of Dauid.

A SAue me, O God, for the waters are come in euen vnto my soule
I sticke fast in ꝑ depe myre, where no grounde is: I am come into depe waters, so that the floudes renne ouer me. I am werp of crying, my throte is dry, my sight faileth me, for waytinge so long vpō my God. They ꝑ *hate me without a cause, are mo then ꝑ heeres of my head: they that are myne enemies & wolde destroie ☞ me giltlesse are mightie: ☞ I payed them the thinges that I neuer toke. God, thou B knowest my simplenesse, and my fautes are not hid from the. Let not thē that trust in ꝑ, O Lord God of Hoostes, be ashamed for my cause: let not those that seke the, be confounded thorowe me, O God of Israeli.

And why? for thy sake haue I suffred reproffe, shame hath couered my face. I am become a straūger vnto my brethrē: euen an aleaūt vnto my mothers childzen. For ‡ ꝑ zele of thyne house hath euen eaten me, and *Rom.xv.c. * the rebukes of thē that rebuked the are fallen vpon me. I wepte and chastened my selfe with fastynge, and that was turned to my reprofe. I put on a sacke cloth also, & they iested vpon me. They that sitte in ꝑ gate, speake agaynst me, and the drouckardes *Job.xxx.b. Deca.iii.g. * make songes vpon me. But Lorde I make my prayer vnto the in an acceptable tyme. Heare me, O God, in ꝑ multitude of thy mercy, euen in the trueth of thy saluacion. D Take me out of the myre, ꝑ I sincke not. Oh let me be deliuered from them that hate me, and out of the depe waters. Let not the water floud drowne me: nether let ꝑ depe swalowe me vp, and let not the pytte shut her mouth vpon me. Heare me, O Lorde, for thy louyng kyndnesse is cōfortable: turne the vnto me accordynge vnto the multitude of thy mercies. And hyde not thy face from thy seruaūt, for I am in trouble: O haste the, and here me. E Drawe nye vnto my soule, and saue it: Oh delyuer me because of myne enemies. Thou hast knowen my reprofe, my shame and my dyshonour: myne aduersaries are all in thy syght.

The rebuke hath broken my herte, I am full of heuynes: I loked for some to haue pitye vpon me, but there was no man: nether *mat.xxvii.d John xix.f. founde I anye to cōforte me. * They gaue me gall to eate, & when I was thyrsty, they ‡ Roma.xi.b. gaue me vineger to drinke. † Let their table be made a snare to take them selues with all, and let the thinges (that shuld haue bene for their welth) be vnto them an occasion of fallinge. Let their eyes be blinded, ꝑ they se not: and euer bowe ꝑ downe their backes.

Powre out thyne indignacion vpon thē, and let thy wrathfull displeasure take holde of them. * Let their habitacion be voyde and no man to dwell in their tentes. For they persecute hym whom thou hast smytē, & they talke how they maye vexe thē whom thou hast wounded. Let them fall frō one wyckednesse to another, and not come into thy ryghteousnesse. * Let them be wyped out of the boke of the lyuyng, & not be wrytten amōg the ryghteous. As for me, whā I am poore and in heynesse, thy helpe (O God) shall lyfte me vp. I wyll prayse the name of God with a songe, and magnifye it wt thankesgeuing. This also shall please the Lorde better then a bullocke, that hath hornes and hoofes. The hūble shal consydre this, and be glad: seke ye after God, and youre soule shall lyue. For the Lord heareth the poore, and despyseth not ☞ his prisoners. Let heauē and earth prayse hym, the see & all that moueth therin. For God will saue Syon, and buylde the cyties of Juda, that men may dwell there, and haue it in possession. The posterite also of his seruauntes shall inheret it: & they that loue hys name, shall dwell therin.

*mat.xxvii.d Actes.i.a.

*Exo.xxxii.g

G

H ☞

## ¶The.lxx.Psalme.

DEVS IN ADIVTORIVM.

To the chaunter. of Dauid to bringe to remembraunce. (because the Lorde saued me.)

K

A STe ꝑ, O God, to delyuer me: make haste to helpe me, O Lorde.
* Let them be shamed and confounded that seke after my soule: let them be turned backwarde, & put to confusion, that wysshe me euyll. Let them (for their rewarde) be soone brought to shame, that crye ouer me: there, there. But let all those that seke the, be ioyfull and glad in the: and let all soch as delyte in thy saluacyon, saye alwaye: the Lorde be praysed.
As for me, I am poore and in misery, haste the vnto me (O God.) Thou art my helpe, and my redemer: O Lorde, make no longe tarynge.

A

*Psal.xl.d

## ¶The.lxxi.Psalme.

IN TE DOMINE SPERAVI.

IN the * O Lord, haue I put my trust let me neuer be put to confusyon, but rydde me, and delyuer me in thy righteousnesse: enclyne thyne eare vnto me, and saue me. Be thou my strōg holde (where vnto I maye all waye resorte) thou hast promysed to helpe me: for thou art my house of defence ād my castell. Delyuer me, O my God, out of the hand of the vngodly, out of the hande of the vnrighteous and cruell mā.
For thou, O Lorde God, art the thynge that

A

*Psal.xxx.d and.xxxi.d.



that I longe for, thou art my hope euen fro my youth. Thorow the haue I bene holden vp euer sence I was borne * thou art he Psal.xxii.d exemp.i.a. that toke me out of my mothers wombe, my prayse shalbe all waye of the. I am be- B come as it were a monster vnto many: but my sure trust is in the. Oh let my mouth be fylled with thy prayse * (that I maye synge of thy glory) and honour all the daye longe.

Cast me not away in the tyme of age, forsake me not whē my strength fayleth me.

For myne enemies speake agaynst me: & they that laye wayte for my soule, take their councell together, sayenge: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer him. Go not farre fro me, O God: my God, haste the to helpe C me. Let them be cōfounded and perysshe, that are agaynst my soule: let them be couered with shame and dyshonoure, that seke to do me euell. As for me, I wyll pacyently abyde all waye, and will prayse the more ād more. My mouth shall daylie speake of thy righteousnesse & saluacion, for I knowe no ende therof. I will go forth ī ꝑ strēgth of the Lord God, & will make mēcion of thy righteousnesse onely. Thou, O God, hast taught me fro my youth vp vntill now, therfore will I tell of thy wonderous worckes.

Forsake me not, O God, in myne olde age, when I am gray headed: vntyll I haue Deut.vi.d. shewed thy * strength vnto this generacio, and thy power to all them that are yet for to come. Thy righteousnes (O God) is very hie, and great thynges are they ꝑ thou D hast done: O God, who is lyke vnto the?

O what greate troubles and aduersyties hast thou shewed me? ād yet didest thou * turne and refreshe me: yee, and broughtest 3.Re.xvii.b. me from the depe of the earth * (agayne) Thou hast brought me * to great honour and comforted me on euery syde. Therfore will I prayse the and thy faythfulnesse, O God, playinge vpon an instrumēt of musick, vnto the will I synge vpon the harpe, O thou holy one of Israell. My lyppes wylbe fayne, whan I synge vnto the: and so will my soule whom thou hast deliuered.

My tonge also shall talke of thy ryghteousnesse all the daye longe, for they are cōfounded and brought vnto shame, that seke to do me euell.

## ¶The.lxxij.Psalme.

DEVS IVDICIVM TVVM.

* (A Psalme) For Salomon.

A GEue the kynge thy iudgementes (O God) and thy righteousnesse vnto the kynges sonne. Then shall he iudge Deu.xvii.d thy people * accordinge vnto right, and defende the poore. The mountaynes also shall bringe peace, and the lytle hilles righteousnesse vnto the people. He shall kepe the symple folke by their ryght, defende the chyldren of the poore, and punish the wrōge doer. They shall feare the as long * as ꝑ sonne and mone endureth, from one generacion to another. He shall come downe like the rayne into a flese of wolle, euen as the droppes that water ꝑ earth. In his tyme shall the ryghteous florish, yee, and aboundaunce of peace, so longe as the mone endureth, * his dominō shalbe also from the B 3.Kin.xxii.c one see to the other, and from the floud vnto the worldes ende. They that dwell in the wildernes shall knele before hi, & his enemies shall licke the dust. * The kynges ☞ of Tharsis and of the Iles shall geue presentes, the kynges of Araby and Saba shall bring gyftes. All kinges shal fall downe before him: all nacions shall do him seruice. * Mat.ii.b. Esay.lx.b.

For he shall delyuer the poore when he C crieth: the neady also and him that hath no helper. He shalbe fauorable to the symple and neady: and shall preserue the soules of the poore. He shall delyuer their soules frō falshede and wrōge, and deare shall their blond be in his syght. He shall lyue, & vnto him shalbe geuen of the golde of Arabia: Prayer shalbe made euer vnto hi, and dayly shall he be praysed. There shalbe an heape of corne in the earth hye vpon the hylles, his frute shall shake lyke Libanus, and shalbe grene in ꝑ cite, like grasse vpō ꝑ earth.

His name shall endure for euer, * his na- 40 D me shall remayne vnder the sunne amonge the posterites, which shalbe blessed thorow him, and all the Heathen shall prayse him

Blessed be the Lorde God, euen the God of Israell * which onely doth wonderous * Iud.xiii.d. Psal.cxxxvi.a thinges. And blessed be the name of hys maiesty for euer, ād all the erth shalbe filled with his maiesty. Amen, Amen.

¶ Here ende the prayers of Dauid the sonne of Isai.

## ¶The.lxxiij.Psalme.

QVAM BONVS ISRAEL.

A Psalme of Asaph.

A TRuly God is louing vnto Israel: euē A vnto soch as are of a cleane hert.
Neuertheles, my fete were almost gone, my treadinges had well nye slypte.

And why * I was greued at ꝑ wicked, * Job.xxi.a. Jeremy.xii.a. I do se also the vngodly in soch prosperite.

For they are in no parell of death, but are lusty and strong. They come in no miskfortune like other folke, nether are they plaged like other mē. And this is the cause ꝑ they be so holden with pride, and ouerwhelmed with cruelte. Their eyes swell for fatnesse, and they do euen what they lyst.

They corrupte other, & speake of wicked blasphemye

B blaſphemye: theyr talkynge is agaynſt the moſt hieſt. For they ſtretch forth theyr mouth vnto the heauen, & theyr tonge goeth thorow the worlde. Therfore fall the people vnto them, and there out ſucke they no
*pſa.xciiij.b ſmall aduauntage. *Tuſh (ſaye they) how ſhuld God perceaue it? is there knowlege in the moſt hyeſt? Lo, theſe are the vngodly, theſe proſpere in the worlde, and
& theſe haue ryches in poſſeſſyon &(And ſayde,) Then haue I clenſed my herte in vayne and waſhed my handes in innocency? All the daye long haue I bene punished, and chaſtened euery morninge. Yee, and I had al-
C moſt ſayde euen as they: but lo, then ſhuld I haue condemned the generacyon of thy chyldren. Thē thought I to vnderſtand this, but it was to harde for me. Vntill I wente into the Sanctuary of God, then vnderſtode I the ende of theſe mē. Namely, how thou doeſt ſett them in ſlyppery places, and caſteſt them downe and deſtroyeſt them.

O how ſodenly do they conſume, peryſh,
*iſa.xxxix.b and come to a fearfull ende? *Yee, euen like as a dreame when one awaketh, ſo ſhalt
☞ thou make ☞ theyr ymage to vaniſh out
D of the cyte. Thus my hert was greued, ād it wente euen thorow my reynes. So folyſh was I and ignorannt, euen as it were a beaſt before the. Neuertheleſſe, I am all waye by the, for thou haſt holdē me by my right hande. Thou ſhalt gyde me with thy counceil, and afterwarde receaue me with glory. Whom haue I in heauen but the? And there is none vpon earth, that I deſyre in cōparyſon of the. Myne fleaſhe and my hert fayleth, but God is the ſtrength of my hert,
*Nu.xviij.c *and my portyon for euer. For lo, they that forſake the ſhall peryſh: thou haſt deſtroyed all them that commytte fornicacyon agaynſt the. But it is good for me, to holde me faſt by God, to put my truſt in the Lorde God, and to ſpeake of all thy workes.

☞ &(in the gates of the daughter Syon)

## ¶The.lxxiiij.Pſalme.

VT QVID DEVS REPVLISTI.

An inſtruccyon of Aſaph.

A O God, wherfore art thou abſent from vs ſo long? why is thy wrath ſo hote agaynſt the ſhepe of thy paſture?

O thynke vpon thy congregacyon, whō thou haſt purchaſed and redemed of olde: Thinke vpon the trybe of thine enheritaūce and mount Sion wherin thou haſt dwelt.

Lyft vp thy fete, that thou mayeſt vtterly deſtroye euery enemye which hath done euell in the Sanctuary. Thyne aduerſaryes roare in the myddes of thy congregacions, and ſet vp their banners for tokens.

☞ (☞ He that hewed tymbre afore out of
the thick trees, was knowne to bringe it to an excellent worke. But now they breake B
downe all the carued worcke therof wt axes & hammers. *They haue ſet fyre vpō thy *1.iiij.Reg. xxv.c. ii.Par.xxxvi. c.
holy places, and haue defyled the dwellynge place of thy name, euen vnto the grounde.

Yee, they ſayed in their hertes: let vs make hauoke of them alltogether: thus haue they brent vp all the houſes of God in the lande.

☞ We ſe not oure tokens, ther is not one ☞ B
Prophet more, no not one is ther among vs that vnderſtandeth eny more. O God, how long ſhall the aduerſary do this diſhonoure? how longe ſhal the enemy blaſpheme thy name? For euer? Why withdraw eſt C
thou thine hād? why pluckeſt thou not thy right hande out of thy boſome, to conſume the enemye? For God is my kynge of olde: the helpe that is done vpon earth, he doth it him ſelfe. *Thou dyddeſt deuyde the ſee thorowe thy power, thou brakeſt the heades *Exo.xiiij.
☞ of the dragōs in the waters. Thou ☞ D
ſmoteſt the heades of *Leuiathan in peces, *Iob.xli.a Eſay.xxvij.
and geueſt him to be meate for the people in the wyldernesſe. Thou broughteſt out fountaynes and waters out of the harde rockes: thou dryedſt vp myghtye waters.

The daye is thine, & the nyght is thyne: thou haſt prepared the lyght and the ſonne.

Thou haſt ſett all the borders of the earth, thou haſt made ſommer ād wynter. Remembre this, O Lord, how the enemie hath rebuked, ād how the folyſh people hath blaſphemed thy name. O delyuer not the ſoule of thy turtle doue vnto the multitude of the enemies: and forget not the congregacyon of the poore for euer. Loke vpon the couenaunt, for all the earth is full of darknes, ād cruell habitaciōs. O let not the ſymple go awaye aſhamed, but let the poore and nedy geue praiſe vnto thy name. Aryſe, O God, mayntayne thine awne cauſe: remēbre how the folyſhe man blaſphemeth the dayly.

Forget not the voyce of thine enemyes: the preſumpcyō of them that hate the increaſeth euer more and more.

## ¶The.lxxv.Pſalme.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Deſtroye not.
A Pſalme and ſonge of Aſaph.

V Nto the (O God) do we geue thākes A
yee, vnto the do we geue thankes: thy name alſo is ſo nye, & that do thy wōderous workes declare. Whē I receaue the congregacion, I ſhall iudge accordynge vnto right. The earth is weake and all the inhabiters therof, I beare vp the pyllers of it. I ſayde vnto the foles: deale not ſo madly, and to the vngodly: ſet not vp your horne. Set not vp youre horne on hye, & ſpeake not with a ſtyfnecke. For promocion commeth neyther from the Eaſt, ner frō the



B the weſt, ner yet from the ſouth. And why? *Pſal.xxxvij.b
*God is the Iudge: he putteth downe one, and ſetteth vp another. For in the hande
☞ of the Lord there is * ☞ a cuppe, & the wyne *Pſa.xi.d. Apo.xiv.d.
is redd, It is full mixte, & he poureth out of the ſame. As for the dregges therof, all the vngodly of the earth ſhall drincke them, and ſucke them out. But I wyll talke of the God of Jacob, and praiſe hym for euer.

All the hornes of the vngodly alſo wyll I breake, and the hornes of the righteous ſhalbe exalted.

## ¶The.lxxvj.Pſalme.

NOTVS IN IVDEA.

To the chaunter, in melodyes, a Pſalme, & ſonge of Aſaph.

A IN Jewrye is God knowne, his name is greate in Iſrael. At ☞ Schalē A
*Pſal.lxv.b is his tabernacle, and *his dwellyng in Sion. There *brake he the arowes of *Pſal.xlvi.b.
the bowe, the ſhylde, the ſwerde, and the battayle. Sela. Thou art of more honour and myght then the hylles of robbers.

The proude are robbed: they haue ſlepte their ſlepe: and all the men (whoſe handes were myghtie) haue found nothinge. At
B thy rebuke (O God of Jacob) both the charet and horſe is fallen. Thou, euen thou art to be feared: and who may ſtaude in thy ſyght, when thou art angrye. Thou dyddeſt cauſe thy iudgement to be herde from heauen, the erth trembled and was ſtyll.
*Exo.xiv.d. *When God aroſe to iudgement, & to helpe all the meke vpon earth. Sela. ☞ The
☞ fearcenelle of man ſhall turne to thy prayſe: and the fearcenelle of other ſhalt thou refrayne. Promyſe vnto the Lorde youre
*Deu.xxiiij.d. Eccle.v.a God, & *kepe it, all ye that be rounde about hym: bring preſentes vnto hym that ought to be feared. He ſhall refrayne the ſpyrete of Princes, and is wonderfull amonge the kynges of the earth.

## ¶The.lxxvij.Pſalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Jeduthun a Pſalme of Aſaph.

A *I wyll crye vnto God wt my voyce, A
*Pſal.cxlij.a euen vnto God wyll I crye wyth my voyce, and he ſhall herken vnto me.

In the tyme of my trouble I ſought the Lorde: my ſore ranne and ceaſſed not in the nyght ceaſon: my ſoule refuſed comforte.

When I am in heuynelle, I wyll thynke vpon God: when my hert is vexed, I wyll complayne. Sela. Thou holdeſt myne eyes waakynge, I am ſo feble, that I cannot ſpeake. I haue cōſydred the dayes of olde,
B and the yeares that are paſt. I call to remēbraunce my ſonge: and in the nyght I cōmune with myne awne hert, and ſearch out my ſpyrete. Wyll the Lord abſent him ſelfe for euer? And will he be no more intreated?
Is hys mercy clene gone for euer? And is hys promyſe come vtterly to an ende for euermore? Hath God forgotten to be gracyous? And wyll he ſhutt vp hys louynge kyndneſſe in dyſpleaſure? Sela. And I C
ſayde: It is myne awne infirmyte: But I wyll remembre the yeares of the right hāde of the moſt hyeſt. I wyll remembre the
*Pſal.lxxvij.b workes of the Lorde, and *call to mynde thy wonders of olde tyme. I will thynke alſo of all thy workes, and my talkynge ſhalbe of thy doynges. ☞ Thy waye, ☞
O God, is holy: who is ſo greate a God as
&(oure) God? Thou art the God that doth &
wonders, ād haſt declared thy power amōg people. Thou haſt myghtely delyuered D
thy people, euen the ſonnes of Jacob ād Joſeph. Sela. The waters ſawe the, O God, the waters ſawe the, & were afrayed: the deapthes alſo were troubled. The cloudes poured out water, the ayer thondered, & thyne arowes went abroade. The voyce of thy thōder was heard rounde aboute, the lyghtenynges ſhone vpon the grounde, the earth was moued and ſhoke wythall

Thy waye is in the ſee, and thy pathes in the greate waters, and thy foteſteppes are not knowne. Thou leddeſt thy people lyke ſhepe, by the hande of Moſes and Aaron.

## ¶The.lxxviij.Pſalme.

ATTENDITE POPVLE MEVS.

An inſtruccyon of Aſaph.

H Eare my lawe, O my people, enclyne youre eares vnto the wordes of A
my mouth. *I wyll open my *Mat.xiij.c.
mouth in a parable, I wyll declare hard ſentences of olde. Whych we haue herde and knowne, and *ſoche as oure fathers haue *Deu.vi.d vi.d.x. xi.c. Ephe.vi.a.
tolde vs. That we ſhulde not hyde them from the chyldren of the generacyons to come: but to ſhewe the honour of the Lorde, hys might, and wonderfull workes that he hath done. He made a couenaūt with Ja-
cob, and gaue Iſrael a lawe * which he com- *Exo.xxiv.d. Joſua.viij.d.
maūded oure forefathers to teache their chyldren. That their poſterite myght knowe it, and the children which were yet vnborne.

To thintent that whē they came vp, they myght ſhewe their chyldren the ſame.

That they myght put their truſt in God, and not to forget the workes of God, but to kepe his cōmaundementes. And not to
be *as their forefathers ‡a faythleſſe & ſtub- *Ezech.xx ‡Deu.xxxij
burne generacyon, a generacyon that ſet not B
their herte a right, and whoſe ſpyrete cleued not ſtedfaſtly vnto God. Lyke as ☞ the ☞
chyldren of Ephraim, which beyng harneſſed and carryeng bowes, turned them ſelues backe in the daye of batayll. They kepte not

not the couenaunt of God, and wolde not walke in hys lawe. But forgat what he had done, and the wonderfull wozckes that he had shewed foz thē. Marueloꝰ thynges dyd he in the syght of oure fathers in the lande of Egypte, euen in the felde of Zoan.

*Exo.xiiii.d * He deuyded the see, and let thē go thorow: he made ꝑ waters to stāde on a heape.

*Exo.xiiii.e. Num.xx.b * In the daye tyme also he led them wyth a cloude, and all the nyght thorow wt a light of fyre. He cloue the* hard rockes in the

*Exo.xvii.b. wyldernesse, and gaue them drincke therof, as it had bene out of the greate deapth.

*1.Cor.x.a He brought waters out of the * stony rocke, so that it gussched out lyke the ryuers.

Yet for all this they synned more agaynst hym, and prouoked the moost hyest in the

E wyldernes. They tempted God in theyr hertes, and requyred meate for theyr lust.

*Exo.xvi.b Num.xi.b They spake agaynst God also sayenge: Shall God prepare a * table in the wildernesse? He smote the stony rocke in dede, that the water gushed out, and the streames flowed withall: but can he geue bred also, or prouyde flesh for his people? When ꝑ Lord hearde thys, he was wroth: so the fyre was kyndled in Jacob, & ther came vp heuy displeasure agaynst Israel. Because they beleued not in God, and put not their truste in his helpe. So he commaunded the cloudes aboue, and opened the doores of heauen.

*Exo.xvi.b Deut.viii.a Sapien.xvi.d John.vi.b. He rayned downe Manna also vpon thē, for to eate, and gaue them * foode frō heauē. So man dyd eate ☞ angels fode, for he sent them meate ynough. He caused ☞ the East wynd to blowe vnder the heauen, and thorow his power he brought in ꝑ south

*Exo.xvi.d. Num.xi.g. west wynde. * He rayned flesh vpō them as thicke as dust, and fethered foules lyke as the sande of the see. He let it fall amonge their tentes euen rounde aboute their habytacyon. So they dyd eate, and were well fylled, for he gaue them their awne desyre.

They were not disapoynted of their lust.

*Num.xi.g * But whyle the meate was yet in theyr

D mouthes: the heuy wrath of God came vpon them, & slewe the welthiest of them, yee, and smote downe, the chosen men that were in

*Nu.xiiii.a Israel. * But for all this they synned yet more, ād beleued not hys wonderous wozckes. Therfore, their dayes dyd he consume in vanyte, and their yeares in trouble.

*Num.xi.g. 1.Cor.x.a. * When he slewe them, they sought hym, and turned them early and enquered after God. And they remēbred that God was their strength, and that the hye God was their redemer. Neuertheles, they dyd but flatter hym wyth their mouth, and dyssembled with him in their tōge. For their herte was not whole wyth hym, nether contynued they stedfast in hys couenaunt.

But he was so mercyfull, that he forgaue theyr mysdedes, and destroyed them not.

Yee, many a tyme turned he hys wrath awaye, and wolde not suffre is whole displeasure to aryse. * For he cōsydered that *Psal.lxxviii.c they were but flesh: and that they were, euen a wynde that passeth awaye, and commeth not agayne. Many a tyme dyd they prouoke him in the wyldernesse, and greued him

E in the deserte. They turned backe, & tempted God, & moued the holy one in Israel.

They thought not of hys hand, and of the daye when he delyuered them from the hāde of the enemye. How he had wrought hys myracles in Egypte, and his wondres in the felde of Zoan. * He turned their waters *Exo.vii.a into bloude, so that they myght not dryncke of the ryuers. * He sent lyce amonge thē, *Exo.viii.a and deuoured them vp* and frogges to de- *Exo.viii.b stroye them. He gaue their frutes vnto the * caterpyller, and their labour vnto the *Deut.xxviii.d grethopper. * He destroyed their vynes wt ‡Exo.ix.a hayle stones, and their mulbery trees wyth the frost. * He smote their catel also with *Exo.ix.a hayle stones, & their flockes with hote thonder boltes. He cast vpon thē the furyousnesse of hys wrath, anger, displeasure and trouble, and sent euell angels among them.

* He made a waye to his indignacion, and *Exo.xii.a spared not their soule from death, but gaue their lyfe ouer to the pestylence. * And *Exo.xii. Psal.cv.a. and.cxxxvi.b smote all the fyrst borne in Egypt, the moost principall and myghtyest ☞ in ꝑ dwellynges of Ham. But as for hys awne people, he lead them forth lyke shepe, and caryed

F thē in the wyldernesse lyke a flocke He brought thē out safely, that they shulde not feare, & ouer whelmed their enemyes with ꝑ see. And brought thē within the borders of hys Sanctuary: ☞ euen to this mountayne, whych he purchased with hys ryght hande. * He cast out ꝑ heathen also before *Deut.iii.a thē, caused their lande to be deuyded amonge Josh.xv.xvii. thē for an heritage, and made the trybes of Israell to dwell in their tentes. So they tēpted and displeased the most hye God, ād kepte not hys testimonyes. But turned their backes, and fell awaye lyke their forfathers, startynge aside lyke a broke bowe.

For they greued hym with their hyll alters, and prouoked him to displeasure wyth their ymages. When God hearde this, he was wroth, and toke sore displeasure at Israel. So that he forsoke the Tabernacle in Silo, euen the tent that he had pitched among men. He delyuered their power into captiuyte, and their bewtye into ꝑ enemyes hande. He gaue his people ouer also into the swerde, and was wroth wyth hys inheritaunce. The fyre cōsumed their yong men, and their maydens were not geuen to marriage. Their preastes were slayne wt the swerde, and there were no wyddowes to make



to make lamētacion. So the Lorde awaked as one out of slepe, and lyke a gyaunte refreshed wyth wyne. *Psal.lxxviii.b.b * He smote his enemyes in the hynder partes, and put them to a perpetuall shame. ☞ He refused the tabernacle of Joseph, and chose not the trybe *Psal.lxxviii.a of Ephraim. * But chose the trybe of Juda, euen the hyll of Sion which he loued.

And there he buylded hys temple on hye, and layed the foūdacion of it lyke ꝑ groūde, *1.Reg.xvi.c whych he hath made continually. * He chose Dauid also his seruaunt, and toke him awaye from the shepe foldes. As he was folowinge the ewes greate with yōge ones, he toke hym, that he myght fede Jacob hys people, and Israel his enheritaunce. So he fed them with a faythfull and true hert, & ruled them prudently withall his power.

## ¶ The.lxxix.Psalme.

DEVS VENERVNT GENTES.

A Psalme of Asaph.

A *Psal.xxxvi. O God * the Heathen are come into thy inheritaunce: thy holy tēple haue they defyled, and made Jerusalē an heape of stones. * The dede bodyes of thy seruauntes haue they geuen to be meate, vnto the foules of the ayre, and the flesh of thy saynctes vnto the beastes of the lande.

*Psal.lxxxiii.d.f.g. Their bloud haue they shed lyke water on euery syde of Jerusalem, and there was no man to burye them. * We are become an opē shame vnto oure enemies, a very scorne and derysyon vnto them that are rounde aboute vs. Lorde, how longe wylt thou

B be angrye? shall thy gelousy burne lyke fyre for euer? * Poure out thyne indignacion *Jere.x.d. Psal.lxxix.a. lxxxiii.a. Jere.x.a vpon the Heathen that haue not knowne ꝑ, and vpon the kyngdome that haue not called vpon thy name. For they haue deuoured Jacob, and layed waste his dwellinge place.

*Psal.lxxviii.c * Oremembre not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greate misery. Helpe vs, O God of oure saluacion, for the glory of thy name: O delyuer vs, and be mercyfull vnto oure synnes for thy names sake.

*Psal.lxxix.a * wherfore do the Heathen saye: where C is now their God? O let the vengeaunce of thy seruauntes bloude ꝑ is shed, be openly shewed vpon the Heathen in oure syght.

O let the sorowfull syghyng of the prysoners come before the: accordyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye. And for the blasphemy (wherwith oure neyghbours haue blasphemed the) rewarde thou them, O Lorde, seuen folde into their bosome. So we, that be thy people and shepe of thy pasture, shall geue the thanckes for euer, and wyl alwaye be shewynge forth thy prayse from generacion to generacion.

## ¶ The.lxxx.Psalme.

QVI REGIS ISRAEL.

To the chaunter ☞ vpon Sosanim, a testimonye and Psalme of Asaph.

HEare O thou shepherde of Israel, A thou ꝑ leadest Joseph lyke a shepe: shewe thy selfe also thou that sytest vpon the Cherubyns.

Before Ephraim, Ben Jamin, and Manasses: stere vp thy strēgth, and come helpe vs. Turne vs agayne, O God, shewe the lyght of thy countenaunce, and we shalbe whole. O Lorde God of hoostes, how lōge wilt thou be angry wyth thy people that prayeth? * Thou fedest thē with *Psal.xlii.a. ꝑ bred of teares and geuest them plētousnes of teares to drynke. * Thou hast made *Psal.xliv.a. vs a very stryfe vnto oure neyghbours, and oure enemyes laugh vs to scorne. Turne vs agayne, thou God of hoostes, shewe the lyght of thy countenaunce, and we shalbe whole. Thou hast brought a vyne out of Egypte, thou hast cast out the heathen, and plāted it. Thou madest rowme for it: and whan it had taken rote it fylled the lande.

The hylles were couered with ꝑ shadowe of it, ād the bowes therof were lyke ꝑ goodly Cedre trees. She stretched out her braunches vnto the see, and her bowes vnto the ryuer. Why hast thou then broken downe her hedge, that all they whych go by, plucke of her grapes? The wylde boze out of the wood doth rote it vp, and the wylde beastes of the felde deoureth it. Turne ꝑ agayne, C thou God of hoostes, loke downe from heauen, beholde, and vyset thys vyne. And the place of the vynyarde that thy ryght hande hath planted, and the braunch that thou madest so stronge for thy selfe. * It *Psal.xxxvii. c. is brent wyth fyre, and cut downe: ☞ and they shall perysh at the rebuke of thy countenaunce. Let ☞ thy hand be vpon the man of thy ryght hande, & vpon the sonne of man whom thou madest so strong for thyne awne selfe. And so will not we go back from the: Oh let vs lyue, & we shall call vpō thy name. Turne vs agayne, O Lorde God of hoostes, shewe the lyght of thy countenaunce, & we shalbe whole.

## ¶ The.lxxxi.Psalme.

EXVLTATE DEO

To the chaunter ☞ vpon Githith (A Psalme) of Asaph (in the fifty daye of the Sabbath)

SInge we merely vnto God ō strēgth, make a cheareful noyse vnto the God of Jacob. Take the Psalme, bryng hyther the tabret, the mery harpe wt the lute. Blowe vp the trompett in ꝑ newe mone, euen in the tyme appoynted, and vpon oure

solempne

*Leui.x.a. solẽpne feaste daye. *For this was made a statute for Israel, & a lawe of ỹ God of Jacob. This he ordened in Joseph for a testymony, when he came out of the lande of Egypt, and had heard a straūge language.

B I eased hys shoulder from the burthen, & his handes were delyuered from (makyng) the pottes. Thou calledst vpō me in troubles, and *I delyuered the, and hearde the

*Exo.iii.b. *what tyme as the stormе fell vpon me. *I

*Exod.xix.c. Exo.xvii.a. *Nume.xx.b proued the also at ỹ waters of stryfe. Sela.

Heare, O my people, and I will assure the of Israel, yf thou wylt herken vnto me.

There shall no straunge God be in the, nether shalt thou worshippe any other God.

*Exod.xx.a. *I am ỹ Lorde thy God, whych brought the out of the lande of Egypt, opē thy mouth wyde, and I shall fyll it. But my people

C wold not heare my voyce, and Israel wolde

*Roma.i.d. not obey me. *So I gaue them vp vnto their awne hertes lust, and let them folowe their awne ymaginacyons. O that my people wolde haue herkened vnto me, for yf Israel had walked in my wayes.

I shulde soone haue put downe their enemyes, & turned myne hand agaynst their aduersaryes. The haters of ỹ Lorde shulde

☞ haue bene founde lyars, but ☜ their tyme shulde haue endured for euer. He shuld haue fed them also wyth the fynest wheate

*Deu.xxxii.b floure, and *with hony out of the stonye roke shulde I haue satisfyed the.

C The.lxxxij.Psalme.

DEVS STETIT IN SINAGOGA.

A Psalme of Asaph.

A GOd standeth in the congregacyon of prynces: he is Judge amonge *Goddes. ‡How longe will ye geue wrōg

*Exo.xxii.b. ‡Deu.xvij.b. Jere.v.a. iudgement, and accept the personnes of the vngodly? Sela. Defende the poore and fatherlesse, se that soch as be in nede and necessite haue ryght. Delyuer the out caste & poore: saue them from the hande of the vngodly. They wyll not be lerned ner vnderstande, but walcke on styll in darcknesse: all the foundacyons of the erth be out of course.

I haue sayde. ☞ ye are Goddes, and ye all are chyldren of the moost hyest. But ye shall dye lyke men, and fall lyke one of ỹ prynces. Aryse, O God, and iudge thou ỹ earth, for thou shalt take all heathē to thine enheritaunce.

C The.lxxxiij.Psalme.

DEVS QVIS SIMILIS.

A songe and Psalme of Asaph.

HOlde not thy tōge, O God, kepe not styll sylence, refrayne not thy selfe O God. For lo *thyne enemyes make a murmurynge, and they that hate the haue lyft vp their heade. They haue ymagyned craftely agaynst thy people, and taken councell agaynst thy secrete ones.

They haue sayde: come, & let vs rote the out that they be nomore a people, & that the name of Israel maye be nomore in remembraunce. For they haue cast their heades B together wyth one consent, and are confederate agaynst the. The tabernacles of the Edomites and Ismaelytes, the Moabytes and Hagarenes. Gebal, and Ammon, ād Amalech: ỹ Philistynes with them ỹ dwell at Tyre. Assur also is ioyned vnto them, and haue helped the chyldren of Loth. Sela.

But do thou to them * as vnto the Madianites, vnto Sisera, and vnto Jabin ‡at the broke of Kyson. Whych perysshed at Endor, and became as the donge of ỹ earth.

Make them & their prynces lyke *Oreb and zeb. Yee, make all their Prynces lyke as zebea and Salmana. Whych saye: let vs take to oure selues the houses of God in possessyon. O my God, make them lyke vnto a whele, ād as *the stubble before ỹ wynde.

Lyke as a fyre that burneth vp the wod, and as the flame that consumeth the mountaynes. Persecute them euen so with thy tempest, and make them afrayed wyth thy stormе. Make their faces ashamed, O Lorde, that they maye seke thy name. Let them be cōfounded and vexed euer more and more: let them be put to shame and perish.

And they shall know, that thou (whose name is Jehoua) art only the moost hyest ouer all the earth.

C The.lxxxiiij.Psalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Githith, a Psalme of the sonnes of Cozah.

O how amyable are thy dwellynges, A thou Lorde of Hostes! My soule hath a desyre and longinge to entre into the courtes of the Lorde: my hert and my flesh reioyse in the liuyng God. Yee, ỹ sparow hath founde her an house, and the swalowe a nest, where she may laye her yonge: euen thy aulters O Lorde of Hostes, my kynge and my God. Blessed are they that dwell in thy house, they wilbe all waye prayeng the. Sela. Blessed is that mā whose strength is in the, in whose herte are thy wayes. Which goinge thorow the vale of misery vse it for a well, and the pooles are fylled with water. They wyll go from strength, and vnto the God of Goddes appeareth euery one of them in Sion. B Lorde God of Hostes, heare my prayer: herken O God of Jacob. Sela. Behold O God oure defender, and loke vpon the face of thyne anoynted. For one daye in thy courtes is better then a thousande. I had rather be a doore keper in ỹ house of my God, then



then to dwell in the tentes of vngodlynesse.

For the Lorde God is a lyght and defence, the Lorde will geue grace and worshype, and no good thynge shall he wythholde from them that lyue a godly lyfe. O Lord God of hostes, blessed is the mā, that putteth his trust in the.

C The.lxxxv.Psalme.

BENEDIXISTI DOMINE.

To the chaunter, a Psalme of the sonnes of Cozah.

A LOrde, thou art become gracyous vnto thy lande, thou hast turned awaye the captiuite of Jacob. Thou hast

*Psal.xxxij.a. forgeuen the offence of thy people, and *couered all theyr synnes. Selah. Thou hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignacyon.

Turne vs then, O God oure Sauyour, and let thyne anger ceasse from vs. Wylt thou be displeased at vs for euer? and wylt thou stretch out thy wrath from one generacyon to another? Wylt thou not turne agayne & quycken vs, that thy people maye reioyse in the? Shewe vs thy mercy O Lord and graunt vs thy saluacyon. I wyll B herken what the Lorde God will saye: * (concernynge me) for he shall speake peace vnto his people and to hys sayncts, that they turne not agayne. For his saluacyon is nye thē that feare him, that glory maye dwell in oure lāde. Mercy and trueth are met together, ryghtuousnesse and peace haue kyssed eche other. Trueth shall florish out of the earth, & ryghtuousnesse hath loked downe frō heauen. Yee, the Lorde shall shewe loue vnge kyndnesse, and oure lande shall geue her encrease. Ryghtuousnesse shall go before hym, and ☞ he shall directe hys goynge in the waye.

C The.lxxxvj.Psalme.

INCLINA DOMINE AVREM.

A prayer of Dauid.

A BOwe downe thyne eare, O Lorde, & heare me, for I am poore & in misery. Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in the. Be mercyfull vnto me (O Lorde) for I wyll call dayly vpō the. Comforte the soule of thy seruaunt, for vnto the (O Lorde) do I lyft vp my soule.

*Exo.xxxiij.a Jere.xxxij.d. Joel.ij.c. Psal.cxlij.b and.cxlv.b. *For thou Lord art good and gracious, and of greate mercy vnto all them that call vpon the. Geue eare Lord vnto my prayer, and poudre the voyce of my humble desyres.

B In the tyme of my trouble I wyll call vpō *Psal.xxxiij.b the, for thou heareſt me. *Amonge the Goddes there is none lyke vnto ỹ (O Lord) there is not one that can do as thou doest.

All nacyons whom thou hast made, shall come and worshyppe the (O Lord) and shall glorifye thy name. For thou art great, and doest wōderous thynges, thou art God alone. Teach me thy waye, (O Lord) and I will walke in thy trueth: O knytt my hert vnto the, that it maye feare thy name. I wyll thanke the, O Lorde my God with all my hart, and wyll prayse thy name for euer.

For great is thy mercy towarde me and *Psal.xxxix.a thou hast delyuered my soule from the nethermost hell. O God, the proude are ryssen agaynst me, and the congregacyons of naughtye men haue sought after my soule, and haue not set the before theyr eyes.

C

*But thou, O Lorde God, art full of Exo.xxxiiiii.a compassyon, and mercy, lōge sufferynge, plēteous in goodnes and trueth. O turne the Jere.xxxi.b. 9.Wa.xxx.b. then vnto me and haue mercy vpon me: geue thy strength vnto thy seruaūt, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they whych hate me, maye se it, and be ashamed, because thou Lord hast holpen me, and comforted me.

C The.lxxxvij.Psalme.

FVNDAMENTA EIVS

A Psalme and songe of the sonnes of Cozah.

HEr foundacyōs are vpō the holy hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob. Very excellent thynges are spoken of the, thou cyte of God. Selah. I wyll thynke vpon Rahab and Babylon, wyth them that knowe me. Beholde, ye the Philistynes also, and they of Tyre with the Mozians. Lo, there was he borne. And of Syon it shalbe reported, that he was borne in her, and the moost hyest shall stablish her. The Lorde shall rehearse it, when he wryteth vp the people, that he was borne there. Selah. ☞ The syngers also and trompetters shall be rehearse. All my freshe sprynges shalbe in the.

C The.lxxxviij.Psalme.

DOMINE DEVS SALVTIS.

A song and Psalme of the sonnes of Cozah, to the chaūter ☞ vpon Mahelath, to geue thankes: an instructiō of Heman the Ezrahyte.

O Lorde God of my saluacion, I haue A cryed daye and nyght before the: Oh let my prayer entre into thy presence, encline thyne eare vnto my callynge.

For my soule is full of trouble, and my lyfe drawe thnye vnto hell. I am counted as one of thē ỹ go downe vnto the pytte, and I haue bene euē as a man ỹ hath no strēgth.

Free amonge the deed, lyke vnto thē that be wounded lye in the graue, whych be out of remembraūce, and are cut awaye frō thy hande. Thou hast layed me in the lowest B

CC pytte

pytt, in a place of darcknesse and in the depe.
Thyne indignacyon lyeth harde vpō me, and thou hast vexed me wyth all thy stormes. Selah. Thou hast put awaye myne acquaintaunce farre fro me, and made me to be abhorred of the: I am so fast in prison, that I can not get forth. ¶ My syght fayleth for very trouble: Lorde I haue called dayly vpon the, I haue stretched out myne
*Psal.lxxxviii.a Esa.lxv.b handes vnto the. * Doest thou shewe wonders among the deed? Or shall the deed ryse vp agayne, and prayse the?
C Shall thy louynge kyndnes be shewed in the graue, or thy faythfulnesse in destruccō?
Shall thy wonderous workes be knowen in the darcke, and thy ryghtuousnes in
☞ the lande ☜ where all thynges are forgotten? D Vnto the haue I cryed O Lorde, and early shall my prayer come before the.
Lorde, why abhorrest thou my soule? and hydest thou thy face fro me? I am in mysery, & lyke vnto hym that is at the poynt to dye (euen fro my youth vp) thy terrours haue I suffred with a troubled mynde.
Thy wrathfull displeasure goeth ouer me, and the feare of the bath vndone me.
They came rounde about me dayly lyke water, and compassed me together on euery syde. ¶ My louers and frendes hast thou put awaye fro me, and hyd myne acquayntaūce out of my syght.

C The.lxxxix. Psalme.
MISERICORDIAS DOMINI.
An instruccyon of Ethan the Ezrahyte.

A
*Psal.ci.a MY * songe shalbe all waye of the louynge kyndnesse of the Lorde, wyth my mouth wyll I euer be shewynge thy trueth from one generacyon to another.
For I haue sayde: mercy shalbe set vp for euer, thy trueth shalt thou stablyth in the heauens. * I haue made a couenaunt
*1.Reg.v.a. wyth my chosen, I haue sworne vnto Dauid my seruaunt. * Thy sede wyll I sta-
‡1.Ree.vij.b Psal.cxxxij.b blyth for euer, and set vp thy trone from one generacyon to another. Selah. O Lorde
*Psal.xix.a * the very heauens shall prayse thy wonderous workes, & thy trueth in the congregacyon of the sayntes. For who is he amōge
B the cloudes, that shall be compared vnto the
*Psal.lxx. and, lxxxvi.b Lorde? And * what is he amōge the goddes, that shalbe lyke vnto the Lorde?
God is very greatly to be feared in the councell of the sayntes, and to be had in reuerence of all them that are aboute hym.
O Lorde God of hoostes, who is lyke vnto the? thy trueth (most myghtie lord) is on euery syde. * Thou rulest the raygynge of the
*Exo.xiiij.b & Psal.lxxxix.b sea, thou stillest the waues therof, when they aryse. Thou hast subdued Egypte and destroyed it, thou hast scatred thyne enemyes abroad wyth thy myghtie arme. The heauens are thyne, the earth also is thyne: thou hast layed the foundacyō of the rounde worlde, and all that therin is. Thou hast made C
the north and the south, Tabor and Hermō shall reioyse in thy name. Thou hast a myghtie arme, stronge is thy hāde, and hye is thy ryght hande. Ryghteousnes and equite is the habitacyon of thy seate, mercy and trueth shall go before thy face. Blessed is the people (O Lorde) that can reioyse in the: they shall walke in the lyght of thy countenaunce. Theyr delyte shalbe daylye in thy name, & in thy ryghteousnesse shall they make theyr boast. For thou art the glory of theyr strength, & in thy louynge kyndnesse ꝑ shalt lyft vp oure hornes. For the *Lord is *Psal.l.d.
D oure defence, The holy one of Israel is oure kynge. Thou spakest somtyme in vysyōs vnto thy saynctes, and saydest: I haue layed helpe vpō one that is myghty, I haue exalted one chosen out of the people. * I haue fo
*Act.xiij.b. 1.Reg.xvi.b. ij.Reg.v.b. unde Dauid my seruaunt: with my holy oyle haue I anoynted him. ¶ My hād shall holde hym fast, and myne arme shall strengthen hym: The enemye shall not be able to do hym violence, the sonne of wickednesse shall not hurte hym. I shall smyte downe hys foes before hys face, and plage thē that hate hym. ¶ My trueth also and my mercy shalbe wyth hym, and in my name shall hys horne be exalted. * I wyll set hys dominion *iij.Reg.viij.c also in the see, and hys ryght hāde in the floudes. He shall call me: thou art my father, my God, & my stronge saluaciō. And I wyll make hym my fyrst borne, hyer then the kynges of the earth. ¶ My mercy wyll I kepe E
for hym for euermore, & my couenaunt shall stande fast wyth hym. Hys sede also wyll I make to endure for euer, and hys trone as the dayes of heauen. But yf hys chyldren for sake my lawe, and walke not in my iudgementes. * If they breake my statutes *iij.Reg.ix.b. and kepe not my commaundementes.
* I wyll vyset theyr offences with the rod ‡Ezo.iij.a. and theyr synne wyth scourges.
Neuertheles, my louynge kyndnesse will I not vtterly take from hym, ner suffre my trueth to fayle. ¶ My couenaunt wyll I not breake, nor alter the thinge that is gone out of my lyppes. I haue sworne once by my holynesse, that * I wyll not fayle Dauid. * Act.xiij.f.
Hys sede shall endure for euer, and hys F
seate is lyke * as the sunne before me. ‡Psal.lxxij.a.
He shall stande fast for euermore as the moone, and ☞ as the faythfull wytnesse in ☜ D
heauen. Selah. But ye hast abhorred & for saken thyne anoynted, & art displeased at hi.
Thou hast broken the couenaunt of thy seruaūt, and cast his crowne to the grounde.
* Thou hast ouerthrowne all hys hedges, and broken downe hys stronge holdes. *Psal.lxxx.b.
All



All they that go by, spoyle hym, and he is become a rebuke vnto hys neyghboures.
Thou hast set vp the ryght hande of hys enemyes: & made all hys aduersaryes to reioyce. Thou hast taken away the edge of his sweard: & geuest hym not victory in the battayle. Thou hast put out his glory, & cast his trone downe to the grounde. The
G dayes of his youth hast thou shortened: and couered him wt dishonoure. Selah. Lorde, howe longe wilt thou hyd thy selfe for euer? and shall thy wrath burne lyke fyre?
Remēbre, how shorte my tyme is, wher
Agnat.ii.c. fore hast ꝑ made all mē for naught? * What man is he that lyueth, ād shall not se death? and shall he deliuer his awne soule from the hande of hell? Selah. Lorde, where are thy olde louyng kyndnesses, which thou swarest vnto Dauid in thy treuth? Remember (Lorde) the rebuke ꝑ thy seruauntes haue & how I do beare i my bosome thy rebukes of many people. Wher with thyne enemies haue blasphemed the, ād slaunder the fotesteppes of thyne anoynted. Praysed be the Lord for euermore: Amen: Amen.

C The.xc. Psalme.
DOMINE REFVGIVM.
A prayer of Moses the man of God.

A
LOrde, thou hast bene oure refuge from one generacyon to another. Before the mountaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastyng and worlde without ende.
Thou turnest man to destruction. Agayne, thou sayest: come agayne ye chyldren of
*ij.Pet.iij.b men. * For a thousande yeares in thy syght are but as yesterdaye, seynge that is past as a watch in the nyght. Assone as thou scatrest them, they are euen as a slepe, and fade awaye sodenly lyke the grasse,
B In the morning it is grene and groweth vp, but in the euenynge it is cut downe
*(dryed vp) and withered. For we consume awaye in thy displeasure, & are afrayed at thy wrathfull indignacyō. Thou hast set oure mysdedes before the, and oure secrete synnes in the lyght of thy countenaūce. For when thou art angrye, all oure dayes are gone: we bringe our yeares to an ende, as it were a tale that is tolde.
The dayes of oure age are thre score yeares and ten: and though men be so stronge that they come to foure score yeares, yet is theyr strength then but laboure ād sorowe: so soone passeth it awaye, and we are gone.
C But who regardeth the power of thy
*Ps.xxxix.a wrath, for euen therafter as a man feareth, so is thy displeasure. * O teach vs, to nōbre oure dayes, that we maye applye oure hertes vnto wysdome. Turne the agayne (O Lorde) at the laste, and be gracious vnto thy seruauntes. O satisfye vs with thy mercy, and that sone: so shall we reioyse and be glad all the dayes of oure lyfe.
Comforte vs agayne, now after the tyme that thou hast plaged vs, and for the yeares wherin we haue suffred aduersyte.
Shewe thy seruauntes thy worke, and theyr chyldren thy glory. And the glorious maiesty of the Lorde oure God be vpon vs: prospere thou the worke of oure hādes vpō vs, O prospere thou oure handy worke.

C The.xci. Psalme.
QVI HABITAT.

WHo so dwelleth vnder the defēce of the most hyest, shal abyde vnder the A
shadow of ꝑ Almightye. I wyll saye vnto the Lorde: Thou art my hope, and my stronge holde, my God, in hym will I trust. For he shall delyuer the from the snare of the hunter, and frō the noysome pestylence. He shall defende the vnder hys wynges, and thou shalte be safe vnder hys fethers: hys faythfulnesse and trueth shall be thy shylde and buckler. Thou shalte not be afrayed for any terrour by night, ner for the arow that flyeth by daye. For the 25
pestilēce that walketh in the darcknesse, ner for the sickenesse that destroyeth in the noone daye. A thousande shall fall besyde the & ten thousande at thy ryght hand, but it shall not come nye the. Yee, with thyne eyes shalt thou beholde, and se the rewarde of the vngodly. For thou Lorde arte my hope, thou hast set thyne house of defence very hye
There shall no euell happen vnto the, neyther shall eny plage come nye thy dwellyng.
* For he shall geue his angels charge o- * Mat.iiij.a Luke.iiij.b
uer the, to kepe the in all thy wayes.
They shall beare the in theyr handes, that thou hurt not thy fote agaynste a stone.
Thou shalt go vpon the Lyon and Adder, the yonge Lyon and the Dragon shalte thou treade vnder thy fete. Because he hath set hys loue vpō me, therfore shall I delyuer him: I shall set him vp, because he hath knowne my name. * He shall call vpon * Psal.l.b me, & I wyll heare hym: yee I am with hym in trouble, I will deliuer hym, and bringe hym to honoure. With longe lyfe wyll I satisfye hym, and shewe hym my saluacion.

C The.xcij. Psalme.
BONVM EST CONFITERI.
A Psalme and songe for the Sabboth daye.

IT * is a good thing to geue thankes A
vnto the Lorde, and to synge prayses vnto thy name, O moste hyest. *Hebr.xiij.a.

To tell of thy louyng kyndneſſe early in the mo3nyng, and of thy trueth in the nyght ſeaſon. Upon an inſtrument of ten ſtrynges, & vpõ the lute: vpõ a lowde inſtrument & vpõ the harpe. For thou Lo3d haſt made me glad thoro3 thy wo3kes, and I wyll reioyſe in geuyng prayſe for the operacions of thy handes. O Lo3d, how glo3ious are thy wo3kes: thy thoughtes are very depe.

B An vnwyſe man doth not well cõſide3 this, and a foole doth not vnderſtande it. Whan the vngodly are grene as the graſſe, & whan all the wo3kes of wyckedues do flo3iſh, then ſhall they be deſtroyed for euer. But þ Lo3d art the moſt hyeſt for euermo3e. For lo, thyne enemyes, O Lo3d, lo, thyne ennemies ſhall periſhe, and all the wo3kers of wickednes ſhalbe deſtroyed. But my ho3ne ſhalbe exalted like the ho3ne of an Unicoꝛne, for I am anoynted with freſh oyle. Myne eye alſo ſhall ſe hys luſt of myne enemyes, and myne eare ſhall heare hys deſyre of the wycked that ryſe vp agaynſt me. The ryghteous ſhal flo3iſh lyke a palme tree, and ſhal ſpre de abro3ade lyke a Cedre in Libanus.

Soth as be planted in the houſe of þ Lo3de ſhall flo3iſhe in þ courtes of (or the houſe) of our God. They ſhall alſo bryng forth moꝛe frute in theyr age, & ſhalbe fat and well lykyng.

That they maye ſhewe, how true þ Lo3d my ſtrength is, and that there is no vnrygh tuouſneſſe in hym.

¶ The.xciij.Pſalme.
DOMINVS REGNAVIT.

A The Lo3d is kyng, and hath put on glo ryous apparell: the Lo3de hath put on his apparell, & gyrded hym ſelfe with ſtrength: * he hath made the roũde wo3lde ſo ſure, that it can not be moued. Euer ſens the wo3ld begãne hath thy ſeate bene prepared, thou art from euerlaſtynge. * The floudes are ryſen (O Lo3d) the floudes haue lyft vp theyr noyſe, the floudes lyft vp the wanes.

The waues of the ſee are myghtie, & rage ho3ribly: but yet the Lo3de that dwelleth on hye, is mightier. Thy teſtimonies, O Lo3de, are very ſure, holyneſſe becommeth thyne houſe for euer.

¶ The.xciiij.Pſalme.
DEVS VLTIONVM.

A O Lo3d God * to whome vengeaũce be lõgeth: thou God to whome vẽgeaũce belongeth, ſhewe thy ſelfe. Aryſe thou iudge of the wo3lde, and reward the proude after theyr deſerynge. Lo3d how longe ſhall the vngodly, how longe ſhall the vngodly triumphe? Howe longe ſhall all wicked doers ſpeake ſo diſdaynfully, & make ſoch proude boaſtinge? They ſmyte down thy people, O Lo3de, and trouble thyne he-

B ritage. They murthur the wyddow and the ſtraũger, and put þ fatherleſſe to death.

And yet they ſaye. Tuſh * the Lo3de ſhal not ſe, nether ſhall þ God of Jacob regard it. * Pſa.xxxiij.

Take hede, ye vnwyſe amonge the people, O ye fooles, whan will ye vnderſtande?

He that planted the eare, ſhall he not heare? Oꝛ he that made the eye, ſhall not he ſe? Oꝛ he þ nurtureth the heathen, it is he þ teacheth man knowlege, ſhal not he punyſh? * The Lo3de knoweth the thoughtes of mã, þ they are but vayne. Bleſſed is the man, whome thou chaſteneſt (O Lo3de) & teacheſt hym in thy lawe. That thou mayeſt geue hym pa- * 1.Cor.iij.a

C cience in tyme of aduerſitie, vntyll the pyt be dygged vp for the vngodly. For the Lo3de will not fayle hys people, nether will he for-ſake his inheritaunce. Untill righteouſnes turne agayne vnto iudgemẽt all ſoch as be true of hert ſhall folow it. Who will ryſe vp wt me agaynſt the wicked? Oꝛ who will take my part agaynſt the cuell doers? If the Lo3d had not helped me it had not failed, but my ſoule had bene put to ſylence. * But whẽ I ſayd: my fote hath ſlipped, thy mercy (O Lo3d) helde me vp. * In the multitude of the ſoꝛowes þ I had in my herte, thy com-foꝛtes haue refreſhed my ſoule. Wilt thou haue any thynge to do with þ ſtoole of wic- D kedneſſe, whiche ymagineth miſchefe as a lawe? They gather thẽ together agaynſte the ſoule of the righteous, and condemne the innocẽt blonde But the Lo3d is my refu-ge, & my God is the ſtrength of my cõfidẽce. * Pſal.xxxiij.a Job.xiij.c Luke.xv.d. 1.Johan.iij. 1.Cor.iij.

He ſhall recompence thẽ their wickednes and deſtroye them in their owne malice, yee the Lo3de our God ſhall deſtroye them.

¶ The.xcv. Pſalme.
VENITE EXVLTEMVS.

D Come, let vs ſynge vnto þ Lo3d, * let vs hertely reioyſe in the ſtrẽgth of our ſaluacion. Let vs come befoꝛe his preſence wt thankeſgeuynge, & ſhewe oure ſelfe glad in hym wt pſalmes. For the Lo3de is a great God, & a great kynge aboue all goddes. In his hande are all the coꝛners of the earth, & the ſtrẽgth of the hylles is his alſo: A * Ephe.v.d.

The ſee is hys, and he made it, & his hãdes prepared the dꝛye lande. O come, let vs woꝛſhyppe & fall downe, and knele befoꝛe þ Lo3d oure maker. For he is (the Lo3d) oure * God: and we are þ people of his paſture, and B the ſhepe of his handes. * To daye yf ye will heare his voyce, harde not your hertes, as in þ pꝛouokacõ & as i þ daye of tẽptacion in the wildernes. Whẽ youre fathers tẽpted me, pꝛoued me, and ſaw my wo3kes. * Hebr.iiij. and.viij.b.

Fourty yeares long was I greued with þ generacion, & ſayd: it is a people þ do erre in theyr hertes: for they haue not knowen my wayes. * Unto whõ I ſware in my wꝛath that they ſhulde not enter in to my reſt. * Nu.xiiij.d Hebr.iiij.a

¶ The.xcvi.Pſalme.
CANTATE DOMINO.

O ſynge



A Iſaie.xlij.c O Synge vnto the Lo3de a new ſonge, ſynge vnto the Lo3de all the whole earth. Synge vnto the Lo3de, and prayſe his name, be tellynge of his ſaluacõ from daye to daye. Declare hys honoure vnto the heathen, ãd his wonders vnto all people. * For the Lo3d is great, and can not wo3thely be prayſed: he is moꝛe * to be feared then all goddes. As for all þ god-des of the heathen, they be but Idols, but it is the Lo3de that made the heauens. *pſal.xlviij.a *pſal.xciij.d *pſal.xlvij.a

Glo3ye and wo3ſhyppe are befoꝛe hym, power & honoure are in hys Sanctuary.

Aſcrybe vnto the Lo3d, (O ye kynredes B of the people) aſcrybe vnto the Lo3de wo3-ſhipe and power. * Aſcrybe vnto þ Lo3d the honoure due vnto his name, bꝛynge pꝛe-ſentes, & come into hys courtes. O wo3-ſhipe the Lo3d in the beutye of holyneſſe, let the whole earth ſtande in awe of hym. *pſal.xxix.a

Tell it out amonge the heathen, that the Lo3de is kynge: and that it is he which hath made the rounde wo3lde ſo faſt, that it can not be moued, and how that he ſhall iudge the people ryghteouſly. Let the heauens C reioyſe, and let the earth be glad: let the ſee make a noyſe, and all that therin is. Let the felde be ioyfull and all that is in it, ſhall all the trees of the wodd reioyce. befoꝛe the Lo3de, for he commeth: for he commeth to iudge the earth: and with righ-teouſneſſe to iudge the wo3lde, and the peo-ple with his trueth.

¶ The.xcvii.Pſalme.
DOMINVS REGNAVIT.

A The Lo3de is kynge, the earth maye be glad therof: yee the multytude of the Iles maye be glad therof. Clou-des and darckneſſe are rounde aboute hym, ryghteouſneſſe and iudgment are the habi-tacyon of his ſeate. There ſhall go a fyꝛe befoꝛe hym, and burne vp hys enemyes on euery ſyde. His lightenynges gaue ſhyne vnto the wo3lde, the earth ſawe it and was akrayed. * The hilles melted lyke waxe at the pꝛeſence of the Lo3de, at the pꝛeſence of þ Lo3d of the whole earth. ‡ The hea-uens haue declared his ryghteouſnes, & all the people haue ſene hys glo3y. * Con-founded be all they þ wo3ſhipe carued ima-ges, and that delyte in vayne goddes: wo3-ſhipe hym all ye goddes. Sion heard of it and reioyſed: and the daughters of Iu-da were glad becauſe of thy iudgementes, O Lo3de. For thou Lo3de art hyer then all that are in the earth, thou art exalted farre aboue all goddes. O ye that loue the Lo3de, ſe that ye hate the thynge whych is euell: the Lo3de pꝛeſerueth the ſoules of hys ſayntes, he ſhall delyuer them from the hande of the vngodly. There is ſpꝛõge *Judg.v.a ‡Pſal.xcvi.a *Pſal.xcv.a.

vp a lyght for the ryghteous, and a ioyfull gladneſſe for ſoch as be true herted.

* Reioyſe in the Lo3de, ye ryghteous: and geue thanckes for a remembꝛaunce of his holyneſſe. *pſa.xxxviij.a

¶ The.xcviii.Pſalme.
CANTATE DOMINO.

A Pſalme. (for Dauid).

A O * Synge vnto þ Lo3d a new ſonge, for he hath done marueilous thyn-ges. With hys awne ryght hande and wyth his holy arme hath he gotten hym ſelfe the victoꝛy. The Lo3d declared hys ſaluacyon, his ryghteouſnes hath he openly ſhewed in the ſyght of the Heathen. He hath remembred hys mercy and trueth to-warde the houſe of Iſrael: * and all the en- ‡Eſa.lij.c des of the woꝛlde haue ſene the ſaluacyon of oure God. Shewe youre ſelues ioy-full vnto the Lo3de all ye landes, ſynge, re- B ioyſe, and geue thankes. * Pꝛayſe þ Lo-de vpon the harpe, ſynge to the harpe wyth a pſalme of thanckeſgeuyng. With trom-pettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull befoꝛe the Lo3de the kynge. *pſal.xcvj.a *Ephe.v.d

Let the ſee make a noyſe and all þ therin is, the rounde woꝛlde, and they that dwell therin. Let the floudes clappe their han-des, and let the hylles be ioyfull together.

Befoꝛe the Lo3d, for he is come to iudge the earth. Wyth ryghteouſnes ſhall he iudge the woꝛlde, & the people with equite.

¶ The.xcix.Pſalme. (of Dauid.) *2

DOMINVS REGNAVIT.

A The Lo3de is kynge, be the people ne-uer ſo vnpacient: he ſytteth betwene the Cherubins, be the earth neuer ſo vnquiet. The Lo3de is greate in Sion, and hye aboue all people. They ſhall geue thãkes vnto thy name, which is great, wõ-derfull & holy. The kynges power loueth iudgemẽt, þ haſt pꝛepared equyte, thou haſt executed iudgment ãd ryghteouſnes in Ja-cob. O magnifye the Lo3de oure God, and fall downe befoꝛe his fote ſtole, for he is holy. Moſes and Aaron among his pꝛea ſtes, and Samuel amonge ſoche as call vpõ B hys name: theſe called vpon the Lo3de, and he harde them. He ſpake vnto them * out * Nume.xij.b 1.Reg.iij.a of the cloudy pyller, for they kepte hys te-ſtimonyes, and the lawe that he gaue them.

Thou hearde ſt them (O Lo3d oure God) thou forgaueſt them O God, and puny-ſhedſt theyr awne inuencyons. O ma-gnifye the Lo3de oure God, and woꝛſhippe him vpon his holy hyll, for the Lo3de oure God is holy.

¶ The.c.Pſalme.
IVBILATE DEO.

A Pſalme for thankes geuynge.

A *Psal.lxvi.a



* Be ioyfull in the Lorde (all ye landes) serue the Lorde with gladnes, and come before hys presence with a songe. Be ye sure, that the Lorde he is God: It is he that hath made vs, and not we oure selues: we are his people, and the shepe of his pasture. O go youre waye into hys gates with thanckesgeuyng, ād into his courtes wyth prayse: be thankfull vnto hym, and speake good of hys name. For the *pſal.cxvii.a Lorde is gracyous, * hys mercy is euerlastynge, and his treuth endureth from generacion to generacion.

C The.ci.Psalme.

MISERICORDIAM ET

A Psalme of Dauid.

A *psal.lxxxix.a

MY * songe shalbe of mercy and iudgment: vnto ỹ (O Lord) will I synge. O let me haue vnderstandynge in the waye of godlynesse: When wylt thou come vnto me? I wyll walcke in my house with a perfecte herte. I wyll take no wicked thinge in hand. I hate the synnes of vnfaythfulnesse, there shall no such cleue vnto me. A frowarde herte shall departe fro me, I wyll not knowe a wycked personne. Who so preuely slaundzeth hys neyghboure, hym will I destroye: Who so hath also a proude loke and an hye stomack, I wyll not suffre hym. Myne eyes loke vnto such as be faithfull in the lande, that they maye dwell with me: who so leadeth a godly lyfe, he shalbe my seruaunt. There shall no disceatfull personne dwell in my house: he that telleth lyes, shall not tary in my syght. I shall soone destroye all the vngodly that are in the lande, that I maye rote out all wycked doers from the cytie of the Lorde.

C The.cii. Psalme.

DOMINE EXAVDI ORATIONEM.

A prayer of the afflyct, when he hath an heuy hart, and powereth out hys complaynte before the Lorde.

A *pſal.cxliij.a

HEare * my prayer, O Lorde, ād lett my crienge come in vnto the. Hyde not thy face fro me in the tyme of my trouble: ēclyne thyne eares vnto me when I call, O heare me, and ỹ ryght soone. For my dayes are cōsumed awaye lyke smoke, ād my bones are brent vp, as it were a fyre brande. Myy hert is smytten downe and wythered lyke grasse, so that I forget to eate my bred. For the voyce of my gronynge, my bone wyll scarse cleue to my flesh. I am become lyke a Pellycane B of ỹ wildernes, ād lyke an owle ỹ is in ỹ desserte. I haue watched, & am euē as it were a sparow, that sitteth alone vpon the house toppe. Myne enemyes reuyle me all the daye lōge: & they that are madd vpō me, are swoꝛne together agaynst me. For I haue eaten asshes as at were bred, and mēgled my drynck with weppynge. And that because of thyne indignacyon & wrath, for thou hast taken me vp, & cast me downe. Myy dayes are gone lyke a shadowe, and I am wythered lyke grasse. But thou, O Lord, shalt endure for euer, and thy remembraunce thorow out all generacyons. Thou shalt arryse, & haue mercy vpō Sion, for it is tyme that thou haue mercy vpō her, yee the tyme C is come. And why: * thy seruaūtes thinck ‡Esdr.i.a and.vj.viij. vpon her stones, and it pitieth them to se her in the dust. The Heathē shall feare thy name, O Lord, & all the kynges of the earth thy maiesty. When the Lord shall buylde vp Sion, and when his glory shal apeare:

When he turneth him vnto the prayer of the poore destitute, & despyseth not theyr desyre. This shalbe wrytten for those that come after: * & ỹ people which shalbe borne, *Psal.xxiij shall prayse the Lord. For he hath loked downe from his Sanctuary, out of the heauen dyd the Lorde beholde ỹ earth. That he might heare the mournynges of such as be in captiuite, and delyuer the chyldren appoynted vnto death. That they maye declare the name of the Lorde in Sion, ād his worshipe at Jerusalem: Whē the people D are gathered together, & ỹ kyngdomes also to serue the Lorde. He brought downe my strength in my iourney, and shortened my dayes. But I sayed: O my God, take me not awaye in the myddest of myne age: as for thy yeares, they endure thorow out all generacions. * Thou Lorde in the be- *Gene.i.a iiij.Esdr.vj.d gynnyng hast layed the foundacyon of the Hebr.i.c earth, and the heauens are the worcke of thy handes. They shall perishe, but thou shalt ēdure: they all shall weꝛe olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaūged. But thou art ỹ same, and thy yeares shall not fayle. The children of thy seruaūtes shall cōtynue, & their sede shall stonde fast in thy syght.

C The.ciii. Psalme.

BENEDIC ANIMA MEA.

Of Dauid.

A † Psal.ciiij.a

BLesse * the Lord, O my soule, and all that is with in me prayse his holy name. Prayse the Lorde, O my soule, and forget not all hys benefytes. Whych forgeueth all thy synne, & healeth all thyn infirmities. Which saueth thy lyfe from destruccyon, and crowneth the with mercy ād louynge kyndnesse. Whych satisfyeth thy mouth wyth good thynges, makyng the yonge and lusty as an Aegle. The Lorde executeth ryghteousnesse and iudgment, for B all them that are oppressed with wronge.

He shewed



He shewed hys wayes vnto Moses, hys workes vnto the chyldren of Israel.

Gen.xxviij.a Psal.lxxxvi.c Jere.xxxij.d * The Lord is full of cōpassyon & mercy, longe sufferyng, and of great goodnesse.

He will not allwaye be chydynge, nether kepeth he his anger for euer. He hath not dealt with vs after oure synnes, ner rewarded vs according to oure wyckednesses.

*Psal.lxviij.b * For loke how hye the heauen is in comparison of the earth, so greate is hys mercy also towarde thē ỹ feare him. Loke how wyde also the east is from the west, so farre hath he set oure synnes from vs. Yee like as a father pitieth his awne chyldren, euē so is the Lorde mercyfull vnto thē ỹ feare him. C

*psa.lxxviii.b For he knoweth wherof we be made, * he remēbreth ỹ we are but dust. The dayes of man are but as grasse, for he flourisheth as a floure of the felde. For as soone as the wynde goeth ouer it, it is gone, and ỹ place therof shall knowe it nomore. But the mercyful goodnesse of ỹ Lorde endureth for euer & euer, vpon them that feare him, & hys ryghteousnesse vpon chylders chyldren.

Euē vpon soch as kepe his couenaunt, & thincke vpon hys commaundementes to do them. The Lord hath prepared hys seate in heauen, ād his kyngdome ruleth ouer all.

O prayse the Lorde ye angels of his, ye ỹ excell in strength: ye that fulfyll his cōmaūdement, & herken vnto the voyce of his wordes. O prayse the Lord all ye his hostes, ye seruauntes of his, that do his pleasure.

O speake good of ỹ Lord all ye workes of his, in all places of his dominion: prayse thou the Lorde, O my soule.

C The.ciiij. Psalme. *(For Dauid.)

BENEDIC ANIMA.

A *Psal.ciij.a.

BLesse * ỹ Lord O my soule: O Lord my God, thou art become exceadynge glorious, thou art clothed with maiesty and honoure. Thou deckest thy selfe with lyght, as it were with a garment, and spredest out the heauens lyke a curtayne.

Which layeth the beames of his chābers in the waters, & maketh the cloudes his charet, & walketh vpō the wynges of ỹ wynde. ‡Hebr.j.c * He maketh his angels spretes, and his mynisters a flamynge fyre. He layed the foundacyō of the earth, that it neuer shulde moue at eny tyme. Thou coueredst it w the depe lyke as wyth a garmēt: the waters ‡Psal.civ.c stande in the hylles. * At thy rebuke they B flye, at the voyce of thy thonder they are afrayed. They go vp as hye as the hylles, and downe to the valleys beneth: euen vnto the place, which thou hast appoynted for them. * Thou hast set them their bounde *Job.xxvi.c and.xxxviij.a Jere.v.c des, which they shall not passe: nether turne agayne to couer the earth. He sendeth the springes into the ryuers, which rūne amōg the hylles. All beastes of ỹ felde dryncke therof: and the wylde asses quench theyr thyrste. Beside them shall the foules of ỹ ayre haue theyr habitacyon, & synge amōge the braūches. He watreth the hylles from aboue, the earth is fylled wyth the frute of thy worckes. He bryngeth forth grasse for the cattell, ād grene herbe for the seruice of men: that he maye * bryng fode out of *Gene.i.d the earth: and wyne that maketh glad the herte of man, and oyle to make him a chearfull countenaūce, and bred to strength mās herte. The trees of the Lord also are full C of sappe, euē the Cedres of Libanus which he hath planted. Wherin the byrdes make their nestes, and the fyrre trees are a dwellyng for the storcke. The hye hilles are a refuge for the wilde goates, and so are the stony rockes for the conyes. He appoynted the Moone for certayne seasons, and the Sunne knoweth hys goynge downe.

Thou makest darcknesse, that it maye be nyght, wherin all the beastes of the forest do moue. The lyōs roaring after their praye to seke theyr meate at God. The sunne aryseth, and they get them awaye together, and lye thē downe in their dennes. * Man *Gene.iij.d goeth forth to his worcke, ād to hys laboure vntyll the euenyng. * O Lorde, how ma- *Psal.xcij.f. nifolde are thy worckes: in wysdome hast ỹ made them all: the earth is full of thy ryches. So is this greate ād wyde see also, wherin are thynges creppynge innumerable, both small and greate beastes. There go D the shippes, and there is that * (Leuia- * Esai.xxvij.a than, whom thou hast made, to take hys pas- Job.xl.d Psal.lxxiij.a tyme therin. ‡ These wayte all vpō the, ‡Psal.cxlv.c that thou mayest geue them meate in due season. When thou geuest it them, they gather it: and when thou openest thyne hād, they are fylled with good. Whē thou hydest thy face, they are troubled: whan thou takest awaye their breth, they dye, and are turned agayne to their dust. When thou lettest thy breth goo forth, they shalbe made, and thou shalt renue the face of the earth.

The glorious maiesty of the Lord shall endure for euer, the Lorde shall reioyse in hys worckes. The earth shall tremble at the loke of hym: yf he do but touch the hylles, they shall smoke. I wyll synge vnto the Lorde as longe as I lyue, I will prayse my God whyle I haue my beynge. And so shall my wordes please hi: my ioye shalbe in the Lorde. As for synners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: * prayse thou the *Psal.civ.a Lorde, O my soule. Prayse the Lorde.

C The.cv. Psalme.

*(Prayse the Lorde.)

CONFITEMINI DOMINO.

A
*1.par.xvi.b *Eſa.xij.a

*Geue thankes vnto the Lorde, ād cal vpon hys name: tell the people, what thynges he hath done. O let your ſonges be of hym: and prayſe hym, and let youre talkynge be of all hys wonderous wozckes. Reioyſe in his holy name, let the hert of them reioyſe, that ſeke ꝑ Lozde. Seke the Lozd, and his ſtrength, ſeke his face euermoze. Remēbze the maruelous wozckes that he hath done, his wōders and the iudgmentes of his mouth. O ye ſede of Abzaham his ſeruaunt, ye chyldzē of Jacob his choſen. He is the Lozde oure God: his iudgementes are in all the wozlde.

He hath bene alwaye myndfull of hys couenaunt, and prōmyſe that he made to a thouſand generacions. *Euen the coue-
*Gene.xvij.b naunt that he made with Abzaham, and ꝑ
†Gene.xxvj.a ooth that he ſware vnto Iſahac. *And
*Ge.xxviij.c apoynted the ſame vnto Jacob foz a lawe, and to Iſrael foz an euerlaſtynge teſtamēt.

Sayenge: vnto the wyll I geue ꝑ lande of Canaan, the lot of youre inherytaunce.

B When there was yet but a fewe of them, and they ſtraungers in the lande. What tyme as they went from one nacion to ano-
*Gene.xvij.d ther, frō one kyngdome to another people.
and.xx.a *He ſuffred no man to do them wzong, but repzoued euen kynges foz their ſakes.

Touch not myne anoynted, & do my pro-
*Gene.xlv.b phetes no harme. Wozouer, he called foz a darth vpon the lande, and deſtroyed all the pzouiſyon of bzead. *But he had ſent a man befoze them, euen Joſeph whych was ſolde to be a bonde ſeruaunt. Whoſe fete
*Luce.ij.c they hurt in the ſtockes * the yzon entred in to his ☞ ſoule. Untill the tyme came ꝑ his cauſe was knowne, the wozde of ꝑ Lozd
*Gene.xlj.b tryed him. *The kyng ſent and delyue-red him: ꝑ prince of the people let him go fre.

He made him Lozde alſo his of houſe, ād ruler of all his ſubſtaūce. That he might
C enfourme his princes after his will, & teach
* Ge.xlvj.a his Senatours wyſdome. *Iſrael alſo came into Egypte, and Jacob was a ſtraū-
*Exod.i.a Acteſ.vij.c ger in the land of Ham. *And he increa-ſed his people exceadingly, and made them ſtronger then their enemies. Whoſe hert turned, ſo that they hated his people, & dealt
*Exo.viij.xiij.v Actes.vij.d vntruly with his ſeruaūtes. *Then ſent he Moſes his ſeruaunt, and Aaron, whō he had choſen. And theſe ſhewed his tokens amonge them, and wonders in the lande of
‡Exod.x.f Hā. ‡He ſent darcknelle, & it was darcke, ☞ and they were not obedyent vnto hys
*Exo.vij.d Pſal.lxxviij.e wozde. *He turned theyr waters into
‡Exod.vij.b bloude, and ſle we their fyſhe. ‡Their lād bzought fozth frogges, yee euē in their kyn-
*Exod.viij.d ges chambers. *He ſpake the wozde, and their came all maner of flyes, and lyce in all
‡Exo.ix.e their quarters. ‡He gaue thē hayle ſtones foz rayne, and flammes of fyze in their lāde.

He ſmote their vines alſo and fyge trees, & deſtroyed the trees that were in their coa-
*Exod.x.b Sap.xvi.b Joel.j.a ſtes. *He ſpake the wozde, ād ꝑ grehop-pers came, & caty zpyllers innumerable. And dyd eate vp all the graſſe in their land, and deuoured the frute of their grounde.
*Exo.xj.b and xij.c Pſal.cxxvb Sap.xviij.c *He ſmote all the fyrſt bozne in their lande, euen the chefe of all theyr ſtrength. He bzought them fozth alſo w̄ ſyluer ād golde, there was not one feble perſōne amōg their trybes. Egypte was glad at their depar-
D tyng, foz *they were afrayed of thē. ‡ He
*Exo.xiij.c ‡Exo.xvij.b ſpzed out a cloude to be a couerynge, and fyze to geue lyght in ꝑ night ceaſon. *At their
*Exo.xvj.b Nume.xj.a deſyze, he bzought quayles, and he fylled thē with the bzead of heauen. ‡ He opened the
‡Exod.xvij.b Nume.xx.b rocke of ſtone, ād the waters flowed out: ſo that ryuers ranne in the dzye places. Foz why? he remembzed hys holy prōmes, and Abzaham his ſeruaunt. And he bzought fozth his people with ioye, and his choſen w̄ gladnelle. And gaue them the landes of ꝑ heathen, and they toke the labours of the people in poſſeſſyon. That they mygbt kepe hys ſtatutes, and obſeruе hys lawes. Pzayſe the Lozde.

## C The.cvi. Pſalme.

CONFITEMINI DOMINO.

### Pzayſe the Lozde.

A
‡1.par.xvi.a Pſal.cv.a 1.Mach.iiij.c Judith.xiij.a Eſa.xij.a
*Geue *thancke vnto the Lozde, foz he is gracyous, and his mercy endureth foz euer. Who can expzeſſe ꝑ noble actes of the Lozde? oz ſhewe fozth all hys prayſe? Bleſſed are they ꝑ allwaye kepe iudgement, and do ryghteouſnes. Re-membze me, O Lozde, accozdynge to ꝑ fa-uoure that thou beareſt vnto thy people: O viſet me wyth thy ſaluacyon. That I maye ſe the felicite of thy choſen, ād reioyſe in the gladneſſe of thy people, & geue thā-kes wyth thyne enherytaunce. We haue ſynned wyth oure fathers, we haue done a-myſſe, and dealt wyckedly. Oure fathers regarded not thy wonders in Egypte, ne-ther kepte they thy greate goodneſſe in re-membzaunce: but were diſobedient at the
B ſee, euen at the reed ſee. Neuertheles, he helped them foz hys names ſake, that he myght make hys power to be knowne.

*Pſal.cvij.a *He rebuked the reed ſee alſo, & it was dzyed vp: ſo he ledd them thozow the depe as thozow a wyldernelle. And he ſaued them from the aduerſaries hande, and dely-uered them from the hande of the enemye.

†Exo.xliij.b ‡As foz thoſe that troubled them, ꝑ wa-ters ouerwhelmed them, there was not one of them left. ‡Then beleued they hys
‡Exo.xv.a wozdes, and ſange prayſe vnto hym.

But wythin a whyle they fozgat hys wozckes, & wolde not abyde hys councell.

But



C But luſt came vpon them in the wilder-nelle, and they tempted God in the deſerte.

And he gaue them their deſyze, and ſent ☞ leanelle withall in to their ſoule.

They angred Moſes alſo in the tentes, ād
*Num.xvj.c Aaron the ſayncte of the Lozde. *So the earth opened, and ſwalowed vp Dathan, & couered the cōgregacion of Abiram. And the fyze was kyndled in their company, the
*Exo.xxxij.a 1.Cozin.x.a flame bzent vp the vngodly. *They ma-
‡Rome.j.c de a calfe in Hozeb, and wozſhipped ꝑ mol-ten ymage. ‡Thus they turned their glo-ry into the ſimilitude of a calfe, that eateth haye. And they fozgat God their Sa-
D uioure, which had done ſo greate thynges in Egipte. Wonderous wozckes in the lande of Ham, and fearfull thinges by the reed ſee.

So he ſayd he wolde haue deſtroyed thē, had not Moſes his choſen ſtāde befoze hym in that gappe: to turne awaye his wzathful indignacion, leſt he ſhulde deſtroye them.

*Nu.xliiij.a *Yee they thought ſcozne of ꝑ pleaſaunt lande, and gaue no credence vnto his wozd.

But murmured in their tentes, and her-kened not vnto the voyce of the Lozde.

Then lyft he vp his hand agaynſt them, to ouerthzowe them in the wildernes. To
E caſt out their ſede amonge the nacions, ād to ſcater them in the landes. *They ioyned
*Nu.xxv.a Joſu.xxij.b 1.Cozin.x.b them ſelues vnto Baal Peoz, ād eate the of-feringes of the deed. Thus they pzouoked him vnto anger with their awne inuencioꝰ and the plage was greate amonge them.

*Num.xxv.c *Then ſtode vp Phinehes and prayed, & ſo the plage ceaſed. And that was coun-ted vnto him foz righteouſnelle, amonge all
*Exo.xviij.a Nume.xv.b. poſterites foz euermoze. *They angered him alſo at the waters of ſtryfe, ſo ꝑ he pu-nyſhed Moſes foz their ſakes. Becauſe they pzouoked his ſpzete, ſo ꝑ he ſpake vnad-uiſedly with his lyppes. Nether deſtroyed
*Deut.vij.a and x.a Judic.ij.a they the heathen, *as the Lozde commaun-ded them. But were myngled among the
F heathē, and lerned their wozckes. In ſo moch ꝑ they wozſhipped their ydoles, which
*Deut.xxxij.c Deuit.xx.a iiij.reg.xxiij.c Jere.vij.d ‡Deu.xviij.b Jere.xlviij.b Ezec.xx.c turned to their awne decaye. *Yee they of-fred their ſonnes and their daughters vnto deuels: ‡And ſhed innocent bloude, euen the bloude of their ſonnes & of their daugh-ters, whō they offred vnto the ydoles of Ca-naan, ād the lande was defyled with bloud.

Thus were they ſtayned with their awne wozckes, and went a whozynge wyth their awne inuencions. Therfoze was ꝑ wzath of ꝑ Lozde kyndled agaynſt hys people, in ſo moch ꝑ he abhozred hys awne enheritaunce.

And he gaue thē ouer into the hande of ꝑ
G heathē, and they that hated them, were lo-zdes ouer them. Their enemyes oppreſſed them, and had them in ſubiection. Many a tyme did he delyuer them, but they rebelled agaynſt him with their awne inuencions, &
were bzought downe in their wyckednelle.

Neuertheleſſe, when he ſawe their aduer-ſyte, he herde their cōplaynte. He thought vpō his couenaūt, & *pytied thē, accozdyng
*Deu.xxx.a vnto ꝑ multitude of his mercyes. Yee he made all thoſe ꝑ had ledd thē awaye captiue, to pytie them. Delyuer vs (O Lozde oure God) and gather vs from amonge the Heathen: that we maye geue thāckes to thy holy name, & make oure boaſt of thy prayſe.

*Bleſſed be the Lozde God of Iſrael frō
*Luke.j.c enerlaſtyng and wozlde without ende, & let all people ſaye: Amē, Amen. Prayſe ꝑ Lozd

## C The.cvii. Pſalme.

CONFITEMINI DOMINO.

A
*1.Par.xvi.b Pſalm.cv.a and cvi.i 1.Mach.iij.a. Judith.xiij.c Eſa.xij.a
*Geue thanckes vnto the Lozd, foz he is gracyous, and his mercy endu-reth foz euer. Let them geue thāc-kes whom the Lozde hath redemed, and de-liuered from the hande of the enemye.

And gathered thē out of the landes, frō ꝑ Eaſt, and from the weſt, from the Nozth ād frō the Houth. They wēt a ſtraye in the wyldernelle out of ꝑ waye, & founde no citie to dwel in. Hongrie & thirſtye: their ſoule faynted in them. So they cryed vnto the Lozde in their trouble, ād he delyuered them from their diſtreſſe. He led them fozth by the ryght waye, ꝑ they myght go to the cytie where they dwelt. O that mē wolde ther
B foz prayſe the Lozde, foz his goodnes, ād de-clare the wonders ꝑ he doth foz the chyldzen of men. *Foz he ſatiſfyed ꝑ emptie ſoule,
*Deut.xvi.a Deute.viij.a and filled the hongrye ſoule with goodneſſe.

Soch as ſyt in darcknelle & in the ſhadow of death, beyng faſt bound in myſery & yzō.

Becauſe they rebelled agaynſt the woz-des of the Lozde, and lyghtly regarded the coūcell of ꝑ moſt hyghelt, He alſo bzought downe their hart thozow heuinelle: they fell downe, & there was noue to helpe thē. So whā they cried vnto ꝑ Lozd in their trouble, he deliuered thē out of their diſtreſſe. Foz he bzought thē out of darcknelle & out of ꝑ ſha-dow of death, & bzake their bōdes in ſonder.

O ꝑ mē wold therfoze prayſe ꝑ Lozde foz
C hys goodneſſe: & declare ꝑ wōders ꝑ he doth foz the chyldzen of men. Foz he hath bzoken the gates of bzaſſe, and ſmyttē the barres of yzon in ſonder, Folyſh mē are plaged foz their offence, & becauſe of their wyckednelle.

Their ſoule abhozred all maner of meat, and they were cuē hard at deathes doze.

So whā they cryed vnto ꝑ Lozd in their trouble, he delyuered them out of their dy-ſtreſſe. *He ſent his wozd, and healed thē,
*Mat.viij.a and they were ſaued from their deſtruccion.

O that men wold therfoze prayſe ꝑ Loz-de foz hys goodneſſe, and declare the won-ders that he doth foz the chyldzen of men.
*Heb.xiij.d Eccl.xxxvj.a Actes.x.a Roma.xij.a Phil.iij.a *That they wold offre vnto hym the ſa-crifyce of thanckeſgeuyng, and tell out hys

CC v wozckes

wozckes wt gladnes. They ꝑ go downe to the ſee in ſhyppes, and occupie their buſynneſſe in great waters. Theſe men ſe the wozckes of the Lozd, and his wõders in the deape. ‡ Fozat his word, ꝑ ſtozmy wynd ariſeth, which lyfteth vꝑ the waues therof.

‡ Jonas.j.d.

They are caryed vp to the heauen, and downe agayne to the deape, their ſoule melteth awaye becauſe of the trouble. They rele to and fro, and ſtacker lyke a dronckenman, & are at their wittes ende. So whã they crye vnto ꝑ Lozd in their trouble, he delyuereth thẽ out of their diſtreſſe. Fozꝫ he maketh the ſtozme to ceaſſe, ſo that ꝑ waues therof are ſtyll. Then are they glad becauſe they be at reſt, ãd ſo he bryngeth them vnto the hauen where they wolde be. O that men wold therfoze prayſe the Lozde foz hys goodnes, and declare the wondzes ꝑ he doth foz the childzen of men. That they wolde exalte him alſo in the congregacion of ꝑ people, and loaue him in the ſeat of the elders.

* Mat. viij.c

*Pſal.xcvij.a * Which turneth the ſkloudes into a wilderneſſe: and dzyeth vp the water ſpzynges.

A frutefull lande maketh he barẽ, foz the wyckednelle of them that dwell therin.

Agayne, he maketh the wildernes a ſtandynge water, and water ſpzynges of a dzye ground. And there he ſetteth the hongrie, that they maye buylde them a cytie to dwell in That they maye ſowe their londe, and plante vyneyardes, to yelde them frutes of increaſe. He bleſſeth thẽ, ſo that they multiplye exceadingly, and ſuffreth not their catell to decreaſe. And agayne: whẽ they are miniſhed and bzought lowe thozow oppreſſion, thozow eny plag oz trouble. Though he ſuffre them to be euell intreated thozowe tyzauntes, and lett them wandze out of the waye in the wildernelle. Yet helpeth he the pooze out of miſery, & maketh him houſholdes lyke a flocke of ſhepe. The ryghteous wyll conſydze this, and reioyſe, & the mouth of all wyckednelle ſhall be ſtopped. Who ſo is wyſe, wyll pondze theſe thynges: and they ſhall vnderſtãd the louyng kyndnelles of the Lozd.

## ¶ The.cviij. Pſalme.

PARATVM COR MEVM.

A ſonge and a Pſalme of Dauid.

A *Pſal.lvij.b d*

GOd * my hert is ready * (my hart is ready) I will ſynge, and geue prayſe, wt the beſt mẽbze that I haue. Awake thou lute and harpe, I my ſelfe wyll awake ryght early. I will geue thanckes vnto ꝑ (O Lozde) among the people, I wyll ſynge prayſes vnto the among the nacions.

Foz thy mercy is greater then the heauẽs and thy trueth reacheth vnto the cloudes.

B *Pſal.lvij.b * Set vp thy ſelfe (O God) aboue ꝑ heauens, and thy glozy aboue all the earth.

That thy beloued maye be delyuered: let thy ryght hande ſaue them, and heare ꝑ me.

*Pſal.lx.b * God hath ſpoken in his holynes, I wyll reioyſe. therfoze, and deuyde Sichem, and meete out the valley of Suchoth.

‡Pſalm.lx.b *Gilead is myne, and Manaſſes is myne, Ephzaim alſo is ꝑ ſtrẽgth of my head, Juda is my lawgeuer. Moab is my waſhpotte, ouer Edõ will I caſt out my ſhoe: vpõ Philiſtea will I triumphe. Who wyll leade me in to the ſtronge cytie? And who wyll bzyng me in to Edom? Haſt not thou fozſaken vs (O God)? And wilt not ꝑ God, go fozth with oure hoſtes? O helpe vs agaynſt ꝑ enemye: foz vayne is the helpe of man.

Thozow God we ſhall do great actes: & it is he, ꝑ ſhall treade downe our enemyes.

DEVS LAVDEM MEAM.

To the chaunter, a Pſalme of Dauid

A HOlde not thy tonge (O God) of my prayſe. Foz ꝑ mouth of ꝑ vngodly, yee and the mouth of the diſceatfull is opened vpõ me, & they haue ſpoken againſt me with falſe tonges. They cõpaſed me about alſo with wozdes of hatred, & fought agaynſt me without a cauſe. Foz the loue ꝑ I had vnto them, lo, they take now my cõtrary part, but I geue my ſelf vnto prayer.

Thus haue they rewarded me euell foz good, ãd hatred foz my good wyll. *Set thou an vngodly man to be ruler ouer hym, ‡ and let Satan ſtande at his ryght hande.

*deu.xxviij.b

‡zacha.iij.a

When ſentence is geuen vpõ him, let him be condemned, ãd let his prayer be turned in to ſynne. *Let his dayes be few, and let another take his office. Let his chyldze be fatherleſſe, ãd his wyfe a wydow. Let his childzen be vagaboundes, & begg their bzed: lett them ſeke it alſo out of deſolate places.

*Actes.j.e

Let the extozcioner conſume all ꝑ he hath, and let ſtraungers ſpoyle his laboure.

B

Let there be no man to petye hym, ner to haue compaſſyon vpon his fatherleſſe chyldzen. Let his poſſerite be deſtroyed, and in the next generacyon let hys name be cleane put out. Let ꝑ wickednelle of hys fathers be had in remembzaunce in the ſyght of the Lozde, and let not the ſynne of his mother be done awaye. Let them alwaye be befoze the Lozde, that he maye rote out the memoriall of them from of the earth. And that becauſe hys mynde was not to do good, but perſecuted the pooze helpleſſe man, that he myght ſlaye him, that was vexed at the hert

C

His delyte was in curſyng, & it ſhall happen vnto him: he loued not bleſſyng, therfoze ſhall it be farre from him. He clothed him ſelf with curſyng lyke as with a rayment: & it ſhall come in to his boweis lyke water, ãd lyke oyle in to hys bones. Lett it be vnto him as the cloke that he hath vpõ him, ãd as the gyrdle that he is allwaye gyrded wt all.

Let it thus happen from the Lozde vnto myne



myne enemyes, ãd to thoſe that ſpeake euell agaynſt my ſoule. But deale thou wt me (O Lozde God) accozdyng vnto thy name, foz ſwete is thy mercy. O delyuer me, foz I am helpleſſe and pooze, & my hert is woũded within me. I go hence lyke ꝑ ſhadow that departeth, and am dzyuẽ awaye as the greſhopper. My knees are weake thozow faſtyng, my fleſh is dzyed vp foz wãt of fatneſſe. I became alſo a rebuke vnto them:

D *Pſal.cxlij.b *they that loked vpon me, ſhaked their heades. Helpe me (O Lozd my God) oh ſaue me accozdynge to thy mercye. And they ſhall know, how that thys is thy hand, and that thou Lozd haſt done it. Though they curſe, yet bleſſe thou: and let them be cõfounded, that ryſe vp agaynſt me, but let thy ſeruaunt reioyſe. Lett myne aduerſaryes be clothed with ſhame: and let them couer them ſelues wt their owne cõfuſion, as wt a cloake.

As foz me, I wyll geue great thanckes vnto the Lozde with my mouth, and prayſe him among the multitude. Fozꝫ he ſhall

*Pſal.cxvi.b. ſtand at the ryght hand of the pooze, to ſaue his ſoule from vnryghteous iudges.

## ¶ The.cx. Pſalme.

DIXIT DOMINVS DOMINO.

A Pſalme of Dauid.

A *matt.xxij.d Mark.xij.d Luke.xx.g Heb.j.c 1.Cozin.xv.d. THe Lozde ſayde vnto my Lozde: * Syt thou on my ryght hand, vntill I make thine enemyes thy foteſtole. The Lozd ſhall ſende the rodde of thy power out of Sion, be ꝑ ruler euen in the myddeſt among thyne enemyes. In the daye of thy power ſhall thy people offre the frewyll offrynges wt an holy wozſhippe, the dewe of thy byzth is of ꝑ wõbe of the moznyng. * The Lozd ſware, & wyll not repent: ‡ Thou art a preſt foz euer after ꝑ ozder of Melchiſedec. The

*Heb.vij.c *Heb.viij.c and.x.f.c B Lozde vpon thy ryght hande, ſhall wounde euen kynges in the daye of his wzath. He ſhall be iudge among ꝑ heathen, he ſhall fyll the places with deed bodyes, & ſmyte a ſonder the heades ouer diuerſe countres. He ſhall dzyncke of the bzoke in the waye, therfoze ſhall he lyft vp his head.

## ¶ The.cxi. Pſalme.

CONFITEBOR TIBI DOMINE.

Prayſe the Lozde.

A *pſ.cxxviij.a I * wyll geue thanckes vnto the Lozd with my whole hert: ſecretly among the faithfull, and in the congregacio.

‡Pſal.xcij.a ‡ The wozckes of the Lozde are great, ſought out of all thẽ ꝑ haue pleaſure therin.

His wozcke is wozthy to be prayſed & had in honoure, and his ryghteouſnelle endureth foz euer. The mercyfull & gracyous Lozde hath ſo done his maruelous wozkes, ꝑ they ought to be had in remembzaunce.

* He hath geuen meat vnto them ꝑ feare hi, he ſhal euer be mindfull of hys couenaũt. *pſ.cxxviiij.b. ‡ Gene.xv.c

B He hath ſhewed his people the power of his wozckes, ꝑ he maye geue them the herytage of the heathen. The wozckes of his handes are verytie & iudgement, all his commaundmentes are true. They ſtand faſt foz euer and euer, and are done in trueth and equite. He ſent redempcyon vnto his people, he hath commaunded his couenaunt foz euer, holy and reuerent is his name. ‡ The feare of the Lozde is the begynning of wiſdome, a good vnderſtandyng haue all they that do therafter: ꝑ prayſe of it endureth foz euer. (Prayſe the Lozde foz the returnyng agayne of Azgeus and zachary the prophetes.)

‡ Job.xxviij.d prouer.j.a and.ix.c Eccli.j.c

## ¶ The.cxii. Pſalme.

BEATVS VIR.

Prayſe the Lozde.

A *pſ.cxxviij.a and.cxxxv.a BLeſſed is the man that feareth the Lozd, he hath great delyte i hys commaundmentes. ‡ His ſede ſhall be myghtye vpon earth: the generacyon of the faytfull ſhalbe bleſſed: Ryches and plenteouſneſſe ſhalbe in hys houſe, and his ryghteouſnes endureth foz euer. Unto the godly there aryſeth vp * lyght in the darcknelle ‡ he is mercyfull, louyng and ryghteous.

‡pſal.cxlvij.a *prouerb.xj.c pſalm.xxxvij.c

A good man is mercyfull, and lendeth: ãd wyll gyde his wozdes wt diſcrecion. Foz he ſhall neuer be moued: and the ryghteous ſhall be had in an euerlaſting remembzaũce.

B He will not be afrayed foz eny euell tydinges, foz his hert ſtandeth faſt, ãd beleueth in in the Lozd. His hert is ſtabliſhed: & will not ſhyncke, vntill he ſe his delyre vpon his enemyes. * He hath ſparſed abzoad, and geue to the pooze: and his ryghteouſnes remayneth foz euer, hys hozne ſhalbe exalted wyth honoure. The vngodly ſhall ſe it, and it ſhall greue him: he ſhall gnaſh with his teeth, & cõſume awaye: the delyre of the vngodly ſhall peryſh.

*ii.Cor.ix.b

## The.cxiij. Pſalme.

LAVDATE PVERI.

Prayſe the Lozde.

A *pſ.cxxxvij.a and.cxxxv.a PRayſe the Lozd (ye ſeruauntes) O prayſe the name of the Lozde. Bleſſed be the name of the Lozde, from thys tyme fozth foz euermoze.

The Lozdes name is prayſed, from the riſyng vp of the Sunne vnto the goyinge downe of the ſame. The Lozd is hye aboue all heathen, and his glozy aboue ꝑ heauens.

B Who is lyke vnto the Lozde oure God, ꝑ hath hys dwellyng ſo hye, & yet hũbleth him ſelf, to behold the thynges that are in heauen & earth? * He taketh vp the ſimple out of ꝑ duſt, and lyfteth the pooze out of the myre.

*i. Reg.ij.b

That he maye ſett him with the princes, euẽ with the prynces of his people.

He maketh the barẽ womã to kepe houſe, and to

and to be a ioyfull mother of childzen.

Pzayse the Lozde.

## ¶The.cxiiij.Psalme.

IN EXITV ISRAEL.

A WHen Israel came out of Egypt, ād the house of Jacob from amonge ꝑ straung people. *Juda was his Sanctuary, and Israell his domy-
*Exod.xix.a nion. ‡The see sawe that, and fled * Jozdan was dzyuen backe. The moūtaynes
‡Exo.xiiij.e *Josu.iij.d skipped lyke rammes, and the lytle hilles lyke ponge shepe. What ayleth the, O ꝑ see, that thou fleddest? ād thou Jozdan, that
B thou wast dzyuen backe? Ye moūtaynes, that ye skypped lyke rammes? & ye lytle hylles, lyke yong shepe? Tremble thou erth at the presence of the Lozd, at the presence of
*Exod.xvii.b Numc.xx.b the God of Jacob.. *Which turned ꝑ hard rocke in to a standynge water, and the flynt stone into a spryngynge well.

## ¶The.cxv.Psalme.

NON NOBIS DOMINE.

A NOt vnto vs (O Lozde) not vnto vs, but vnto thy name geue ꝑ prayse, foz thy louing mercy, & foz thy truthes sa-
*psal.lxxix.c ke. *Wherfoze shall ꝑ heathē saye: where is now their God? As foz oure God, he is in heauen, he hath done whatsoeuer pleased
*psal.cxxxv.c Sapien.xv.d Baruch.vi.a him. *Their ydoles are syluer and gold, euen the wozcke of mens handes. They haue mouth, and speake not: eyes haue they, and se not. They haue eares, & heare not: noses haue they, and smell not. They ha-
ue handes and handle not: fete haue they, ād walke not, nether speake they thozow their thzote. They that make thē, are lyke vn-
B to them, and so are all soch as put their trust in them. But *(house of) Israel trust thou
*
*Psal.cxv.a in the Lozd, he his *their succoure & defence.

Ye house of Aaron put youre trust in the Lozde: he is their helper, and defender.

Ye that feare the Lozde, put youre trust in the Lozd, he is their helper and defender.

C The Lozde hath bene myndfull of vs, ād he shall blesse vs: euen he shall blesse the hou-
se of Israel, he shall blesse ꝑ house of Aaron.

He shall blesse them that feare the Lozde, both small ād great. The Lozde shall en-
crease you moze and moze: you, & youre chil-
dzen. Ye are the blessed of the Lozd, which
D made heauen & earth. All the whole hea-
*Psalm.lxv.a Esa.xxxviii.b uens are the Lozdes, the earth hath he geuē vnto ꝑ childzen of men. *The deed praise not ꝑ (O Lozd) nether all they ꝑ go downe in to the sylence. But we wyll praise thē Lozde, from thys tyme forth foz euermoze.

Pzayse the Lozde.

## ¶The.cxvi.Psalme.

DILEXI QVONIAM.

A I Am well pleased, that the Lozde hath herd the voyce of my prayer. That he hath enclined his eare vnto me, ther-
foze will I call vpō him as longe as I lyue.

*The snares of death cōpased me rounde about, and the paynes of hell gat hold vpon me, I shall fynde trouble and heuynesse, and I shall call vpon the name of the Lozde (O Lozd) I beseech the delyuer my soule. *psal.xviij.a ij.Reg.xxij.a

B Gracious is the Lozde, and ryghteous, yee oure God is mercyfull. The Lozd pze-
serueth the symple: I was in mysery, and he helped me. Turne agayne then vnto thy rest, O my soule, foz the Lozde hath rewar-
ded the. And why * thou hast delyuered my soule from death, mine eyes from teares, *Psal.lv.a
and my fete from fallyng. I will walcke beforе the Lozd, in the land of the lyuyng.

*I beleued, and therfoze wyll I speake, but I was foze troubled. I sayd in my hast: *2.Cor.iiij.c
C
‡All men are lyers. What reward shall I ‡Roma.iij.a
geue vnto the Lozde, foz all the benefytes ꝑ he hath done vnto me? I wyll receaue the cuppe of saluacion, and call vpon the name of the Lozd. I wyll paye my vowes now in the presence of all his people, ryght deare in the syght of the Lozde is the death of hys
sayncts. Behold (O Lozde) how that I
D am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bondes in sonder. I wyll offre to the, the sacrifyce of thanckelgeuynge, and wyll call vpon the name of the Lozd. *I wyll *psal.xxij.a
paye my vowes vnto the Lozd in the syght Heb.xiij.a
of all his people, in the courtes of the Lozdes house, euen in the myddest of the, O Jerusa-
lem.

Pzayse the Lozde.

## ¶The.cxvii.Psalme.

LAVDATE DOMINVM.

A *PRayse the Lozd all ye Heithē, prayse him all ye nacions. ‡For his mercy- *Roma.xv.b
full kyndnes is euermoze and moze to- ‡Psal.c.a
ward vs, and the truth of the Lozd endureth foz euer.

Pzayse the Lozde.

## ¶The.cxviii.Psalme.

CONFITEMINI DOMINO.

A *GEue thanckes vnto the Lozde, foz he hys gracious, because hys mercy *Psalm.cvi.a
endureth foz euer. Let Israel now and.cvij.a
confesse, *(that he is gracious, and) ꝑ his mercy en- j.macha.xiij.c
dureth foz euer. Let the house of Aaron Esa.xij.a
now confesse, ꝑ his mercy endureth foz euer. j.Para.xvj.b
Yee let them now that feare the Lozd cō-
fesse, that his mercy endureth foz euer.

I called vpon the Lozd in trouble, and the Lozd herd me at large. *The Lozd is on *Hebr.xiij.b
my syde, I wyll not feare what man doeth B
vnto me. The Lozde taketh my parte w̄ them that help me: therfoze shall I se my de-
syre vpon myne enemyes. It is better to trust in the Lozd, then to put eny confydence in man. It is better to trust in the Lozde, then to put eny confydence in prynces.

All nacions compased me rounde about, but in ꝑ name of ꝑ Lozde will I destroy thē.

They



They kept me in on euery syde, they kept me in (I saye) on euery syde, but in the name of the Lozde, I wyll destroye them. They came aboute me lyke bees, and are extincte, euen as the fyre amonge the thoznes, foz in the name of the Lozde I wyl destroye them.

☞ Thou hast thrust soze at me, that I myght fall, but the Lozde was my helpe.

*Exod.xv.a *The Lozde is my strength, & my sōge, Esa.xij.a and is become my saluacion. The voyce
C of ioye and healthe is in ꝑ dwellynges of the ryghteous: the ryght hande of the Lozde bryngeth mygh̄tye thynges to passe. The ryght hande of the Lozde hath ꝑ preemi-
nēce, the ryght hande of the Lozde bryngeth migh
tie thynges to passe. ☞ I wyll not dye, but lyue, and declare the wozkes of the Lozde.

The Lozde hath chastened & cozrecte me, but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes, that I may go into them, & geue thankes vnto ꝑ Lozde. Thys is the gate of the Lozde, the ryghteous shal entre into it. I wyl thāke
Psal.cxvij.e the, foz thou hast herde me, and arte become Matth.xxi.e my saluacion. *The same stone whyche Marke.xij.a the buylders refused, is become the heade Luce.xx.c stone in the cozner. Thys was the Lozdes Actu.iiij.b doynge, and it is marueylous in oure eyes.

Thys is the daye, whych the Lozde hath
D made, we wyll reioyse and be glad in it.

Helpe *(me) now O Lozde, o Lozde, sende Psalm.cxvij.e vs nowe prosperitie. *Blessed be he that Matth.xxi.e Marke.xi.c commeth in the name of the Lozde, we haue Johan.xij.b wysshed you good lucke, ye that be of ꝑ house Luce.xiij.b of the Lozde. God is the Lozde, Whyche hath shewed vs lyght: bynde ꝑ sacrifice with coardes, yee euen vnto the hoznes of ꝑ aulter

Thou arte my God, and I wyll thanke the: thou arte my God and I wyl prayse the.

O geue thankes vnto the Lozde, foz he is gracious and hys mercye endureth foz euer.

## ¶The.cxix.Psalme.

BEATI IMMACVLATI.

A BLessed * are those that be vndefyled in Psal.i.a the waye: and walke in the lawe of the Lozde. Blessed are they that kepe hys te-
stimonies, and seke hym wyth theyr whole herte. For they whych do no wyckednes, walke in hys wayes. Thou hast charged that we shall diligently kepe thy cōmaunde-
mentes. O that my wayes were made so directe, that I myght kepe thy statutes.

So shall I not be confounded, whyle I haue respecte vnto al thy cōmaundementes.

I wyl thanke ꝑ wyth an vnfayned herte, whan I shall haue learned the iudgementes of thy ryghteousnesse I wyll kepe thy ce-
remonies, O forsake me not vtterly.

B Wherе wyth all shall a yonge man clense hys waye? Euen by rulynge hymselfe after

thy wozde. Wyth my whole herte haue I sought the, O let me not go wronge out of thy commaundementes. * Thy wozdes *Deute.vi.b haue I hyd wythin my herte, that I shulde not synne agaynst the. Blessed art thou O Lozde, O teach me thy statutes. Wyth my lyppes haue I bene tellynge of all the iud-
gementes of thy mouth. I haue hadde as great delyte in the waye of thy testimonies, as in all maner of ryches. I wyll talke of thy cōmaundemētes, and haue respect vnto thy wayes. My delyte shalbe in thy statu
tes, and I wyll not forget thy wozde.

O do wel vnto thy seruaunt, that I may C
lyue and kepe thy wozde. Open thou mine eyes, that I maye se the wonderous thynges of thy lawe. * I am a straunger vpō earth, *Ge.xlvij.c Job.xiiij.b
O hyde not thy commaūdementes from me.

My soule breaketh out, for the very fer-
uent desyre that it hath alway vnto thy iud-
gementes. Thou hast rebuked the proude, and cursed are they that do erre from thy com
maūdementes. O turne fro me shame and rebuke, foz I haue kept thy testimonies.

Pzynces also dyd sytte & speake agaynst me, but thy seruaunt is occupied in thy statu
tes. For thy testimonies are my delyte, D
and my councelers. ☞ * My soule clea- *Psal.xliij.b
ueth to the dust, O quycken thou me accoz-
dynge to thy wozde. I haue knowledged my wayes, and thou herdest me, O teach me thy statutes. Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous wozkes.

My soule melteth away foz very heyp-
nesse, comforte thou me accozdyng vnto thy wozde. Take from me the way of lyeng, & cause thou me to make much of thy lawe.

I haue chosen the waye of truth, and thy iudgementes haue I layed before me.

I haue stycken vnto thy testimonies, O Lozde confounde me not. I wyll runne the waye of thy commaundementes, when thou hast set my herte at lybertie. Teach E
me O Lozde the waye of thy statutes, and I shall kepe it vnto the ende. Geue me vnder
standynge, and I shall kepe thy lawe, yee I shall kepe it wyth my whole herte. Make me to goin the path of thy commaūdemen-
tes, foz therin is my delyte. Enclyne my herte vnto thy testimonies, and not to coue-
tousnesse. O turne away myne eyes, lest they beholde vanitie: and quycken thou me in thy waye. O stablysh thy wozde in thy seruaunt that I maye feare the. Take a-
waye the rebuke that I am afrayed of, foz thy iudgementes are good. Beholde, my delyte is in thy commaundementes, O quyc
ken me in thy ryghteousnesse. Let thy lo-
uynge mercy come also vnto me, O Lozde, e- F
uen thy saluacion accozdyng vnto thy wozd.

So shal I make answere vnto my blas-

phemers

phemers, for my trust is in thy worde.

Take not the worde of treuth vtterly oute of my mouth, for my hope is in thy iudgementes. So shall I alwaye kepe thy lawe, yee for euer & euer. And I will walke at liberty, for I seke thy commaũdemẽts. I will speake of thy testimonies also euen before kynges, & will not be ashamed. And my delite shalbe in thy cõmaũdementes, which I haue loued. My handes also will I lyfte vp vnto thy commaũdementes whyche I haue loued, and my study shalbe in thy statutes. Remẽbre vpõ thy seruaũt as concernynge thy worde, wherin thou hast caused me to put my trust.

The same is my comforte in my trouble, for thy worde hath quyckened me. The proude haue had me exceadyngly in derision yet haue I not thrynked from thy lawe.

For I remembred thyne euerlastynge iudgementes, O Lorde, and receaued comforte: I am horriblye afrayed for the vngodly, that forsake thy lawe. Thy statutes haue bene my songes, in the house of my pilgremage. I haue thought vpon thy name, O Lorde, in the night season, and haue kept thy lawe. Thys I hadde, because I kepte thy cõmaundementes. * Thou arte my portion, O Lorde, I haue promysed to kepe thy lawe. I made myne humble petition in thy presence with my whole herte, O be mercyfull vnto me accordynge vnto thy worde.

I call myne owne wayes to remẽbraũce, and tourne my fete into thy testimonies: I made haste, and prolonged not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I haue not forgotte thy law.

At mydnyght will I ryse, to gyue thankes vnto the, bycause of thy ryghtuous iudgementes. I am a companion of all them that feare the and kepe thy commaundementes. * The earth, O Lorde, is full of thy mercy. O teache me thy statutes.

O Lord, thou hast dealt graciously with thy seruaunt, accordynge vnto thy worde.

O learne me true vnderstandynge, and knowledge, for I haue beleued thy cõmaundemẽtes. Before I was troubled, I went wronge, but nowe haue I kept thy worde: * Thou art good and gracious, O teach me thy statutes. The proude haue ymagined a lye agaynst me, but I will kepe thy commaundementes wyth my whole herte.

Their herte is as fat as brawne, but my delyte hath bene in thy lawe: It is good for me that I haue bene in trouble, that I maye learne thy statutes. The lawe of thy mouth is dearer vnto me, then thousandes of golde and syluer. * Thy hãdes haue made me and fashioned me, O geue me vnderstandynge, that I maye learne thy commaundementes. They that feare the, will be glad whẽ they se me, because I haue put my trust in thy worde. I knowe, O Lorde, that thy iudgementes are ryght, & that thou of very faythfulnesse hast caused me to be troubled. O Let thy mercyfull kyndnesse be my comforte, accordyng to thy worde vnto thy seruaunte: O let thy louynge mercyes come vnto me, that I may lyue, for thy lawe is my delyte: Let the proude be confounded, for they go wyckedly about to destroye me: but I will be occupyed in thy cõmaundementes. Let soch as feare the, and haue knowen thy testimonies, be turned vnto me. O let myne herte be sounde in thy statutes, that I be not ashamed. My soule hath longed for thy saluacion: and I haue a good hope because of thy worde.

Myne eyes longe sore for thy worde, sayenge. O whan wylte thou comforte me.

For I am become lyke a bottell in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruaũt? when wylt thou be auẽged of them that persecute me? The proude haue dygged pyttes for me, whych are not after thy lawe.

All thy commaũdementes are true, they persecute me falsly, O be thou my helpe.

They had almost made an ende of me vpõ earth, but I forsoke not thy cõmaũdemẽtes.

O quyckẽ me after thy louyng kyndnes, & so shall I kepe the testimonies of thy mouth.

O Lorde, thy worde endureth for euer in heauen. * Thy truth also remayneth frõ one generacion to another: thou hast layed the foundacion of the earth, and it abydeth.

They continue thys daye accordynge to thyne ordinaunce, for all thynges serue the.

If my delyte had not bene in thy lawe, I shulde haue perysched in my trouble. I wyl neuer forget thy cõmaundementes, for with them thou hast quickened me. I am thyne, Oh saue me, for I haue sought thy cõmaundementes. The vngodly layed wayte for me to destroye me, but I will consyder thy testimonies. I se that al thynges come to an ende, but thy commaundement is exceadynge wyde. (Lorde) What loue haue I vnto thy lawe: al the daye longe is my study in it. Thou thorow thy commaundementes hast made me wyser than myne enemyes, for they are euer with me. I haue more vnderstandynge than my teachers, for thy testimonies are my studie. I am wyser then the aged, bycause I kepte thy cõmaũdementes. I haue refrayned my fete from euery euel way, that I may kepe thy worde I haue not thrynked from thy iudgemẽtes, for thou teachest me. O how swete are thy wordes vnto my throte? Yee sweter than hony vnto my mouth. Thorowe thy commaundementes I get vnder-



standynge, therfore I hate all wycked wayes. * Thy worde is a lanterne vnto my fete, and a lyght vnto my pathes. I haue sworne and am stedfastly purposed, to kepe thy righteous iudgementes. I am troubled aboue measure: quyckẽ me, O Lorde, accordynge vnto thy worde. Let the free wyll offerynges of my mouth please the, O Lorde, and teache me thy iudgementes.

* My soule is alwaye in my hande, yet do not I forget thy lawe. The vngodly haue layed a snare for me, but yet swarued not I from thy commaundementes. Thy testymonies haue I claymed as myne heritage for euer: and why? they are the very ioye of my hert. I haue applied myne herte to fulfyll thy statutes alwaye, euen vnto the ende. I hate them þ ymagen euell thynges, but thy lawe do I loue. Thou art my defence and shylde, and my trust is in thy worde. Away frõ me ye wycked, I will kepe the cõmaundementes of my God.

Stablishe me accordinge vnto thy worde, that I maye lyue, and let me not be disapoynted of my hope. Holde thou me vp, and I shall be safe: yee my delite shall euer be in thy statutes. Thou hast troden downe all them that departe from thy statutes, for they ymagin, but disceate. Thou puttest away all the vngodly of þ earth lyke drosse therfore I loue thy testimonyes. My flesche trembleth for feare of the, and I am afrayed of thy iudgementes. I deale with þ thynge that is lawfull & ryght, O geue me not ouer vnto myne oppressours. Take thou thy seruaũt to delyte in that which is good, that the proude do me no wronge. Myne eyes are wasted away with lokynge for thy health, and for þ worde of thy ryghteousnesse.

O deale wyth thy seruaunt accordynge vnto thy louynge mercy, and teache me thy statutes. I am thy seruaunt. O graunte me vnderstandinge, that I maye knowe thy testimonyes. It is tyme for the Lorde to laye to thyne hande, for they haue destroyed thy lawe. For I loue thy cõmaundementes aboue golde & precious stone. Therfore holde I streyght all thy commaundementes and all false wayes I vtterly abhorre.

Thy testimonyes are wonderfull, therfore doth my soule kepe them. When thy worde goeth forth, it geueth lyght and vnderstandynge euen vnto þ symple. I opened my mouth and drewe in my breath, for my delyte was in thy commaundementes.

O loke thou vpon me, & be mercyfull vnto me, as thou vsest to do vnto those þ loue thy name. Order my steppes in thy worde, and so shall no wyckednesse haue dominion ouer me. O delyuer me frõ the wrongeous dealynges of men, and so shall I kepe thy commaundemẽtes. Shewe the lyght of thy countenaunce vpon thy seruaunt, and teache me thy statutes. Myne eyes gushe out wyth water, bycause men kepe not thy lawe. Ryghteous art thou, O Lorde, and true is thy iudgement. The testimonies that thou hast commaunded are exceadynge ryghteous and true. * My zele hath euen consumed me, because myne enemyes haue forgotte thy wordes. * Thy worde is tryed to the vttermost, and thy seruaũte loueth it.

I am small and of no reputacyon, yet do not I forget thy commaundementes. Thy righteousnesse is an euerlastinge righteousnes, and thy lawe is the trueth. Trouble and heuynesse haue taken holde vpon me, yet is my delyte in thy cõmaundemẽtes. The ryghteousnesse of thy testimonyes is euerlastynge, O graunte me vnderstandynge, & I shall lyue. I call wt my whole hert, heare me, O Lord, I will kepe thy statutes. Yee euen vpõ the do I call, helpe me, and I shall kepe thy testimonies. Early in the morninge do I crye vnto the, for in thy worde is my trust. Myne eyes preuente the nyght watches, þ I myght be occupied in thy wordes. Heare my voyce, O Lord, accordinge vnto thy louynge kyndnesse: quyckẽ me accordynge as thou art wont. They drawe nye that of malice persecute me, and are farre from thy lawe. Be thou nye at hande, O Lorde, for all thy cõmaundemẽtes are true.

As concernynge thy testimonyes, I haue knowne longe sens, that thou hast grounded thẽ for euer. O consydre myne aduersyte, and delyuer me, for I do not forget thy lawe

Auenge thou my cause, and delyuer me, quyckẽ me accordynge vnto thy worde.

Health is farre from the vngodly, for they regarde not thy statutes. Greate is thy mercy, O Lorde, quyckẽ me as þ art wont.

Many there are that trouble me, and persecute me, yet do not I swarue from thy testimonyes. It greueth me, when I se the transgressours: because they kepe not thy lawe. Consydre, O Lorde, howe I loue thy cõmaundementes, O quyckẽ me accordynge to thy louinge kyndnesse. Thy worde is true frõ euerlastynge, all þ iudgemẽtes of thy ryghteousnesse endure for euer more.

Princes haue persecuted me wythout cause, but my herte standeth in awe of thy wordes. * I am as glad of thy worde, as one that fyndeth greate spoyles. As for lyes, I hate and abhorre them, but thy lawe do I loue. Seuẽ tymes a daye do I prayse the, because of thy ryghteous iudgementes.

Greate is the peace that they haue whych loue thy lawe, and they are not offended at it. Lord, I haue loked for thy sauynge health, and done after thy commaundementes.

My soule hath kept thy testimonyes, and loued thẽ exceadyngly. I haue kept thy cõmaundmentes

maundementes and testimonyes, for all my wayes are before the. Let my complaynte come before ꝙ, O Lorde, geue me vnderstãdynge, accordynge vnto thy worde. Oh let my supplicacyõ come before the, delyuer me accordynge to thy worde. My lippes shall speake of thy prayse, whan ꝙ hast taught me thy statutes. Yee, my tonge shall synge of thy worde, for all thy cõmaundementes are ryghteous. Let thyne hande helpe me, for I haue chosen thy cõmaundemẽtes. I haue longed for thy sauynge health, O Lord, and in thy lawe is my delite. Oh let my soule lyue and it shall prayse ꝙ, and thy iudgemẽtes shall helpe me. I haue gone astraye, lyke a shepe that is lost: Oh seke thy seruãut, for I do not forget thy commaundementes.

¶ The.cxx. Psalme.

AD DOMINVM CVM TRIBVLARER.

A songe of the steares.

A * Iohn. 6.a. WHen I was in trouble, * I called vpon the Lorde, and he hearde me.

Delyuer my soule, O Lorde, frõ lyenge lyppes, and frõ a discreatfull tonge. What rewarde shall be geuen or done vnto ꝙ, ꝙ falle tonge? Euen myghtie & sharpe arowes, wt hote burnynge coales.

Woo is me, ꝙ I am constrayned to dwell with ☞ Meiech, and to haue myne habitacyon amõge the tentes of Cedar. My soule hath longe dwelt amonge them, that be enemyes vnto peace. I laboure for peace, but * when I speake (vnto them) therof, they make them to battayle.

¶ The.cxxj. Psalme.

LEVAVI OCVLOS.

A songe of the steares.

A WIll I lyft vp myne eyes vnto the hylles, from whence commeth my helpe? * Psal.cxxiiij.a. * My helpe commeth euen from ꝙ Lorde, which hath made heauen and earth.

He wyll not suffre thy fote to be moued, and he that kepeth the, wyll not slepe.

* Esa.v.g. * Beholde, he that kepeth Israel, shall neither slombre nor slepe. The Lorde hym selfe is thy kepere, ꝙ Lorde is thy defence vpõ thy ryght hande. So that the sunne shall not burne the by daye, neither the moone by nyght. The Lorde shall preserue the from all euell, yee it is euen he that shall kepe thy soule. The Lorde shall preserue thy goynge out and thy commynge in, from thys tyme forth for euer more.

¶ The.cxxij. Psalme.

LETATVS SVM.

A songe of the steares of Dauid.

A I Was glad, when they sayde vnto me: * Esa.ij.a. Mych.iiij.a. * we will go into the house of ꝙ Lord. Our fete shall stande in thy gates, O Ierusalem. Ierusalem is buylded as a cytie, ꝙ is at vnite in it selfe. For thyther the trybes go vp, euen ꝙ trybes of the Lorde: to testifye vnto Israel, to geue thãkes vnto the name of the Lorde. For there is ꝙ seate of iudgement, euen the seate of the house of Dauid. O prayse for the peace of Ierusalẽ: they shall prosper that loue the. Peace be within thy walles, and plẽteousnes wythin thy palaces. For my brethren and companions sakes, I wyll wysshe the prosperite. 25

Yee, because of the house of the Lorde oure God, I wyll seke to do the good.

¶ The.cxxiij. Psalme.

AD TE LEVAVI.

A songe of the steares.

A VNto the lyft I vp myne eyes, * thou that dwellest in the heauens. * Esa.xxxvij.a. Psa.xlvij.a. Actes.vij. ij. Para.vij.

Beholde, euen as the eyes of seruauntes loke vnto the hãde of their maisters: and as the eyes of a mayden vnto the hande of her maistresse, euen so our eyes wayte vpõ the Lorde oure God, vntyll he haue mercy vpon vs. Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly despysed. Oure soule is fylled wyth the scornefull reprofe of the welthy, and wyth the despitefulnesse of the proude.

¶ The.cxxiiij. Psalme.

NISI QVIA DOMINVS.

A songe of the steares of Dauid.

A IF the Lorde hym selfe had not bene of our syde (nowe maye Israel saye) If the Lord hym selfe had not bene of our syde whẽ mẽ rose vp agaynst vs. * They had swalowed vs vp quycke, whẽ they were so wrathfully displeased at vs. Yee, the waters had drowned vs, and ꝙ streame had gone ouer oure soule. The depe waters of the proude had gone euen ouer our soule. * Prou.i.b

But praysed be ꝙ Lorde, whych hath not geuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broke, and we are delyuered. * Our helpe standeth in the name of the Lorde, whych hath made heauen and earth. * Psal.xxxiij.

¶ The.cxxv. Psalme.

QVI CONFIDVNT.

A songe of the steares.

A THey that * put their trust in ꝙ Lorde, shalbe euen as ꝙ mount Syon, which maye not be remoued, but standeth fast for euer. The hylles stande about Ierusalem, euen so standeth the Lorde rounde about hys people, from thys tyme forth for euermore. For ☞ the rod of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put their hãde vnto wyckednesse. Do well, O Lorde, vnto those that be good and true of herte As for suche as turne backe vnto their awne wyckednesse, ꝙ Lorde, shall leade them forth wyth the euyll doers, but * peace shall be vpon Israel. * Psou.xij.b. Gene.l.d. Iob.xiij.d. Iob.xiiij.a. * Gala.vi.a.

¶ The



¶ The.cxxvj. Psalme.

IN CONVERTENDO.

A songe of the stayres.

A WHen the Lord turned agayne the captiuyte of Syon, then were we lyke vnto them that dreame. Then was oure mouth fylled with laughter, and oure tonge with ioye. Then sayd they amonge the heathẽ: the Lorde hath done greate thynges for thẽ. Yee, the Lorde hath done greate thynges for vs all ready, wherof we reioyse. Turne oure captyuite, O Lorde, as the ryuers in the south.

They that sowe in teares, shall reape in ioye. He that nowe goeth in hys waye weppynge and beareth forth good sede, shall dou theles come agayne wyth ioye, and bryngе hys sheaues with him.

NISI DOMINVS.

A A songe of Salomon of the stayres.

EXcept the Lorde buylde the house, their laboure is but lost that buylde it. Except the Lorde kepe the cytie the watchman waketh but in vayne. * Iou.i.c. It is but lost labour that ye haste to ryse vp early, and so late take rest, and eate the breade of carefulnesse: for so he gyueth hys beloued sleape. Lo, chyldren and the frute of the wombe are an heritage and gyfte, that commeth of the Lorde. Lyke as the arowes in the hande of the gyaunt, euen so are the yonge chyldren. Happy is the man, that hath hys quyuer full of them, they shall not be ashamed, when they speake wyth their enemyes in the gate.

¶ The.cxxviij. Psalme.

BEATI OMNES.

A songe of the stayres.

A BLessed are all they that * feare ꝙ Lord, and walke in hys wayes. For thou shalt eate the labours of thyne hãdes O well is the, and happy shalt thou be. Psal.cxxviij.b

Thy wyfe shalbe as the frutefull vyne vpon the walles of thy house. Thy chyldren lyke the Olyue braũches rouñde aboute thy table. Lo, thus shall the man be blessed, ꝙ feareth the Lorde. The Lorde frome out of you shall so blesse the, ꝙ thou shalt se Ierusalem in prosperyte all thy lyfe lõge.

Yee that thou shalt se * thy chylders chyldren, and peace vpon Israel. Gene.l.d. Iob.xiij.d. Iob.xiiij.a.

¶ The.cxxix. Psalme.

SEPE EXPVGNAVERVNT.

A songe of the stayres.

A MAny a tyme haue they fought agaynst me fro my youth vp (maye Israel nowe saye.) Yee, many a tyme haue they vexed me fro my youth vp, but they haue not preuayled agaynst me. The plowers plowed vpõ my backe, & made longe forowes. But the ryghteous Lorde hath hewen the snares of the vngodly in peces. Let them be confounded and turned backwarde, as many as haue euyll wyll at ☞ Syon. Let them be euen as the grasse growynge vpon the house toppes, whych wythereth afore it be pluckte vp. Wherof the mower fylleth not hys hande, neither he that byndeth vp the sheaues, hys bosome. ☞

So that they whych go by, saye not so moche: as the Lorde prospere you, we wysh you good lucke in the name of the Lorde.

¶ The.cxxx. Psalme.

DE PROFVNDIS.

A songe of the stayres.

A OVt of the depe haue I called vnto the Lorde, Lorde heare my voyce. Oh let thyne eares consyder well the voyce of my complaynte. * If thou Lorde wylt be extreme to marcke what is done amysse, O Lorde who maye abyde it? * Iob.ix.a. * Psal.cxliij.a.

For there is mercy wyth the, therfore shalt thou be feared. I loke for the Lord, my soule doth wayte for hym, in hys worde is my truste. My soule fleythe vnto the Lorde, before the morynge watche (I saye) before the morynge watche: O Israel truste in the Lorde, for wyth the Lorde there is mercy, and with hym is plenteous redempcyon. And he shall redeme Israel, from all hys synnes.

¶ The.cxxxj. Psalme.

DOMINE NON EST EXALTATVM.

Dauids songe of the stayres.

A LOrde, I am not hye mynded, I haue no proude lookes. * I do not exercyse my selfe i greate matters, which are to hye for me. But I refrayne my soule and kepe it lowe, lyke as a chylde that is weaned frõ hys mother: yee, my soule is euen as a weaned chylde. O Israel truste in the Lorde, from thys tyme forth for euermore. * Eccl.iij.c.

¶ The.cxxxij. Psalme.

MEMENTO DOMINE DAVID.

A songe of the steares.

A LOrd, remembre Dauid, and all his trouble. * Howe he swore vnto the Lorde, and vowed a vowe vnto the almyghtye God of Jacob: I wyll not come wythin the tabernacle of my house, nor clyme vp in to my bedd. I wyll not suffre myne eyes to slepe, nor myne eye lyddes to slõber (nether the temples of my heade to take anye rest.) Untill I fynde out a place for ꝙ tẽple of ꝙ Lorde, an habitaciõ for the myghtye God of Jacob. Lo, we hearde ☞ of the same at Ephrata, and founde it in the wood. We wyll go in to hys tabernacle, and fall lowe on oure knees before hys fote stole. * Aryse, O Lord, into thy restynge place, thou and the arcke of thy strength. * ij. reg. xxxiiij.d. i. para. xxiij.b * ij. par. vi.g.

DD Let

Let thy Prestes be clothed wyth ryghteousnesse, & let thy saynctes synge wythioyfulnesse, For thy seruaunt Dauids sake, turne not a waye ỹ presence of thyne anoynted. * The Lorde hath made a saythfull othe vnto Dauid, & he shall not shryncke from it: * Of the frute of thy body shall I set vpon thy seate. If thy chyldren wyll kepe my couenaunt, and my testimonyes that I shall lerne them: theyr chyldren also shall sytt vpon thy seate for euermore. For the Lord hath chosen Sion, to be an habitacio for him selfe hath he loged for her. This shalbe my rest for euer, here wyll I dwell, for I haue a delyte therin. I wyll blesse her vytayles wyth increasse, & will satisfye her poore wyth bread. I will decke her Prestes wt health, and her saynctes shall reioyse and synge: There shall I make * the horne of Dauid to florysh. I haue ordened a laterne for myne anoynted. As for hys enemyes, I shall clothe them wyth shame, but vpon hym selfe shall hys crowne florysshe.

¶ The.cxxxiij. Psalme.

ECCE QVAM BONVM

A song of the stayres of Dauid.

A * Phil.ii.a. BEholde, howe good and ioyfull a thing it is, * brethren to dwell together in vnitye. It is lyke the precyous oyntement vpon ỹ heade, that ranne downe vnto the beerd: euen vnto Aarons beerd, and wente downe to the skyrtes of hys clothynge. Lyke the dewe of Hermon, which fell vpon the hyll of Sion. For there ỹ Lord promised hys blessynge, and lyfe for euermore.

¶ The.cxxxiiij. Psalme.

ECCE NVNC BENEDICITE.

A song of the stayres.

A * psal.cxxxv.a BEholde, (nowe) * prayse the Lorde, all yee seruauntes of the Lorde, yee ỹ stande in the house of the Lorde, (euen in the courtes of the house of our God.)

* 1. Tim.ii.b. ‡ Num.vi.b. * Lyft vp youre handes in the Sanctuary, & prayse the Lorde. ‡ The Lorde that made heauen and earth, gyue the blessynge out of Sion.

¶ The.cxxxv. Psalme.

LAVDATE NOMEN DOMINI,

A * psal.cxxxiii.a and.cxxxiiii.a OPrayse the Lorde laude ye the name of the Lorde, prayse it Oye seruautes of the Lorde. Ye that stande in the house of the Lorde, in the courtes of the house of oure God. O prayse the Lorde, for ỹ Lord is gracious: O synge prayses vnto his * Deut.x.f. and.xi.c. name, for it is louely. * For why? ỹ Lorde hath chosen Jacob vnto hym selfe, & Israel for hys awne possessyon. For I knowe ỹ the Lorde is greate, and that oure Lorde is aboue all goddes. Whatsoeuer the Lorde pleased, that dyd he in heauen and in earth, * Jerem.x.d. and.li.a. in the see, & in all deape places: * he bringeth forth the cloudes from the endes of the worlde, & sendithe forthe lyghteninges with the rayne, bryngynge the wyndes out of hys treasurye. B He * smote the fyrst borne of Egypte, both of man & of beast. ‡ He hath sent tokens and wonders into the myddest of the, O thou lande of Egypte, vpon Pharao and all hys seruauntes. * He smote diuerse nacyons, and slewe myghtye Kynges: ‡ Sehon kynge of ỹ Amorytes, and Og the kinge of Basan, & all ỹ kingdomes of Canaan. * And gaue theyr lande to be an heritage, euē an heritage vnto Israel his people. Thy name, O Lorde, endureth for euer, so doth thy memoriall, O Lorde, from one generacyō to another. * For the Lord wyll auenge hys people, & be gracyous vnto his seruauntes. ‡ As for the ymages of the heathen, they are but syluer and golde, the worcke of mens handes. They haue mouthes, & speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, nether is there any breth in theyr mouthes. They that make them, are lyke vnto them, and so are all they that put theyr trust in them. Prayse the Lorde ye house of Israel, prayse the Lorde ye house of Aarō. Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde. Prayse be ỹ Lord out of Sion, which dwelleth at Jerusalem. Hallelujah.

* Exod.xii.d. ‡ Ero.viii.d. ‡ Sap.xii.d. xviii.d. & Psal. cxxxvi.f. and cb.c. * Josu.xii.a. ‡ num., xxi. Deu.iii.a. * Josu.xii. * Dent.xxvi.d. * Psal.cvi.a. Sapien.xiii. Baruch.vi.

¶ The.cxxxvj. Psalme.

CONFITEMINI DOMINO.

A * Iudi.xiii. psal.cvi.and cvi.a. OGeue thankes vnto the Lorde, for he is gracyous, and hys mercy endureth for euer. O geue thankes vnto the God of all goddes, for hys mercy endureth for euer. O thāke the Lord of all Lordes, for hys mercy endureth for euer. * Which only doth greate wonders, for his mercy endureth for euer. Which by his excellent wyldome made the heauēs, for hys mercy endureth for euer. Which layed out the earth aboue the waters, for hys mercy endureth for euer. * Which hath made greate lyghtes, for hys mercy endureth for euer. The sunne to rule the daye, for hys mercy endureth for euer. The Moone and the starres to gouerne the nyght, for his mercy endureth for euer. * Which smote Egypt wyth theyr fyrst borne, for hys mercy endureth for euer. And brought out Israel from amonge them, for hys mercy endureth for euer. Wyth a myghtye hande and stretched out arme, for hys mercy endureth for euer. Which deuyded the reed see into partes, for hys mercy endureth for euer. * And made Israel to go thorowe the myddest of it, for hys mercy endureth for euer. But as for Pharao and hys hoost, he ouerthrewe them in the reed see, for hys mercy endureth for euer.

* Iud.viii. psal.cvi.and cvi.a. * Jud. viii. psal.lxvi.b. * Gen.i.b. B * Exo.xii.c. * Exo.xiii.c.

* Which



* Ex.xv.xvi. and.xvi.d. * Which led his people thorowe the wildernesse, for hys mercy endureth for euer.

C * Josu.xv.a * Which smote great kinges: for his mercy endureth for euer: Yee, & slue myghtye kynges: for his mercy endureth for euer.

* Num.xxi.c Deu.iii.a * Sehon kynge of the Amorites: for hys mercy endureth for euer. And Og ỹ kyng of Basan: for hys mercy endureth for euer.

And gaue away theyr lande for an heritage: for his mercy endureth for euer. Euen for an heritage vnto Israel hys seruaūt: for hys mercy endureth for euer. Which remēbred vs, whē we were in trouble: for his mercy endureth for euer. And hath delyuered vs frō oure enemyes: for his mercy endureth for euer. * Whych geueth fode vnto all flesshe: for hys mercy endureth for euer.

* psal.cxliii.d

O geue thanckes vnto the God of heauē, for hys mercy endureth for euer. * (O geue thankes to the Lorde of Lordes, for hys mercye endureth for euer.

¶ The.cxxxvij. Psalme. * (Of Jeremy.)

SVPER FLVMINA.

A * Ezr.i.a. and.iij.b. BY the waters of * Babilon we sat downe and weapte, when we remēbred * (the o) Syon. As for oure harpes, we hāged thē vp vpō the trees, ỹ are therin. For they that led vs awaye captyue, requyred of vs then a songe & melody in our heuynes: synge vs one of the songes of Sion. Howe shall we synge the Lordes songe in a straūge lande. If I forget the, O Jerusalem, let my ryght hande forget her cōnynge. If I do not remēbre the, let my tong cleue to the rofe of my mouth: yee, yf I preferre not Jerusalē in my myrth. Remembre the chyldren of * Jerem.xlix.d Eze.xxv.b Abdi.i.a * Edom, O Lorde, in the daye of Jerusalē, how they sayde: downe wt it, downe with it: euen to the grounde. O daughter of Babylon, wasted wyth misery: yee, happye shall he be, that rewardeth the, as thou hast serued vs. * Blessed shall he be, that taketh thy chyldren, and throweth thē agaynst the stones. * Eli.xiii.c

¶ The.cxxxviij. psalme:

CONFITEBOR TIBI,

Of Dauid.

A * Psal.lv.a and.cxi.a. IN * wyll geue thākes vnto ỹ, O Lord, with my whole hert, euen & before the goddes, wyll I synge prayse vnto the. ‡ I wyll worshyppe towarde thy holy tēple, and prayse thy name, because of thy louynge kyndnesse and trueth: for thou hast magnifyed thy name and thy worde aboue all thynges. When I called vpō the, thou hardest me, and endewdest my soule wt moch strength. All the kynges of the earth B shall prayse ỹ, O Lorde, for they haue heard the wordes of thy mouthe. Yee, they shall synge in the wayes of the Lorde, that great is the glory of the Lorde. * For though ỹ Lorde be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth him a farre of. Though I walke in the myddest of trouble: yet shalt ỹ refresh me: thou shalt stretch forth thyne hand vpō the furiousnes of myne enemyes, & thy ryght hād shall saue me. The Lord shall make good his louyng kyndnesse towarde me: yee, thy mercy, O Lorde, endureth for euer, * despyse not then the worckes of thyne awne handes. * Psal.cxxxviii.a ‡ Psal.b.a * Psa.cxxxv.a * Job.xliii.c

¶ The.cxxxix. psalme.

DOMINE PROBASTI.

To the chaunter, a psalme of Dauid.

A OLorde, thou hast searched me out, and knowen me. Thou knowest my downe syttinge and myne vprysing: thou vnderstandest my thoughtes longe before. Thou art about my path, and about my bedd: & spyest out all my wayes. For lo, there is not a worde in my tōge, but ỹ, O Lorde knowest it all together. Thou hast fashyoned me behynde and before, and layed thyne hande vpon me. Soch knowledge is to wonderfull & excellent for me: I can not attayne vnto it. * Whyther shall I go then frō thy spyrite? or whither shall I go then frō thy presence? If I clyme vp into heauen, thou art ther: yf I go downe to hell thou, art there also. If I take the wynges of the morninge, & remayne in the vttermost partes of the see. Euen ther also shall thy hāde lead me: and thy right hande shall holde me If I saye: paraduenture the darckenesse shall couer me, then shall my nyght be turned to daye. Yee, the darcknes is no darcknes with the: but the night is all cleare as the daye, the darcknes & lyght (to the) are both a lyke. * Amos.ix.c. B

For my reynes are thyne, thou hast couered me in my mothers wōbe. I will geue thankes vnto the: for I am fearfully & wonderoully made: maruelous are thy worckes, & ỹ my soule knoweth right well. Thy bones are not hyd frō ỹ, though I be made secretly and fashioned beneth in the earth. Thyne eyes dyd se my substaunce, yet being vnperfect: & in thy boke were all my mēbres written. Which daye by daye were fashyoned, when as yet there was none of thē. Howe deare are thy coūcels vnto me, O God: O howe great is the summe of thē! If I tell thē, they are mo in nōbre then the sande: whē I wake vp, I am present wt the. Wylt ỹ not slaye the wicked, O God: departe from me ye blonde thirsty men. For they speake vnrighteously agaynst the: & thyne enemies take thy name in vayne. Do not I hate thē, O Lorde, ỹ hate the? & am not I greued with those that ryse vp agaynst the? Yee, I hate them ryght sore, euen as though they were myne enemyes. * Trye me, O God, and seke the grounde of myne hert: proue me and examen my thoughtes. Loke well yf * psal.xxvi.a

there be any waye of wyckednes in me, and leade me in the waye euerlastynge.

¶The.cxl.psalme.

ERIPE ME.

To the chaunter, a psalme of Dauid.

A (D)Elyuer me, O Lorde, from the euell man, and preserue me from the wycked mā. Which ymagin myschefe in their hertes: and stere vp strife all the daye lōge. They haue sharpened theyr tōges like
*Roma.iij.c a serpēt: *adders poyson is vnder their lyppes. Sela. Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wycked men, which are purposed to ouerthrowe my goynges. The proude haue layed a snare for me: and spred a net abroad with coardes: yee, & set trappes in my waye
Sela. I sayde vnto the Lorde: thou art
B my God, heare the voyce of my prayers, O Lorde. O Lorde God, thou strēgth of my health, thou hast couered my heed in the day of battayll. Let not the vngodly haue his desyre, O Lorde, let not hys mischeuous ymaginacyon prosper: lest they be to proude.
* Psal.vij.d Sela. * Let the mischefe of their awne lippes fall vpon the heed of them, that compasse me about. Let hote burninge coales fall vpon them: let them be cast into the fyer and into ỹ pyt: ỹ they neuer ryse vp againe.

A mā full of wordes shal not prosper vpō the erth: euell shall hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lorde wyll auenge the poore, and maintayne the cause of ỹ helpeles. The righteous also shall geue thankes vnto thy name, and the iust shall contynue in thy syght.

¶The.cxli.psalme.

DOMINE CLAMAVI.

A psalme of Dauid.

A (L)Orde, I call vpon the: haste the vnto me, & consider my voyce, when I crye vnto the. Let my prayer be set forth
* Exo.xxx.b. in thy sight * as the incense: & let the lyfting vp of my handes be an eueninge sacrifyce.
* Eccl.xxxii.c * Set a watch, O Lord, before my mouth & kepe the dore of my lippes. O let not myne herte be inclyned to any euell thynge: let me not be occupyed in vngodly workes, with ỹ men ỹ worke wyckednesse, ☞ lest I eate of soch thynges as please thē. Let the righteous rather smyte me frendly & reproue me.

But let not ther precioust balmes: breake myne heed: yee, I wyll praye yet agaynste theyr wyckednesse. Lett theyr iudges be
B ouerthrowen in stony places: that they may heare my wordes: for they are swete. Our bones lye scatered before the pit, lyke as whē one breaketh and heweth wood vpō ỹ erth.

But myne eyes looke vnto the, O Lorde God: in the is my trust, Oh cast not out my soule. Kepe me frō ỹ snare which they haue layed for me: & frō the trappes of ỹ wicked doers. Let ỹ vngodly fall into their awne nettes together: and set me euer escape them.

¶The.cxlij.psalme.

VOCE MEA AD DOMINVM.

The inskruccyon of Dauid, a prayer whan he was in the caue.

A (I)*Cryed vnto the Lorde wt my voyce: *ps.lxxvij.a
yee, euen vnto the Lorde dyd I make my supplicacyō. I powred out my complaynte before hym, and shewed hym of my trouble. Whē my spyrete was in heuynesse, thou knewest my path: in the waye wherin I walked haue they preuely layed a snare for me. I loked also vpon my right hande, and se, there was no man that wolde knowe me. I had no place to flee vnto, and no man cared for my soule. I cryed vnto the, O Lorde, and sayde: thou arte my hope, and my portyon in the lande of the lyuynge.

Consydre my cōplaynte: for I am brought very lowe. O delyuer me frō my persecutours: for they are to stronge for me. Brynge my soule out of prison, ỹ I maye geue thankes vnto thy name: which thynge yf thou wylt graunte me, then shall the ryghteous resorte vnto my company.

¶The.cxliij.psalme.

DOMINE EXAUDI.

A psalme of Dauid. *(when hys awne sonne persecuted hym.) *o

A (H)Eare my prayer, O Lorde, and consydre my desyre: herkē vnto me for thy treuth and righteousnes sake. And entre not into iudgement with thy seruaūt:
*Job.iiij.d for * in thy sight shall no man lyuinge be iustifyed. For the enemy hath persecuted my soule: he hath smytē my lyfe downe to ỹ grounde: he hath layed me in the darcknes, as ỹ men that haue bene longe dede. Therfore is my spyrete vexed within me: and my herte within me is desolate. *Yet do I remembre the tyme past, I muse vpon all thy workes: yee, I exercyse my selfe in the workes of thy handes. I streach forth myne hādes vnto the: my soule gaspeth vnto ỹ as a thyrsty lāde. Selah. *Here me, O Lorde, & ỹ soone: for my spyrete waxeth faynte, hyd not thy face frō me, lest I be lyke vnto them that go downe into the pytt. O let me *heare
*xv.xxxiiij.a psal.lxxxvij.a Jherc.xxxij.d Joel.ij.c thy louing kindnes by tymes in ỹ morninge for in the is my trust: shewe ỹ me the waye ỹ I shuld walke in, for I lyft vp my soule vnto the. Delyuer me, O Lorde, from myne enemyes: for I flye vnto the to hyde me.

Teach me to do the thynge ỹ pleaseth the, for ỹ art my God, let thy louinge spyrete leade me forthe vnto the lande of ryghteousnes. Quycken me, O Lord, for thy names sake, & for thy ryghteousnes sake bringe my soule out of trouble. And of thy goodnes slaye myne enemyes, and destroye all them that vexe my soule, for I am thy seruaunt.

¶The



¶The.cxliiij.Psalme.

BENEDICTVS DOMINVS.

Of Dauid.

A (B)Lessed be the Lord my strēgthe, which
*1.reg.xvij.c *psal.xviii.c teacheth *my handes to warre, & my fyngers to fyght. My hope and my
*psal.lviii.a fortresse, my castell, and delyuerer, my defender in whō I trust, whych subdueth my people that is vnder me. *Lorde, what is mā, that thou hast soch respect vnto him? Or the sonne of man, that thou so regardest hym?
*Job.viii.a *Man is lyke a thynge of naught, his tyme passeth a waye lyke a shadowe. Bowe
B thy heauens, O Lorde, & come downe, touche the mountaynes, & they shall smoke.

Caste forth the lyghtynynge, & teare thē, shote out thyne arowes, and consume thē.

Sende downe thyne hande frō aboue, delyuer me, & take me out of the great waters, from the hande of straunge chyldren,

Whose mouth talketh of vanyte, & theyr ryght hande is a ryght hande of wyckednes.

I wyll synge a newe songe vnto the, O God, & synge prayses vnto the vpon a tenstrynged lute. Thou that geuest victory vnto kinges, and hast delyuered Dauid thy seruaunt from the parell of the swerde.

Saue me, and delyuer me from the hāde
¶ of straunge chyldren, whose mouth talketh of vanite, and theyr ryght hande is a ryght hande of iniquite. That oure sonnes maye growe vp as the ponge plantes, & that oure
Deu.xxviii.a daughters maye be as the polysshed corners of the temple. *That oure garners may be full and plenteous with all maner of store: that oure shepe maye brynge forth thousandes, and ten thousandes in oure stretes.

That oure oxen maye be stronge to labour, that there be no decaye, no ledynge in to captyuitie, & no complayninge in our stretes. Happye are the people that be in soche a case: yee blessed are the people, whych haue the Lorde for their God.

¶The.cxlv.Psalme.

EXALTABO TE DEVS.

A thankesgeuynge of Dauid.

A (I)*Wyll magnifye the, O God my kynge, and I wyll praise thy name
*psal.lv.a.& cxvi.a. for euer and euer. Euery daye wyll I geue thākes vnto the, and praise thy name for euer & euer. Greate is the Lorde, & maruelous worthy to be praysed, there is no ende of hys greatnesse. One generacyon shall praise thy workes vnto another, and declare thy power. As for me I wylbe talkyng of thy worshyp, thy glory, thy prayse, & wōderous worckes. So
B that mē shall speake of the myght of thy maruelous actes, and I wyll also tell of thy greatnes. The memorial of thyne aboundant kyndnes shalbe shewed, and men shall
*xvi.xxiiij.a Jere.xxxij.d. Joe.ij.c. synge of thy ryghteousnesse. *The Lorde is gracyous and mercyfull, long sufferynge, and of greate goodnesse. The Lord is louyng vnto euery mā, and hys mercy is ouer all hys workes. All thy workes prayse the, O Lord, and thy sayncts geue thākes vnto the. They shewe ỹ glory of thy kingdome, and talke of thy power. That thy
¶ power, thy glory & mightinesse of thy kyngdome, myght be knowne vnto mē. *Thy
*Deu.iii.c. and.viii.d. Luke.i.c. kyngdome is an euerlastynge kyngdome, & thy dominiō endureth thorowe out all ages.

The Lorde vpholdeth all soche as fall, & lyfteth vp all those that be downe. *The
*Psal.cxliii.b eyes of all wayte vpon the, & (O Lord) & thou geuest them theyr meate in due season.

Thou openest thyne hāde, and fyllest all
D thynges lyuinge wyth plenteousnesse.

The Lorde is ryghteous in all his wayes, and holy in all hys workes. The Lorde is nye vnto all them that * call vpon hym, yee all soche as call vpon hym faythfully.
*Deu.iiii.c

He wyll fulfyll the desyre of thē that feare hym, he also wyll heare theyr crye, & will helpe them. The Lorde preserueth all thē that loue hym, but scattereth abroade all the vngodly. My mouth shall speake ỹ prayse of the Lorde, and let all flesh geue thankes vnto hys holy name for euer and euer.

¶The.cxlvj.Psalme.

LAVDA ANIMA MEA.

(A psalme of Aggeus and zacharye.)

Halleluiah.

A (P)Rayse ỹ Lorde, O my soule: whyle I lyue will I prayse the Lorde:
* psal.cxliii.a yee as long as * I haue any beynge, I will synge prayses vnto my
God. *O put not youre trust in Princes, *psal.cxviii.a
nor in any chylde of man, for there is no helpe in them. For when the breth of mā goeth forth *he shall turne againe to his earth, *Gene.iii.d. Job.xxxiiii.c
and then all his thoughtes perysshe. Blessed is he that hath the God of Jacob for hys helpe, *and whose hope is in the Lorde hys
* Act.xxiii.c God. Which made heauen and earth, the see, and all that therin is, whych kepeth hys promyse for euer. Whych helpeth them to
B ryght that suffre wronge, whych fedeth the hongrye. The Lorde loseth mē out of preson, the Lorde geueth syght to the blynde.

The Lorde helpeth them vp that are fallē, the Lorde careth for the ryghteous. The Lorde careth for the straūgers, he defendeth the fatherlesse & wyddowe: as for the waye of the vngodly, he turneth it vpside downe.

The Lorde thy God, O Sion: shall be kynge for euermore, and thorowe out all generacyons. Halleluiah.

¶The.cxlvij.Psalme.

LAVDATE DOMINVM.

A (P)Prayse the Lord, for it is a good thyng
A to synge prayse vnto oure God: yee a
ioyfull and pleasaūt thynge is it to be

thankfull. The Lorde doth buylde vp Ieruſalem, and ſhall gather to gether the outcaſtes of Iſrael. He healeth thoſe that ar broken in harte & gyueth medycine to heale ther ſyckines. * He telleth the nōbre of the ſtarres, and calleth them all by ther names.

* Eſa.xl.d.

Greate is oure Lorde, and greate is hys power: yee hys wyſdome is infynite. The Lorde ſetteth vp the meke, and bryngeth the vngodly downe to the grounde. * O ſynge vnto the Lorde with thankeſgeuynge, ſynge prayſe vpon the harpe vnto oure God.

* i.Mcd.iij.c.

B

Wyche couereth the heauen wyth cloudes, and * prepareth rayne for the earth, and maketh the graſſe to growe vpon the mountaynes. (and herbe for the vſe of men) Wyche geueth fodre vnto the catell, & * fedeth the yōg rauēs that call vpō hym. He hath not pleaſure in the ſtrength of an horſe, nether delyteth he in any mans legges. But the Lordes delyte is in them that feare hym, and put their truſt in hys mercy. Prayſe the Lord, O Ieruſalē: prayſe thy God, O Sion. For he hath made faſt the barres of thy gates, & hath bleſſed thy chyldren wythin the. He maketh peace in thy borders, and fylleth the wyth ſ floure of wheate. He ſendeth forth hys commaundement vpon earth, and hys worde runneth very ſwyftly. He geueth ſnowe lyke wolle, & ſcatereth the horefroſt lyke aſhes. He caſteth forth hys yſe lyke morſels. who is able to abyde hys froſt?

* Job.xxxvi. b.

* Job.xxxviij b.

LAVDA IERVSALEM DO.

He ſendeth out his worde & mealteth thē, he bloweth with his wynd, and the waters flowe. He ſheweth hys worde vnto Iacob, hys ſtatutes & ordinaūces vnto Iſrael. He hath not dealte ſo wanye nacyō, nether haue the heathen knowledge of hys lawes.

Haleluiah.

¶ The.cxlviij. Pſalme.

LAVDATE DOMINVM DE CE.

Haleluiah.

Prayſe the euerlaſtynge.

A

O Prayſe the Lorde of heauen, prayſe hym in the heygth. Prayſe him all ye angels of hys, prayſe hym all hys hoſt. Prayſe hym Sunne and Moone, prayſe hym all ye ſtarres and lyght.

Prayſe hym all ye heauens, & ye waters that be aboue the heauens. Let them prayſe ſ name of the Lorde, for (he ſpake the worde, and they were made) * he commaunded, and they were created. He hath made them faſt for euer and euer, he hath geuen them a lawe, wyche ſhall not be broken. Prayſe the Lorde vpon earth, ye dragōs, and all depes. Fyre and hayle, ſnowe and vapors, wynde and ſtorme, fulfyllyng hys worde.

* pſal.cxxxiij. b.

B

Mountaynes & all hylles, frutefull trees and all Cedres. Beaſtes and all catell, wormes and feddered foules. Kynges of ſ earth and all people, Princes and all iudges of the worlde. Yonge men and maydens, olde men and chyldren: prayſe the name of ſ Lorde, for his name only is excellent, & hys prayſe aboue heauen and earth. He ſhall exalte the horne of hys people, all hys ſaynctes ſhall prayſe hym, euen the chyldren of Iſrael, euen the people that ſerueth hym.

Haleluiah.

¶ The.cxlix. Pſalme.

CANTATE DOMINO.

Haleluiah.

Prayſe the euerlaſtynge.

A

O Synge vnto the Lorde a newe ſonge, let the congregacyon of ſayncteſ prayſe hym. Let Iſrael reioyce in him that made hym, and let the chyldren of Sion be ioyfull in their king.

* Eſa.xlij.

Let thē prayſe his name in ſ daunce, let thē ſynge prayſes vnto hym with tabrette & harpe. For the Lorde hath pleaſure in hys people, and helpeth the meke harted. Let ſ ſayncters be ioyfull with glory, let thē reioyſe in their beddes. Let the prayſes of God be in their mouth, and * a two edged ſwerde in their handes. To be auēged of the heathen, and to rebuke the people. To bynde their Kynges in cheynes, and their nobles wt lynkes of yron. * That they maye be auēged of them, as it is wrytten: ſoche honoure haue all hys ſayncters.

B

* Deu.xxxiij.

* deu.xxxiij.

Haleluiah.

¶ The.cl. Pſalme.

LAVDATE DOMINVM IN.

Haleluiah.

O Prayſe God in his holynes, prayſe hym in the fyrmamēt of his power.

A

Prayſe hym in hys noble actes, prayſe hym accordynge vnto hys excellent greatneſſe. Prayſe hym in the ſounde of the trompet, prayſe hym vpon the lute & harpe.

Prayſe him in the cymbales and daunſe, prayſe him vpon the ſtrynges and pype.

Prayſe hym vpon the welltuned cymbales, prayſe hym vpon the loude cymbales.

Let euery thynge that hath breth, prayſe the Lorde.

Haleluiah.

Prayſe the euerlaſtynge.

¶ The ende of the Pſalter.



# ¶ The prouerbes of Salomon.

## ¶ The fyrſt Chapter.

¶ The prayſe of wyſedome. We may not herken vnto the bolupteuous prouocacyon and inticynges of ſynners. Wyſedome complayneth her to be deſpyſed of all men, and prophecyeth deſtruccyon vnto her deſpyſers.

A

THe prouerbes of Salomon, the ſonne of Dauid kynge of Iſrael: to learne wyſdome, & to perceaue the inſtruccyon, and to perceaue the wordes of vnderſtondynge: & therby to receaue prudence, ryghteouſnes, iudgement and equite. That the very ſimple myght haue wyt, and ſ the ponge mē myght haue knowledge and true vnderſtādyng. By hearing the wiſe mā ſhall come by more wyſedome: and he ſ is endewed wt vnderſtāding ſhal optayn wit to perceaue a parable, & the interpretacyon therof, ſ wordes of the wyſe, & the darcke ſpeaches of the ſame. * The feare of the Lorde is the begynnyng of wyſdome. But fooles deſpyſe wyſdome & inſtruccion. Hy ſonne, heare thy fathers doctrine: & forſake not the lawe of thy mother: for that ſhall bringe grace vnto thy heed, and ſhalbe as a cheyne about thy neck. Hy ſonne, cōſente not vnto ſynners, yf they entiſe the, & ſaye: come with vs, we will laye wayte for blonde, & lurcke preuely for the innocent without a cauſe: we ſhall * ſwalowe them vp lyke the hell, & deuoure them quycke and hole, as thoſe ſ go downe into the pyt. So ſhall we fynde all maner of coſtely ryches, & fill our houſes wt ſpoyles. Caſt in thy lot amōg vs: & let vs haue all one purſe. Hy ſonne, walke not thou with thē: refrayne thy fote frō their waye. For * their fete runne to euell: & are haſty to ſhed blonde. But in vayn is ſ net laied forth before ſ byrdes eyes: yee they thē ſelues laye wayte one for anothers blonde & one of thē wold ſleye another. Theſe are ſ wayes of all ſoch as be couetous, ſone wold rayſh anothers lyfe. * Wildome cryeth wout, & putteth forth her voyce in ſ ſtretes. She calleth before the cōgregacyō in the open gates, & ſheweth her wordes thorow ſ citye, ſaying: O ye childrē, how lōge wyll ye loue childeſhnes? how lōge wyll ſ ſcorners delyte in ſcorning, & the vnwyſe be enemyes vnto knowledge? O turne you vnto my correction: lo, I wyll expreſſe my mynde vnto you, & make you vnderſtande my wordes. * I haue called, & ye refuſed it: I haue ſtretched out my hande: & no mā regarded it: but all my counſels haue ye deſpiſed: & ſet my correctiō at naught. Therfore ſhall I alſo laugh in youre deſtruction, & mocke you, when that thinge that ye feare cōmeth vpon you: euen when the thynge that ye be afrayed of, falleth in ſodenly lyke a ſtorme, & your miſery lyke a tēpeſt: yee, when trouble & heuines cōmeth vpon you. Then ſhal they call vpō me, but I wyll not heare: they ſhall ſeke me early, but they ſ ſhall not fynde me. And that becauſe they hated knowledge, & receaued not the feare of the Lorde: but abhorred my counſell, and deſpyſed all my correccion. Therfore ſhall they eate the frutes of theyr awne waye, & be filled with their awne inuencions: for the turnynge awaye of the vnwyſe ſhall ſleye thē, and the proſperytie of fooles ſhalbe their awne deſtruccyon. * But whoſo harkneth vnto me, ſhall dwell ſafely, and be ſure from any feare of euyll.

* Iob.xxviij b Eccle.i.c Pſal.cxlvi.b Pro.i.c.

B

* pſ.cxxxiij.a

* pſal.xxiiij.a

* Pro.viij.a

* Eſa.lxv.b. Ier.xlj.a

D

* Pro.iij.d

## ¶ The.ij. Chapter.

¶ Wyſedome is to be embraced and ſet by. And an adbouterous woman is to be eſchued.

MY ſonne, yf thou wilt receaue my wordes, and kepe my commaundemētes by the, that thou wylt enclyne thyne eare vnto wyſdome, applye thyne hert then to vnderſtandynge. For yf thou cryeſt after wiſdome, and calleſt for knowledge: yf thou ſekeſt after her as after money, and dyggeſt for her as for treaſure, then ſhalt thou vnderſtande the feare of the Lorde, and fynde the knowledge of God. * For it is the Lorde ſ geueth wiſdome, out of his mouth commeth knowledge and vnderſtandynge. He hydeth vp healthe for the ryghteous. He preſerueth the welfare of the ryghteous, and defendeth them that walke ſyncerely: he kepeth them in the ryght pathe, and preſerueth the waye of ſoche as ſerue hym with godlyneſſe. Then ſhalt thou vnderſtande ryghteouſneſſe, iudgment, and equyte: yee, and euery good path. Yf wyſdome entre into thyne herte, and thy ſoule delyte in knowledge: then ſhall counſell preſerue the, and vnderſtandynge ſhall kepe the. That thou mayeſt be delyuered frō the euell waye, and from the man that ſpeaketh frowarde thinges. From ſoche as leaue the hye ſtrete, & walke in the wayes of darckeneſſe: which reioyſe in doynge euell: and delyte in wycked thynges: whoſe wayes are croked, and they frowarde in theyr pathes. That thou mayeſt be deliuered alſo * frō the ſtraūge womā, and frō her that is not thyne awne: which geueth ſweete wordes, forſaketh the huſbande of her youth, & forgetteth the conuenaunt of her God. For her houſe is enclyned vnto death, & her pathes vnto hell. All they ſ goe vnto her come not agayn, nether take they holde of ſ waye of lyfe. Therfore, walke ſ in the waye of ſoch as be verteous, and kepe the pathes of the ryghteous. For the iuſt ſhall dwell in the lāde: and they that be perfecte ſhall remayne in it: but the vngodly ſhalbe roted out of the lande, and ſ wycked doers ſhalbe roted out of it.

* Iacob.i.a Eccle.i.a and.xxiij.c iij.Reg.iij.b. and.iiij.d

25

* Pro.v.b.c and.vij.a

## ¶ The.iij. Chapter.

¶ The commaundementes of God muste be diligentlye regarded and obserued.

A * Deute.vi.a

MY sonne, * forget not thou my lawe, but se ỹ thyne hert kepe my cõmaũdementes. For they shall prolonge the dayes & yeres of thy lyfe, and bringe ỹ peace. Let mercy and faythfulnes neuer go frõ the: bynde them about thy necke, and wryte thẽ in the tables of thyne herte. So shalt ỹ fynde fauoure & good vnderstãding, in the syght of God and men. Put thy trust in God with all thyne herte: and leane not vnto thyne awne witte. In all thy wayes haue respecte vnto hym: & he shall order thy goynges. * Be not wyse in thyne awne conceate: but feare the Lorde, and departe from euell: so shall thy

B * Eccl.v.e Roma.xij.c

nauell be whole, and thy bones stronge.

☞ ☞ * Honoure the Lord wt thy substaunce: and with thy firstlinges of all thyne encrease: ¶ (geue vnto the poore:) so shall thy barnes be fylled with plenteousnesse: and thy presses shall flowe ouer with swete wyne. My sonne, despyse not the chastenynge of the Lorde, nether faynte whẽ thou art rebuked of hym.

* Tob.xiiij.b Deute.xxvi.a Mala.iij.b Ero.xxij.c. and.xxxiij.c

* Heb. xij.b. Apoc.iij.d

* For whom the Lorde loueth, hym he chasteneth, and yet deliteth in him, euen as a father in his awne sonne. Well is him that findeth wysdome, and opteyneth vnderstandinge: for the getting of it is better then any marchaundise of syluer, and the profet of it

C * Pro. viij.a

is better then golde. * Wysdome is more worthy then precious stones: and all the thinges that thou canst desire are not to be compared vnto her. Vpon her ryght hande is longe lyfe, and vpon her left hande is riches and honour. Her wayes are pleasaũt wayes and all her pathes are peaceable. She is a

* Gene.ij.b

* tree of lyfe to them that laye hold vpõ her, and blessed is he that kepeth her fast.

With wysdome hath the Lorde layed the foundacion of the erth: and thorowe vnderstandinge hath he stablyshed the heauens. Thorowe his wisdome the deapthes breake vp, and the cloudes droppe downe the dew.

My sonne, let not these thynges departe from thyne eyes: but kepe my lawe and my councell, that thou mayest haue the pleasure of longe lyfe and vnderstandynge: for they shalbe lyfe vnto my soule, & grace vnto my mouth. Then shalt thou walke safely in thy waye: and thy fote shall not stomble. * If ỹ

* Pro.x.d

slepest, thou shalt nott be afrayed: but shalt take thy rest, and slepe swetely. Thou nedest

D

not to be afrayed of any soden feare, nether for the violent rushynge in of the vngodly when it commeth. For the Lorde shall stõde by thy syde, and kepe thy fote, that thou be not taken. Withdraw no good thinge from them that haue nede, so longe as thyne hand is able to do it. Saye not vnto thy neyghboure: go thy waye, & come agayne, to morowe wyll I geue the: where as thou haste nowe to geue hym. Intende no hurte vnto thy neyghboure, seynge he dothe dwell in rest by the. Stryue not lyghtely with anye man without cause, where as he hathe done the no harme. * Folowe not a wicked mã, * Pro.i.c

and chose none of hys wayes: for the Lorde abhorreth the frowarde: but hys councell is amonge ỹ ryghteous. The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellynges of the ryghteous. As for the scornefull dothe: not he laugh them to scorne: but he geueth grace vnto the lowly. The wise shall haue honour in possession: but shame is the promocion that foles shall haue.

## ¶ The.iiij. Chapter.

¶ Wysdome and her frutes ought to be searched.

HEare, O ye chyldren, the fatherly exhortacyon, and take good heade, that A ye maye lerne wysdome. For I haue geuen you a good doctryne, forsake nott ye my lawe. For when I my selfe was my fathers deare sonne, and tẽderly beloued of my mother: he taught me also, and sayde vnto me: * Lett thyne herte receaue my wordes, * Deu.vi.j. pro.iij.c.vij.d.

kepe my commaundementes, and thou shalt lyue. Get the wysdome: and get the vnderstanding: forget not ỹ wordes of my mouth, and shrynke not from them. Forsake her not and she shall preserue the: loue her, and she shall kepe the. The chefe poynte of wysdome is, that thou be wyllynge to optayne wysdome: and before all thy goodes to gett the

B * Deu.xvij.d

vnderstandynge. * Make moche of her and she shall promote the: Yee, yf thou embrace her, she shall bringe the vnto honoure.

She shall make the a gracyous heed, and garnysshe the with a crowne of glory. Heare my sonne, and receaue my wordes and the yeares of thy lyfe shall be many. I haue shewed the, the waye of wysdome, and ledd the into the ryght pathes. So that yf thou goest therin, there shall no straytenes hynder the: and when thou runnest, thou shalte not fall. Take fast holde of doctryne, and let her nott

C * Isai.i.a and.xxxij.a

go: kepe her, for she is thy lyfe. * Come nott in the pathe of the vngodly: and walke nott in the waye of the wycked. Abhorre it, and go not therin: departe a lyde, and passe ouer by it. For they cannot slepe, excepte they haue fyrst done some mysches: nether take they anye reste, excepte they haue fyrst done some harme. For they eate the breade of wyckednesse, and dryncke the wyne of robberye.

The pathe of the ryghtewes shyneth as the lyght, that is euer brighter and brighter vnto the perfect daye. But the waye of the vngodly is as the darcknesse: they knowe nott

D

where they fall. * My sonne, marcke my wordes, and enclyne thyne eare vnto my sayinges. Let thẽ not departe from thyne eyes: but kepe them euen in the myddest of thyne

* Deu.xij. and.xi.c

herte. For they are lyfe vnto all those that fynde thẽ, and health vnto all theyr bodyes.

Kepe thyne herte with all diligẽce, for there vpon hangeth lyfe. Put awaye from the a frowarde mouth, & let the lyppes of sclaunder be farre from the. Let thyne eyes beholde the thyng ỹ is ryght, and let thyne eye lyddes loke straycht before the. Põdre the path of thy fete, and let all thy wayes be ordred a ryght. * Turne not a syde, nether to ỹ ryght

Deute.v.d. & xxviij.d.

hande ner to the lefte, but withholde thy fote from euell. ¶ (For the Lorde knoweth the wayes that are on the ryght hande. As for the wayes that be on the lyfte hande, they be frowarde. For he shall directe thy goynges, and thy wayes shall be guyde in peace.

## ¶ The.v. Chapter.

¶ The warneth to eschue and flee whordome. He forbyddeth prodigalitie and wastfull spending. He wylleth vs to lyue of oure awne laboures. Men must loue theyr wyues.

A MY sonne, geue hede vnto my wysdome, and bowe thyne eare vnto my prudence: that thou mayest regarde good councel, and that thy

pro.ij.d. & vij.a.

lippes maye kepe knowledge. ¶ (Applye not thou thy selfe to the deceatfulnesse of a woma) * For ỹ lyppes of an harlot are a droppyng hony combe and her throte is more glisterynge them oyle.

But at the last she is as bytter as wormwod, and ¶ (her tonge) as sharpe as a two edged swerde. Her fete go downe vnto death

B and her steppes pearse thorowe vnto hell.

Parchaũse thou dwellynge with her wyll ponder the path of lyfe: so vnstedfast are her wayes, ỹ thou canst not knowe thẽ. Heare me nowe therfore (O my sonnes) & departe not frõ the wordes of my mouth. Kepe thy waye farre from her, and come not nye the dores of her house. That thou gene not thy strength vnto other, & thy yeares to ỹ cruell. That other men be not fylled with thy goodes, and that thy laboures come not in a straunge house. Yee that thou mourne not at the last (when thou hast spent thy body and lusty greane youth) and thẽ saye: Alas, why

C hated I nourtoure: why did my herte despise correccion: Wherfore was not I obedient vnto the voyce of my teachers, and herkened not vnto them that instourmed me: I am come almost into all mischeefe, in the myddest

☞ of the multitude and cõgregacion. ☞ Drincke of the water, of thyne awne well and of

☞ ỹ ryuers that runne out of thyne awne springes. ☞ Let thy welles flowe out abroade, that there may be ryuers of water in the stretes: but let thẽ be onely thyne awne, and not

D straũgers with the. Let thy well be blessed and be glad with the wyfe of thy youth. Louinge is the hynde, and frendly is the Roo: let her breastes alwaye satisfye the, and holde the euer content with her loue. My sonne, why wylt thou haue pleasure in an harlot, & embrace the bosome, of another woman? * For

Iob.xxxi.a Ecclesi.xxvij.c.

euery mans wayes are ope in the syght of the Lorde, and he pondreth all theyr goynges: The wyckednesse of the vngodly shall catch hym selfe, and with the snares of hys awne synnes shall be be trapped. He shall dye with out amendement, and for hys greate folysh nesse he shall go astraye.

## ¶ The. vi. Chapter.

¶ The slouthfull and slougysh is pycked and tyred to worcke. The lecherous maye be reproued. Aduoutrye ought to be earnestly auoyded.

MY sonne * yf ỹ be suertye for thy neyghboure, and hast fastened thyne hãd A * Pro. xvij.c. and xx.c.

for another man, thou art bounde wt thyne awne wordes, and taken with thine awne speache. Therfore, my sonne, do thys & thou shalt be discharged: whẽ thou art come into thy neighbours daũger. Goo thy wayes then soone, hũble thy selfe, and with thy frendes intreate thy creditour: let not thyne eyes slepe, ner thyne eye lyddes slomber. Saue thy selfe as a doo from the hande of the huntre, & as a byrde from the hande of the fouler. Go to the Emmet (thou slougard) consyder her wayes, & lerne to be wyse. She hath no guyde, no ouersear nor ruler: yet in ỹ Sõmer she prouideth her meate, and gathereth B

her fode to gether in the harueste. * Howe * Pro.xxiij.d.

longe wylt thou slepe, thou slougysh man? When wylt thou aryse out of thy slepe? Yee slepe on styll a lytle, slõber a lytle, foulde thyne handes together yet a lytle, that ỹ mayest slepe: so shall pouertye come vnto the as one that trauayleth by the waye, & necessytye like a weapened man. ¶ (But yf thou benot slouthfull, thy harueste shall comeas a springynge well, & pouertye shall flye farre from the.) An vngodly person, a wycked mã goeth with a frowarde mouth he wyncketh with his eyes, he tokeneth with hys fete, he poynteth with hys fyngers, he is euer ymagenynge myscheefe, and frowardnesse in hys herte, & causeth discorde. Therfore shall hys destruccyon come hastly vpon him, sodenly shall he be all to broken, and not be healed. * These fyue thynges doth the * Pro.vi.c.

Lorde hate, and the seuenth he vtterly abhorreth: A proude looke a lyinge tõge, handes ỹ shed innocent bloude, an herte that goeth a- * Isai.xliij.a Pro.xxiiij.a.

boute wyth wycked ymaginacyons * fete that be swyfte in rennynge to do myscheefe, a

D falsse wytnesse that bringeth vp lyes, and sowe one as soweth discorde amonge brethren.

My sonne, kepe thy fathers commaundemẽt, and forsake not the lawe of thy mother. Put thẽ vp together in thyne herte, and bynde thẽ aboute thy neck. That they may leade the where thou goest, preserue the whẽ thou art a slepe, and that when ỹ awakest, thou * Isa.xxix.d

mayest talke of them. For * the commaundement is a lanterne, and the lawe a lyght: yee chastenyng and nourtoure is the waye of lyfe that they may kepe the from * the euell * Pro.vij.a. and.b.

woman, and from the flatteryng tonge of ỹ harlot:

harlote: that thou luft not after her beuty in thyne herte, and leſt thou be taken with her fayre lookes. An harlot wyll make a man to begge his bread, and a woman wyll hunt for the precyous lyfe. Maye a man take fyre in hys bolome, and hys clothes not be brent? Or can one go vpon hote coales, and hys fete not be hurte? Euen ſo, who ſoeuer goeth vnto his neyghbours wyfe, and toucheth her, cannot be vngylty. * Men do not vtterly deſpyſe a theefe that ſtealeth to ſatiſfye hys ſoule, when he is hungry: but yf he maye be gotten, he reſtoreth agayne ſeuen tymes as moche, or elſe he maketh recompenſe with all the good of hys houſe. But who ſo committeth aduoutry with a woman, he is a foole and bringeth his lyfe to deſtruction. He getteth hym ſelfe alſo ſhame and diſhonour, ſoche as ſhall neuer be put out. For the gelouſy and wrath of the man wyll not be intreated, no though thou woldeſt offre him great gyftes to make amendes, he will not receaue the.

*Exo.xxi.a.

## ¶The. vii. Chapter.

¶God ought to feared and honoured. Hys cõmaundementes ought to be kepte, wanton appetytes and deſyres ought to be ſhonned.

A
*Deute.vi.b and.xi.a.

My ſonne, * kepe my wordes, & laye vp my commaundementes by the. Kepe my commaundementes and my lawe, euẽ as the apple of thyne eye, ād thou ſhalt lyue. Bynde them vpon thy fyngers, and wryte them in the table of thyne hert. Saye vnto wyſdome: thou art my ſyſter, and call
*Prou.vi.b and.xi.a.
vnderſtandynge thy kynſwomā: * that they maye kepe the from the ſtraunge woman, and frō the harlot which geueth ſwete wordes. For out of the wyndowe of my houſe I
B
loked thorowe the latyſſe, & behelde the ſymple people: and amonge other yonge folkes I eſpyed one yonge foole, goinge ouer ỹ ſtretes, by the corner in the waye towarde ỹ harlottes houſe, in the twylight of the euenynge, when it beganne nowe to be nyght & darcke.

And beholde, there mett hym a woman
*Eccle.ix.a.
* wō open tokēs of an harlot, onely her herte was hyde. She was full of loude wordes, & redy to daly: whoſe fete coulde not abyde in the houſe, nowe is ſhe without, now in the ſtretes, and layeth a bayte in euery corner, ſhe caught the yongeman, kyſſed hym, and was not aſhamed, ſayinge: I had a vowe of peace
☞ C
offerynges to paye, ☞ and thys daye I perfourme it. Therfore came I forth to mete ỹ, that I myght ſeke thy face, and ſo I haue founde the. I haue decked my bed with couerynges and clothes of Egypte. My bed haue I made to ſmell of Wirze, Aloes, and Cynamon. Come lett vs ly together, and take oure pleaſure tyll it be daye lyght: and we wyll enioye the pleaſures of loue. For the good man is not at home, he is gone farre of.
He hath taken the bagge of moneye with hym: And will retourne home at ỹ appoynted ſolempne feſte. Thus with many ſwete wordes ſhe ouercame him, and with her flatterynge lyppes ſhe entyſed hym forthwith to folowe her: as it were an oxe led to the ſlaughter, & lyke as it were a foole that laugheth whē he goeth to the ſtockes, to be punyſhed, ſo lōge tyll ſhe had wounded hys lyuer with her dart: lyke as yf a byrde haſted to the ſnare, not knowynge that the parell of hys lyfe lyeth ther vpon. Heare me nowe therfore, O my chyldren, and marcke the wordes of my mouth. Let not thyne herte wander in her wayes, and be not thou diſceaued in her pathes. For many one hath ſhe wounded and caſt downe, yee many a ſtrōge man hath bene ſlayne by the meanes of her. Her houſes are the waye vnto hell, and bringe men downe into the chambers of death.

D

## ¶The. viii. Chapter.

¶The prayſe of the wyſdome of God.

*Prou.i.d.
Doth not * wyſdome crye, doth not vnderſtandynge put forth her voyce? Standeth ſhe not in the hye places in the ſtretes and wayes? doth ſhe not crye before the whole cytie, and in the gates where men go out and in? It is you, O ye men (ſayeth ſhe) whom I call: Unto (the chyldren of men) do I lyft vp my voyce. Take hede vnto knowledge O ye ignorāt be wyſe in herte, O ye foles. Geue eare, for I wyll ſpeake of greate matters, and open my lyppes to tell thynges that be ryght. For my throte ſhalbe talkynge of the trueth and my lyppes abhorre vngodlyneſſe. All the wordes of my mouth are righteous, there is no frowardnedſſe nor falſchede therin. They are all playne to ſoche as wyll vnderſtande, and ryght to them that fynde knowledge. Receaue my doctryne, and not ſyluer: and my knowledge, more then fyne golde. For * wyſdome is more worth then pre- * Prou.viii.b
cious ſtones, yee all thynges that thou canſt deſyre, maye not be cōpared vnto it. I wyſ- B
dome haue my dwellynge with knowledge, and prudent counſell is myne awne. The feare of the Lorde abhorreth wyckednedſſe, pryde, diſdayne, and the euell waye: and a mouth that ſpeaketh wycked thynges, I vtterly abhorre. I can geue counſell, and I cōferre thynges: I haue vnderſtanding, I haue ſtrength. * Thorowe me, Kynges reygne: * Prou.viii.d Sapien.vi.d.
thorowe me counſelars make iuſt lawes. Thorowe me, do prynces beare rule, and all iudges of the earth execute iudgement. I am louynge vnto thoſe that loue me: and * they * Luke.xi.b.
that ſeke me early, ſhall fynde me. Ryches and honoure are with me, ye excellent goodes and ryghteouſnes. My frute is better then golde and precious ſtone, and myne encreaſe more worth then fyne ſyluer. I wyll guyde



guyde the in the waye of ryghteouſnes, and
C
in the ſtrete of iudgement. That I maye ſende proſperite to thoſe that loue me, and to encreaſe their treaſure. ☞ * The Lorde
*Sapie.ix.b.
☞
him ſelfe had me in poſſeſſyon ☞ in the be-
*Eccl.xxiiij.b
gynnynge of his waye, or euer he beganne his worckes afore tyme. * I haue bene ordened from euerlaſtynge, and frō the begynnynge or euer the earth was made. When I was borne, there were nether depthes nor ſprynges of water. Before the foūdacyons of the moſitaynes were layed, yee before all hylles was I borne. The earth and all
*Sapie.ix.b
that is vpon the earth was not yet made, no
D
not the grounde it ſelfe. * For when he made the heauens, I was preſent: when he ſett vp the depthes in order, whē he hanged the cloudes aboue: whē he faſtened ỹ ſprynges of the depe: When he chut the ſee within
*Gene.i.a. Job.xxvi.a. and.xxxviii.a pſal.civ.b.
*certayne bowndes, that the waters ſhulde not go ouer their marckes ỹ he cōmaunded. When he layed the foundacyōs of ỹ earth I was with him, ordrynge all thynges: delytinge dayly, and reioyſynge all waye before him. As for the rounde cōpaſe of thys worlde, I make it ioyfull: for my delyte is to be amonge the chyldren of men. Therfore herken vnto me, O ye chyldren, bleſſed are they that kepe my wayes. O geue care vnto nurture, be wyſe, and refuſe it not. Bleſſed is the man that heareth me, watchynge dayly at my gates, and geuynge attendaūce at ỹ poſtes of my doores. For who ſo fyndeth me, fyndeth lyfe, and ſhall obtayne fauour of the Lorde. But who ſo offendeth agaynſt me, hurteth his awne ſoule. All they that hate me, are the louers of death.

## ¶The. ix. Chapter.

¶Wyſdome moueth all men to embrace her. The propertye of a whore.

A
Wyſdome hath buylded her ſelfe an houſe, & hewen out ſeuen pyllers: ſhe hath kylled her vitayles, powred out her wyne, & prepared her table. She hath ſent forth her maydens to crye vpon ỹ hyeſt place of the cytie: Who ſo is ignorannt, let
B
him come hyther. And to the vnwyſe ſhe ſayde: O come on your waye, eate my bread, and drincke my wyne, which I haue poured out for you. Forſake ignorannce, and ye ſhall lyue: and ſeke that ye go in the waye of vnderſtandynge. Who ſo reproueth a ſcornefull perſonne, getteth him ſelfe diſhonore: and he that rebuketh the vngodly, ſtayneth him ſelfe. Reproue not ☞ a ſcorner leſt he owe the euell wyll: but rebuke a wyſe man, and he wyll loue the. Geue a diſcrete
C
man but an occaſyon, and he wylbe ỹ wyſer: teache a ryghteous mā, and he wyll increaſe in knowledge. * The feare of the Lorde is
*Job.xxviii.d. Pſa.cxi.b. prouer.i.a. Eccle.i.c.
ỹ beginnynge of wyſdome, & the knowledge of holy thynges is vnderſtandynge. For thorowe me thy dayes ſhalbe prolōged, and the yeares of thy lyfe ſhalbe many. If thou be wyſe, thy wiſdome ſhall do thy ſelfe good but yf thou thynkeſt ſcorne therof, it ſhalbe thyne awne harme. A folyſche reſtleſſe woman, full of wordes, and ſocha one as hath no knowledge, ſytteth at ỹ doore of her houſe, and in the hye places of the cyte, to call ſoch as go by, and that walke ſtreyght in theyr wayes. Who ſo is ignorannt (ſayth ſhe) let hym come hyther, and to the vnwyſe ſhe ſayeth: ſtollen waters are ſwete, and ỹ breād that is prevely eaten, hath a good taſte.

And he doth not conſyder, that they are but deed which be there, and that her geſtes are in the depe of hell. ☞ (For he that wyll be ioyned vnto her, ſhall go downe to hell: but he that auoydeth from her, ſhalbe ſaued.

## ¶The. x. Chapter.

¶In thys Chapter and in all that folowe vnto the thyrtye, the wyſe man exhorteth by dyuers ſentences wherof he calleth Parables, to folowe vertues and flye vyces: And ſheweth alſo what profet cometh of wyſdome, and what hyndraunce proceadeth of folyſchneſſe.

## ¶Prouerbes of Salomon.

A
wyſe * ſōne maketh a glad father, but an vndiſcrete ſonne is an heuynneſſe vnto hys mother. ‡ Treaſures ỹ are wyckedly gotten, profyte no thynge: but ryghteouſneſſe deliuereth frō death.
*prou.xv.b. ‡prou.xi.a. Eccle.b.b:
* The Lorde wyll not let the ſoule of the righteous ſuffre hōger, but he taketh awaye the ryches of ỹ vngodlye: An ydle hande maketh poore, but a quycke labouringe hāde maketh ryche. ☞ (who ſo regardeth leſynges, fedeth ỹ wynde, and doth but folowe byrdes that haue taken theyr flyght.) ‡ Who ſo gathereth in Sommer, is wyſe: but he that is ſlouthfull in harueſt, bringeth him ſelfe to confuſyon. Bleſſynges are vpon the heade of the ryghteous, and the mouth of the vngodly kepeth miſchefe in ſecrete. * The memoryall of the iuſt ſhall haue a good reporte, but the name of the vngodly ſhall ſtincke. A wyſe mā will receaue warnynge, but a prattinge fole ſhall be punyſhed. ‡ He that leadeth an innocent lyfe, walketh ſurely: but who ſo goeth a wronge waye ſhalbe knowne. * He ỹ wynckeith with his eye, will do ſome harme: but he that hath a foolyſche mouth, ſhalbe beaten. The mouth of a ryghteous man is a well of lyfe, but ỹ mouth of the vngodly kepeth miſchefe in ſecrete. Euyll wyll ſtereth vp ſtryfe, * but ☞ loue couereth ỹ multitude of ſynnes. In ỹ lyppes of him ỹ hath vnderſtandynge, a man ſhall fynde wiſdome, but ỹ rod belongeth to ỹ backe of the folyſche. Wyſe mē laye vp knowledge, but ỹ mouth of ỹ folyſche is nye deſtruccīō. The riche mās goodes are his ſtronge holde, but theire awne pouertye feareth ỹ poore. The ryghteous labou-
*pſal.xxxiiij.b
*pſalm.xcij.a.
‡pſal.xxiiij.a.
*Ecc.xxbiii.d
*i.pet.iiij.b. i.Cor.xiii.b.
C
☞
reth to

reth to do good, but the vngodly vseth hys encrease vnto synne. To take hede vnto ꝑ chastenynge of nurtoure, is the waye of lyfe: but he that refuseth to be reformed disceaueth him selfe. *Dissemblynge lyppes kepe hatred secretely, and he that speaketh any slaũder, is a foole. Where moch babblynge is, there must nedes be offence: and he that refrayneth his lyppes, is wyse. An innocent tonge is a noble treasure, but the herte of the vngodly is nothynge worth. The lyppes of the ryghteous fede a whole multitude, but foles shall dye in their awne folye.

*Prou.xi.b.

The blessynge of the Lorde maketh ryche men *as for carefull trauayle, it doth nothynge therto: A fole doth wyckedly and maketh but a spotte of it, but wysdome ruleth the man that hath vnderstandynge.

*Pr.xxbij.a. Eccle.xi.b.

The thynge that the vngodly are afrayed of, shall come vpon them, but the ryghteous shall haue their desyre. The vngodly passeth when the tempest commethe: but the ryghtwyse remayneth sure for euer. As vyneger is to the teth, and as smoke is vnto the eyes, euen so is a slouthfull personne to them that sende hym forth. The feare of the Lorde maketh a lõge lyfe, but the yeares of the vngodly shalbe shortened. The pacient abydinge of ꝑ ryghteous shalbe turned to gladnesse, but the hope of the vngodly shall perisshe. The waye of ꝑ Lorde geueth a courage vnto the godly, but it is a feare for wycked doers. ‡The ryghteous shall neuer be ouerthrowne, but the vngodly, shall not remayne in the lande. *The mouth of the iust wylbe talkynge of wysdome, but ꝑ the tonge of the frowarde shall perysshe.

‡Pla.xxb.a.

*Pr.xxbij.c

The lyppes of ꝑ ryghteous are occupyed in acceptable thynges, but the mouth of the vngodly taketh them to the worst.

¶The.xj.Chapter.

A *Pro.xbi.b. and.xx.b.

*Falce balaũce is an abhominacyõ vnto ꝑ Lorde, but a true weight pleaseth him. Where pryde is, there is shame also and confusyon: but where as is lowlynes, there is wysdome. The innocent dealynge of the iust shall leade them, but the wyckednes of such as dissemble, shalbe their awne destruccyon. *Riches helpe not in the daye of vengeaunce, but ryghteousnesse delyuereth frõ death. The ryghteousnes of the innocẽt ordreth his waye, but the vngodly shall fall in his awne wyckednesse.

*Pro.xx.a. Eccle.b.b.

The ryghteousnesse of the iust shall delyuer thẽ, but the wycked shalbe taken in theyr awne vngodlynesse. *When an vngodly man dyeth, his hope is gone, the confydence of riches shall perisshe. The ryghteous shalbe delyuered out of trouble, and the vngodly shall come in his steade. Thorowe ꝑ mouth of ꝑ dissembler is his neyghboure destroyed, but thorowe knowledge shall the iust be delyuered. *When it goeth well with the ryghteous, the cytie is mery: and when ꝑ vngodly perysshe, there is gladnesse. When the iust are in wealth, the cytye prospereth: but when the vngodly haue the rule, it decayeth. A foole bringeth vp a slaũder of his neyghbour, but a wyse man wyll kepe it secrete. *A dyssemblynge person wyll discouer preuy thynges, but he that is of a faythfull herte, wyll kepe councell. *Where no good councell is, there the people decaye: but where as many are that can geue councell, there is wealth. *He that is suertye for a straũger, hurteth him selfe: and he that medleth not wt suertiesshyppe, is sure. A gracious woman maynteyneth honestye, as for the wycked, they mayntayne ryches. *He that is mercyfull doth hym selfe a benefyte, but who so hurteth his neyghbour, is a tyraunt. The labour of the vngodly prospereth not, but he that soweth ryghteousnes, shall receaue a sure rewarde. Lyke as ryghteousnes bryngeth lyfe: euen so to cleue vnto euell, bryngeth death. The Lorde abhorreth thẽ that be of a frayned hert, but he hath pleasure in them that are of an vndefyled conuersacyon. The wycked amendeth not for plage vpon plage, but the sede of the ryghteous shalbe preserued. A fayre woman without discrete maners, is lyke a rynge of gold in a swynes snoute. The desyre of the ryghteous is acceptable, but the hope of the vngodly is indignacyon. *Some mã geueth out his goodes, and is the rycher, but the nygard (haupnge ynough) wyll departe from nothynge, and yet is euer in pouertye.

*Pro.xxbij.a. and.xxbij.a.

*Pro.xxi.b.

*Pro.xxbij.a. and.xxbij.a.

D

‡ Pro.xxi.b.

‡ He that is liberall in geuynge, shall haue plẽty, and he that watereth, shall be watered also him selfe. Who so hoordeth vp his corne, shalbe cursed amonge the people: but blessynge shall lyght vpon his head that geueth foode. He that laboureth for honesty, fyndeth his desyre: but who so seketh after mischefe, it shall happen vnto hym.

*Pro.xi.a. Iere.xbij.b.

He that trusteth in his ryches, shall haue a fall, but *the ryghteous shall florysshe as the grene leafe. Who so maketh disquyetnes in his awne house, he shall haue wynde for his heritage, and the foole shalbe seruaunt to the wyse. The frute of the ryghteous is a tree of lyfe: and he that endeuoureth him selfe to wynne mens soules is wyse. *If ꝑ ryghteous be recõpensed vpon earth, howe moch more then the vngodly and the synner?

*i.Pet.iiij.d

¶The.xij.Chapter.

W Ho so loueth wysdome, wyll be ctẽt to be reformed: but he ꝑ hateth to be reproued, is a foole. *A good man is acceptable vnto the Lorde, but the wycked ymaginey will he cõdempne. A man cannot endure in vngodlynesse, but the rote

A

*Gene.iiij.a

the rote of the ryghteous shall not be moued. A huswifely womã is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a cõruptiõ in hys bones. The thoughtes of the ryghteous are ryght, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is howe they maye laye wayte for bloud, but ꝑ mouth of the ryghteous wyll deliuer them. *God ouerturneth the estate of the wycked ꝑ they stande not: but the house of ꝑ ryghteous shall stande steadfaste. A man shalbe commẽded for hys wysdome, but a fole shalbe despysed. *A symple man which laboureth and worketh, is better then one that is gorgyous and lacketh bread. A ryghteous mã regardeth the lyfe of hys catell, but the vngodly haue cruel hertes. *He that tylleth his lande, shall haue plenteousnesse of bread: but he ꝑ folowyth ydlnes: is a very foole.

*Pro.xxbij.a. and.xxbij.a.

Eccle.x.b.

Eccle.xx.d

*(who so hath pleasure to cõtinue at the wyne, seaueth dishonestie in hys awne dwellynge.) The desyre of ꝑ vngodly huntethafter mischefe, but the rote of the ryghteous bryngeth forth frupte. The wycked falleth into the snare thorow ꝑ malyce of hys awne mouth, but the iust shall eschape out of parell. Euery mã shall enioye good accordynge to the frute of hys mouth, and after the workes of hys handes shall he be rewarded. Loke what a foole taketh in hande, he thynketh it well done: but he that is wyse, wyll be counseled. A foole vttereth hys wrath in all the haste, but a discrete man coucrith wronge. A iust man wyll tell the trueth, and shewe the thynge that is ryght: but a false witnesse disceaueth. A slaunderous person prycketh lyke a swerde but a wyse mans tonge is wholsome. A trewe mouth is euer cõstant, but a dissemblynge tonge is soone chaũged. They that ymagyn euell in theyr mynde, wyll disceaue: but the cõsellers of peace, shall haue ioye folowynge them. There shall no mysfortune happẽ vnto the iust, but the vngodly shalbe fylled with misery. *The Lorde abhorreth lyinge lyppes, but they that laboure for trueth please hym. He that hath vnderstandynge, doth hyde wysdome: but an vndiscrete herte telleth out hys folyshnesse.

*Pro.xxbij.a. and.xxbij.a. Eccle.xxx.c.

A diligent hande shall beare rule, but the ydle shalbe vnder tribute. *Heynesse discorageth the herte of man, but a good worde maketh it glad agayne. The ryghteous excelleth hys neygboure, but the waye of the vngodly wyll disceaue them selues.

*i.Tim.bi.b Hebre.xiij.a.

The disceytfull man shall not roste, that he toke in hũtynge, *but the riches of the iuste man is of great valewe. In the waye of ryghteousnesse there is lyfe, and in the same waye there is no death.

¶The.xiij.Chapter.



A wyse sonne wyll herken to hys fathers warnynge, but he that is scornefull, will not heare whẽ he is reproued. A good man shall enioye ꝑ frute of his mouth but he that hath a frowarde mynde, shalbe spoyled. He that kepeth hys mouth kepeth hys lyfe: but who so openeth hys lyppes to euell, destroyeth hym selfe. The slogarde wolde fayne haue, ꝑ cannot get hys desyre: but the soule of the diligent shall haue plẽty.

A

A ryghteous man abhorreth lyes, but the vngodly shameth both other and hym selfe. Ryghteousnesse kepeth the innocent in the waye, but vngodlynesse doth ouerthrowe the synner. *Some men are ryche, though they haue nothynge, agayne some men are poore, hauing greate ryches. With goodes euery man delyuereth his lyfe, and the poore wyll not be reproued: The lyght of the ryghteous maketh ioyfull, but *the candle of the vngodly shalbe put out. Amonge the proude there is euer stryfe, but amonge those that do all thynges with aduisement, there is wysdome. Vaynlye gotten goodes are soone spent: but they that be gathered to gether with the hande, shall increase. Longe tarynge for a thynge that is differred, greueth the herte: but whẽ the desyre commeth: it is a tree of lyfe. Who so despyseth anye thynge, shalbe hurt for the same: but he ꝑ feareth the commaundement, shall haue the reward. *A disceatfull sonne shall haue no good: but a discrete seruaunt shall do full well, and hys waye shall prospere.) The lawe is a well of lyfe vnto ꝑ wyse, that it maye kepe hym from the snares of death: Good vnderstandinge geueth fauour, but harde is ꝑ waye of the despysers. A wyse man doth all thynges with discrecion, but a foole wyll declare hys foly. An vngodly messaũger falleth into myschefe, but a faythfull ambassadour is wholsome. He ꝑ thinketh scorne to be reformed, commeth to pouerte & shame: but whoso regardeth correcciõ shall come to honoure. When a desyre is brought to passe, it delyteth ꝑ soule: but fooles counteit abhominacyon to departe from euell. He that goeth in the cõpany of wyse men, shalbe wyse: but whoso is a companyõ of fooles, shalbe hurte. Vengeaunce followeth vpon synners, but the ryghteous shall haue a good rewarde. He that is vertuous, leaueth an enheritaunce vnto hys chylders chyldren *and ꝑ ryches of the synner is layed vp for the iust. There is plenteousnesse of fode in the feldes of the poore, but ꝑ felde not well ordred is without frute. ‡He ꝑ spareth the rodde, hateth hys sonne: but whoso loueth hym, chastiseth hym by tymes.

*Pro.xxbij.a. and.xxbij.a.

*Pro.xxbij.a. and.xxbij.a.

*Pro.xxbij.a. and.xxbij.a. Eccle.xxx.c.

*Job.xxbiij.c

‡ Eccl.xxx.a Hebre.xij.b.

*The ryghteous eateth, and is satisfyed, but ꝑ bely of ꝑ vngodly hath neuer ynough,

*pr.xxxiiij.b

¶The.xiiij.Chapter.

Wyse

A Wyse women vpholde theyr house, but a folyth wyfe plucketh it downe. He ỹ walketh in the ryght path of the Lorde feareth him: but he ỹ turneth him selfe awaye frō his wayes, dispyseth hym.

In the mouth of the foolyth is the rodd of pryde, but the lyppes of the wyse wyll preserue them. Where no oxē are, there ỹ crybbe is emptye: but where the oxē labour there is moche frute. A faythfull wytnesse wyll not dissemble, but a false recorde wyll make a lye. A scornefull body seketh wysdome, and fyndeth it not: but * knowledge is easy to come by, vnto hym that wyll vnderstande. Se that thou medle not with a foole, in whō thou perceauest to be no knowledge. The wysdome of hym that hath vnderstāding is, to take hede vnto his waye but the folyshnesse of the vnwyse discaueth.

* Pro. viii.a

Foles make but a sporte of synne, but there is fauorable loue amōge the ryghteous.

The herte feleth hys owne lyues bytternesse: nether shall straūger be partaker of his ioye. The house of the vngodly shalbe ouerthrowne, but the tabernacle of the ryghteous shall florysshe. * There is a waye which some men thynke to be ryght, but the ende therof leadeth vnto death. The herte is sorowefull euen in laughter, and the ende of myrth is heuynes. A backslydynge hert shalbe fylled wt his awne wayes, but a good mā shall lyue of his frutes. An ignorauūt body beleueth all thinges: but who so hath vnderstādinge, loketh well to his goinges. (A discreate full sonne shall haue no good, but a discrete seruaūt shall do full well, & hys waye shall prosper.)

* Pro. xvi.b Deute. xv. a. Esay. lv. b

A wyse man feareth, and departeth frō euell, but a furiouse foole goeth on presūptuously: An vnpacyent man dealeth folyshly: but he that is well aduysed, is hated of the fole.

The ignorauunt haue folyshnes in possessyon, but the wyse are crowned with knowledge. The euell shall bowe them selues before the good, and ỹ vngodly shall wayte at the dores of the ryghteous. The poore is hated euen of hys awne neyghboures, but the ryche hath many frendes. Who so despyseth his neyghbour doth a mysse: but * blessed is he ỹ hath pytie of ỹ poore. (He that putteth hys trust in the Lorde, loueth to be mercyfull.) Without doute they erre that ymagyne wickednes, but they that muse vpon good thynges, vnto soche shall happen mercy and faythfulnesse. In euery labour there is some profecte. But only lippe labour, bringeth forth penurye. Ryches are as a crowne vnto the wyse, but the ignorauunce of fooles is very folyshnesse. A faythfull witnesse deliuereth soules, but a disceptfull wytnesse bryngeth forth lyes. The feare of ỹ Lorde is a stronge holde, and hys chyldren are vnder a sure defence. The feare of the Lorde is a well of lyfe, to auoyde the snares of death. The increase and prosperite of the comens is the kynges honoure, but the decaye of the people is the confusyon of the Prynce. He that is pacient, hath muche vnderstandyng: but he that is soone displeased, prouoketh folyshnesse. A mery herte is the lyfe of the body, but rancoure consumeth awaye the bones. * He that doth a poore mā wrōg, blaspheneth his maker: but who so hath pytie of the poore, doth honoure vnto God. The vngodly is cast awaye for hys iniquitye, but the ryghteous hath a good hope euen in death. Wysdome resteth in the herte of hym that hath vnderstandyng and it shalbe knowen amonge them that are vnlerned. * Ryghteousnesse setteth vp the people, but the sacrifyce of the hethen is synfull. A discrete seruaunt is a pleasure vnto the kynge, but one that is not honest prouoketh hym vnto wrath.

* Pro. xiii.b Eccl. xxxiiii.c Esay. lxvi.a

* Pro. xiii.a

* Pro. xiv.b

* Pro. xiii.b

## The .xv. Chapter.

A * Softe answere putteth downe displeasure, but frowarde wordes prouoke vnto anger. The tonge of suche as be wyse, vseth knowledge a right, as for a folyth mouth it blabbeth out nothyng, but folyshnesse. The eyes of the Lord loke on euery place, beholdyng both the good & badd

* Pro. xv.a

A wholsome tonge is a tree of lyfe, but he that abuseth it, hath a broken mynde. A foole despyseth hys fathers correccyon, but he that taketh hede whan he is reproued shall haue the more vnderstandinge. (where ryghteousnes is plentyfull, there is very greate power: but the ymagynacyons of the vngodly shall be voted out.) The house of the ryghteous is full of ryches, but the increase of ỹ vngodly are nye destrucciō. A wyse mouth poureth oute knowledge but the herte of the folyth doth not so. * The Lord abhorreth the sacrifyce of the vngodly, but the prayer of the ryghteous is acceptable vnto hym. The waye of the vngodly is an abhominacyō vnto the Lord: but who so followeth ryghteousnesse, hym he loueth.

* Pro. xvi.a Eccl. xxxiiii.c Esay. lxvi.a

He that forsaketh the ryght strete, shalbe sore punysched: and who so hateth correccyon, shall dye. The hell with her payne is knowen vnto the Lorde, howe moche more then the hertes of men? * A scornefull body loueth not one that rebuketh hym nether will he come vnto the wyse. * A mery herte maketh a chearfull countenaunce, but an heuy herte compelleth a man to sygth. The hert of hym that hath vnderstandyng, doth seke after knowledge, but the mouth of fooles is fedd with foolyshnesse. All the dayes of ỹ poore are mysserable, but a quyete herte is

* Sapit. ix.a

* Pro. xii.b and. xvi.b. Eccl. xxx.c



hert is as a cōtinual feast. * Better is a lytle with the feare of the Lorde, then greate treasure with sorowe. Better is a measse of potage with loue, thē a fat oxe with euell will. * An angrye man stereth vp stryfe, but he that is pacient, stylleth discorde. The waye of a slouthfull mā, is as it were hedged with thornes, but the strete of ỹ ryghteous is well clensed. * A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioyseth in foolyshe thinges, but a wyse man loketh well to his awne goynges. Unaduysed thoughtes shall come to naught, but where as mē are ỹ canne geue councell, there is stedfastnesse. A ioyfull thynge is it, to a man whē his counsell is followed: and very pleasunt is a worde spoken in due season. The waye of lyfe leadeth vnto heauen, that a man shulde beware of hell beneth. The Lorde will breake downe the house of ỹ proude, but he shall make fast the borders of ỹ widdowe. The Lorde abhorreth the ymaginacyons of the wycked, but pure wordes of innocētes are pleasaunt vnto hym. The couetous man roteth vp hys awne house, but who so hateth rewardes, shall lyue. (Thorowe mercy and fayth are synnes pourged, and thorowe ỹ feare of the Lorde doth euery one eschue euell.) The herte of ỹ ryghtuouse studieth his answere afore, but ỹ wycked mās mouthe spueth out myschefe. The Lorde is farre frō ỹ vngodly, but he heareth ỹ prayer of ỹ ryghteous. Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name fede the bones. The eare that harkeneth to the refourmacyon of lyfe, shall dwell amonge the wyse. He that refuseth to be refourmed, despyseth hys awne soule: but he that submytteth hym selfe to correccyon, is wyse. The feare of the Lorde is the ryght science of wysdome, and lowlynes goeth before honoure.

* Pro. xv.b

* Pro. xv.b

* Pro. xv.a

* Pro. xv.b

* Pro. xv.b

* Pro. xv.b

A Better is a dry mosell wyth quyetnesse, then a house full of fatt offringe with stryfe. * A discrete seruaunt shall haue more rule the the sonnes ỹ haue no wysdome, and shall haue lyke heritage with the brethren. * Lyke as syluer is tryed in ỹ fyre, and golde in the fornace, euē so doth the Lorde proue the hertes. A wycked body gyueth audiēce to falce lyppes, & a frowarde personne geueth eare to a diſceatfull tonge.

* Ecclē.xx.d

* Sapiē.iij.a i.Pet.i.d

* Pro.xvij.d Job.xxxi.c.

Who so laugheth the poore to scorne, blaspheməth his maker: and he ỹ is glad of another mans hurte, shall not be vnpunyshed.

Chylders chyldren are a worshyppe vnto the elders, and the fathers are the honoure of the chyldren. Speach of auctorytie becōmeth not a foole, moche lesse a lyinge mouth then beseməth a prince. A rewarde is as a precious stone vnto him ỹ hath it: but vnto whō soruer it turneth it maketh him vnwise.

B

Who so couereth another mās offence, seketh loue: but he ỹ discloseth the faute, setteth ỹ prynce agaynst him selfe. One reproue onely doth more good to hym that hath vnderstandynge, then an. C. stryppes vnto a foole.

*i.Reg.xij.c.

* A spytefull personne seketh myschefe, & therfore is a cruell messaūger sent agaynst him. It were better to come agaynst a she Beare robbed of her whelpes, then agaynst a foole *(trustynge) in his foolishnes. * Who so rewardeth euell for good, the plage shall not departe from his house. The begynnynge of stryfe is as when a man maketh an Issue for water, therfore or the metynge be leaue of cōtencyon. The Lorde hateth as well him that iustifieth the vngodly, as him that condempneth the innocent. What helpeth it to geue a foole treasure in hys hande, where as he hath no mynde to bye wysdome?

* Prou.xvij.b. 1.Thes.v.b.

C

*(who so buyldeth his house to hye, seketh destruccyon: and he that refuseth to lerne, shall fall into myschefe.) * Prou.xxiij.a. He is a frēde that all waye loueth, and in aduersyte a man shall knowe who is hys brother.

* Prou.ij.a.

* Who so promyseth by the hande, and is suertye for his neyghboure, he is a foole.

He that delyteth in synne loueth stryfe: and who so setteth his doze to hye, seketh after a fall. Who so hath a frowarde herte, optayneth no good: and he ỹ hath an ouerthwarte tonge, shall fall into myschefe. He that begetteth a fole begetteth his sorowe, & ỹ father of a foole can haue no ioye. * A merry herte maketh a lusty age, but a sorowfull mynde dryeth vp ỹ bones. The vngodly taketh gyftes out of the bosome, to wreste ỹ wayes of iudgement. * Wysdome shyneth in the face of him that hath vnderstandynge, but the eyes of fooles wandre thorowe out all landes. ‡ An vndiscrete sonne is a greke vnto hys father, and an heynesse vnto hys mother. To punysche the innocent, and to smite the prynces that geue true iudgement, are both euell. * A wyse man, vseth few wordes, and he is a man of vnderstandynge, that maketh moch of hys spyrite. * Yee a very foole (when he holdeth hys tonge) is counted wyse, and to haue vnderstandynge, when he shutteth hys lyppes.

D

* Prou.xvij.d

* Prou.xxix.a

* Prou.xxvij.a

D

* Eccle.xxij.c. and.xxvij.a.

‡ Prou.xix.b.

*i. Iames i. and.iij. Prou.xvij.a

C The.xviij. Chapter.

A He accōpanieth hym selfe with all steadfast & helth some doctryne, ỹ hath a feruēt desyre to it and is sequestrate from companye. A foole hath no delyte in vnderstandinge, but onely in those thinges wherin his herte reioyseth. When the vngodly commeth, them cōmeth also dyspayne, and with the dishonest person commeth shame and dishonour. The wordes of a wyse mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame. * It is not good to regarde the personne of the vngodly, or to put backe the ryghteous in iudgement. A fooles lyppes are euer bra wellynge, and his mouth prouoketh vnto battayll.

* Pro.xvij.c.

A fooles mouth is hys awne destruccyon, and hys lyppes are the snare for hys awne soule. The wordes of a sclaunderer are very woūdes, and go thorowe vnto the vtmost partes of the body. *(Feare taketh downe hym that is slouthfull: and the soules of soch as lyue in volupteousnes shall honger.) Who so is slouthfull and slacke in hys labourre, is the brother of him that is a waster. The name of the Lorde is a stronge castell, ỹ ryghteous flyeth vnto it, and is in sauegarde. But the ryche mans goodes are his stronge holde, ye he taketh thē for an hye wall rounde aboute him.

B

* Pro.xvij.d

C

After pryde commeth destruccyō, and honour after lowlynes. * He ỹ geueth sentēce in a matter before he heare it, is a foole, and worthy to be cōfounded. A good stomacke dryueth away a mans diseasse, but whē the spyrite is vexed, who maye byde it? A wyse herte laboureth for knowledge and a prudēt eare seketh vnderstandynge. Lyberalite bryngeth a mā to honoure and worshyppe, and setteth him amonge great men. The righteous declareth his awne cause first him selfe, yf his neyghbour come, he shall finde hi. The lott pacifyeth the variaūce, & parteth ỹ myghtye a sunder. A brother though he be greued wt offēce, yet is he more worthy then a very stroge castell: and they ỹ holde together are lyke ỹ barre of a palace. A mās bely shalbe satisfyed wt the frute of his awne mouth, and with the increase of hys lyppes shall he be fylled. Death and lyfe are in the instrument of the tonge: and they that loue it, shall enioye the frute therof. * Who so fyndeth a *(good) wyfe fyndeth a good thynge, and receaueth an wholsome benefyte of the Lorde.

* Eccle.xlij.

* Pro.xviij.d

(He that putteth alwaye a good woman, putteth alwaye a good thynge: but he that kepeth an harlot, is a fole and vnwyse.) The poore maketh supplicacyon & prayeth

* Pro.xxiij.d

A

D

C

D

* Pro.xxiij.d

* Pro.xxiij.d

* Pro.xxiij.d

of darckues. *The heritage that commeth
to haſtely at the firſt, ſhall not be prayſed at
the ende. *Saye not thou: I will recõpenſe euell: but put thy truſt in the Lorde, and
he ſhall defende the. *The Lorde abhorreth
two maner of weyghtes, and a falſe balaſce is an euell thinge. *The Lorde ordreth
euery mans goinges: howe maye a mã then
vnderſtande hys awne waye? It is a ſnare
for a mã to deuoure that which is holy: and
after the vowe to turne to thyne awne vſe,
the thynge thou haſt vowed. *A wyſe king
deſtroyethe the vngodly, and bryngeth the
whele ouer them. The lanterne of the Lorde
is the breth of mã: and goth thorowe all the
inwarde partes of the body. *Mercye and
faythfulnes preſerue the kinge: and with lo-
uynge kyndnes hys ſeate is holden vp. The
ſtrength of yonge men is their worthyppe,
and a gray heed is an honour vnto the aged.
Woundes dryue awaye euell, & ſo do ſtry-
pes the inwarde partes of the body.

¶ The.xxj. Chapter.

THe *kynges herte is in the hande of
the Lorde, lyke as are the ryuers of
water: he maye turne it whitherſo-
euer he wyll. Euery man thynketh
hys awne waye to be ryght: but the Lorde
iudgeth the hertes. *To do ryghteouſnelle
and iudgement is more acceptable to ỹ Lord
then ſacrifyce. A preſũpteous loke, a proude
ſtomacke: and the plowynge of the vngodly
is ſynne. The deuyces of one that is diligent
bryngе plenteouſnes: but he that is vnadui-
ſed cõmeth vnto pouertye. Wholo hoordeth
vp rycheſſe with the dyſceatfulneſſe of hys
tonge, he is vayne and a koole, and lyke vn-
to thẽ that ſeke their awne deeth. The rob-
beryes of the vngodly ſhalbe their awne de-
ſtruccyon: for they wyll nott do the thynge
that is ryght. The wayes of the frowarde
are ſtraunge: but *the worckes of hym that
is cleane are ryght. ‡ It is better to dwell in
a corner vnder the houſe toppe, then with a
braulynge woman in a wyde houſe. The
ſoule of the vngodly wylheth euell: and hath
no pitye vpon hys neyghboure. *When the
ſcornefull is punyſhed, the ignorannt take
the better heade: and when he ſeyth the wyſe
men proſpere, he wyll receaue the more vn-
derſtandynge. The ryghteous man wyſely
conſydereth the houſe of the wicked: and for
their wickednes God ouerthroweth the vn
godly. * Whoſo ſtoppeth hys eares at the
crienge of the poore: he ſhall crye hym ſelfe,
and not be hearde. A preuy rewarde pacy-
fyeth diſpleaſure, and a gyfte in the boſome,
ſtylleth furiouſneſſe. The iuſte delyteth in
doynge the thyng that is ryght: but ouer the
worckers of wickednelle bãgeth deſtruc-
cyõ. The mã that wandreth out of the waye
of wyſdome, ſhall remayne in the cõgre-
gacyõ of the deed. *He that hath pleaſure in
banckettes, ſhalbe a poore man. Whoſo de-
lyteth in wyne and delycates, ſhall nott be
ryche. The vngodly ſhalbe geuen for the
ryghteous: and the wycked for the iuſt.

*It is better to dwell in a wilderues then
with a chydynge & an angrye woman. In a
wyſe mannes houſe, there is greate treaſure
and oyle: but a koolyſh body ſpendeth vp all.
Whoſo foloweth ryghteouſneſſe and mer-
cy, fyndeth bothe lyfe, ryghteouſneſſe, and
honoure. A wyſe man wynneth the citye of
the myghtye: and aſ for the ſtrength that
they truſt in, he bryngeth it downe. *Who-
ſo kepeth his mouth and hys tonge: the ſame
kepeth hys ſoule from troubles. He that is
proude and preſumpteous, is called a ſcor-
nefull man, which in wrath darre worcke
malicyouſlye. The volupteouſneſſe of the
ſlouthfull is hys awne death: for his handes
wyll not laboure. He couetеth and deſyreth
all the daye longe: but the ryghteous is all-
waye geuynge, and kepeth not thynge backe.
The ſacrifyce of the vngodly is abhomina-
cyon: howe moche more when they offre the
thynge that is gotten with wyckednelle?

*A falſe wytnes ſhall peryſhe: but he that
is a true man boldely ſpeaketh that he hathe
heard. An vngodly man goeth forth rathly:
but the iuſt reforneth hys awne waye.

*There is no wiſdome, there is no vnder-
ſtandynge, there is no councell agaynſt the
Lorde. *The horſſe is prepared agaynſt the
daye of battayll: but the Lorde geueth the
victorye.

¶ The.xxij. Chapter.

*Good name is more worth
then greate rycheſſe, and lo-
uynge fauoure is better then ſil-
uer and golde. The ryche and
poore are together: the Lorde is
the maker of them all. A wyſe
man ſeeth the plage, and hydeth hym ſelfe:
but the kolyſh go on ſtyll and are punyſhed.
The ende of lowlynes and the feare of God
is ryches, honoure, proſperite, and healthy.
Thornes and ſnares are in the waye of the
frowarde: but he that doeth kepe hys ſoule,
wyll flе from ſorhe. Teache a chylde in hys
youth what waye he ſhulde go: for he ſhall
not leaue it, when he is olde. The ryche ru-
leth ỹ poore: & the borower is ſeruaunt to the
lender. He that ſoweth wyckedneſſe ſhall
reape ſorowe: and the rodde of hys cruelty
ſhall peryſhe. *He that hath a louynge eye
ſhalbe bleſſed: for he geueth of his breed vn-
to the poore. (*Whoſo geueth rewardes, ſhall optayne
bycforyz & honoure: but he taketh awaye the ſoule of ſuch as
receaue them.) Caſt out the ſcornefull man, and
ſo ſhall ſtryfe go out wỉ hym: yee, variaũce &
ſclaunder ſhall ceaſe. Whoſo delyteth to be
of a cleane herte and of gracyous lyppes, the
kynge



kynge ſhall be his frende. The eyes of the
Lorde preſerue knowledge, but as for ỹ
wordes of ỹ deſpytefull, he bringeth thẽ to
naught. The ſlouthfull body ſayeth: there
is a lyon without, I myght be ſlayn in the
ſtrete. *The mouth of an harlot is a depe
pyt, wherin he falleth that the Lorde is an-
grie wyth all. Folyſhnes ſtycketh in the
herte of the lad, & the rodd of correcciõ ſhall
dryue it awaye. Who ſo doth a poore man
wrõge to increaſe his awne riches, & geueth
vnto ỹ riche to pleaſe hi, at ỹ laſt cõmeth to
pouerte him ſelfe. Hy ſonne, bowe downe
thyne eare, and herken vnto the wordes of
wyſedome, applye thy mynde vnto my do-
ctryne: for thou ſhalt be excellent yf ỹ kepe
it in thine herte, & practiſe it in thy mouth:
that thou mayeſt put thy truſt i the Lorde.
I haue ſhewed the this daye the thynge ỹ
thou knowеſt. Haue not I warned ỹ very
oft with cõſeil & learnyng: ỹ I might ſhew
the the truth, ãd that thou with the verite
myghteſt anſwere thẽ that ſende vnto the?
Se that thou robbe not ỹ poore, becauſe he
is weake, & oppreſſe not the ſimple in iudg-
ment: for ỹ Lord him ſelfe will defende their
cauſe, & do violence vnto them ỹ haue vſed
violence. Make no frendſhype wỉ an angrye
wilfull mã, & kepe no cõpany wỉ ỹ furious:
leſt ỹ learne his wayes, & receaue hurte in
thy ſoule. *Be not ỹ one of thẽ that bynde
their hande vpõ promyſe, & are ſuertie for
wayghty cauſes: for yf ỹ haſt nothyng to
paye, they ſhall take awaye thy bed frõ vn-
der the. *Thou ſhalt not remoue the lande
marcke, which thy fore elders haue ſett.
Seeſt ỹ not, ỹ they which be diligẽt i their
buſynes, ſtande before kynges and not a-
monge the ſymple people?

¶ The.xxiij. Chapter.

WHen ỹ ſytteſt at the table to eate wỉ a
Lorde, ordre thy ſelfe manerly wỉ the
thynges ỹ are ſet before the. Meaſ-
ure thyne appetite: & yf ỹ wylt rule thyne
awne ſelfe, be not ouer gredy of hys meate,
for meate begyleth & diſceaueth. * Take
not ouer greate trauayle & labour to be ri-
che, beware of ſoch a purpoſe. ‡ Why wilt
ỹ ſet thyne eye vpõ the thynge, which ſodẽ-
ly vaniſheth awaye? For riches make thẽ
ſelues winges, & take their flyght lyke an
Aegle in to ỹ ayre. Eate not ỹ with the en-
uyous, & delyre not his meat, for he doth as
a mã ỹ deſcribeth a meſure to ỹ i his herte.
He ſayth vnto the: eate & drynke, where
as his herte is not wỉ the. Yee, the morſels
ỹ thou haſt eatẽ ſhalt ỹ perdrake & leſe tho-
ſe ſwete wordes. Tell nothinge i to ỹ eares
of a foole, for he wyll deſpyſe the wyſdome
of thy wordes. *Remoue not the olde lãde
marke, & come not within the felde of ỹ fa-
therleſſe: For he ỹ defendeth thẽ, is migh-
tie, cuẽ he ſhall defende their cauſe againſt
the. Applye thyne herte vnto correccion, &
thyne eare to the wordes of knowledge.

*Withholde not correcciõ frõ the childe, for
yf ỹ beateſt hi wỉ the rodd, he ſhall not dye
therof. Yf ỹ ſmyte hi wỉ the rodde, ỹ ſhalt de-
liuer his ſoule frõ hell. Hy ſonne, yf thy
herte receaue wyſdome, my herte alſo ſhall
reioyce: yee, my reynes ſhalbe very glad: yf
thy lippes ſpeke the thinge ỹ is ryght. *Let
not thyne herte be gelous to folowe ſyn-
ners, but kepe the ſtyll i the feare of ỹ Lord
all the daye lõge: for the ende is not yet
come, & thy paciẽt abydynge ſhall not be in
vayne. Hy ſonne, geue eare & be wyſe, ãd
ſet ſtrayte thyne hert i the waye of ỹ Lord.

*Kepe no cõpany wỉ wyne bybbers & ryo-
tous eaters of fleſh: for ſoch as be dronckar-
des & ryotous ſhall come to pouerte, & he ỹ
is geuen to moch ſlepe, ſhall go wỉ a ragged
coate. Geue eare vnto thy father ỹ begat
the, & deſpyſe not thy mother whẽ ſye is ol-
de. Labour for to get the trueth: ſell yt not
awaye, & ſo do by wyſdome, nourtour & vn-
derſtãdyng: for a ryghteous father is mar-
uelous glad of a wyſe ſonne, ãd he ỹ beget-
tith a wyſe chylde ſhall haue gret pleaſure
of hi. Do ſo ỹ thy father & mother may be
glad of the, & ỹ ſhe ỹ bare the may reioyce.
Hy ſonne, geue me thyne herte, & lett thy-
ne eyes haue pleaſure in my wayes. * For
an whore is a depe graue, ãd an harlot is a
narow pytt. She lurketh lyke a theфe, and
bryngeth vnto her ſuch mẽ as be full of vyce.
Who hath wo? who hath ſorow? who hath
ſtrife? who hath braulig? & who hath wõ-
des without cauſe? Or who hath reed eyes?
Euen they ỹ be euer at ỹ wyne, & ſeke exceſ-
ſe. Loke not ỹ vpõ ỹ wyne, how redd it is,
& what a colour it geueth in the glaſſe. It
goeth downe ſoftly, but at ỹ laſt it byteth
lyke a ſerpẽt, & ſtyngeth as an Adder. So
ſhall thine eyes loke vnto ſtraũge wemẽ, &
thyne herte ſhall muſe vpõ frowarde thyn-
ges. Yee, ỹ ſhalt be as though ỹ layeſt i the
myddeſt of ỹ ſee, or ſleepeſt vpon ỹ toppe of
ỹ maſt of a ſhippe. They wounded me (ſhalt
ỹ ſaye) but it hath not hurte me: they haue
all to broke me, but I felt it not. Whã I am
well wakened, I will go to ỹ dricke againe.

¶ The.xxiiij. Chapter.

BE not thou gelous ouer wycked
men, and delyre not to be amon-
ge thẽ. For ther herte ymagyneth
to do hurte, ãd their lyppes talke
of myſchefe. Thorow wyſdome is an hou-
ſe buyled, and wyth vnderſtandynge is it
ſett vp. Thorow diſcrecion ſhalt the chã-
bers be fylled with all coſtly ãd pleaſaunt
ryches. A wyſe mã is euer ſtrõge, yee, a mã
of vnderſtanding encreaſeth of ſtrength.
For with diſcrecyon muſt warres be ta-

GE ii ken in

ken in hãde, & where as are many that can geue coũcell, there is the victory. Wysdom is to hye a thinge for a fole, for he darre not open his mouth in the gate. He that ymagyneth myschefe, maye welbe called an vngracious personne. The thought of the foolysh is synne, & the scornefull is an abhominacion vnto men. If thou be ouersene and negligent in tyme of nede, then is thy
☞ B strẽgth but smal. ☞ Deliuer thẽ þ go vnto death, & are led awaye to be slayne, & be not neglygẽt therin yf þ be able to do thẽ good. If þ wilt saye: I knewe not of it. Thinkest thou þ he which made the hertes, doth not cõsidre it? & þ he which regardeth thy soule, seeth it not? Shall not he recõpence euery man accordyng to his workes? My sonne, þ eatest hony & the swete hony cõbe, because it is good & swete in thy mouth. Euẽ so shall þ knowledge of wysdome be vnto thy soule, allone as þ hast gotten it. And thow shalt haue longe dayes, yee, thy hope shall not be in vayne. Laye no preuy wayte (o
*pſ.xxxvii.d wicked mã) vpõ the house of the ryghteous & disquiete not his restyng place. *For a iust man falleth seuẽ tymes, & ryseth vp agayne, but þ vngodly fall into wyckednes.
‡Pro.xvii,a. ‡Reioyce not þ at þ fall of thyne enemye, & lett not thyne herte be glad whẽ he stombleth. Lest the Lord (when seith it) be angrye, and turne hys wrath from hym vnto
*Pro.xxiii.b and.xxiiii.a the. * Let not thy wrath & gelousy moue the, to folowe the wycked & vngodly. And why? the wicked shall haue no posterite, ãd
*Job. xxi.d. Proue.xxiii.a ‡ Proue.xx.a *the cãdle of the vngodly shall be put out. ‡Wy sonne, feare þ the Lord & the kynge, & kepe no company wt thẽ þ slyde backe from his feare: for theyr destrucciõ shall come sodenly, & who knoweth þ aduersyte þ maye come? ☞ from them both? These are also þ
*Pro.xxiiii.b sayenges of þ wyse. * It is not good, to haue respecte of any personne in iudgemẽt. He þ sayeth to the vngodly: þ arte ryghteous hym shall the people curse, yee, the comẽtie shall abhorre him. But they þ rebuke the vngodly, In thẽ doth God delite, & a ryche
☞ blessyng shall come vpõ thẽ. ☞ Euery mã shall kysse his lyppes, þ geueth a good answere. Fyrst make vp thy worck þ is without, & loke well vnto þ which þ hast in the felde & then buylde thyne house. Be no false witnesse against thy neyghbour & speake no falshode wt thy lyppes. Saye not: I will hãdle hi, euẽ as he hath dealte wt me, & wyll rewarde euery mã accordige to his dedes. I wẽt by þ felde of þ slouthfull, & by þ vyneiarde of the foolysh man. And lo, it was all couered wt nettels, & stode full of thystles, & the stone wall was broken downe. Thys I sawe, & considered it well: I loked vpon
*Proue.xx.b it, & toke it for a warnyng. * Yee, slepe on
✠ styll ✠ (I saye) a lytle, slõbre a lytle, folde thy handes together yet a lytle: so shall pouerte come vnto the as one that trauayleth by the waye, & necessite lyke a weapened man.

¶ The, xxv. Chapter.

¶ These also are the parables of Salomõ, which the men of Ezekiah kynge of Juda copied out.

A IT is þ honour of God to kepe a thinge secrete, but þ kynges honour is to search out a thyng.

The heauen is hye, the earth is depe, & the kynges herte is vnsercheable. Take þ drosse frõ þ syluer, & there shalbe a cleane vessell therof. Take awaye vngodlynesse frõ þ kinge, & his seate shalbe stablished wt ryghteousnes. Put not forth thy selfe in the presẽce of þ kig, & preace not into þ place of greate mẽ. *Better is *Luke.xiiii
it that it be sayde vnto þ: come vp hyther, then þ to be put lower in the presence of the prince whõ þ seyst wt thyne eyes. ‡ Be not haistie to go to the lawe, lest happlye þ do some office after þ strife be ended wherby ‡Eccle.viii.b Deut.xix.c
thy neyghbour put the to shame. Handle B thy matter wt thy neyghbour him selfe, ãd discouer not another mãs secrete: lest when mẽ heare therof, it turne to thy dishonoure, and least thyne euell name do not ceasse.

✠ ☞ Grace and frendshyppe doth deliuer: wherfor se that thou kepe for thy selfe, lest thou be reproued.) A worde spo- ✠
ken in due seasõ, is lyke apples of golde in a graued worke of syluer. The correccio of þ wyse is to an obediẽt eare, a goldẽ cheine & a Jewell of golde. Lyke as the witer coole i the haruest, so is a faythfull messaũger to thẽ þ send hi: for he refresheth his masters mynde. Whoso maketh greate boastes & C
geueth nothyng, is lyke cloudes & wynde without rayne. With pacience is a prince pacified, & * wt a soft tõg is rygorousnes bro- *Pro.xv.a
ken. If þ fidest hony, eate so moch as is suf- Gene.xxxi.a
ficiẽt for þ: lest þ be ouerfull, & perbrake it i.Reg.iii.b
out agayne. Withdraw thy foote from thy neyghbours house least he be wery of þ, & so abhorre þ. Who so beareth false wytnesse against his neyghboure, he is a very clubb, a swearde, & a sharpe arowe. The hope þ is put in a false mã i tyme of neade, is lyke a rottẽ toth & a slyppery foote. Who so taketh awaye a mãs garmẽt i the colde wether, is lyke vyneger vpõ chalck, or lyke hi þ syngeth sõges to an heuie hart. ✠ (Lyke as the moth ✠
hurteth a garment, and a worme the tree, so doth the heuines of a man hurt the hart) * If thyne enemye hõger, *Prom.xii.c; i.Reg.xxv.b
feade him: yf he thyrst, geue him drinke: for so shalt thou heape coales of fyre vpon hys D
head, and the Lorde shall rewarde the. The North wide dryueth awaye the rayne, euẽ so doth an earnest sober countenaũce a backbyters tonge, * It is better to syt in a *Prou.xxi.a
corner vnder the rofe, then with a braulig woman in a wyde house: A good repor-

te out of a farre coũtre, is lyke coulde water to a thyrstie soule. A ryghteous man
☞ ☞ fallynge downe before the vngodly, is lyke a troubled well & a sprynge that is destroyed. Lyke as it is not good to eate to
*Eccle.xli.c. moch hony, * euẽ so he that will search out hye thynges, it shall be to heuy for hym.

He þ cannot rule hym selfe, is lyke a cyte which is broken downe, & hath no walles.

¶ The. xxvi. Chapter.

A LIke as snowe is not mete in sõmer, ner rayne in haruest, euen so is worshipe vnsemely for a foole. Lyke as the byrde & the swalowe take theyr flyght & fle here & there, so the curse þ is geuen in
*Pſ.xxxii.b. vayne, shall not lyght vpõ a mã. * Unto the horse belõgeth a whyppe, to the Asse a brydle, & a rodde to the fooles backe. Geue not the foole an answere after his foolyshnesse, lest þ become lyke vnto hi: but make the foole an ãswere to his foolyshnesse, lest he be wyse in his awne cõceate. He is la-
B me of his fete, yee crocken is he i vanyte, þ cõmitteth eny message to a foole. Lyke as in a lame mã his legges ar not equall, euen so is a parable i the fooles mouth. He that setteth a foole i hie dignite, þ is euẽ as yf a mã put a stone in a slynge. A parable in a fooles mouth is lyke a thorne þ prycketh a
✠ drocken mã in the hãde. ✠ (Yet is he þ hath formed all thynge: he rewardeth þ fole & recompenceth þ transgressor.) A mã of experiẽce discerneth all thinges wel: but he þ putteth þ fole to silẽce endeth the stryfe. * Lyke as the dogg turneth
*i.Petri.ii.d agayne to his vompte, euẽ so a foole begineth hys folysshnesse agayne a freth. If þ seest a man þ is wyse in his awne conceate, there is more hope in a foole then in hym.
*Pro.xxvi.b. * The slouthfull sayeth: there is a lyon in C the waye, & a lyon in the myddest of þ stretes. Lyke as the dore turneth aboute vpõ the hẽges, euen so doth the slouthfull welter him selfe in his bedd. * The slouthfull
*Prou.xix.c body thrusteth his hãde into hys bosome, and it greueth hym to put it agayne to his mouth. The slogarde thinketh hi selfe wy-
☞ ser, then ☞ seuẽ men þ sytt & teach. Who so goeth by & medleth wt other mens stryfe he is lyke one þ taketh a dogge by þ eares. Lyke as a madd mã that castith fyre brandes, and shoteth deadly arowes and dartes euẽ so doth a dissembler wt his neyghboure.
✠ And then sayth he ✠ (whan he is taken) I dyd it but in sporte. Where no wodd is, there the fyre goeth out: Euen so where the tale bertrayer is takẽ awaye, there þ strife ceaseth.
*Ec.xxviii.b * Coles kyndle heate, & wodd the fyre: cuẽ so doth a brauling felowe stere vp variaũce. A taleberars wordes are lyke men þ
D stryke with hãmers, but they pearse the inwarde partes of the body. Cenymous lyppes and a wycked herte, are lyke a potther-



de couered with syluer drosse. An enemye shalbe knowẽ by his talkyng, & i the meane season he ymagyneth myschefe, but whẽ he speaketh fayre, beleue him not, for there are seuẽ abhominacions in his herte. Who so kepeth euell will, secretly to do hurte, his malyce shalbe shewed before the whole cõgregacyon. *Who so dyggeth vp a pytt, *Eccle.x
shall fall therin: & he that weltreth a stone, Eccli.xxxvi
shall stomble vpon it him selfe. A dyssemblinge tõge hateth one þ rebuketh hym, ãd a flatterynge mouth worcketh myschefe.

¶ The. xxvii. Chapter.

A MAke not thy boost of to morowe * for þ knowest not what maye happẽ to daye. Let another mã prayse the, and not thyne awne mouth: yee other folckes lyppes, and not thyne The stone is heuy and the sande weyghtye: but a fooles wrath is heuyer then them both. Wrath is a cruell thinge and furiousnesse is a very tẽpest: but who is able to abyde enuye? An open rebuke is better then a secrete loue. Faythfull are the woundes of a louer, but the kysses of an enemye are cruell. He that is full, abhorreth an hony combe: but vnto him that is hongrye, euery sowre thinge is swete. He
B that oft tymes flytteth, is lyke a byrde þ forsaketh her nest. Balme and swete encense make the hert mery: so is the swete counsell of a mans frende that agreeth to his purpose. Thyne awne frende and thy fathers frende se thou forsake not: but go not into thy brothers house in tyme of thy trouble. For better is a frende at hand then a brother farre of. Wy sonne, be wyse, and thou shalt make me a glad herte so that I shall make answere vnto my rebukers. A wyse man seynge the plage. wyll hyde hym selfe, as for fooles they go on styll, and suffer harme. *Take hys *Proue.x
garment þ is suerty for a straunger, and take a pledge of hi for the vnknowen mãs sake. He that is to hastye to prayse hys neyghboure aboue measure, shalbe taken as one that geueth hym an euell repoyte. C
*A braulynge woman and the rofe of the house dryppynge in a raynye daye, maye *Pro.xix.b
well be compared together. He that refrayneth her, refrayneth the wynde, & holdeth oyle fast in hys hande Lyke as one yron whetteth another, so doth one mã cõforte another. Who so kepeth hys fygge tre, shall enioye the frutes therof: euen so, he that wayteth vpon his master, shall come to honoure. Lyke as in one water there apeare dyuerse faces, euen so diuerse mẽ haue diuerse hertes. Lyke as ☞ hell and ☞
destrucciõ are neuer full, euen so * the eyes *Eccle.i.a
of men can neuer be satisfyed. Syluer is Eccle.xliii.a and.xxviii.c

tryed in the moulde, and golde in the fornace, and so is a man, when he is openly prayssed to hys face. ☞ (The hart of a wycked man seketh after myschefe, but a true hart seketh for knowlege.)

D Though ꝑ shuldest bray a foole w̄ a pestell in a morter lyke frumentye corne, yet will not hys foolysshnesse go from hym. Se ꝑ ꝑ knowe the nōbre of thy catell thy selfe, & loke well to thy flockes. For ryches abyde not alwaye, & ☞ the crowne endureth not for euer. The heye groweth, the grasse shmeth vp, & herbes are gathered in the mōtaynes. The lambes shall clothe the and for ꝑ goates thou shalt haue money to thy husbādry. Thou shalt haue goates mylck ynough to fede the, to vpholde thy houshol de, and to susteyne thy maydens.

¶ The.xxviii. Chapter.

A THe vngodly flyeth whā no man chaseth hym, but the ryghteous standeth styf as a lyon. *Because of synne, ꝑ lande doth oft chaūge her prince: but thorow men of vnderstādynge and wysdome a realme endureth longe. One poore man oppressynge another by violence, is lyke a continuall rayne that destroyeth the frute.

*Leui.xxvi.c

They that forsake the lawe, prayse the vngodly: but soch as kepe ꝑ lawe, abhorre the. * Wycked men discerne not the thynge that is ryght, but they that seke after ꝑ Lorde, discusse all thynges. * A poore man leadynge a godly lyfe, is better then the ryche that goeth in frowarde wayes.

*i.Cor.ii.d

*Prou.xix.a

Who so kepeth the lawe, is a chylde of vnderstandynge: but he that is a cōpanyō of ryotous men, shameth his father. He that by vsurye and vniuste gaynes gatherith ryches: he shall laye them in store for a man that will pytye the poore. * He that turneth awaye hys eare from hearing the lawe, hys prayer shalbe abhominable.

*Prouer.i.b

Who so ledeth the ryghteous into an euell waye, shall fall into hys awne pytt, but the iust shall haue the good i possessiō. The rych mā thynketh him self to be wyse, but the poore ꝑ hath vnderstandynge, can perceaue him well ynough. * When ryghteous men are in prosperite, then doth honoure florysh but when ꝑ vngodly come vp, ꝑ state of mē chaungeth. He that hydeth his synnes, shall not prosspere: but * whoso knowledgeth thē and forsaketh them, shall haue mercy. Well is him that standeth alwaye in awe: as for him that hardeneth his herte, he shall fall i to myschefe.

*Eccle.x.a Prouer.xxix.a

*Joh.xiii.c Psal.xxxii.b. & Joh.i.b.

¶ Lyke as a roarynge lyon and an hōgrye beare, euē so is an vngodly prynce ouer the poore people. Where the prince is without vnderstādynge, there is greate oppressyon and wronge: but yf he be soche one as hateth couetousnesse, he shall longe raygne. * He that by violence sheddeth

*Genes.viii.b

eny mans bloude, shall be a rennagate vnto hys graue, and no man shall be able to succoure hym. * Who so leadeth a godly & an innocent lyfe, shalbe saued: but he that goeth froward wayes, shall once haue a fal.

*Prou.xxi.

*He that tylleth his land, shall haue plēteousnesse of bread: but he ꝑ foloweth ydylnesse, shall haue pouerte ynough. A man ꝑ dealeth faythfully, shalbe fylled with blessynges: & * he that maketh to moch haste for to be ryche, shall not be vngylty.

*Deu.xvi.b Eccle.xxxi.b

To haue respecte of personnes in iudgemēt is not good: And why? A mā will do wronge, yee, euen for a pece of bread. He ꝑ wyll be rych all to soone, hath an euell eye, and consydereth not, ꝑ pouerte shall come vpon hym.

D

He that folowynge my precepts rebuketh a man, shall fynde more fauoure at the last, then he that flatreth hym. * Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a destroyer.

*Prou.xxviii.c

He that is of a proude stomacke & without feare, stereth vp stryfe: but he that putteth hys trust in the Lorde, shalbe well fedd.

He that trusteth in hys awne herte, is a foole: but he ꝑ dealeth wysely, shalbe safe.

* He that geueth vnto the poore, shall not lacke: but he that turneth awaye hys eyes frō soch as be in necessyte, shall suffre greate pouerte hym selfe. * When the vngodly are come vp, men are fayne to hyde them selues: but when they perysh, the ryghteous increase.

ll. Deu.xv.b

*Prou.xxviii. and.xxix.a

¶ The.xxix. Chapter.

HE that is stynecked, & wyll not be reformed, shall sodenly be destroyed without eny help. * Whē the ryghteous haue the ouerhande, the people are i prosperite: but when the vngodly beareth rule, there the people mourne. Who so loueth wysdome maketh his father a glad mā: * but he that kepeth company with harlottes, spendeth awaye that he hath. With true iudgemēt the kynge setteth vp the lande, but yf he be a man ꝑ oppresseth the people with gatheringes, he turneth it vp syde downe. Who so flatreth hys neyghbour, layeth a nette for his fete. ☞ The synne of ꝑ wicked is his awne snare, but the ryghteous doth syng & reioyse. The ryghteous cōsidereth ꝑ cause of ꝑ poore: but the vngodly regardeth no vnderstādynge. Wycked people brige a cytie in decaye, but wyse mē let it vp agayne. If a wyse man go to lawe w̄ a foole (whether he leale w̄ him frendly or roughly) he getteth no rest. The bloude thyrstie hate the ryghteous: but ꝑ iust ☞ seke his soule. A foole powreth out hys spyrte altogether but a wyse mā kepeth it in tyll afterwarde. If a prince delyte i lyes, all his seruātes are vngodly. The poore and the lender mete together,

*Prou.xxviii. Eccles.x.a

*Prou.b.a. Luke.vi.c

☞



¶ together, & the Lorde lyghteneth both theyr eyes. * The seate of the kynge that faithfully iudgeth the poore, shall continue sure for euermore. The rodde and correccyon minystre wysdome, but yf a chylde be not loked vnto, he bryngeth his mother to shame. When the vngodly come vp, wyckednes increaseth: but the ryghteous shall se theyr fall. Nurture thy sonne w̄ correccion, and thou shalt be at rest, yee, he shall do the good at thyne herte. When the worde of god is not preached, the people perysshe, but well is hym that kepeth ꝑ lawe. A seruaunt wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them. Yf thou seest a man ꝑ is hastye to speake vnadvysed, thou mayest trust a foole more then hym. He that delycately bryngeth vp his seruaunt from a chylde, shall make hi hys master at lengthy.

*Prou.xxix.d

D

An angry man stereth vp stryfe, and he that beareth euell wyll in his mynde, doth moch euell. After pryde commeth a fall, *but a lowely spyrte bringeth greate worshyp. Who so kepeth company wyth a thefe, hateth his awne soule: he heareth blasphemyes, and telleth it not forth. He that feareth mē, shal haue a fall: but who so putteth hys trust i the Lorde is with out daūger. Many there be that seke the Princes fauoure, but euery mans iudgement cōmeth from the Lorde. The ryghteous abhorreth the vngodly: but as for those that be in the ryght waye, the wycked hate thē.

*Job.xxii.d

☞ (A childe ꝑ kepeth ꝑ worde, shalbe with out destruccion).

¶ The.xxx. Chapter.

¶ The purenes of the worde of God: and what we ought to require of God, with certen wonderfull thynges that are in hys worde.

A THe wordes of Agur the sonne of Jakei, and the prophecie that the same man spake vnto Ithiel, euen vnto Ithiel, and Uchal: I am more foolysh then any man, ād haue no mans vnderstandyng I neuer lerned wysdome, ner had knowledge of holy thynges. Who hath clymed vp into heauen? Who hath come doune from thence? Who hath holden the wynd fast in his hande? Who hath comprehended the waters in a garment? Who hath sett all the endes of the worlde? What is hys name, or his sonnes name? Canst thou tell?

* all the wordes of God are pure and cleane, for he is a shylde vnto all thē, that put theyr trust in hym. ☞ Put thou nothyng vnto hys wordes, lest he reproue the, and thou be founde a lyar. Two thynges haue I requyred of the, that thou wylt not denye me before I dye. Remoue fro me vanite and lyes: geue me nether pouerte nor

*Psal.xix.e

*Deut.xiii.a and.xii.b.

B

ryches, onely graunte me a necessary lyuynge. Lest yf I be to full, I denye the, and saye: * who is the Lorde? And lest I be inge constrayned thorow pouerte, fall vnto stealynge, and take the name of my God in vayne. Accuse not a seruaunt vnto hys master, lest he speake euell of the, and thou be hurte. There is a generacyon that curseth theyr father, and doth not blesse theyr mother. There is a generacion that thynke them selues cleane, and yet is not clēsed from theyr fylthynesse. There is a generacyon that hath a proude loke, & doth cast vp theyr eye lydes. There is a generacion whose teth are swerdes, & with theyr chaw bones they cōsume & deuoure ꝑ symple of the earth, and the poore from amōge men. The horsleche hath two daughters crying: bryng hyther, bryng hyther.

*Prou.xx.b Eccle.xxxiii.c and.xxvi.c Job.xxi.b

There be thre thynges that are neuer satysfyed, yee, fowre thynges sayeth neuer hoo. The graue: a womans wombe closed: and the earth that hath neuer water ynough. As for fyre, it sayeth neuer hoo.

¶

¶

*Who so laugheth hys father to scorne, and setteth hys mothers commaundement at naught: the rauens pycke out hys eyes i the valleye, and deuoured be he of the yonge Aegles.

*Gen.xxi.b Deute.xxviii.c

There be thre thynges to hye for me, yea foure that passeth my knowledge. The waye af an Aegle in ꝑ ayre, ꝑ waye of a serpēt ouer a stone, the waye of a shyp in the see, and the waye of a man wyth a ponge woman. Soch is the waye also of a wyfe that breaketh wedlocke, which wypeth her mouth lyke as when she hath eatē and sayeth: As for me, I haue done no harme. Thorow thre thynges the earth is dysquieted, & the fourth may it not beare: Thorow a seruaunt ꝑ beareth rule. Thorow a foole ꝑ hath to moche breed, thorow a wife worthy hatered whē she is maryed, and thorow an hand mayden that is heyre to her mastres. These be foure thynges i the earth, the which are very lytle: but in wysdome they exceade the wyse. The emmettes are but weake people * yet gather they theyr meate together in the haruest.

D

*Prou.vi.a

The Conyes are but a feble folke, yet make they theyr couches amonge the rockes.

The grechoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth with her handes, & is in Kynges places. There be thre thynges that go stykly, yea fowre ar comlye in goinge. A Lyon, which is strongest amōg beastes, ād geueth place to no mā: A grehoūde stroge i the hynder partes: A rāme also & a Kyng, agaynst whom no mā aryseth vp. Yf thou hast done foolysshly whan thou wast in hye estate, or yf thou hast taken euell councell: then laye thyne hande vpon thy mouth.

Who so chyrneth mylcke, maketh butter: and he that rubbeth hys nose, maketh it blede: Euē so he that causeth wrath bryngeth forth stryfe.

## ¶The.xxxi.Chapter.

¶ Kynges ought to iudge iustly. The propertye of an honest maryed wyfe.

# ¶The wordes of

Kyng Lamuel, & the lesson that hys mother taught hym.

A MY sōne (why do ye so) ꝑ sōne of my body: O my deare beloued sōne, geue not ouer thi strēgth & waies vnto wemē, which are ꝑ destruccō euē of Kynges. O Lamuel, yt is not for kynges, it is not (I saye) for kinges to drinke wyne, nor Princes stronge drynckē *(for ther is no secret where dronckennesse reigneth) lest they beynge dronken forgett the lawe, and paruerte the iudgement of all poore mēs childerne. Geue stronge drincke vnto soch as are condempned to death, and wyne vnto those that mourne: that they maye dricke it, and forgett theyr mysery & aduersytie.

Be thou an aduocate, for the dombe and stande in iudgement thy selfe, to speake for all soch as be socourles in this transitorye worlde. Opē thy mouth, defende the thynge that is lawfull and ryght, and the cause of the poore and helpelesse.

Who so fyndeth an honest faythfull woB man, she is moch more worth then perles. The hert of her husband maye safely trust in her, so that he shall fall in no pouertye.

She will do hym good and not euell, all the dayes of her lyfe. She occuppeth woll and flaxe, & laboureth gladly with her hādes. She is lyke a marchauntes shyppe, that bryngeth her vytayles from a farre.

She is vp in the nyght season, to prouyde meate for her housholde, and fode for her maydens. She consydreth lande, & byeth it, and with the frute of her hādes she planteth a vyneyarde. She gyrdeth her loynes with strength, & courageth her armes. And yf she perceaue that her houswyferye doth good, her candle goeth not out by nyght. She layeth her fyngers to the spyndell: and her hande taketh holde of ꝑ distaffe. She openeth her hande to the poore, yee C she stretcheth forth her handes to soche as haue nede. She feareth not that the colde of wynter shall hurte her house, for all her housholde folkes are clothed with skarlett. She maketh her selfe fayre ornamētes, her clothynge is whyte sylke & purple.

Her husband is moch set by in the gates, when he sytteth amonge the rulers of the land. She maketh cloth of sylke and selleth it, & delyuereth gyrdles vnto the marD chaunt. Strength and honoure is her clothynge, & in the latter daye she shall reioyse. She openeth her mouth with wysdome, and in her tonge is the lawe of grace.

She loketh well to the wayes of her housholde: & eateth not her bred with ydylnes.

Her children shall aryse, and call her blessed: & her husband shall make moch of her.

Many daughters there be that gather riches together, but thou goest aboue them all. As for fauoure, it is disceatfull, and beutie is a vayne thynge: but a womā that feareth ꝑ Lorde, she is worthy to be praysed. Geue her of ꝑ frute of her hādes and let her awne workes prayse her in the gates.

# ¶The ende of the Prouerbes of Salomon.



# ¶The booke of the

Preacher, otherwyse called ecclesiastes.

## ¶The fyrst Chapter.

¶ All that is in thys worlde is vanytie.

A THese are the wordes of the Preacher, ꝑ sonne of Dauid, kynge of Ierusalē. * All is but moste vayne vanite (sayeth ꝑ Preacher) & al is moste vayne (I say) & but plaine vanite. For what els hath a mā, of all ꝑ labour ꝑ he taketh vnder ꝑ Sunne? One generacyon passeth awaye, another cōmeth, but ꝑ earth abydeth styll. The Sunne aryseth, ꝑ sunne goeth downe, & returneth to hys place, ꝑ he maye there rise vp againe. The wide goeth toward ꝑ South, & turneth vnto the northe, fetcheth his cōpasse, whirleth aB boute, & goth forth, & his circuite returneth agayne to him selfe. * All floudes rūne into the see, & yet ꝑ see yt selfe is not fylled: for loke vnto what place ꝑ waters rūne, thence they come to flowe agayne. All thinges are so harde to be knowen, ꝑ no mā can expresse thē. * The eye is not satisfyed w̄ syght, the eare is not fylled w̄ hearinge. * The thing ꝑ hath bene, cōmeth to passe agayne: & ꝑ thinge ꝑ hath bene done, shall be done agayne, there is no new thig vnder ꝑ sunne. Is there eny thig wherof it maye be sayde: lo, this is new? For it was longe agoo in ꝑ tymes ꝑ haue bene before vs. The thing ꝑ is past, is out of remēbraunce: Euen so the thinges ꝑ are for to come, shal no more be thought vpon amōge them ꝑ come after. I my selfe ꝑ Preacher, was kyng of Israel at Ierusalē, & dyd applie my mynde to seke out & search for ꝑ knowledge of all thinges that are done vnder heauē. Soch trauayle and labour hath God geuē vnto ☞ ꝑ children of men, to exercyse them selues therin.

Thus I haue consydred all the thinges ꝑ come to passe vnder the Sunne, and lo, they are all but vanite, & veraciō of minde. The croked cānot be made straight, nor ꝑ thige ꝑ is vnperfecte, cānot be acōpted w̄ thinges ꝑ are perfecte. I cōmoned w̄ mine awne herte, sayinge: lo, I am come to a great estate, & haue gottē more wysdome, thē all they ꝑ haue bene before me in Ierusalē. Yee my herte had greate experiēce of wisdome & knowledge, for there vnto I applied my mynde: ꝑ I myght knowe what were wisdome & vnderstāding, what were errour & folishnes: & I perceaued, ꝑ this also was but a veracyō of minde: for where moch wisdome is, there is also greate trauaile & disquietnes: & ꝑ more knowledge a man hath, ꝑ more is hys care.

¶ Aboundaunce of rychesse, or pleasure & of bupildinge are vayne thynges.

## ¶The.ii.Chapter.

THē sayd I thus in my herte: Now go A to, I wil take mine ease & haue good dayes. But lo, ꝑ is vanite: also in soch moch ꝑ I sayd vnto ꝑ mā gyue to laughter: ꝑ arte madd, & to myrth: what doest thou?

So I thought i my hert, to gyue my flesh vnto wyne and agayne to applie my mynde vnto wysdome, and to comprehēde folyshmes vntyll the tyme ꝑ (amōge all ꝑ thinges whych are vnder the Sunne) I myght se what were best for men to do, so longe as they lyue vnder heauen.

*I made gorgious kayre workes. I bu- *iii.Reg.iii. iiii.b.bi. ylded me houses, and planted vyneyardes. I made me orchardes and gardēs of pleasure, and planted trees in them of al maner frutes. ‡I made poles of water, to water ꝑ ‡iiii.re.iiii.c. grene and fruteful trees withall. I bought seruauntes and maydens, and had a greate housholde. As for catell and shepe, I had more substaunce of them, then all they that were before me in Ierusalē. I gathered syluer & golde together, euē a treasure of kynges and landes.

I prouyded me syngers & wemen, which coulde playe of instrumentes, to make men myrth and passtime. I gat me psalteries & songes of musicke. And I was greater and in more worshipe, thē all my predecessours in Jerusalem. For wisdome remayned with me: & loke whatsoeuer myne eyes desyred, I let thē haue it: and wherin soeuer my hert delyted, or had eny pleasure, I withheldе it not frō it. Thus my herte reioysed in all that I dyd, and this was my porcion of all my trauayle. But when I cōsydred all the workes that my handes had wrought, and all ꝑ laboure that I had takē therin: lo, all was but vanite and vexacion of mynd, and nothing of eny value vnder ꝑ Sunne. Thē turned I me to considre wysdome, errour, and folyshnesse (for what is he among men that myght be compared to me the kyng in soch workes?) and I sawe: that wysdome excelleth foolishnesse, as farre as light doth darcknesse. For a wyse man hath his eyes C in his head, but the foole goeth in the darknesse: I perceaued also, ꝑ they both had one ende. Thē thought I i my mynde, If it happen vnto the foole as it doth vnto me, what nedeth me then to labour eny more for wisdome? So I confessed within my hert, that this also was but vanite. For the wyse are euer as lytle in remembraūce as the folish, for ꝑ dayes shal come whē all shal be forgotten, yee ꝑ wise man dieth as well as ꝑ foole. Thus beganne I to be weery of my lyfe, in so moch that I coulde awaye with nothing that is done vnder the Sunne, for all was but vanite & vexacion of minde: Yee I was

werye

weery of all my labour, whych I had taken vnder the Sunne, because I shulde be fayne to leaue them vnto another man that commeth after me: And who knoweth, whether he shalbe a wyse mā or a fole? And yet shall he be lord of all my labours, which I with soch wysdome haue taken vnder the Sūne Thys is also a vayne thyng.

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sunne: for so moch as a man shulde weery hym selfe with wysdome, with vnderstanding and opportunite, & yet be fayne to leaue his labours vnto another that neuer swett for thē. This is also a vayne thing & greate misery. For what getteth a mā of all the laboure and trauayle of his mynde, that he taketh vnder the Sunne, but heuynesse, sorowe and desquyetnes all the dayes of hys lyfe? In so moch that his hert cānot rest in * Eccle. b.d. the nyght, this is also a vayne thing? * Is it not better then for a mā to eate & drynke, & his soule to be mery in his labour? Yee I sawe that thys also was a gyfte of God: For who will eat or go moze lustely to hys wozcke then I? And why? God gyueth to the man that is good before him, wysdome, vnderstandyng, & gladnesse. But vnto the synner he geueth weerynes * (and superfluous care) that he maye gather and heape together the thynge, that afterwarde shalbe geuen vnto him, whom it pleaseth God. This is now a vayne thynge, yee a very disquietnesse and veracyon of mynde.

## ¶ The.iii. Chapter.

¶ All thynges come in their tyme, and passe awaye in their tyme.

A TEuery thinge hath a tyme, yee all ý is vnder the heauen, hath his cōuenient season. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante and a tyme to plucke vp the thing, that is planted.
A time to slaye, and a time to make whole.
A tyme to breake downe, & a tyme to build vp. A tyme to wepe, and a tyme to laugh:
A tyme to mourne, and a tyme to daunse.
A time to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrayne from embracing.
A tyme to wynne, and a tyme to lese. A tyme B me to spare, and a tyme to spēde. A tyme to cut in peces, and a tyme to sowe together.
* Eccle. xx.a xxxi.d. xxxii.a * A tyme to kepe silence, & a tyme to speake. A tyme to loue, and a tyme to hate.
A tyme of warre, and a tyme of peace.

What hath a man els (ý doth any thing) but werynesse & labour? For as touchinge the trauayle and carefulnesse whych God hath geuen vnto men, I se ý he hath geuen it them, to be exercised in it. All thys hath he ordened maruelous goodly, to euery thig his due tyme. He hath planted ignoraunce also in the hertes of mē, that they shuld not comprehende the ground of hys wozckes, which he doth from the begynning to ý ende. So I perceaued, ý in these thinges there C is nothing better for a man, then to be mery and to do well so longe as he lyueth. For all that a mā eateth & drynketh, yee what soeuer a mā enioyeth of all his labour, that same is a gyfte of God. I consydered also ý whatsoeuer God doth, it cōtinueth for euer and that nothing can be put vnto it, nor taken from it, and that God doth it to the intent, that mē shuld feare hym. * The thing * Ecclesi. that hath bene, is nowe: and the thyng that is for to come, hath bene afore time, for God restoreth agayne the thynge that was past Moreouer, I sawe vnder the Sūne vngodlynesse in the steade of iudgement, and iniquyte in steade of ryghteousnesse. Then thought I in my minde: God shal separate the ryghteous from the vngodly, and then shalbe the tyme and iudgement of all councels and wozckes. I commened with myne awne hert also, concernynge the childzen of D men: how God hath chosen them, & yet letteth them apeare: as though they were beastes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other: yee they haue both one maner of byeth: so ý (in this) a man hath no preemynence aboue a beast, but all are subdued vnto vanytie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. * Who knoweth ý spyrite of mā that goeth vpwarde, and the byeth of the beast that goeth downe into ý earth? *. Sapi. iii. Wherfore I perceaue, that there is nothing better for a man, thē to be ioyfull in hys labour, for that is hys porcyon. But who wyll brynge him to se the thinge that shall come after hym?

## ¶ The.iiii. Chapter.

¶ The mysteryes of the innocent. The superfluous labours of men. The chylde that is poore, and wyse, &c.

SO I turned me, & * considzed all ý A violent wzong that is done vnder the sunne, & beholde, the teares of soch as were oppressed, & there was no man to conforte thē, or ý wolde delyuer & defende thē from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happye then soch as be alyue: yee, him that is yet vnborne to be better at ease then they both, because he seyth not the miserable wozckes that are done vnder the sunne. * Iheccl. iii. Eccle. b.b.

Agayne, I sawe that all trauayle, & dilygence of labour, ý euery man taketh in hande, was done of enuy agaynst his neyboure B

This



This is also a vaine thinge, and a veracion of mynde. The foole foldeth his handes together, and eateth vp hys awne flesshe. One hāde full (sayeth he) is better with rest, then both the handes full with labour & trauayle of minde. Moreouer, I turned me, & behold de yet another vanyte vnder the Sunne.

There is one man, no mo but hym selfe alone, hauyng nether chylde ner brother: yet is there no ende of his carefull trauayle, his eyes can not be satysfyed with riches, & * (yet C doth he not remembre hym selfe, and saye.) For whom do I take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne & myserable thinge? Therfore, two are better then one, for they maye well enioye the profyt of theyr laboure.

For If one of them fall, his cōpanyon helpeth him vp agayne: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how cā a body be warme alone? One maye be ouercome, but two maye make resistaūce: A threfold cable is not lyghtly broken. A poore childe beynge wyse, is better then an olde kynge, ý D doteth, and cānot beware in tyme to come. * Some one commeth out of preson, and is Gene. xli. b Reg. xbi. c. Reg. xiii. c Da. xxvii. c Ecc. xvi. a made a kynge: and another which is borne in the kyngdome, commeth vnto pouerte. And I perceaued, that all men lyuynge vnder the sonne, go with ý seconde childe, that shall stonde vp in the steade of the other.

As for the people ý haue bene before him, and ý come after hym, they are innumerable: And they ý come after him shall not reioyse of him. This is also a vayne thynge & a veracyon of mynde. When ý commest in to ý house of God, kepe thy fote & draw nye 1. Reg. xv. c ý God which is at hāde may heare: * ý thou gyue not the offeringes of fooles, for they knowe nowght, but to do euell.

## ¶ The.v. Chapter.

¶ A monicyon to beware of rashe communicacyon: we ought not to meruell at the oppressyō of the poore. The couetous is not satisfyed with his ryches.

A BE not hastye with thy mouth, and let not thine hert speake eny thing rashly before God. For God is in heauen, and ý vpon earth, therfore let thy wordes be few. For where moch carefulnesse is, there are many dreames: and Deu. xviii. c Paruc. bi. c. where many wordes are, there men maye heare fooles. * If thou make a vowe vnto God, be not slacke to perfourme it. As for folych vowes, he hath no pleasure in thē: If thou promyse eny thinge, paye it: for better it is that thou make no vowe, thē that thou shuldest promyse, and not paye. ☞ Suffre not thy mouth to cause thy flesh for to synne, nether saye thou before the angell, ý it is thy ignorauce. For then God wilbe angrie at thy voyce, & destroye all the wozckes of thyne handes. And why? where as are many dreames and many wordes, there are also diuerse vanytes: but loke that thou feare B God. * If thou seyst the poore to be oppressed and wrongeously dealt withall, so that * Eccl. iiii. a. Abacuc. i. a equite & the ryght of the lawe is wrasted in the lāde: maruell not thou at soch a thyng, for one greate man kepeth touch with another, & ý myghtie men are in auctorite ouer the poore. The encrease of ý erth vpholdeth all thinge, yea the kynge himselfe is mayntened by hus bādrye. He that loueth money, wyll neuer be satisfyed w̄ money: & who so deliteth riches, shal haue no profyt therof. This is also a vayne thinge. Where as moche ryches is, there are many also that spende them awaye. And what pleasure moze hath he that possesseth thē, saynge that he maye loke vpon them with his eyes? A la- C bouringe mā slepeth swetely, whether it be lytle or moch that he eateth: but the aboundaūce of the ryche will not suffre him to slepe. Yet is there a sore plage, which I haue sene vnder the sunne (namely) ryches kepte to the hurte of him that hath thē in possession. For okt tymes they perysh with his greate misery & trouble: & yf he haue a childe, it getteth nothynge. * Lyke as he came * Iob. i. d Wimot. bi. b. naked out of hys mothers wombe, so goeth he thither agayne, & carieth nothing awaye with hym of all his laboure. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it hym then, that he hath laboured in the wynde? All the dayes D of his lyfe also he dyd eate in ý darcke, with greate carefulnesse, sycknesse and sorow.
* Therfore me thincke it a better & a fayrer thyng, a man to eate and drynck, and to be refreshed of all hys labour, ý he taketh vnder the Sunne all ý dayes of his lyfe which * Eccle. ii. d. God geueth hym, for this is hys porcyon.

For vnto whosoeuer God geueth riches goodes and power, he geueth it hym to enioye it, to take it for hys porcyon, and to be refreshed of hys laboure: thys is ý gyfte of God. For he thinckethe not moch howe lōge he shall lyue, for so moch as God fylleth his herte with gladnesse.

## ¶ The.vi. Chapter.

¶ The mysterye of the ryche and couetous. The difference of a fole and a wyse man.

THere is yet a plage vnder the sunne, & it is a generall thing among men: when God geueth a man ryches, goodes and honoure, so that A he wanteth nothynge of all that hys herte cā desyre: and yet God geueth him not leaue to enioye ý same, but another man spendeth them

This is also a vaine thinge, and a veracion of mynde. The foole foldeth his handes together, and eateth vp hys awne flesshe. One hāde full (sayeth he) is better with rest, then both the handes full with laboure & trauayle of minde. Moreouer, I turned me, & behold de yet another vanyte vnder the Sunne.

There is one man, no mo but hym selfe alone, hauyng nether chylde ner brother: yet is there no ende of his carefull trauayle, his eyes can not be satysfyed with riches, & * (yet C doth he not remembre hym selfe, and saye.) For whom do I take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne & myserable thinge? Therfore, two are better then one, for they maye well enioye the profyt of theyr laboure.

For If one of them fall, his cōpanyon helpeth him vp agayne: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how cā a body be warme alone? One maye be ouercome, but two maye make resistaūce: A threfold cable is not lyghtly broken. A poore childe beynge wyse, is better then an olde kynge, ý D doteth, and cānot beware in tyme to come. * Some one commeth out of preson, and is Gene. xli. b Reg. xbi. c. Reg. xiii. c Da. xxvii. c Ecc. xvi. a made a kynge: and another which is borne in the kyngdome, commeth vnto pouerte. And I perceaued, that all men lyuynge vnder the sonne, go with ý seconde childe, that shall stonde vp in the steade of the other.

As for the people ý haue bene before him, and ý come after hym, they are innumerable: And they ý come after him shall not reioyse of him. This is also a vayne thynge & a veracyon of mynde. When ý commest in to ý house of God, kepe thy fote & draw nye 1. Reg. xv. c ý God which is at hāde may heare: * ý thou gyue not the offeringes of fooles, for they knowe nowght, but to do euell.

## ¶ The.v. Chapter.

¶ A monicyon to beware of rashe communicacyon: we ought not to meruell at the oppressyō of the poore. The couetous is not satisfyed with his ryches.

A BE not hastye with thy mouth, and let not thine hert speake eny thing rashly before God. For God is in heauen, and ý vpon earth, therfore let thy wordes be few. For where moch carefulnesse is, there are many dreames: and Deu. xviii. c Paruc. bi. c. where many wordes are, there men maye heare fooles. * If thou make a vowe vnto God, be not slacke to perfourme it. As for folych vowes, he hath no pleasure in thē: If thou promyse eny thinge, paye it: for better it is that thou make no vowe, thē that thou shuldest promyse, and not paye. ☞ Suffre not thy mouth to cause thy flesh for to synne, nether saye thou before the angell, ý it is thy ignorauce. For then God wilbe angrie at thy voyce, & destroye all the wozckes of thyne handes. And why? where as are many dreames and many wordes, there are also diuerse vanytes: but loke that thou feare B God. * If thou seyst the poore to be oppressed and wrongeously dealt withall, so that * Eccl. iiii. a. Abacuc. i. a equite & the ryght of the lawe is wrasted in the lāde: maruell not thou at soch a thyng, for one greate man kepeth touch with another, & ý myghtie men are in auctorite ouer the poore. The encrease of ý erth vpholdeth all thinge, yea the kynge himselfe is mayntened by hus bādrye. He that loueth money, wyll neuer be satisfyed w̄ money: & who so deliteth riches, shal haue no profyt therof. This is also a vayne thinge. Where as moche ryches is, there are many also that spende them awaye. And what pleasure moze hath he that possesseth thē, saynge that he maye loke vpon them with his eyes? A la- C bouringe mā slepeth swetely, whether it be lytle or moch that he eateth: but the aboundaūce of the ryche will not suffre him to slepe. Yet is there a sore plage, which I haue sene vnder the sunne (namely) ryches kepte to the hurte of him that hath thē in possession. For okt tymes they perysh with his greate misery & trouble: & yf he haue a childe, it getteth nothynge. * Lyke as he came * Iob. i. d Wimot. bi. b. naked out of hys mothers wombe, so goeth he thither agayne, & carieth nothing awaye with hym of all his laboure. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it hym then, that he hath laboured in ý wynde? All the dayes D of his lyfe also he dyd eate in ý darcke, with greate carefulnesse, sycknesse and sorow.
* Therfore me thincke it a better & a fayrer thyng, a man to eate and drynck, and to be refreshed of all hys labour, ý he taketh vnder the Sunne all ý dayes of his lyfe which * Eccle. ii. d. God geueth hym, for this is hys porcyon.

For vnto whosoeuer God geueth riches goodes and power, he geueth it hym to enioye it, to take it for hys porcyon, and to be refreshed of hys laboure: thys is ý gyfte of God. For he thincketh not moch howe lōge he shall lyue, for so moch as God fylleth his herte with gladnesse.

## ¶ The.vi. Chapter.

¶ The mysterye of the ryche and couetous. The difference of a fole and a wyse man.

THere is yet a plage vnder the sunne, & it is a generall thing among men: when God geueth a man ryches, goodes and honoure, so that A he wanteth nothynge of all that hys herte cā desyre: and yet God geueth him not leaue to enioye ý same, but another man spendeth them

them. This is a vayne thinge & a miserable
B plage. If a mā begett an hūdred childzen, & lyue many yeares, so ỹ his dayes are many in nombze, and yet can not enioye his good, nether be buryed: as foz him I saye, ỹ an vntymely byzth is better then he. Foz he commeth to naught, & spēdeth his tyme in darknes, & his name is forgottē. Moreouer, he seeth not ỹ sonne, & knoweth not of it: & yet
B hath he moze rest thē the other. Yee though he lyued two thousande yeares, yet hath he no good lyfe. Come not all to one place? All the labour ỹ a man taketh, is foz him selfe, & yet his desire is neuer fylled after his minde. Foz what hath ỹ wyse moze thē ỹ foole? What helpeth it the powze, ỹ he knoweth to walke wt fooles before the lyuig? The cleare syght of the eyes is better, thē ỹ the soule shulde walke after desires of ỹ lust. Howbeit, this is also a vayne thige & a dysquietnelle of mynde. The thige ỹ hath bene: is named allready, & knowen ỹ it is euen mā him
D selfe: nether maye he go to lawe wt hym ỹ is myghtier thē he. Many thiges ther be ỹ increace vanite, & what hath a man els. Foz who knoweth what is good foz mā lyuige, i the dayes of hys vayne lyfe, which is but a shadowe? Oz who wyl tell a mā, what shal happen after him vnder the Sunne?

## ¶The. vii. Chapter.

¶ That whych passeth our strengthes and wyttes ought we not to seke after.

A
*Ioh.xrrii.a ‡Cantic.i.a. *Good name is moze worthy then ‡ a precyous oyntment, and the daye of death is better thē the daye of byzth.
It is better to go ito an house of mourninge, then into a bāketinge house. Foz there is the ende of all men, & he ỹ is liuig, taketh it to hert: grauytie is better then to laugh: foz when the countenaūce is heuy, the herte is refourmed. The hert of the wyse is in the mournyng house, but the hert of the folysh
*Ioh.xbii.a is in the house of myzth. * It is better to geue care to the chastenynge of a wyse man then to heare the songe of fooles. Foz the laughinge of foles is lyke the crackynge of thornes vnder a pot. And that is but a vayne thynge.

The wyse man hateth wzonge delynge: & abhozreth the harte ỹ couetith rewardes. Better it is to cōsydze, the ende of a thinge then the begynnynge. The paciēt of spyrite is better thē the hye mynded. Be not hastely angrie in thy mynde, foz wzath resteth in
B the bosome of fooles. Saye not ỹ: What is the cause, ỹ the dayes of the olde tyme were better, thē they ỹ be nowe? foz ỹ were no wyse questiō. Wysdome wt enheritaūce is good yet better is it wt them ỹ without care may beholde the sonne. Foz wysdome defendeth as well as money, & the excellēt knowledge & wysdome geueth lyfe vnto him ỹ hath it in possession. Considze the wozke of God how ỹ no man can make the thing straight which he maketh croked. Vse wel the tyme of prosperite, & remēbze the tyme of mysfor-
C tune: foz God maketh the one by the other, so ỹ a man cā fynde nothing els. All thiges haue I considzed in the tyme of my vanite: ỹ the iust mā perisheth foz his righteousnes sake, & the vngodly lyueth in hys wyckednesse. Therfoze * be ỹ nether to ryghteous *Eccl.vii.b
ner ouer wyse, ỹ thou perishe not: be nether to vnryghteous also ner to folysh, lest thou dye before thy tyme. It is good foz the to take holde of this, & not to let that go out of thy hand. Foz he that feareth God, commeth forth with them all.

Wysdome geueth moze corage vnto the wyse, thē ten myghtie mē of the citye: * foz *Eccl.vii.d
there is not one iust vpō earth, ỹ doth good, and synneth not. Take not hede vnto euery wozde that is spokē, lest thou heare thy seruaūt curse ỹ: foz thine awne hert knoweth that ỹ thy selfe also hast oft tymes spoken
D euell by other mē. All these thinges haue I proued i wysdome: foz I thought to be wyse * but she wēt farther fro me then she was *Iob.xxviii.b
before, yee & so depe that I might not reach vnto her. I applyed my mynde also vnto knowledge, & to seke & searche oute science, wysdome & vnderstādīg: to knowe the foolyshnesse of the vngodly, & the errour of dotinge fooles. And I founde, ỹ * a woman is *Eccl.vii.d
bytterer thē death: foz she hath cast abzode, her herte as a nett that men fisshe with, and her handes are cheynes. Who so pleaseth God, shall escape from her: but the synner will be taken with her.

Beholde (sayeth the preacher) thys haue I diligently searched oute & proued. One thinge must be cōsidzed with another, that a man may come by knowledge: whych as yet I seke, & fynde it not. Amōg a thousande mē I haue foūde one, but not one womā amonge all. Lo, this onely haue I founde, ỹ * God made man iust and vpght, but they *Gen.i.d
sought many inuencions.

## ¶The. viii. Chapter.

¶ The kynges commaundement ought to be obeyed. Gladnes is one of the chefe thynges vnder ỹ sonne.

A
Who is wyse? Who hath knowlcdge to make answere? A mans wysdome * maketh hys face to shine: but vn- *Eccl.viii.b
shamefastnes putteth it out of fauoure. I- Iob.xi.b
must kepe the kynges commaūdement, and the oth that I haue made vnto God. Be not hastye to go out of hys syght, and se thou continue in no euell thinge: foz whatsoeuer it pleaseth hym, that doeth he. Lyke as when a kynge geueth a charge, his commaundement is myghtye: Euen so * who *Iob.xi.b
maye



saye vnto him: what doest ỹ? * Who *Eccl.viii.a
so kepeth the commaundemēt: shall fele no harme: but a wyse mans herte discerneth ỹ tyme & iudgemēt: foz euery thing will haue opportunite & iudgement, and this is the thynge that maketh men full of carefulnes and sorowe. And why? a man knoweth not what is foz to come: foz who wyll tell him? Nether is there eny man ỹ hath power ouer the spzete, to kepe styll ỹ spzete, ner to haue eny power in the tyme of death: is it not he also that can make an ende of the battayle, nether maye vngodlynes deliuer them that medle with all.

All these thinges haue I considered, and applied my mynde vnto euery wozcke that is vnder the sonne: howe one mā hath lordshype vpō another to his awne harme. Foz
C.viii.b * I haue seane often ỹ vngodly brought to ther graues: and yet they haue retorned into the citye ageyne, and came from the place of holy men, which in the citye were grow-
C wen out of memory as were those also that lyued well. Thys is also a vayne thynge. Because now that euell wozckes are not hastely punyshed, the hert of man geueth hym selfe ouer vnto wyckednesse. But though an euell persone offende an hundzed tymes, & God differ gyuinge him lōge lyfe: yet am I sure, ỹ it shal go well wt them that feare God, because they haue hi before their eyes. Agayne, as foz ỹ vngodly, it shall not be well wt him, nether shall he prolonge his dayes: but euen as a shadowe, so shall he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust men, vnto whom it happeneth, as though they had the wozckes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the wozkes of the ryghteous. Thys haue I called also a vayne thyng. Therfoze I commende gladnesse, because a mā hath no better thing vn-
D der the Sunne, then to eate and dzynche, & to be mery: foz ỹ shall he haue of his labour all the dayes of his lyfe, which God geueth him vnder the sunne. And so I applied my mynde to learne wysdome, & to knowe the trauayle that is i the wozlde (and ỹ of soch a fassyon, ỹ I suffred not myne eyes to slepe nether daye ner nyght) I vnderstode of all the wozkes of God, but it is not possible foz a mā, to attayne vnto the wozkes ỹ are done vnder the Sūne: and though he bestowe his laboure to seke them out, yet can he not reach vnto them: yee though a wyse man wolde vntertake to knowe them, yet shall he not fynde them.

## ¶The. ix. Chapter.

¶ A mā wotteth not, by ỹ ryghtwesnes of hys awne wozkes, whether he be wozthye of loue oz hate. A mā ought to lyue merely with his wyfe. A prayse of wysdome

FOr all these thinges purposed, I in A
my mynde to seke out. The ryghteous and wyse, yee and they? lerned also, are in ỹ hāde of God:
and ☞ there is no man ỹ knoweth ether ☜
loue oz hate, but all thynges are before thē. ☜
It happeneth vnto one as vnto another: it goeth with ỹ ryghteous as with ỹ the vngodly: * with the good and cleane as wyth *Iob.ix.c
the vncleane: wyth hym that offereth as with him that offereth not: lyke as it goeth wyth ỹ vertuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is afrayed to be fozswozne. Amonge all thynges that come to passe vnder the Sunne, thys is a misery ỹ it happeneth vnto all a lyke. This is the cause also that the hertes of mē are full of wyckednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntyll they dye.

And why? As lōge as a mā lyueth, he hath B
a hope: foz a quyck dogg (saye they) is better thē a deed lio: foz they ỹ be lyuig, knowe ỹ they shall dye: but they ỹ be deed: knowe nothing, nether deserue they eny moze. Foz their memozial is forgottē, so that they be nether loued, hated ner enuyed: nether haue they eny moze parte in the wozld, i all that is done vnder ỹ Sunne. Go thou thy waye then, eate thy bzed wyth ioye, and dzynche thy wyne with a glad hart, foz thy wozkes please God. Let thy garmentes be allwaye whyte, & * let thy head lack none oyntmēt. *Mat.vi.b
‡Vse thy selfe to liue ioyfully with thy wife ‡Ioue.b.c
whom thou louest, all the dayes of thy lyfe which is but vayne, ỹ God geueth the vnder the Sunne, all the dayes of thy vanite: foz that is thy porcion in this lyfe, of al thy laboure and trauyle that thou takest vnC
der the Sunne. What soeuer thou takest in hande to do, that do with all thy power, foz in the graue that ỹ goest vnto, there is nether wozcke, councell, knowledge ner wysdome.

So I turned me vnto other thinges vnder the Sunne, & I sawe, that in runnyng, it helpeth not to be swyft: in batayle, it helpeth not to be stroge: to fedynge, it helpeth not to be wyse, to riches, it helpeth not to be suttell: to be had i fauoure, it helpeth not to be cōnyng: but that all lyeth in tyme & foz-
tune. Foz * a man knoweth not hys tyme, *Luke.xxi.b
but lyke as the fyshe are take with the angle, and as the byzdes are catched with the snare: Euen so are men take in the perlous tyme, when it cōmeth sodenly vpon them.

Thys wysdome haue I sene also vnder D
the Sunne, & me thought it a greate thig. There was a lytle citie, & a fewe mē within it: so there came a greate kyng and beseged it, and made greate bulwarkes agaynst it.

And

And in ỹ citie there was fonde a pooze mã (but he was wyle) which with hys wyldome delyuered the citye: yet was there no bo dy, that had eny reſpect vnto ſoch a ſimple man. Then ſayde I: wyldome is better the ſtrength. Neuertheles, a ſymple mans wyldome is deſpiſed, & hys wozdes are not herde. A wyſe mans councell that is folowed in ſylence, is farre aboue the crienge of a capteyne amõge fooles. *Foz wyſdome is better the harneſſe: but one vnthryft alone deſtroyeth moch good.

*Sapi.vi.a. f. Reg.rvii.c iii.Reg.rxii.c

## ¶The.x. Chapter.

¶The difference betwyxt a foole and a wyſe man. Foztunate and happye is that realme whych hath a wyſe prince.

A Deed flye doth cozrupt ſwete oyntement & maketh it to ſtynk: Euen ſo doth a lytle foolyſhnes him that is made foz wyſdome & honour, is abhozred because of a lytle foolyſhnes. ¶A wyſe mãs herte is vpõ ỹ ryght hãde, but a fooles herte vpõ ỹ lefte. A foole will ſhewe him ſelf whẽ he goeth by ỹ way, yet thinketh he ỹ euery mã doth as foolyſhly as hi ſelfe. If a prĩcipal ſpyete be geuẽ ỹ to beare rule, *be not negligẽt thẽ in thine office: foz he ỹ can take cure of him ſelfe, auoydeth great offences. Another plage is there, which I haue ſene vnder the ſonne: namely, ỹ ignozaunce ỹ is cõmenly amonge prĩces: in that a foole ſytteth in greate dignite, & the rych are ſett downe beneth: I haue ſene ſeruauntes ryde vpon hozſes, and prĩces goyng vpon their fete as it were ſeruauntes. *But he ỹ dyggeth vp a pyt, ſhal fall therin him ſelfe: and who ſo breaketh downe the hedge, a ſerpẽt ſhall byte hym. Who ſo remoueth ſtones, ſhall haue trauayle withall: & he ỹ heweth wood, ſhalbe hurt therwith.

*Rom.xii.b

*Dto.xrvi.d Eccl.xxviii.d

When an yrõ is blont, and the poynt not ſharpened, it muſt be whet agayne, and ỹ wt mycht: Euẽ ſo doth wyſdome folowe diligence. A babler of hyꝛ tõge is no better, thẽ a ſerpent that ſtyngeth wythout hyſſynge. The wozdes out of a wyſe mãs mouth are gracious, but the lyppes of a foole wyll deſtroye him ſelfe. The beginnyng of his talkynge is foolyſhnes, & the laſt wozde of his mouth is ſtarke madneſſe. A foole is full of wozdes, & a man cannot tell what ſhall come to paſſe: who wyll then warne him of it that ſhall folow after him? The laboure of the folyſh is greuous vnto thẽ, whyle they knowe not howe to go into the citye.

Wo be vnto the (O thou lande) whoſe kynge is but a child, and whoſe prĩces are early at their bankettes. But well is the (O thou lande) whoſe kynge is come of noblis, & whoſe prĩces eate in due ſeaſon, foz neceſſyte & not foz luſt. Thozow ſlouthfulneſſe the balckes fall downe, & thozow ydle hãdes it raynyth in at the houſe. Meat maketh men to laugh, and *wyne maketh thẽ merry: but vnto money are all thinges obedient. Wiſh ỹ kyng no euell in thy thought & ſpeake no hurte of the ryche in thy preuy chãbre: foz a byrd of the ayre ſhall betraye thy voyce, and with hir fethers ſhal the bewraye thy wozdes.

*Ba.

## ¶The.xi. Chapter.

¶Ryches ought to be diſtributed vnto the neade.

CAſt thy brede vpon weate faces, & ſo ſhalt thou fynde after many dayes. Geue parte. vii. dayes, and also vpõ the eyght, foz ỹ knoweſt not what miſery ſhall come vpõ earth. When ỹ cloudes are full, they powre out rayne vpon the earth. And when the tre falleth (whether it be toward ỹ South oz Nozth) in what place ſoeuer it fall, there it lyeth. He that regardeth the wide, ſhall not ſowe and he that hath reſpecte vnto the cloudes, ſhal not reape. Now lyke as ỹ knoweſt not the waye of ỹ ſpirite howe he entred into ỹ body beinge yet in a mothers wõbe: Euẽ ſo ỹ knoweſt not the wozckes of God, whych is the wozckemaſter of all.

Ceaſe not thou therfoze with thy handes to ſowe thy ſede, whether it be in the mozninge oz in the euenynge: foz thou knoweſt not whether this oz that ſhal proſpere, and yf they both take, it is ỹ better. The lyght is ſwete, & a pleaſaunt thynge is it foz the eyes to loke vpon the Sũne. If a man lyue many yeares, and be glad in thẽ all, let him remembre the dayes of darckeneſſe, whych ſhalbe many: and that foloweth, all thinges ſhall be but vanyte. Be glad then (O thou yonge mã) in thy youth, and let thyne hert be mery in thy yong dayes, folowe ỹ wayes of thyne awne herte, & the luſt of thine eyes but be thou ſure, that God ſhall bryngе the into iudgement foz all theſe thynges.

## ¶The.xii. Chapter.

¶From oure youth ought we to conſyder, and regarde the goodnes of God.

PUt a waye diſpleaſure out of thyne herte, & remoue euell from thy body: foz chyldehode & youth is but vanyte. Remembre thy maker the ſoner in thy youth, oz euer the dayes of aduerſytie come & oz ỹ yeares drawe nye, when ỹ ſhalt ſaye: I haue not pleaſure in them: before ỹ ſunne the lyght, ỹ moone & ſtarres be darckned, & oz the cloudes turne agayne after ỹ rayne, when the keepers of ỹ houſe ſhall tremble, & when ỹ ſtronge mẽ ſhall bowe them ſelues: when ỹ mylleres ſtande ſtyll, becauſe they be ſo fewe, & whẽ ỹ ſyghtes of ỹ wyndowes ſhall







## ¶The kyſſt Chapter.

¶Myſticall ſonge of the ſpirituall and godly loue, betwene Chryſt the ſpouſe, and the chyrche oz congregacyon hys ſpouſeſſe.

OThat he wold kyſſe me with the kyſſes of his mouth: foz thy loue is moze pleaſaunt then wyne, & that, becauſe of ỹ good & pleaſãt ſauoure of thy moſt pꝛecious balmes. Thy name is *a lwete ſmellynge oyntment when it is ſhed foꝛthe, therfoze do the maydẽs loue the: dꝛawe thou me vnto ỹ: we wyll runne after the. The kynge hath bꝛought me into hys pꝛeuy chambꝛes. We wyll be glad & reioyce in the, we thynke moze of thy loue then of wyne. They that be ryghte ous loue ỹ. I am black (O ye daughters of Ieruſalẽ) lyke as *the tẽtes of ỹ Cedarenes, & + as the hangynges of Salomon: but yet am I fayze & well ſauoured withall. Maruell not at me ỹ I am ſo black: foz why? the ſunne hath ſhyned vpõ me. My mothers chyldꝛen had euell wyll at me, they made me ỹ keper of the vyneyardes: but myne owne vyneyarde haue I not kept. Tell me of him whõ my ſoule loueth where thou fedeſt the chepe, where thou makeſt thẽ reſt at ỹ noone daye: foz why ſhall I be lyke him, that goeth wzonge aboute ỹ flockes of thy cõpanyons?

*Ecc.viii.a

¶ If thou knowe not thy ſelfe (O thou fayꝛeſt amõge wemẽ) then go thy waye foꝛth after ỹ foteſteppes of the chepe, and fede thy goates beſyde the ſhepeherdes tentes. Unto *the hooſt of Pharaos charettes haue I compared the, O my loue. Thy chekes and thy neck is beawtyfull as ỹ turtyls, and hanged with ſpanges and goodly Jewels: a neck bãde of golde wyll we make the with ſyluer buttõs.

*Cant.iiii.a

When the kynge ſytteth at the table, he ſhall ſmell my Nardus: a bondell of Myrre is my loue vnto me: he wyll lye betwixte my bꝛeaſtes. A cluſter of Camphoꝛe in the vyneardes of Engaddi is my loue vnto me.

*O howe fayꝛe art thou (my loue) Oh howe fayꝛe art thou: thou haſt doues eyes. O how fayꝛe art thou (my beloued) howe well fauoꝛed art ỹ? Oure bed is decte with floures, the ſylynges of oure houſe are of Cedꝛe tree, and oure croſſe ioyntes of Cypꝛeſſe.

## ¶The.ii. Chapter.

I Am the lylie of the felde, and roſe of the valleyes: as the roſe amonge the thoꝛnes, ſo is my loue amonge the daughters. Lyke as the apple tree amonge the trees of the wood, ſo is my beloued amõg the ſõnes. My delyte is to ſyt vnder hys ſhadowe

## Of the Preacher, Fo.xl.

ware dymme, when the doꝛes in the ſtretes ſhalbe ſhutt, and when the voyce of the mylleꝛ ſhalbe layed downe: when men ſhall ryſe vpat the voyce of the byꝛde, and when all ỹ daughters of muſyke ſhalbe bꝛought lowe: when men ſhall feare in hye places, and be afrayed in the ſtretes: when the Almonde tree ſhall flozyſhe and be laden with the grehopper, and when all luſt ſhall paſſe (because man goeth to his longe home, and the mourners go aboute the ſtretes.) Oꝛ euer the ſyluer lace be taken awaye, and oꝛ the golden well be bꝛoken. Oꝛ the pot be bꝛoken at the well, and the whele vpon the cyſterne: Then ſhall the duſt be turned agayne vnto earth from whence it came, and the ſpyete ſhall returne vnto God, which gaue it. * All is but vanite (ſayth the Pꝛeacher) all is but playne vanyte. The Pꝛeacher was yet moze wyſe, and taught the people knowledge: he gaue good hede, ſought out the groũde, and ſet foꝛth many parables. Hys diligence was to fynde out acceptable wozdes, ryght ſcripture, and the wozdes of trueth. Foꝛ *the wozdes of ỹ wyſe are lyke pꝛyckes and nayles that goo thozow, wher with ỹ ſtuffe gathered is holden vp: foꝛ they are geuen of one ſhepherde onely. Therfoze beware (my ſonne) of that doctrine that is beſyde thyꝛ: foꝛ to make many bokes it is an endles wozke: and to loude cryinge weryeth the bodye.

*Eccle.vii.a

Let vs heare the concluſyon of all thynges: Feare God, and kepe hys commaundementes: Foꝛ that toucheth all men. Foꝛ God ſhall iudge all wozckes and ſecrete thynges, whether they be good oꝛ euell.

# The ende of the boke of the Pꝛeacher / other wyſe called / Eccleſiaſtes.

howe, for hys kysse is swete vnto my throte. He bringeth me into hys wyne seller, hys banner stryco ouer me, is lone. Set about me cuppes of wyne, coforte me with apples, for I am sycke of loue. * Hys left hãde leyth vnder my heade, & hys ryght hãde doth wall embrace me. * I charge you, O ye daughters of Ierusalẽ) by the Roes and hyndes of the felde, that ye wake not vp my loue nor touche her, tyll she be cõtent her selfe. Herke my beloued: lo, there cõmeth he hoppynge vpon the mountaynes, & leappynge ouer the lytle hylles. My beloued, is lyke a Roo or a yonge hart. Beholde, he standeth behynde our wall, he loketh in at the wyndowe, and pepeth thorowe the grate. My beloued answered and sayde vnto me.

C Stande vp my loue, my beutyfull, and go to thyne awne: for lo, the wynter is now past the rayne is awaye and gone. The floures are come vp in the felde, the tyme of the vynes syngynge is come, and the voyce of the turtle doue is heard in oure lãde. The frygge tree bringeth forth her frygges, and the vynes beare blossoms, & haue a good smell. O stãde vp then & come my loue, my beutyfull, & come I saye (O my doue) out of the caues of the roches, out of the holes of the wall: O let me se thy countenaunce and heare thy voyce for swete is thy voyce, and fayre is thy face. Get vs the foxes, yee the lytle foxes, that hurt the vynes, for oure vynes beare blossoms. * My loue is myne, and I am hys, which fedeth amonge the roses, vntyll the daye breake, and tyll the shadowes be gone. Come agayne (O my beloued) and be lyke as a Roo or a yonge hart vpõ the wyde mountaynes.

C The.iii. Chapter.

A By nyght in my beed I sought hi, whõ my soule loueth: ye diligẽtly sought I him, but I foũde him not. I wyll get vp (thought I) and go aboute the cytie, in the wayes in all the stretes wyll I seke him whom my soule loueth: but when I sought hym, I kounde hym not. The watchmen also that go aboute the cytie, founde me. Sawe ye not him whom my soule loueth? So when I was a lytle past the, I founde him whõ my soule loueth. I haue gotten holde vpon hym, and wyll not let him go vntyll I bringe hym into my mothers house, and into her chambre that bare me.

* I charge you, O ye daughters of Ierusalem, by the Roes and Hyndes of the felde, that ye wake not vp my loue nor touche her, tyll she be content her selfe. Who is this, that commeth vp out of the wyldernesse like vapours of smoke, as it were a smell of Myrre, frankencense, and all maner spyces of the Apotecary? Beholde, aboute Salomons bedstede ther stande lx. valeaunt men of the most myghtie in Israel. They holde swerdes euery one, and are expert in warre. Euery man also hath hys swerde vpon hys thygh, because of feare in the nyght. Kynge Salomon had made him selfe a palace of the wod of Libanus, the pilers are of syluer, the couerynge of golde, the seate of purple, the grounde is pleasauntly paued with loue for the daughters of Ierusalem. Go forth (O ye daughters of Syon) and beholde kynge Salomon in the crowne, wherwith his mother crowned him in the daye of hys mariage, and in the daye of the gladnesse of his hert.

C The.iiii. Chapter.

* How fayre art thy, my loue, howe A
fayre art thou? thy dooues eyes, * Cant.
beside that which leyth hyd with-
in. * Thy heayre lockes are like a * Cant.
wooll of a flocke of gotes, that shone vpon mount Gilead. Thy teth are like shepe of the same bignesse, which went vp from the washinge place: where euery one beareth two twyns, and not one vnfrutefull amõge them. Thy lippes are like a rose coloured ribonde, thy wordes are louely, thy chekes are like a pece of a pomgranat within thyne heares. Thy neck is lyke the tower of Dauid builded with costly stones, lyinge out on the sides wher vpon there hang a thousande shyldes, yee all the weapens of the geauntes. * Thy * Cant.
two brestes are lyke two twyns of younge roes, which fede amonge roses. O that I myght go to the mountayne of Myrre, & to B
hyll of frankencense: tyll the daye breake & tyll the shadowes be past awaye. Thou art all fayre, O my loue, & no spott is there in the. Come to me frõ Libanus (O my spouse) come to me frõ Libanus loke from the toppe of Amana, from the toppe of Sanir & Hermõ, frõ the lyõs dennes and from the mountaynes of the leoparties. Thou hast with loue bewitched my hert. O my syster, my spouse, thou hast bewitched my herte, with one of thyne eyes, and with one cheyne of thy neck. O howe fayre C
are thy brestes, my syster, my spouse? Thy brestes are more pleasaunt then wyne, and the smel of thyne oyntmentes passeth all spyces. Thy lippes, O my spouse, droppe as the hony cõbe, yee mylke and hony is vnder thy tong, and the smell of thy garmẽtes is lyke the smell of Libanus. A garden well locked is my syster, my spouse, a garden well locked, and a sealed well. The frutes that are planted in the, are lyke a very Paradyse of pomgranates with swete frutes: as Camphire, Nardus, and Saffron, Calamus, & Synamom with all swete smellynge trees: Myrre, Aloes and all the best spyces: a well of gardes, a well of lyuinge waters, which renne downe frõ Libanus. Up thou northe wynde, come thou south wynde, and blowe vpon my garden, that the smell therof may be caryed on euery syde: yee that my beloued may come into hys garde, and eate



eate of the swete frutes that growe therin.

C The.v. Chapter.

I Am come into my garden, O my sister, my spouse: I haue gathered my A
Myrre with my spyce. I haue eaten hony with my hony cõbe, I haue dronke my wyne with my mylke. Eate, O ye frendes, drynke and be mery, O ye beloued.

As I am aslepe, and my hert is waking I heare voyce of my beloued, whẽ he knocketh. Open to me, O my sister, my loue, my doue, my derlynge: for my heade is full of dewe, & the lockes of my hearre are full of the nyght droppes. I haue put of my cote, how can I do it on agayne? I haue washed my fete, how shall I fyle thẽ agayne?

My loue put in his hand at the hole, and B
my herte was moued within me. I stode vp to opẽ vnto my beloued, & my hãdes dropped with Myrre, & the Myrre ranne downe my fyngers vpõ the locke. I opened vnto my beloued, but he was departed and gone his waye. Now when he spake, my hert was gone: I sought hym, but I coulde not fynde hym: I cryed vpõ him, neuertheles, he gaue me no answere. So the watchmen that went about the cytie, founde me, smote me, & wounded me: yee, they that kepte the walles, toke awaye my kercheafe fro me.

I charge you therfore, O ye daughters C
of Ierusalem, yf ye fynde my beloued, that ye tell hym, how that I am sycke for loue.

What maner of man is thy loue aboue other louers? O thou fayrest amonge wemẽ? Or what can thy loue do, more then other louers, that thou chargest vs so straytely?

As for my loue, he is white and redde coloured, a goodlye personne amõge ten thousande: his heade is as the most fyne golde, the lockes of hys hearre are bulshed, and black as a crowe. His eyes are as the eyes of doues by the water brokes, as though they were washed with mylke, & are sett lyke perles in golde. Hys chekes are lyke a D
gardẽ bedd, where in the Apotecaries plãte all maner of swete thynges: Hys lyppes are lyke roses that droppe swete smelling Myrre. His handes are lyke gold rynges hauige enclosed the precyous stone of Tharsis. His body is as the pure yuery, decte ouer with Saphires: His legges are as the pylers of Marbell, set vpon sokettes of golde. His face is as Libanus, and as the bewty of the Cedre trees. The wordes of his mouthe are swete, yee, he is altogether louely. Soche one is my loue. O ye daughters of Ierusalem, soch one is my loue.

C The.vi. Chapter.

W Hither is thy loue gõe then (O thou A
fayrest amonge wemen) whither is he is thy loue departed? we will seke hi with the. My loue is gone downe into hys garden, vnto the swete smellyng beddes, that he may refresh hym selfe i the garden, and gather roses. My loue is myne & I am his, which fedeth amõge the roses.

Thou art beautyfull, o my loue, as is the place of Thirza, thou art fayre as Ierusalem, fearfull as an armye of men, w theyr banners. Turne awaye thyne eyes fro me, for they haue set me on fyre. * Thy heartye * Cant.iii.c.
lockes are lyke a flocke of goates thorne vpon the mount of Gilead. Thy teth are lyke a flock of thorne shepe, which go out B
of the washyng place: where euery one beareth twyns, & not one vnfrutefull among them. Thy chekes are lyke a pece of a põgranate, with in thy volupers. There are
* lx. Quenes. lxxx. wyues, and dameselles * iii. Cant. vi.a
without nõbre. One is my doue, one is my derlynge. She is the onely beloued of her C
mother, & deare vnto her that bare her. Whẽ the daughters sawe her, they sayde, she was blessed. Yee the Quenes and wyues prayse her. What is she this, that loketh forth as the morynge: fayre as the moone, cleare as the sunne, and fearful as an armye of men w their baners. I went downe into the nutt gardẽ, to se what grewe by the brokes, & to loke yf the vyneyarde flourished, or yf the pomgranates were shot forth. I knewe not that my soule had made me the charyote of D
the people that be vnder tribute. Turne againe, turne agayne. O thou perfecte one turne ageyne, turne agayne, & we will loke vpon the. What wil ye se in the Sulamyte? She is lyke men of warre singynge in a companye.

The seuenth Chapter.

How pleasaunt are thy treadynges with the shoes, thou princes A
daughter? Thy thighes are like a fayre iewell, which is wrought by a connyng workes masters.
Thy nauell is lyke a roũde goblet, which is neuer without drinke. Thy wõbe is lyke a heype of wheat that is sett about w roses
* Thy two brestes are lyke two twyns of * Cant. iiii.a
ponge roes. Thy neck is as it were a tower B
of yuery: thine eyes also are lyke the water poles that are in Hesebõ, beside the porte of Bathrabbim: thy nose is lyke the tower of Libanus, which loketh toward Damascus. That head that standeth vpõ the, is lyke Carmel & the hearre of thy heade is lyke purple and lyke a kynge goynge forth w his garde aboute hym. O how fayre & louely art thou my derlynge, i pleasures? Thy stature is lyke a Palme tree & thy brestes lyke the grapes. I sayde I will clyme vp into the Palme tree, & take holde of his hye braũches. C
Thy brestes also shalbe as the vyne clustres & the smell of thy nostrels lyke is the smell of

apples, and thy lawes lyke the beste wyne. Whiche goeth strayte vnto my beloued and hyeulteth forth by ꝑ lyppes of the Auncyent eldres. There wyll I turne me vnto my loue & he shall turne hym vnto me. O come on my loue, we will go forth into the felde, & take oure lodgynge in the villages. In the morynge wyll we go se ꝑ vyneyarde: we will se yf the vyne be sprõge forth, yf the grapes be growne, and yf the põgranates be shot out. There will I geue ꝑ my brestes: ꝑ Mandragoras geue theyr swearte smell: and beside oure dores are all maner of pleasaunt frutes: both newe, & olde: whych I haue kepte for the, o my beloued.

¶ The. viii. Chapter.

A O That I myght fynde the wythout, and kysse the, whom I loue as my brother whych suckte my mothers brestes: and that thou shalt not be despised I will leade the, and bryngе the in to my mothers house: that thou myghtest teach me, & that I myght geue the drynke of spiced wyne, & of the swete sappe of my pongranates. *His left handе shalbe vnder my head & hys ryght handе shall embrace me.

*Cantic. ii. a.

I charge you, O ye daughters of Jerusalem, ꝑ ye wake not vp my loue, ner touch her, tyll she be content her selfe. What is she this, that commeth vp from the wilderncs, and leaneth vpon her loue? I waked the vp amonge the apple trees, where thy mother concepued the, where thy mother (I saye) brought the into the worlde. O set me as a seale vpon thine herte, and as a seale vpon thyne arme: for loue is myghtie as the death, & gelousy as the hel. Her coales are of fyre, & a very flame of the Lorde: so ꝑ many waters are not able to quēche loue, nether maye the streames drowne it. Yee, yf a man wolde geue all the good of his house for loue, he shuld counte it nothyng. Our sister is but ponge, & hath no brestes: what shall we do for our sister, whan she shall be spoken for? Yf she be a wall, we shal buylde a syluer bolwercke ther vpõ: yf she be an open dore, we shall fasten her with bordes of Cedre tree. I am a wall, and my brestes lyke towres, then was I as one that hath founde fauoure in his syght. Salomon hath a vyneyarde at Baal hamon, & this vyneyarde delyuered he vnto the kepers: ꝑ euery one for the frute therof shulde geue hym a thousande peces of syluer. My vyneyard is in my sight: thou (O Salomon) must haue a thousande, and the kepers two hundred with the frute. Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye herken to the same. O get the awaye, my loue, and be as a roo or a yong hert vpõ the swete smellynge mountaynes.

¶ The ende of the Ballet of Ballettes of Salomon: called in Latyn: Canticũ Canticorũ.



# ¶ The booke of the prophete Esay

## ¶ The fyrst Chapter.

¶ Esay propheryeth that the angell of God shall come vpon Jerusalem because of theyr synnes.

A THe vision of Esay ꝑ sonne of Amos which he sawe vpon Juda and Jerusalem: in the dayes of Uzia and Joathã, Ahaz & Jehezikiah kynges of Juda. Heare, O heauen, & herken O earth: for the Lorde hath spoken: I haue norished ād promoted children, but they haue done wyckedly agaīst me. The oxe hath knowne his owner & ꝑ asse his maisters cribb: but Israel hath receaued no knowledge, my people hath no vnderstandyng. Alas for thys synfull nacion, a people of great iniquitie: a seed of vngracious people corruptinge ther wayes. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, and are gone backward. Wherby shulde ye be plaged any more: for ye are euer fallige awaye. The whole head is syck, & ꝑ hert is heuy. Frõ the sole of the fote vnto ꝑ head, there is no whole parte in all your body: but all are woūdes, botches, sores, & strypes, whych cā nether be helped, bounde vp, molifyed, ner easid wt any oyntment. Your land lyeth waste, your cyties are brent vp, your enemyes deuoure youre lāde, & ye must be fayne to stāde, & loke vpõ it: & it is desolate, as they were subuerted ꝑ were alienate frõ ꝑ Lorde. Moreouer, the daughter of Syon ys left alone lyke a cotage in a vineyard, lyke a lodge in a gardē of cucumbers, lyke a wasted cytie. And excepte ꝑ Lorde of hostes had left vs a fewe alyue: we shuld haue bene as Sodoma, and lyke vnto Gomorra. Heare ꝑ worde of the lorde ye Lordes of Sodoma: & herkē vnto ꝑ lawe of our God, ꝑ people of Gomorra. Why offre ye so many sacrifices vnto me saith Lorde? I am full of ꝑ brentoffrynges of wethers, ād of ꝑ fatnesse of fedbeastes. I haue no pleasure in ꝑ bloud of bullokes, lābes and goates. When ye come to apeare before me, who requireth this of you to treade within my porches? Therfore offre me no mo oblaciõs, for it is but lost labour. Incense is an abhominable thinge vnto me. I maye not awaye with youre newe moones, your Sabbathes & gatherige togyther at ꝑ solēpne dayes. I hate your newe mone dayes & solēpne feastes, euē frõ my very hert. I can not awaye wt suche vanitie & holdinge in of the people. They lye vpon me as a burthen, and I am wery of beringe thē. Whan ye holde out your hādes, I will turne myne eyes from you. And though ye make many prayers, yet wil I heare nothynge at all, seyng your handes are ful of bloude. Wasch you therfore, and make you cleane, put awaye youre euell entētes out of my syght, cease from doynge of euell. Lerne to do ryght, applye your selues to equite, delyuer ꝑ oppressed, helpe ꝑ fatherles to his ryght, let the widowes cõplainte come before you. Come I praye ye (sayeth ꝑ Lorde) let vs reasō oure matter together. Though youre sinnes be as read as scarlet, they shalbe as white as snowe. And though they were lyke purple, they shalbe as whit as wolle. If ye be louynge & obediēt, ye shal enioye ꝑ best thyng ꝑ groweth i ꝑ lād. But yf ye be obstinate & rebellyous, ye shalbe deuoured wt ꝑ swerde: for thus ꝑ Lorde hath promised wt his awne mouth. How happeneth it then ꝑ ꝑ ryghteous cytie (which was full of equite) is become vnfaythfull as an whore? ryghtuousnes dwelt i it, but now murtherers. Thy syluer is turned to drosse, & thy wyne myxte with water. Thy princes are wicked & companyõs of theues. They loue gyftes altogether, and gape for rewardes. As for ꝑ fatherles, they helpe hī not to his ryght, nether wyll they lett the wydowes causes come before thē. Therfore, sayeth ꝑ lorde God of hostes, ꝑ myghty gouernor of Israel, Oute vpon ye, I will ease me of myne enemyes, & I will auenge me of myne aduersaryes, I shall laye my hād vpon ỹ, & burne out thy drosse frõ ꝑ tynest & purest, & put out all thy tynne, & set thy iudges agayne as they were sometyme & thy Senatours as they were frõ ꝑ beginnynge. Then shalt ꝑ be called ꝑ ryghteous cytie, ꝑ kaythfull cytie. Siō shalbe redemed wt equite, & they that turne againe vnto her i ryghteousnesse. For ꝑ trāsgressours & vngodly, and soch as are become vnfaythfull vnto the Lord, must altogether be vtterly destroyed. For they shall be ashamed of the goddes ỹ you longed for. And ye shall be put to shame for ꝑ Idols grouegardēs ỹ ye haue chosen: ye shalbe as a tree whose leaues are fallen awaye, & as a garden ꝑ hath no moystnesse. And as for the glory ☞ of your graued Images, it shalbe turned to drye strawe, and he ỹ made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

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☞ to.

¶ The second Chapter.

¶ Of the commyng and death of Christ, and of the callynge of the Heathen.

THyys is the worde ꝑ was opened vnto Esay the sonne of Amoz, vpon Juda & Jerusalem. It wilbe also ☞ in the last dayes ꝑ ꝑ hyll where ꝑ house of ꝑ Lorde is builded, shall be ꝑ chefe amōge hylles, and exalted aboue all lytle hylles. And all nacyons shall preace vnto hym, and the

H

☞ to.

multytude of people shal go speakig thus
*Isa.xxvii.a
Micha.iiii.a
one to another: vp, * let vs go to ỹ hyll of the Lord, & to the house of the God of Jacob: that he maye shewe vs his waye, and ỹ we maye walcke in his pathes. For the lawe shall come out of Sion, and the word of the Lorde from Jerusalē, and shall geue sentēce amonge the heathen, and shall reforme the multitude of people: They shall breake theyr swerdes also i to mattockes, and theyr speares to make sythes. And one people shall not lyft vp weapen agaīst another, nether shal they learne to fyght from thēs forth. Come ye (O house of Jacob) let vs walcke i the lyght of ỹ Lorde. But thou hast forsaken thy people ỹ house of Jacob, because they go farre beyōde ỹ east cōtreys i Southcrpes (whō they haue as ỹ Philistines had) and ☞ in straunge chyldren they thinke them selues to haue ynough. Theyr land is full of siluer and gold, nether is there any ende of theyr treasure: Theyr lād is also full of horses, & no ēde is there of theyr charets. Theyr lande is also full of vayne goddes, and before ỹ worcke of theyr awne handes haue they bowed thē selues, yee, euē before the thinge that theyr awne fyngers haue made. There kneleth the man, there falleth the man downe before thē, but ỹ (O Lorde) wilt not leaue them vnpunished.

C And therfore get the in to some rock, and hyde ỹ in the grounde for feare of the Lord, and for the glory of his magestye: Which casteth downe the high lookes of presūptuous personnes, and bringeth lowe ỹ pryde of man, and the Lorde only shall be exalted in that daye. For the daye of ỹ Lord of hostes shall go ouer al pride and presumptiō, vpon all them that exalte them selues, and shall bryngе thē all downe: vpō all ỹ hygh and stoute Cedre trees of Libanus, & vpon all the okes of Basan, vpon all hygh hylles, and vpon all stoute mountaynes, vpon all costly towres, & vpon all stronge walles, vpon all shyppes of Tharsis, and vpon euery thyng that is glorious and pleasaūt to loke vpon. And it shall bryngе downe the pryde of man, and laye mans presumptuousnesse full lowe, and the Lorde shall only haue the worshyp in that daye. But the Idols shall vtterly be roted out. And shall crepe in to holes of stone, and into caues of the earth, for feare of the Lorde, and for the glory of hys magesty: what tyme as he shall aryse vp to condemme ỹ earth. Then shall man cast awaye hys goddes of syluer, and hys goddes of gold (which he neuertheles had made to honour them) vnto Molles & Backes: And they shall crepe in to the caues and rockes, & into the clyftes of hard stones, for feare of God, and for the glory of hys magestye, whan he ryseth to condemne the earth. Feare not ye then any man, whose breth is in hys nostrels. For what is he of reputacion?

## The thyrd Chapter.

The prophecyeth that at the commyng of Christ all strength and powre shall be put forth of Iurye.

FOr lo, the Lorde God of Hostes doth take awaye from Jerusalē and Juda, all possessions & power A
al meat and dryncke, the captayne and the soudyar, the iudge and prophete, the wyse and the aged man, the prince of fyftie peare olde, and the honorable: the Senatours, and men of vnderstādynge: the master of craftes and oratours. And I shall geue thē children to be theyr princes, & babes shall haue the rule of you. The people also shalbe pylled and polled, and one shall euer be doynge violence and wronge to another. The boye shall presume agaynst the elder, and the vyle persone agaynst the honorable. Yee, one shall take a frēde of hys awne kynred by the bosome, and saye: thou hast clothynge, thou shalt be our head, for thou mayest kepe vs frō thys fall & parell. Then shall he sweare & saye B
I cannot helpe you. Moreouer, there is neither meate ner clothyng in my house, make me no ruler of the people. For Jerusalē is ouerthrowne & Juda must fall to ỹ grownde, because that both theyr wordes & counsels are agaynst the Lorde, to prouoke the presence of hys magesty vnto anger. The chaungynge of theyr countenaunce bewrayeth them, yee, they declare theyr awne synnes, thē selues, as the Sodomites, & hyde thē not. Wo be vnto theyr soules for they haue retourned eupll vnto thē selues. Byd the ryghteous do well, for they shall enioye the frutes of theyr studies. But wo be to ỹ vngodly and vnryghtreous, for they shalbe rewarded after theyr worckes. Childrēn C
are extorcioners of my people, and wemen haue rule of them.

O my people, those that call the blessed deceaue the, and deprаue the waye of thy fotesteppes. The Lorde is rysen vp to cōmen of the matter, and stādeth vp (I saye) to geue iudgement of the people. The Lorde shall come forth to reason with the Senatours and prynces of hys people. It is ye that haue burnt vp my vyneyarde, the extorcyon done to the poore is i your houses. Wherfore do ye oppresse my people, & marre ỹ faces of ỹ poore? sayeth the Lorde God of hostes. Moreouer, thꝰ sayth ỹ lord: Seing ỹ daughters of Sion are be come so proude, and come in wt stretched out neckes and with vayne wanton eyes: leynge they come i tryppyng so nycely with theyr fete: Therfore shall the Lorde shaue the heades of the daughterꝫ of Siō, and shal discouer D
theyr



theyr shame. In that daye shall ỹ Lord take awaye the gorgiousnes of theyr apparell, and spanges, cheynes, partelettes, and colarres, bracelettes and hooues, ỹ goodly floured, wyde and brodered rayment, brooches, and headbandes, rynges and garlandes, holy daye clothes and vales, kerchefes and pinnes, glasses and cyprelles, bonettes and taches.

And in steade of good smell, there shalbe stynck amonge thē. And for theyr gyrdles there shalbe lowse bādes. And for well sett heare there shalbe baldenesse. In steade of a stomacher, a sack cloth, and for theyr bewty witherdnesse, and sonne burnyng. Youre housbandes and myghtie men shall perysh with the swerde in batayle.

☞ At that tyme shal ☞ theyr gates mourne and complayne, and they shall sytt as desolate folck vpon the earth.

## The fourth Chapter.

For want of men, seuen wemen desyre to haue one man.

A THen shall seuen wyues take holde of one man, and saye: we wyll laye all our meate and clothynge together in comen, only that we may be called thy wyues, & that thys shamefull reproche maye be taken frō vs. After that tyme shall the braunche of the Lorde be bewtyfull and myghtye, and the frute of the earth shalbe fayre and pleasaunt for those Israelytes that shal escape therof. Then shall the remnaunt in Sion & the remnaunt at Jerusalem be called holy: Namely all soch as are wryttē among the lyuynge at Jerusalem: what tyme as the Lorde shall wasch awaye the fylthynes of the daughters of Sion, and pourge ỹ blonde out from Jerusalem with the wynde of B
hys iudgmente and with fyre. Moreouer, vpon all the dwellynges of the hyll of Sion and vpon theyr whole congregacion, shall the Lorde prouyde a cloude and smoke by daye, & the shynynge of a flammynge fyre by nyght: for all theyr glory shalbe preserued. And Jerusalem shall be a tabernacle for a shadowne because of hete in the daye tyme a place and refuge where a man maye kepe hym from wether & rayne.

## The .v. Chapter.

Of Christ and hys vyneyarde, with an execracyon of couetousnes and dronckenes.

A NOw will I synge my beloued frēde a songe of my frēdes, because of hys vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous grounde.

This he hedged, thys he walled rounde aboute, and plāted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin. And afterwarde when he loked that it shulde bryngе hi grapes, it brought forth thornes. Now therfore (O ye Cytysens of Jerusalē and whole Juda:) Judge I praye you betwixte me, and my vyneyard. What more could haue bene done for it that I haue not done? Wherfore then hath it geuē thornes, where I loked to haue had grapes of it.

Well, now I shall tell you how I wyll do with my vyneyarde: I will take ỹ hedge from it, that it maye perysh, and breake downe the wall, that it maye be trodē vnder fote. I will laye it waste, that it shall nether be digged nor cut, but beare thornes and brears. I will also forbyd the cloudes that they shall not rayne vpō it. As for the vyneyarde of the Lorde of hostes it is the house of Israel, and whole Juda hys fayre planting. Of these he loked for equite, but se there is wrong: for ryghteousnesse, lo, It is but mysery. B

Wo vnto thē that ioyne one house to another, & bring one lande so nygh vnto another, that ỹ poore can get no more grounde, & ỹ ye maye dwel vpon the earth alone. These thynges are i the eares of the Lorde of Hostes: shall not many greater & more gorgyous houses be so waste, that no man shall dwell in thē? And ten akers of vynes shal geue but a Quarte, and. xxx. bushels of sede shall geue but an ☞ Epha. C

Wo be vnto them, that ryse vp early to followe dronckennes, and to them that continue so, vntyll nyght, & tyl they be sett on fyre with wyne. In those cōpanyes are harpes and lutes, tabrettes & pipes, and wyne. But they regarde not the worcke of the Lord, and cōsydre not the operacyon of his hādes. Therfore commeth my folk also in D
to captyuite, because they haue no vnderstandynge. Theyr glory is famished with hūger, and theyr pryde is marred for thyrste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that theyr pryde, boastinge and welth, with soch as reioyse therin, maye descende into it.

Thus hath man a fall, and is brought lowe, and the hygh loke of the proude shalbe layde downe. But the Lord of hostes is exalted in iudgement, and God that is holy, is praysed in ryghteousnes: Then shall the shepe eate in ordre, and the rych mens landes that were layde waist, shall straūgers deuoure. Wo be vnto thē, that drawe wyckednes vnto them with coardes of vanite and synne, as it were with a cart rope.

Which vse to speake on thys maner: let hym make haste nowe, & go forth with hys worcke, that we maye se it. Lett the councell of the holy one of Israel come, and drawe nye, that we maye knowe it. E

Wo be vnto them ỹ call euell good, and good euell, which make darcknesse lyght, &

lyght darckenesse, that make sowre swete, & swete sowre. Wo be vnto them that are wyse in theyr awne syght, and thynke thē selues to haue vnderstādynge. Wo be vnto them, that are strong to suppe out wyne and experte men to sett vp dronckenesse.

These geue sentēce with the vngodly for rewardes, but condempne the iust cause of the ryghteous.

Therfore, lyke as fyre lycketh vp the strawe, and as the flame consumeth the stubble: Euen so theyr rote shalbe as corrupcion: and theyr blossome shall vanyish awaye lyke dust: for they haue cast awaye the lawe of the Lord of hoostes, & blaspheamed the word of the holy maker of Israel.

F Therfore is the wrath of the Lord kindled also agaynst hys people, and he shaketh his hande at them: yee, he hath smyten, so that the hylles dyd trēble. And theyr karcases dyd lye i the opē streates, lyke myre. And i all thys, the wrath of God hath not cealled, but hys hande is stretched out styl. And he shall gyue a token vnto a straunge people: and call vnto thē in a farre coūtre: and beholde, they shall come haistely with spede. There shall not be one faynt nor feble amōge thē, no not a slogysh nor slepery persone. There shall not one of thē put of the gyrdle from his loynes, ner lowse theyr lachet of his shooe. Hys arowes are sharpe, & al his bowes bent. His horse hookes are lyke flynt, & his cartwheles lyke a stormy wynde. His crye is as it were of a lyon, and he roareth lyke lyons whelpes. They shall roare, & hantch vp the praye, & no mā shall recouer it or get it from thē. In that daye they shalbe so fearce vpon them, as the see. And yf we looke vnto the lāde, beholde, it shalbe all darcknesse & sorowe. If we loke toward heauen: beholde, it shalbe darcke.

## The.vi. Chapter.

¶ Esay sawe the glory of the Lorde, and was sent to prophecye the desolacyon of Iurye.

A IN the same yeare that kinge Oziah dyed, I sawe ☞ the Lorde syttynge vpon an hygh and glorious seate, & his trayne fylled the tēple. And aboute hī stode the Seraphins, wherof euery one had sixe wiges. With twayne eche couered his face, wt twayne hys fete, and with twayne dyd he flye. They cried also eche one to ather on thys maner: holy, holy, holy, is the Lord of hoostes. The whole worlde is full of his glory. Yee, ꝑ geastes and dorechekes moued at his crycg, and the house was full of smoke. Then I sayde, O wo is me for I am lost in almoch as I am a man of vncleane lyppes, & dwell amōge people ꝑ hath vncleane lyppes also: for myne eyes haue

25 sene the kynge and Lorde of hoostes.

Then flewe one of the Seraphins vnto me, hauynge a hote cole in his hande, which he had taken from the aulter with the tonges, and touched my mouth, and sayde, lo: this hath touched thy lyppes, & thyne vnryghteousnes is taken awaye, & thy synne forgeuen. Also, I herd the voyce of ꝑ Lord sayēge on this maner: Whom shall I send, and who wyll be oure messaunger? Then I sayde: here am I, sende me. And he sayde, go, and tell this people: * ye shall heare in dede, but ye shall not vnderstande: ye shall playnely se, and not perceaue. Harden the harte of this people, stoppe theyr eares, ād shut theyr eyes, that they se not with theyr eyes, heare not with theyr eares, and vnderstand not with theyr hertes, and conuerte and be healed.

* Mat.xiii.b. Mar.iiii.b. Luke.viii.b. Actes xxviii. John.xii.f. Rom.xi.b.

Then spake I: Lorde, how longe? he answered: vntill the cytes be vtterly wasted without inhabitours, & the houses without men, tyll the lande be also desolate, and lye vnbuylded. For the Lorde shall take ꝑ men farre awaye, so that the lāde shal lye waste a longe season, yet in yt shall succeade .x. kinges, and the lande shall retorne and be layde waste. And as The terebint tre and oke in winter cast ther leaues, and yet haue ther sappe in them so shall the holy seed cōtynue in theyr substance.

## The.vii. Chapter.

¶ The Syrians moue batayle agaynst Jerusalem. A byrgyn shall beare a chylde.

A IT happened in the tyme of Ahaz the sonne of Jotham, which was the sonne of Uziah kynge of Juda: ꝑ* Razin the kynge of Syria, and Pechah ꝑ sonne of Romelyah, kynge of Israel: went vp toward Jerusalem to besege it, but Razin was not able to winne ye. Now when the house of Dauid (that is Ahaz) herde worde therof, ꝑ Syria & Ephraim were confederate together: his herte quaked (yee and the hertes also of his people) lyke as whan a tree in the felde is moued with the wynde.

* iiii.Re.xvi.a. ii.par.xxviii.a.

Then sayde God vnto Esay: go mete Ahaz (thou and thy sonne Sear Jasub) at the head of the ouer pole, in the fote path by the fullers grounde, & saye vnto hym, take hede to thy selfe & be styll, but feare not, nether be faynt harted, for these two tayles: ꝑ is: for these two smokyng fyre brandes, the wrath and furiousnes of Razin the Syrian and Romelies sonne: because that the kynge of Syria Ephraim and Romelies sonne haue wickedly cōspyred agaynst the sayig: We wyll goo vp agaynst Juda, vexe them, and brynge them vnder vs, and B set a kynge there, euen the sonne of Tabeel

For thus



For thus sayeth the Lorde God therto, It shal not so goo forth, nether come so to pas: for ☞ the head cytie of ꝑ Syriās is Damascus, but the head of Damasc' is Rayzin. And after fyue & threscore yeare, shall Ephraim be no more a people. And ꝑ chefe cytie of Ephraī is Samaria, but the head of Samaria is Romelies sōne. Yf ye beleue not: it commeth of thys: that ye are vnfaithfull to God. Moreouer, God spake once agayne vnto Ahaz, sayinge, requyre a token of the Lorde thy God, whether it be toward the depth beneth, or towarde ꝑ heygth aboue. Then sayd Ahaz: I will requyre none, nether wyll I tempte ꝑ Lorde The Lorde answered: Then heare to, ye of ꝑ house of Dauid: Is it not ynough for you ꝑ ye be greuous vnto men, but ye must greue my God also? And therfore ꝑ Lord shall geue you a token: Behold, a vyrgin shall conceaue and beare a sonne, and (ꝑ hys mother) shalt cal his name ☞ Emanuel. But ter ād hony shall he eate, ꝑ he maye knowe to refuse the euell, and chose the good. For or euer the chyld come to knowlege, to eschue the euel and chose the good. The lande (that thou so Abhorrest) shalbe desolate of both her kynges. The Lorde also shall sende a tyme vpon the, vpon thy people, & vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed frō Juda) thorowe the kynge of the Assirians. For at ꝑ same tyme shall the Lord whystle for the flyes that are aboute the water of Egypt, and for the Bees in ꝑ Assirians lāde. These shall come, and shall lyght all in the desolate valeyes, in the holes of stones, vpon all thornye and bushye places.

☞ At the same tyme shall the Lord ☞ shaue the heare of the head and the fete and ꝑ beerd cleane of, with the rasoure that he shall hyer beyōde the water: namely, with the kynge of the Assirians. At the same tyme shall a man lyue with a kowe, and two shepe. Then, because of the aboundaunce of mylck, he shall make butter & eate it. So that euery one which remayneth in the lāde, shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one, & were solde for a thousande syluerlynges) shalbe turned to brears & thornes. Lyke as they shall come in to the lande wt arowes & bowes, so shall all the lande be come brears and thornes. And as for al hylles that are hewē downe, ther shall not come vpon thē anye feare of brears & thornes. But ꝑ catell shal be dryuen thyther, and the shepe shall fede there.

## The.viii. Chapter.

¶ The deliuerance of the lande by Emanuel. & a stone of offence, at whych many shal stomble.

MOreouer, the lord sayd vnto me: A Take ꝑ a greate leaf, & ☞ wryte in it, as men do wt a penne, make hastye spede to robbe, & haste to ꝑ spoyle. And I called vnto me faythfull witnesses to record. Uryah the preest, & zachariah the sonne of Barachiah. After that wēt I vnto the Prophetisse, ꝑ had conceaued & borne a sonne. Then sayde the Lorde to me: geue him this name: a spedie robber: an hastie spoiler. For why, or ouer ꝑ chylde shal haue knowledge to crye father, & mother: shall the ryches of Damascus & ꝑ substaunce of Samaria be taken awaye by ꝑ spoyler, before the kyng of the Assirians.

The Lorde spake also vnto me, sayinge: 15 for so moch as thys people refuseth the still rennynge water of Sylo, and put theyr delyte in Razin & Romelies sonne: Behold, the Lorde shall brynge myghtie & greate floudes of water vpon them: namely, the kynge of the Assirians with all his power: Which shall clyme vp vpō all his floudes, and renne ouer all theyr banckes. And shal breake in vpon Juda, flowinge & increasig in power, tyll he gett hī by ꝑ neck. He shall fyll also the wideneſſe of thy lande ☞ with hys brode winges, O Emanuel. Breake downe (o ye peple of Assur) and ye shall be, brokē downe: herken to all ye of farre coūtrees. Muster you, and you shalbe broken downe, prepare you to batell and you shall be torne in peces: take your councell together, yet must your coūcel come to naught: go in hande withall, yet shall it not prosper: for God is with vs. For the Lord spake thus to me in the powre of his hande, & C warned me, sayinge vnto me: that I shulde not walcke in the waye of this people.

He sayde moreouer: rounde with none of thē, whosoeuer saye: ponder people are bounde together: feare them not, nether be afrayd of them, but sanctifie the Lord of hostes, lett hym be youre feare and drede. For he shall be the holy place to flye to, and stone to stomble at: the rock to fall vpon: a snare and net to both the houses of Israel, and the inhabitours of Jerusalem. And many shall stomble, fall, and be brokē vpon hym: yee, they shalbe snared & taken. D

Now laye the witnesses together & seale the lawe wt my disciples. Thus wil I wayte vpon the Lorde that hath turned his face from the house of Jacob, and I will loke for him. But lo, as for me, and the children which the lord hath geuen me: we are a token and a wonder in Israel, for the Lord of hostes sake, which dwelleth vpon the hyll of Sion.

And yf they saye vnto you: aske councell at the sothesayers, witches, charmers and conjurers, then make them thys answere.

*Luk.xviii. a. Is there a people eny where, ꝑ walketh not
coſcell at his God? * Shulde mē renne vn-
to the dead for ꝑ lyuynge? If eny mā want
lyght, leet hym loke vpō the lawe, and the
teſtimony, whether they ſpeake not after
this meanig. If he do not thys, he ſtōbleth
and ſuffreth hūger. And yf he ſuffre hunger
he is out of pacience, and blaſpheneth his
kyng & his God. Then loketh he vp ward,
& downeward to ꝑ earth, & beholde, the
re is trouble and darckenceſſe, veracīō is ro-
unde aboute hym, and the cloude of errour.
And out of ſoch aduerſite, ſhal he not eſ-
cape. Euen lyke as in tyme paſt, it hath be-
ne well ſene, that the lande of zabulon and
the lande of Nephtaly (where thozow ꝑ ſee
waye goeth ouer Jozdane into the lande of
Galilee) was at the fyrſt in lytle trouble:
but afterwarde ſoze vexed.

## ¶ The.ix. Chapter.

¶ The prophecyeth of Chriſtes natyuyte & dominyon.

THe people that walke in darcke-
nes haue ſene a greate lyght. As
for them that dwell in the lande
of the Shadowe of death, vpon
them hath ꝑ lyght ſhyned. Thou
*Iſa. xxvi.c haſt multyplyed the people, & not increaſed
theyr ioye. * They reioyſe before the, euen
as men make mery in haruelt, and as men
that haue gotten ꝑ victozy, whē they deale
the ſpoyle. For thou haſt broken the yocke
of ꝑ peoples burthen: the ſtaff of hys ſhoul-
der and the rod of hys oppreſſoure, as in
the dayes of Madian.

And trulie euery batayll ꝑ the warryo-
ure accōpliſcheth, is done wt cōfuſed noyſe &
defylinge ther garmentes wt bloude: But
this batayle ſhall be wt burnynge & conſu-
mynge of fyre. For vnto vs a chylde is bor-
ne, & vnto vs a ſonne is geuen. Upon hys
ſhoulder doth the kyngdome lye, and he is
called wt hys awne name: wonderfull. The
geuer of coūcell, ꝑ myghtye God, ꝑ euerla-
ſting father, the prince of peace, he ſhall ma-
ke no ende to encreaſe ꝑ kyngdome & peace,
& ſhall ſyt vpon the ſeate of Dauid & in his
kyngdome, to ſet vp the ſame, & to ſtablish
it wt equyte and ryghteouſneſſe, from hēce
forth for euermoze. Thys ſhall the gelouſy
of the Lozde of hoſtes bzynge to paſſe.

The Lozde ſent a wozde into Jacob, the
¶ ſame is come into Iſrael. And all the peo-
ple of Ephzaim ſhall knowe, and they that
dwell in Samaria, ꝑ can ſaye with pryde
and hye ſtomackes, on this maner. The ty-
le wozcke is fallē downe, but we will buyl-
de it wt ſquared ſtones. The Molbery tym-
bze is bzokē, but we ſhall ſett it vp agayne
with Cedze. Neuertheles, ꝑ Lozd ſhall pre-
pare Razin the enemye agaynſt them, and
ſo ozdze theyr aduerſaryes, that the Sir-
ians ſhall laye holde vpon them before, and
the Philiſtynes behynde, and ſo deuoure
Iſrael with open mouth.

After all thys is not the wrath of ꝑ Loz
de ceaſſed, but yet hys hande ſtretched oute
ſtyll. For the people turneth not vnto hym
that chaſtyſeth them, nether do they ſeke
the Lozde of Hoſtes. Therfoze hath ꝑ Loz-
de roted oute of Iſrael both head and tay-
le, bzaunche and twigge in one daye.

By the head, is vnderſtande the Sena-
toure and honozable man, and by the tayle
the Pzophet that preached lyes. For all
they which enfourme the people that they
be in a ryght caſe, ſoch be diſceauers. Soch
as men thyncke alſo to be perfecte among
theſe, are but caſt awayes.

Therfoze ſhall the Lozde haue no pleaſu- D
re in theyr yōge men, nether fauoure theyr
fatherleſſe & wydowes. For they are all
together ypocrytes and wycked, and all
theyr mouthes ſpeake foly. After all thys
is not ꝑ Lozdes wzath ceaſſed, but yet hys
hande is ſtretched out ſtyll. For vngodly-
neſſe burneth, as a fyze in the bzyers and
thoznes. And as it were out of a fyze in a
wood oz a rede buſh, ſo aſcendeth the ſmo-
ke of theyr pryde.

For cauſe of the wzath of the Lozde of
Hoſtes, is the lande full of darckeneſſe, and
the people be conſumed, as it were with fy-
re, no mā doth ſpare his bzother, but he rob
byth on ꝑ ryght hand: & doth famiſhe, he
eateth on the lefte hāde, and he ſhall not ha
ue ynough. Euery man ſhall ☞ eate the E
fleſh of his awne arme. Manaſſes ſhall ea-
te Ephzaim, and Ephzaim. Manaſſes, and
they both ſhall ete Juda. After all thys
is not the Lozdes wzath ceaſſed, but yet is
hys hande ſtretched out ſtyll.

## ¶ The.x. Chapter.

¶ He threatneth the oppreſſours of the poore, and
prophecyeth againſt Sennaherib.

WO be vnto thē ꝑ make vnrygh- A
teous lawes, & deuyſe thinges,
which be to harde for to kepe:
wher thozow the poore are op-
preſſed, on euery ſyde, and ꝑ in-
nocentes of my people robbed of iudgemēt:
that wyddowes maye be theyr praye, and
that they maye robbe ꝑ fatherleſſe. What
will ye do in tyme of the viſitacyon, and
whan deſtruction ſhall come frō farre? To
whom wyll ye ronne for helpe? and to whō
wyll ye geue youre honoure, that he maye
kepe it? that when I with drawe my hāde
ye come not amonge the preſoners, oz lye
amonge the dede? After all this doth not B
the wzath of the Lozd ceaſſe, but yet is his
hande ſtretched out ſtyll.

Wo be



Wo be alſo vnto Aſſur, which is a ſtaf of
my wzath, in whoſe hande is the rod of my
punyſhemēt. I ſhall ſende hym amōge tho-
ſe ypocritiſh people, amōge the people that
haue deſerued my dyſpleaſoures ſhall I ſend
hym: that he may vtterly robbe thē, ſpoyle
thē, and treade them downe lyke the myre
in ꝑ ſtrete. Howbeit, his meanyng is not ſo
nether thynketh his hert of thys falſhyon.
But he ymagineth onely, how he may rote
out and deſtroye moch people, for he ſayeth
are not my Pzynces all kynges? Is not
☞ Calno as eaſye to wynne, as Charcha- C
☞ mis? Is it harder to conquere ☞ Hamath
then Arphad? Oz is it lyghter to ouercome
Damaſcus then Samaria? As who ſay: I
were able to wynne the kyngdome of the
Idolaters and their goddes: but not Jeru-
ſalem & Samaria. Shal I not do vnto Je
ruſalem & their ymages, as I dyd vnto Sa
maria and their ydoles?

Wherfoze ꝑ Lozd ſayeth: Allone as I ha-
ue perfourmed my whole wozcke vpon the
hyll of Syon and Jeruſalem, then wyll I
☞ vyſet the noble and ſtoute hart of the
kynge of Aſſyria, with hys proude lookes.
For he ſtandeth thus in his awne conceate:
This do I thozowe ꝑ power of myne awne
hāde, and thozow my wyſdome: For I am
wyſe, I am he that remoue the lādes of the
people: I robbe their treaſures: and (lyke
one of the wozthyes) I dzyue them frō their D
hye ſeates. Wy hande hath founde out the
ſtrēgth of the people, as it were a neſt. And
lyke as egges, that were layde here and the
re, are gathered together: So do I gather
all countrees. And there is no man, ꝑ darre
be ſo bolde, as to touch a fether, that darre
open his mouth, oz once whyſper.

Shall the axe boaſt it ſelfe, agaynſt him
that heweth therwith? oz doth ꝑ ſawe ma-
keeny bzaggig agaynſt him that ruleth it?
That were eueñ lyke, as yf the rod dyd exal-
te it ſelfe agaynſt him that beareth it: oz as
though the ſtaff ſhulde magnifye it ſelfe, as E
who ſaye: it were no wood. Therfoze ſhal ꝑ
Lozd of hoſtes ſend hi amōge his fatlinges
leanes, & burne vp his glozy, as it were wt
a fyze. But the lyght of Iſrael ſhalbe that
fyze, and his Sanctuary ſhalbe the flamme
and it ſhall kyndle, and burne vp his thoz-
☞ nes and bzeers in one daye, yee ☞ all the F
glozy of his woddes and feldes ſhalbe con-
ſumed with body & ſoule: And they ſhalbe
as an hooſt of men, whoſe ſtanderd bearer
fayleth. The trees alſo of hys felde which
remayne, ſhalbe of ſoch a nōbze, that a chil-
de maye tell them.

After that daye ſhall the remnaūt of Iſ-
rael, & ſoch as are eſcaped out of the houſe
of Jacob, ſeke nomoze conforte at him that
ſmote thē, but with faythfulneſſe & treuth
ſhal they truſt vnto the Lozd, the holy one
of Iſrael. The remnaunt, euen the Poſte- F
ryte of Jacob, ſhall conuerte vnto God the
myghty one. For though thy people (O Iſ
rael) be as ꝑ ſande of the ſee, yet ſhal ꝑ rem-
naunt of them conuerte in hym. Perfecte is
the iudgement of him that floweth in rygh
teouſneſſe, and therfoze the Lozde of hoſtes
ſhall perfectly fulfyll the thynge, ꝑ he hath
determined in ꝑ myddeſt of ꝑ whole wozlde
Therfoze thus ſayeth the Lozd God of ho-
ſtes: Thou my people, ꝑ dwelleſt in Syon,
be not afrayed, for ꝑ kynge of the Aſſiriās:
He ſhal ſmyte the with a rodd, & ſhal wagg
his ſtaff at the, as the Egyptians dyd ſome
tyme: But ſoone after, ſhall my wzath and
myne indignaciō be fulfylled i the deſtruc-
cion of them.

Moreouer, the Lozd of hoſtes ſhall pre- G
pare a ſcourge for hi, lyke as was ꝑ ſlaugh-
ter of Madiā vpon the rock of Oreb. And
he ſhall lyft vp his rodd ouer the ſee, as he
dyd ſomtyme ouer the Egyptians. Then
ſhall hys burthen be taken from thy ſhoul-
ders, and his yocke from thy neck, yee, the ſa
me yocke ſhall be corrupte for very fatneſſe.
He ſhall come to Aiath, and go thozow to-
ward Wygron: at Wychmas ſhall he laye
vp his harneſſe, and go ouer the foorde. Sy
bea ſhall be their reſtynge place, Rhamah
ſhalbe a frayed, Sybea Saul ſhall flye a-
waye. The voyce of ꝑ noyes of thy hoꝛſes
(O daughter Gallim) ſhalbe herde vnto
Lays & to Anathoth, which alſo ſhalbe in
trouble. Madmena ſhall tremble for feare,
but ꝑ citezens of Gabin are manly, yet ſhal
he remayne at Nob ꝑ daye. After that, ſhal
he lyft vp hys hāde agaynſt the mount of ꝑ
daughter Syō, the hyll of Jeruſalem. But
ſe, the Lozd God of hoſtes ſhall take awaye
the proude from thence, with feare. He ſhall
hewe downe the proude, & fel the hye myn-
ded. The buſſhes alſo of ꝑ wood ſhal be ro-
te out with yron, and Lybanus ſhall haue
a myghtye fall.

## ¶ The.xi. Chapter.

¶ The prophecyeth of the natiuite of Chriſt and of hys
people: of the remnaunt of Iſrael, and of the faieth of
the heathen oz gentyles.

AND there ſhall come a rodd forth A
of the kynred of Iſai, and a bloſ-
ſome ſhall flozith out of hys rote.
The ſpzete of ꝑ Lozd ſhall lyght
vpon hym: the ſpzete of wyſdome, and vn-
derſtādynge: ꝑ ſpzete of councell, & ſtrength
the ſpzete of knowledge, and of the feare of
the Lozde: and ſhall make hym feruent in
the feare of God.

For he ſhall not geue ſentence, after the
thyng that ſhal be bzought before his eyes,
nether repzoue a matter at ꝑ fyrſt hearing:
but wt ryghteouſneſſe ſhal he iudge ꝑ poore,
and with

and with holynes shal he refourme the simple of the worlde.

He shall smyte the worlde with the rodd of hys mouth, & w̄ the breath of hys mouth shall he slaye the vngodly. Rightcousnesse shalbe the gyrdle of his loynes, & trueth & faythfulnesse, the gyrdynge vp of hys raynes. The wolfe shall dwell with the lambe, and the Leoparde shal lye downe by ꝑ goate. Bullockes, Lyōs & catell shall kepe compāy together, so ꝑ a lytle chylde shall rule them. The kowe & the Bere shall fede together, & their yonge ones shall lye together. The Lyō shall eate strawe lyke the oxe, or the kowe. The childe whyle he sucketh, shal haue a delire to the serpētes nest, and when he is weaned, he shall put hys hāde into the Cockatrypes denne. No man shall do euel to another, no mā shal destroye another, in all the hyll of my holynes. For the earth shalbe full of the knowledge of the Lord, euē as the see floweth ouer with water.

And in ꝑ daye shal the gentyles enquere after ꝑ rote of Jesse which shalbe set vp for a token vnto the people, & hys dwellynge shalbe glorious. At ꝑ same time shal ꝑ lord take in hande agayne, to conquere the remnaūt of his people (which shalbe left alyue) from the Assyriās, Egyptcians, Arabiās, Moriās, Elamites, Caldeyes, Antiochiās and frō the Ilandes of the see. And he shall sett vp a token amonge the Gentyles, and gather together the dispersed of Israel, yee & the out castes of Juda from the foure corners of the worlde. The hatred of Ephraim also and enemyes of Juda shalbe cleane rooted oute. Ephraim shall beare no euell will to Juda, and Juda shal not hate Ephraim: but they both together shall flye vpon the shoulders of ꝑ Philistines toward the west, and spoyle thē together that dwell towarde the East. The Idumytes and the Moabites shall lett their handes fall, & the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of the Egyptcians see, & with a myghtie wynde shall he lyft vp his hāde ouer Nilus, and shall smyte hys seuen streames, and make men go ouer drye shod. And thus shal there be a waye for his people, ꝑ remayneth from the Assirians, lyke as it happened to the Israelites, what tyme they departed out of ꝑ land of Egypt.

## The.xii. Chapter.

The songe of the Church for the obtayninge of the victorie and ouer comyng of the worlde.

SO that then ꝑ shalt saye: O Lorde, I wyll thanke the, for thou waste displeased at me, but refrayne thou from thy wrath, and comforte me. Behold, God is my saluacion in whom I will trust, and not be afrayde. For the Lorde God is my strength, & my songe, he also is become my saluacion. Therfore with ioye shall ye drawe water out of the welles of the Sauioure, & then shall ye saye: geue thankes vnto the lorde, call vpon his name, declare his councels amonge the people, kepe them in remembrance, for his name is excellent. O syng prayses vnto the Lord, for he hath done greate thynges, as it is knowne in all the worlde. Crye out, and syng thou ꝑ dwellest in Syon, for great is the holy one of Israell in the myddes of the.

## The.xiii. Chapter.

The prophecieth the destruccion of Babylon, the captiuite, and the comimyng agayne of the people.

THis is the heuy burthen of Babylon, which Esay the sonne of Amos dyd se. Lyft vp the banner vpon the hye hyl, call vnto thē, holde vp youre hande that the Prynces maye go in at the doze. I haue sent for my debytes & my gyauntes (sayth the Lord) which shall execute wrath, I wyll call for soch, as triumphe in my glory.

There is a noyse of a multytude in the moūtaynes, like as of a great people, a russhynge, as though the kyngdomes of ꝑ nacions came together. (And the Lord of Hostes, mustreth his armye to bataile.) They come out of a farre countree, from the ende of heauen: Euen the Lord hym selfe w̄ the ministers of his wrath, to destroye ꝑ whole lande. Mourne ye, for ꝑ daye of the Lord is at hande, and shall come as a destroyer from the almyghtie. Therfore shall all handes be letten downe, & all mens hertes shal melt awaye, they shall stāde in feare, carefulnesse and sorow shall come vpon them, & they shall haue payne, as a woman ꝑ trauayleth with childe. One shall be abasshed of another, and their faces shall burne lyke the flamme of fyre.

Beholde, the daye of the Lord shall come, terrible, full of indignaciō, furoure & wrath to make the lande waste, & to roote out the synners therof. For the starres & planetes of heauen shal not gene their lyght, the sunne shalbe darkened in the rysynge, and the moone shall not shyne with his lyght. And I wyll punyth the wickednesse of the worlde, and the synnes of the vngodly, sayeth the Lorde. The hye stomackes of the proude wyll I take awaye, and wyll laye downe the boastynge of tyrauntes. I will make a man dearer thē fyne golde, and a mā to be more worth then a goldē wedge of Ophir. Therfore, I wyll shake the heauen, and the earth shall remoue out of her place: in the wrath of the Lord of hostes, and in the daye of hys fearfull indignacion. And Babylon shalbe as an hunted or chased doo, and as a shepe ꝑ no man taketh vp. Euery mā shall turne to hys awne people, and flye eche one into his awne lande. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed with the swerde. * Their chyldren shalbe slayne before their eyes, their houses spoyled, and their wynes rauished. For lo, I shall brynge vp the Medes agaynst them, which shall not regarde syluer, nor be delirous of gold. With bowes shall they destroye the yonge chidren, & haue no pytie vpon wemen wyth chylde, & their faces shall not spare the chyldren. And Babylon (that glory of kyngdomes and bewtye of the Caldees honour) shalbe destroyed euen as God destroyed * Sodome and Gomorre. It shall not endure for euer, nether shall there be any more dwellyng there, frō generacyon to generacyon.

The Arabiās shall pytch no tentes there, nether shal ꝑ shepheardes make their foldes there any more: but fearfull wild beastes shall lye there, & ꝑ houses shalbe full of greate Oules. Estriches shall dwel there, & Apes shal daūse there wild cattes shal crye in the palaces, and Dragōs shalbe in ꝑ pleasaūt houses. And as for Babylons tyme it is at hād, & her dayes shal not be prolōged.

## The.xiiii. Chapter.

The returne of the people from captiuitye. The prosperitye of the people of God, and acceptcon of theyr enemyes. The pryde of Babylon.

BUt the Lord wylbe mercyfull vnto Jacob, and wil yet chose Israel agayne, and set them i their awne lande. Straungers shal cleaue vnto them, & get them to the house of Jacob. The people shal take them, & cary them home to their awne lāde. And make thē to enherite ꝑ house of Israel in ꝑ lande of ꝑ Lord ꝑ they maye be seruauntes & hand maydēs of the Lord. They shal take those prisoners whose captynes they had bene a fore: & rule those ꝑ had oppressed them. Whē the Lord now shal brīge the to rest, frō the trauayle, feare, & harde bondage ꝑ thou wast laden w̄ all: thē shalt thou vse thys mockage vpon the kyng of Babylon, & saye: How happeneth it ꝑ the oppressour leaueth of? Is the golden tribute come to an ende? The Lord hath brokē ꝑ ceptre of ꝑ vngodly & the rodd of the lordly. Which whē he is wroth smyteth ꝑ people w̄ cōtinual strokes, & tyrānou selye reigneth ouer ꝑ hethen whom he persecuted without compassion. And therfore the whole worlde is now at rest & quyetnes and men synge for ioye.

Ye, euē ꝑ Fyrre trees & Cedres of Libanus reioyse at thy fall sayēg: Nowe ꝑ thou art layd downe, there come no mo vp to hewe downe vs. Hell also beneth trēbleth to mete ꝑ at thy cōmynge, & for thy sake hath raysed his deade, & all myghtie mē & princes of ꝑ earth. All kynges of ꝑ earth stāde vp frō their seates, ꝑ they may all answere & speake vnto ꝑ. Art ꝑ become weake also as we? art thou become lyke vnto vs? Thy pompe and thy pryde is layde downe into the pyt, and so is the melody of thy instrumentes. Wormes be layde vnder the, & wormes are thy couerynge.

How art thou fallen from heauē (O Lucifer) thou faire morynge childe? how hast thou gotten a fall euen to the grounde, and art become weaker thē ꝑ people? For thou saydest in thyne herte: I will clyme vp into heauen, & exalte my throne aboue beyde ꝑ starres of God, I will syt also vpon the holy mount towarde the North, I will clyme vp aboue the cloudes, and wylbe lyke the hyghest of al. Yet thou shalt be brought downe to ꝑ depe of hell. They that se the, shall narowly loke vpō the, and thynke in them selues, sayenge: Is thys the mā, ꝑ brought all lādes in feare, and made the kingdomes afrayde? Is this he that made the worlde i a maner waste, and layde the cytyes to the groūde, which let not his prisoners go out?

The kynges of the nacīōs lye euery one in his awne house with worshype, and ꝑ art cast out of thy graue lyke a filthy abhominable braūch: lyke as dead mens raymēt ꝑ are shot thorow with the swerde, & go downe to the stones of the depe: as a dead coarse that is troden vnder fete: and art not buried with them. Euē because that thou hast wasted thy lande, and destroyed thy people The generacyō of the wycked shalbe without honour, for euer. Let there a waye be sought to destroye their childzen, that be in their fathers wyckednes, ꝑ they come not vp agayne to possesse the lande, and fyll the worlde full of enemyes.

I will stande vp agaynst thē (sayeth the lord of hostes) & roote out ꝑ name & remaūt sonne, & sonnes sonne of Babylō (sayeth ꝑ Lord) & will geue it to ꝑ Otters, & will make water poddels of it. And I wyll swepe thē out w̄ the besome of destrucciō, sayeth ꝑ Lorde of Hostes. The Lord of hostes hath sworne an othe, sayinge: It shall come to passe as I haue determyned, and shalbe fulfylled as I haue deuysed. So that Assiria shal I destroye in my lande, & vpō my moūtaynes will I treade hi vnder foote. Wher thorow his yock shal come from them, and his burthen shalbe taken frō their shoulder. Thys deuyce hath God taken thorow the whole worlde, and thys is hys hande stretched out ouer all people. For yf the Lord of hostes determē a thynge, who is able to dysanulle it? And yf he stretch forth his hāde, who maye holde it in agayne?

The same yeare that Kynge Ahaz dyed, god threatened on this maner: Reioyse not thou

(thou whole Palestyna) because the rod of
hym þ beateth the is broken: for out of the
serpētes rote, there shall come an adder, & þ
frute shalbe a fyrie flynge worme. But the
☞ fyrst borne of þ poore shalbe fed, & þ sym
ple shal dwel in safetye. Thy rote also will
I destroye wt honger, & it shal slaye thy rem
naūt. Mourne þ porte, wepe þ citye, for (O
whole land of Palestina) þ art layde waste
for there shall come frō þ North, a smoke
that not one alone may abyde in his place
Who shall then answere þ messangers of þ
Gētyles? For þ Lord hath stablyshed Syō,
& the poore of his people þ be therin, do put
theyr trust in him.

## ¶ The.xv.Chapter.

¶ A prophecie agaynst Moab.

THis is the heuy burthen vpō Moab:
Ar of Moab was destroyed & ouer-
throwen in þ nyght season: Kir also
in Moab was destroyed & perysshed in the
nyght. They wente vp to the ydols house,
euen to Dibō to the hye places, to wepe for
Nebo, and Moab dyd mourne for Medba:
☞ All theyr heades, were balde & all theyr
beardes shaven. In theyr stretes are they
gyrded aboute with sack cloth. In all þ top
pes of their houses & stretes shalbe nothyn-
ge but mournynge & weppynge. Hesebon &
Eleale shall crye, þ theyr voyce shalbe hear
de vnto Jahaz. The worthyes also of Mo-
ab shall bleare out and crye for very sorow
of their Myndes: Wo shall my herte be for
¶ Moabs sake. They shal flye vnto þ cyte of
Zoar, which is lyke a fayre yong bullock of
thre yere olde, for they shall all go vp to
Luith, wepinge. Euē so by þ waye toward
Horonaim they shall make lamētacion for
ther vtter destrucciō. For þ waters of Nim
ri shalbe dried vp, by reason wherof þ gras-
se is withred, þ herbes destroyed, & the gre-
ne thynges gone. For the relidue þ he hath
done, they are sory. As for theyr substaūce,
þ enemyes haue caried thē to the broke of þ
wyllyes. For þ crie wēt ouer þ whole lande
of Moab: vnto Eglaim & vnto Beer Elim
was there nothing but mournyng, because
the waters of Dimō were full of bloude: for
I the Lord shall sende more bloude vpō Di
mon, & lyons vpō the remnaunt of the lan-
de, & on them that are escaped from Moab.

## ¶ The.xvi.Chapter.

¶ The destruccyon of Moab.

SEnde þ Lord of the world a lā
be, frō the rocke þ lyeth towarde þ
deserte, vnto þ hil of the daughter
Syō. For as for the daughters of
Moab, they shalbe as a trēblyng byrde, þ is
put out of heruest, for they shal carye them
vnto Arnon: gather your coūcel, come toge
ther in iudgemēt, couer vs wt your shadowe
in the myddaye, as the nyght doth hyde the
chased, and be wraye not them that are fled
let my persecuted people dwell amōge you
☞ Moab, be thou their refuge against the
destroyer: for the aduersary is brought to
naught, þ robber is vndone, the tyraunt is
wasted out of the land. And in mercy shall
the seate be prepared, and he shal syt vpō it
in the trueth, i the tabernacle of Dauid iud
gyng and seekyng iudgemēt, & making hast
vnto ryghteousnes. We haue heard of the
pryde of Moab, he is very proude, presum-
pteous, arrogant, and full of indignacyon,
& vayne are hys lyes. Therfore shal Moab
make lamentaciō because of the Moabites
(that shalbe slayne) yee they shal wayle all
together. Because of the ☞ foundacyōs of
the citye that is made of brick, shal ye com-
playne: euē ☞ ye lame people that are left
onely behinde.

For ☞ the vynes of Hesbon are cut do-
wne: As for the vyne of Sibma, the Lor-
des of the heithen haue broken downe hyr
principall braūches: they are come euen vn
to Jazer, they wēt on wādering vnto þ wil
dernesse. Hyr goodly braunches were thro-
wen downe, as they wēt ouer the see. Ther-
fore will I mourne for Jazer, & for the vy-
ne of Sibma. I will poure my teares vpon
the, O Hesbō and Eleale, for the crie of thy
ne enemyes is fallen vpon thy sommer fru-
tes, and vpon thyne haruest. The Myrth
and chere is taken awaye out of the plenti-
full felde, and in the vyneyardes there shal
be no ioye ner gladnesse.

The treader shall treade out no wyne in
the presses, þ song of theyr mery chere haue
I layde downe. Wherfore, my bowels shal
romble lyke an harpe for Moabs sake, and
myne inwarde partes for the citys sake þ
is made of bryck. And it shal come to passe,
that whā it is sene that Moab shalbe made
wery of hys hyll chapels, ☞ he shall come
to his tēple to praye, but he shal not be able
So then, thys is the sayēg þ the Lord hath
spoken concernyng, Moab sens that tyme.
But now the Lord hath spoken sayeng. In
thre yeares which shalbe as ☞ the yeares
of an hyred seruaunt: shall the glorye of
Moab be turned into cōfusion, thorow out
al his multitude, which is very great. And
that whych remayneth, shalbe very small
and feble.

## ¶ The.xvii.Chapter.

¶ A prophecie agaynst Damascus.

THys is the heuy burthen vpon
Damascus: Beholde, Damascꝰ
is taken awaye, to be nomore a
citye, but shalbe an heape of bro
ken stones. The waste citys of
Aroer shalbe foldes for catel which shall lye
there, and there shalbe none to fraye them
awaye ☞ Ephraim also shall nomore be
strong,



strong, & Damascꝰ shall nomore be a kyng
dome, & the remnaunt of Syria shalbe as þ
glorye of þ childrē of Israel, sayeth þ Lord
of hoostes. And in þ daye it shal come to pas
se þ Jacob shalbe made very poore, & þ fat-
nesse of hys flesche shall ware leane. And be
shalbe as one þ gathereth vp corne in har-
uest, euē lyke him whose arme reapeth þ ea-
res of corne. He shalbe also lyke hym þ ga-
thereth eares of corne in the valley of Re-
phaim. Some gathering in dede shal there
be left in it, euē as in the shakyng of an oly-
ue tre there remayne two or thre berryes in
the toppe of the vppermost bowe, & foure or
fyue in þ brode frutefull braunches therof,
sayeth the Lorde God of Israel.

In Then shall mā turne agayne to his ma-
ker, & his eyes shall haue respecte to þ holy
one of Israel. As for the altares which are
his awne handy worke, he shal not regarde
them, & the thynges þ his fyngers haue ma
de (as groues & ymages) those shall he not
cast his eye vnto. In þ daye shal their strōg
cities be as the forsaken shrubbes & braun-
ches, which ☞ they left because of the chil-
dren of Israel, & the lande shalbe desolate.
Because thou hast forgotten God thy sal-
uacion, and hast not bene myndefull of thy
☞ strong rock, ☞ therfore shalt thou set plea
saunt plantes, & shalt graffe the braūche of
another mans vyne. In the daye shalt thou
make thy plāt to growe, & early in the mor
nynge shalt thou make thy sede to florish.
The haruest shalbe gone in the daye of en-
heritaunce, & there shalbe sorowe without
☞ hope of cōforte. ☞ Wo shalbe to the mul-
¶ titude of moche people, which shall make a
sounde lyke the noyse of þ see: And the vio-
lence of þ nacions, which shal rage lyke the
rushyng in of many waters: Euē lyke ma-
ny waters shall the people rage. God shall
rebuke him, and he shal flye farre of. He shal
be chaced awaye lyke as drye strawe vpon
the mountaynes before the wynde, and ly-
ke a thing that turneth before the storme.
At euen beholde, there is trouble: & or euer
it be morynng, lo, he is gone. This is þ por
cyon of them that oppresse vs, and the lott
of them that robbe vs.

## ¶ The.xviii.Chapter.

¶ A prophecie agaynst Egypte.

A ¶ THat lande that trusteth vnder
☞ the shadowe of wynges, that
lande which is beyonde the wa-
ters of Ethiopia: Sending mes-
saungers by the see, euen in ves-
sels of redes ouer the water. Get you hence
(ye spedye messaungers) to a naciō that is
scatred & brode & robbed of that they had:
a fearfull people from their begynning hy-
therto: a nacion troden downe by lytle and
lytle, whose lāde ☞ the floudes haue spoy-
led. All ye inhabiters of the worlde and in-
dwellers of þ earth, loke vp whā he setteth
a token in the mountaynes, and harken w-
han he bloweth wyth the trompe. For so þ
Lorde sayde vnto me, as for me, ☞ I will
take my rest, & loke vpon the matter in my
habitaciō, lyke a fayre heate after þ rayne,
& lyke a cloude of dew in þ heat of haruest.

For afore the haruest, whā the braunche
is growne, there shal come ripe frute out of
the floure, & he shall cut downe the increace
wyth sythes, & the braunches shall be take
awaye with hokes. Thus shal they be left
together vnto the fowles of þ mountaynes,
and to the beastes of the erth: for in sommer
the byrdes shall remayne vpon it, and eue-
ry beest of þ lande shalbe vpon it in þ wyn-
ter. In þ tyme shal there a present be brought
vnto the Lorde of hoostes: euē a people that
is scatred abrode, and robbed of that they
had, that same people which hath bene fear
full from theyr begynnyng hytherto: a na-
cyon troden downe by lytle and lytle whos
se lande the floudes haue spoyled: To the
place of the name of þ Lord of hoostes, euen
to the mount Syon.

## ¶ The.xix.Chapter.

¶ The prophecie agaynst Egypte.

THe heuy burthen of Egypte: Be-
holde, ☞ the Lorde rydeth vpon
a swyfte clowde, and shall come in
to Egypte, & the ydols of Egypte
shall tremble at the presence of hym, & the
hert of Egypte shall quake in the myddes
of her. And I wyll set the Egyptians one
agaynst another, so that one brother shall
fyght agaynst another, & one neyghboure
agaynst another, citye agaynst citye, & rea
me agaynst realme. The mynde also of Eg-
ipte shalbe cleane without coūcell within
it selfe, & the deuyce that they take, wyll I
destroye, so that they shall seke councell at
ydols & at sorcerers, at wozkers with spry-
tes & at sothsayers. And the Egyptiās will
I geue ouer into the hande of a marueloꝰ
cruell Lorde, & a myghtie kynge shall haue
dominion ouer them, sayeth the Lord God
of hoostes. The waters of the see shal fayle,
& the ryuer shall decreace and be dryed vp.
The waters shalbe drawen out: the ryuers
of Egypte shalbe emptyed & dryed vp, the
redes and flagges shalbe cut downe.

The grasse in the ryuer & by the ryuers B
banck, & all that groweth by the ryuer shal
wither awaye, and be brought to naught.
The fyshers also shal mourne and all they
that cast angle into the water, shal make la
mentacion, and they that laye forth theyr
nett beside þ waters, shalbe roted out. Mo
rouer, they þ wozke in flaxe, and make fyne
wozkes, shall be confounded, and so shall
they þ weaue open wozkes. For theyr open
wozkes

wozkes shalbe euen destroyed, and all they that make pondes and stewes foz fish shall come to naught.

But ye foolish pzynces of zoan, ye wyse counceloures of Pharao, whose wit is turned to foolyshnes, how saye ye vnto Pharao: I am come of wyse men & of auncient kynges? Wher ar they? where are (I saye) thy wyse men? Let them tell it (yf they can) what the lozd of hooستes hath deuysed vpon Egypte.

¶ The pzynces of zoan are become fooles, the pzynces of Noph are disceaued, they haue disceaued Egypte, euen they that were taken foz the chefe kynred therof. In the myddes of it hath the lozd powred the spzete of wyckednes, and they haue disceaued Egypte in euery wozke therof, euen as a dzonckē man stacketh in his vompte. Nether shall ☞ the heade oz tayle, the bzanch oz rede be able to do anye wozke in Egipte. In that daye shall Egypte be lyke vnto women: It shal be afrayed and stonde in feare at the mocyon of the hand of the Lozde of hostes, which he shaketh ouer it. And Egipt shalbe afrayed of the land of Juda: so that euery one which maketh mencyon of it, shalbe afrayed therat, because of the councell of the Lozd of hooستes which he deuyseth foz it.

In that daye shall fyue cities in the land of Egypte speake the language of Canaā, & sweare by the Lozd of hooستes: ☞ the citye of destruccyon shalbe called one of them. In that daye shall ☞ the altare of the Lozd be in the myddes of the land of Egypt, & thys title besyde it: VNTO THE LORDE. And it shalbe a token and witnesse vnto the Lozd of hooستes in the lande of Egypte. Foz they shall crye vnto the Lozde because of such as trouble them, & he shall send them a Sauiour & a great man to delyuer them.

D And the Lozd shalbe knowne in Egipte, and the Egyptians shall knowe the Lozd in that daye, and do sacrifice and oblatiō: yee they shall vowe a vowe vnto the Lozd, and perfourme it. The lozd also shal smyte Egypte sore, & heale them agayne, & they shalbe conuerted vnto the Lozd, and he shalbe intreated of them, & shall heale them. In that daye shall there be a comē waye out of Egypte into Assyria, and Assyria shall come in to Egypte, & Egypte in to Assyria, so that the Egyptiās and the Assyriās shall serue the Lozde together. In that daye shal the nacyō of Israel be the thyrde wyth Egypte & Assyria, and they shalbe blessed in the myddes of the lande, which lāde the Lozd of hooستes hath blessed, sayeng: blessed is my people of Egypte, Assur also is the wozke of myne handes, and Israel is myne inheritaunce.

## ¶ The.xx. Chapter.

¶ Agaynst Egypte and Ethiopia.

IN the yeare that Tharthā came A
vnto Asshod (whan ☞ Sargon ☜
the kyng of Assyria had sent him)
and had foughte agaynst Asdod
and taken it. At the same tyme spake the
Lozde by the hāde of Esay the sonne of A-
mos, sayeng: Go and take of ☞ the sacke ☜
clothe from thy loynes, & put of thy shooe
from thy foote. And he dyd so, walkynge
naked and bare foote. And the Lozd sayde:
lyke as my seruaunt Esay hath walked na
ked, and bare foote foz a signe and wonder
thze yeares vpon Egypte, and Ethiopia:
Euen so shall the kynge of Assyria take a-
waye out of Egypte and out of Ethiopia,
chyldzen and olde men, naked and bare foote
wyth their loynes vncouered, to the greate
shame of Egypte.

They shalbe bzought in feare also, & af- B
shamed one of another: Ethiopia of Egy-
pte, and Egypte of Ethiopia, considerynge
what glozy they were in a foze. And they
dwell in this same yle, shal saye in that daye:
Beholde, thus are we regarded. Whither
shall we flye foz helpe, that we maye be de-
lyuered frō the kyng of Assyria? And howe
shall we escape?

## ¶ The.xxi. Chapter.

¶ Agaynst Babylon, Idumea, and Arabia.

THe burthē of ☞ the wayst see: Euen A
as the stozmy wether passeth tho- ☜
row at the noone daye, to come from
the wylderneße, from that hozrible lande.
A greuous visiō was shewed vnto me: Let
one dysceatfull offender come agaynst ano-
ther, & one destroyer agaynst another. Up
Elam, laye sege thou of Media ☞ all their ☜
gronynge haue I layed downe. Therfoze
are my loynes fylled with sozow, heupnes,
hath taken holde vpon me, as the pāges of
a woman that is traueyling. It made me
stoupe when I herde it, & it vexed me whan
I sawe it. My hart pāted, fearfulnes came
vpō me. ☞ The nyght of my volupteous- ☜
nes hath he turned agaynst me into feare.

Whyle they garnished the table, the watch B
man loked: And while I was eatynge and
dzynkyng (it was sayde:) vp ye captaynes,
take you to your shylde. Foz thus hath the
Lozd sayd vnto me: ☞ Go and set a watch ☜
man, to tell what he seyth. And he sawe a
charet, which two hozsmen sat vpon, with
the cariage of an Asse, and the cariage of a
camell. So he loked & toke very diligēt he-
de. And the lyon cried, Lozd, I stōde wayting
all the whole daye, & am appointed to kepe
my watch euery nyght. And beholde, here
cōmeth a charet of men, with two hozsmen
And he answered & sayde: Babylon is fal-
len, it is fallen, & all the ymages of hyr god-
des hath he smyttē downe vnto the grounde. ☞ Thou art he whom I must threshe, ☜
and thou



and thou belōgest to my cozne flooze. This
that I herde of the Lozde of hooستes the God
of Israel haue I shewed vnto you.

¶ The burthen of Duma: he calleth vnto
me out of Seir: Watchmā, what hast thou
espyed by nyght? Watchman, what hast the
espyed by nyght? The watchman sayde:
☞ The moznynge commeth, & so doth the
nyght. Yf ye wyll aske anye question, then
aske it, retourne and come agayne.

The burthen cōcernyng Arabia: In the
pleasaūt grouide of Arabia shal ye tary all
nyght, euen in the stretes of Dedanim. The
inhabitours of the lāde of Thema brought
foyth water to him that was thyrstie, they
preuēted him with their bzed that was fled
awaye. Foz because of swerdes are they be
come fugitiue, euen foz the dzawen swerde,
and foz the bent bowe, & because of the gre-
uousnes of warre. For thus hath the lozde
sayde vnto me: There is yet a yeare accoz-
dynge to the yeares of an hyzed seruaunt, &
all the glozy of Cedar shall fayle. And the
nombze of them that shall escape from the
bowes, shall be mynished by the myghtye
chyldzen of Cedar, foz so the Lozde God of
Israel hath spoken.

## ¶ The.xxii. Chapter.

¶ A prophecye agaynst Jerusalem.

A ☞ THe burthen of ☞ the valley of vi- ☜
sion: What hast thou to do here,
that thou clymest vnto the house
toppes? Thou that art full of oc-
cupieng, thou seditious & proude citye: thy
slayne men are nether put to death wyth
swerde, ner deed in batell. All thy captay-
nes are fugitiues together, the archers haue
taken them prisoners: All they that are foun-
de in the, are in captiuyte together, because
they fled farre of. Therfoze sayd I: let me
*Luke.xix.& Jere.xl.c. alone & *I wyll make lamētacion. Ye shall
not be able to comfozte me, because of the
destruccyon of the daughter of my people.
For thys is a daye of trouble, of ruyne, & of
destruccyon of the Lozde wyll bzyng to pas
se in the valley of vision, breakyng downe
the citye, & cryeng vnto mountaynes.

B Elam bare the quyuer wyth a charet of fote
men and of hozsmen, and the cytye of Kyz
shewed the shylde open. Thy chefe valley al
so was full of charetes, and the hozsmen set
theyr faces directly towarde the gate. And
in that daye dyd the enemye take awaye ☞ the ☜
bewtye of Juda, and thē dyddest thou loke
towarde the armoure of the house of the fo
rest. Ye haue sene also the bzoken places of the
citye of Dauid, how that they are many, &
ye gathered together the waters of the lo-
wer pole. As foz the houses of Jerusalem
☞ ye haue nombzed them, and the houses ☜
haue ye bzokē downe to make the wall strōg.
A pytt also haue ye made betwene the two
walles, foz the waters of the olde pole, and
haue not regarded the maker therof, nether
had respecte vnto him that toke it in hāde.

And in that daye dyd the Lozde God of C
hooستes call men vnto weppyng and mour-
nyng, to baldnesse & gyrdyng aboute wyth
sack cloth. ☞ And behold, they haue ioye ☜
and gladnesse, slayeng oxen & killing shepe
eatyng flesh & dzynkyng wyne: * Let vs *1.Cor.xv.d. Sapien.ii.b.
eate and dzynke: foz tomozowe we shal dye
And it came to the eares of the Lozd of hoo
stes: This iniquite shall not be pourged frō
you till ye dye, sayeth the lozd God of hostes.

Thus sayeth the Lozd God of hostes: Go,
get the into pounder treasurer, euen vnto
*Sebna, which is the ruler of the house. What *Esa.xxxvi.d.
hast thou to do here? and whom hast thou
here, that thou shuldest here hewe the out a
sepulcre, as it were one that heweth hym
out a sepulcre an hye, oz the graueth an habi-
tacion foz him selfe in a hard rocke?

Beholde, O thou man, the Lozd shall ca- D
rye the awaye into captiuite, & shall surc-
ly couer the with cōfusion. The Lozd shall
turne the ouer lyke a ball with hys handes
*(and shall sende the) into a farre contre: There *B
shalt thou dye, & there (in steade of the cha-
rettes of thy pōpe) shall the house of thy lozd
haue confusion ☞ I will dzyue the frō thy ☜
place, & out of thy dwellyng shall he ouer-
thzow the. And in that daye shall I call my
seruaūt Eliakim the sonne of Helkia. And
☞ with thy garmentes will I clothe hym, ☜
and wyth thy gyrdle will I strengthy hym:
thy power also will I cōmitte into his hā-
de & he shalbe a father of such as dwel in Je
rusalem, and in the house of Juda.

*And the keye of the house of Dauid will E
I laye vpon his shoulder, so that he shall open *Job.xii.b.
and no man shall shut. He shall shut, and no Apoc.iii.b.
man shall open. And I wyll fasten hym as
a nayle in a sure place, and he shall be the
glozyous seate of hys fathers house. Mo-
reouer, all generacions and posterites shall
hang vpō him, all the glozy of their fathers
house, all vessels both great and small, and
all instrumētes of measure and mu[illegible]ck. In
that daye (sayeth the Lozde of hostes) shall
the nayle that is fastened i the sure place de
parte, be bzoken and fall, and the burthen
was vpō it, shall be plucte awaye, foz so the
lozde hath spoken.

## ¶ The.xxiii. Chapter.

¶ A prophecie agaynst Tyrus, and a promes that it shalbe restozed agayne.

THe burthen of * Tyre: Mourne A
ye shyppes of ☞ Tharsis, foz *Eze.xxvi.c.
there commeth such destruccyon
that ye shall not haue an house
to entre into: Out of the lande
of Cittim haue they knowlege of thys pla-
ge. Be styll, ye that dwell in the Ile, the mar-
chauntes

chaũtes of zidon, and such as passe ouer the
see, haue made ꝑ plenteous. The cõme that
groweth vp the great waters of Nilus, and
the frutes of the ryuer were hyr vitailes, so
that it became a comen marte of ꝑ nacions
☞ ☜ Be ashamed thou zidon, for the see (euẽ
the strẽgth of the see) hath spokẽ, sayẽge: I
haue not trauayled, ner brought forth chil
dren, ner norished vp young mẽ, or brought
vp virgins.

B Whã tydinges commeth to the Egipciãs
they shall be sory for the rumore that goeth
of Tyre. Get you to Tharsis, mourne ye ꝑ
dwell in the Ile. Is not this that glorious
cyte of youres, which hath bene of olde anti
quite? hyr awne fete shall cary hyr forth to
be a logeourner in to a farre countre. Who
hath deuysed thys agaynst Tyre (that ge=
ueth garlãdes vnto other cities) whose mar
chauntes are princes, and whose captaines
are honorable in the worlde? Euen the lord
of hoostes hath deuysed thys, to put downe
the pryde of all such as be glorious, and to
mynish all them that be proude vpõ earth:
Get the out of thy lãde vnto ꝑ daughter of
Tharsis, seyng thou hast nomore strength.

C He that smote the kyngdomes together,
holdeth out his hande ouer the see: euen the
lorde him self hath geuen a cõmaundement
agaynst the same comen place of mãrchãdi
se, that they shall vtterly destroye ꝑ might
☞ therof. And he sayd: ☜ Make nomore thy
boast (O virgin thou daughter zidon) thou
shalt be brought downe: Vp, get the ouer
vnto Citim, where neuertheles thou shalt
haue no rest. Behold, this people came not
of the Caldees, but Assur made them strõg
with great shippes. They set vp the strong
holdes therof, & destroyed his palaces, & he
brought it ī decaye. Mourne ye shippes of
tharsis for your strẽgth is brought downe.

D And in that daye shall Tyre be forgotten
seuẽtye yeares (accordinge to the yeares of
one kyng) and after the ende of the seuẽtye
yeares shall Tyre syng as doth an harlot.
Take an harpe, & go aboute the citye (thou
harlot that hast bene forgottẽ) make swete
melody, sing moo songes, that thou mayest
be had in remembraũce. And after the ende
of the seuentye yeares shall the lorde visyt
☞ Tyre, & she shall conuerte vnto her ☜ re=
warde, and shall committe fornicaciõ with
all the kyngdomes of the earth ꝑ are in the
worlde. Their occupieng also and their re=
warde shalbe holy vnto ꝑ lord. Their gay=
nes shall not be layde vp ner kepte ī stoare,
but it shalbe theyrs that dwell before the
lorde, that they maye eate ynough, & haue
clothyng sufficient.

## ¶ The. xxiiii. Chapter.

¶ A prophecie of tribulation to come vpon the worlde because of synne.

BEholde the lord maketh the earth A
wayst and emptye: he turneth it
vp lyde downe, & scatreth abrode
ꝑ inhabitours therof. And ꝑ preest
shalbe as the people, & the master as the ser
uaũt, ꝑ maistresse lyke ꝑ mayd, ꝑ seller lyke
the byer: he that lendeth vpon vsury, lyke
hym that borroweth vpon vsury: the credi=
toure as the detter. The worlde shalbe clea
ne wasted & vtterly spoyled, for so the lorde
hath spokẽ. The earth is sory & consumeth
awaye, the worlde is feble & perisheth, the
proude people of ꝑ erth are come to naught
The earth also is become vnprofitable vn
der the inhabitours therof, which haue trã
gressed the lawes, chaũged the ordinaunce,
broken the euerlasting couenaunt.

Therfore hath ꝑ curse consumed ꝑ earth, B
and they that dwell therin, are fallen into
trespace. Wherfore, the inhabitours of the
earth are perished ☞ with drouth, ãd fewe ☜
mẽ are left behynde. The wyne faileth: the
vyne hath no myght, all they ꝑ haue bene
mery of hart, are come to mournyng. The
myrth of tabrettes is layed downe, ꝑ noyse
of such as haue made mery, is ceassed, ꝑ ioye
at ꝑ perpe is at an ende. They shall drynke
nomore wyne võ myrth, strong drynke shal
be bytter to them that drynke it. The citye
of vanite is broken downe, euery house is
shut vp, ꝑ noman maye come in. In ꝑ stre=
tes is there a crye because of wyne, all che
re is vanished awaye, ꝑ myrth of the worl=
de is gone, in the citye is left desolacyõ and
the gate is smytten with destruccion.

For in the myddes of the worlde, euen a= C
monge the people, it shall come to passe, as
at the shakyng of Olyues, and as the gra=
pes are whã ꝑ wyne haruest is done. They
shall lyft vp theyr voyce: and make a mery
noyse, and in magnifyeng of the Lord shall
they crye out of the west. Wherfore, prayse
ye the lord in the valleys, euen the name of
the lord God of Israel in the Iles of the see
From ꝑ vttemost parte of ꝑ earth haue we
heard prayses and myrth because of the ry=
ghteous. And I sayd: ☞ I knowe a thyng ☜
in secrete, I knowe a thyng i secrete, wo is
me, the trãsgressours haue offẽded, the trã=
gressours haue greuously offẽded. Fearful=
nesse, the pytt and the snare are vpõ the, O
thou that dwellest ī the earth. It will come
to passe, that whoso escapeth the fearfull
noyse, shall fall in to the pytt. And he that
commeth vp out of the pytt, shalbe taken
wyth the snare. For the wyndowes from
an hye are open, and the foundacions of the
earth are moued.

The earth is vtterly broken downe, the D
earth hath a sore ruyne, the earth quaketh
exceadyngly. The earth shall rele to & fro
lyke a dronkerd, and shalbe remoued lyke a
tent



lyke a tent (of one nyght) & the iniquitie therof
shalbe heuy vpõ it. It shall fall, & not rise vp
agayne. And in that daye shall the Lord vi=
set the hoost aboue ꝑ is on hye: & the kinges of
the worlde ꝑ are vpõ the erth. And they shal
be gathered together, as they ꝑ be in prison:
luke.xxi.c & they shalbe shut vp in warde, & after many
daies shall they be visited. * The mone shall
be abashed, and the sunne ashamed, whẽ the
Lorde of hostes shall raygne in mount Siõ
and in Ierusalem with worshyp, and in the
syght of such as shalbe of hys councell.

## ¶ The. xxv. Chapter.

¶ A thankesgeuyng to God for hys worckes.

THou arte the Lorde my God, I wyll A
magnifye ꝑ, I wyll geue thãkes vnto
thy name. For ꝑ hast brought wõder=
full thinges to passe, accordyng to thyne olde
esa.xxbi.a counceles truly & faythfully. * Thou hast mad
of a citye an heape of stones, and brought a
stronge towne into decaye. The habitation
☞ ☜ of straũgers hast ꝑ made to be no citye,
nether shal it be builded any more. Therfore
shall ꝑ mighty people geue glory vnto ꝑ: the
citye of ꝑ valeãt Heithen shall feare ꝑ. For
thou hast bene a strẽgth vnto the poor, and a
succour for the neady in his trouble. A refu=
ge agaynst euell wether, a shadowe against
ꝑ heate. For the blast of ragyng men is lyke
a storme that casteth downe a wall.

Lyke as thou bryngest heate downe out B
of a drye place, so shalt ꝑ suppresse ꝑ noyse of
☞ aliaũtes. ☜ The heate is in ꝑ shadow of ꝑ
cloude: ꝑ brasen of ꝑ mighty shalbe brought
Luk.xiiii.d lowe. And in this moũtaine shal * ꝑ Lord of
hoostes make vnto all people a feaste of plẽ=
teous & delicate thinges, euẽ of most pleasa=
unt & deyntie dishes. And in this moũtayne
shall ꝑ Lorde destroie the couering, ꝑ all peo=
ple are wraped in, and the hanging ꝑ is spred
Osee.xiii.c vpon all nacyõs. * As for death, he hath de=
Cor.xb.f. stroyed it for euer. ✠ And ꝑ Lorde God shall
Apo.bii.c wype away teares frõ all faces, and the re=
ad.xxi.c. buke of his people shall he take awãie out of
all the earth. For so the Lorde hath sayde.

And in that daye it shalbe sayde: Lo, this C
is our God, we haue wayted for hym, * & he
Ephe.ii.a shall saue vs. Thys is the Lord, in whõ we
haue hoped, we wylbe mery & reioyce in the
saluation that commeth of hym. For in this
moũtayne shall the hande of the Lorde cease
and Moab shalbe threshed vnder him, euen
as straw is threshed vpõ ꝑ grouñde. And he
shall stretch out hys hande in the myddes of
them (as he that swymmeth, casteth out his
handes to swymme) and with the strẽgth of
his hãdes shall he bring downe their pryde.
The strõgholde also and fence of thy walles
hath he ouerthrowẽ & cast downe, & brought
them to the grounde, euen vnto dust.

## ¶ The. xxvj. Chapter.

¶ A songe of thy deliuerraunce of the people.

IN ꝑ daye shall this songe be songe A
in the lande of Iuda. * We haue a
stronge citye. ☞ Saluacion shall ☜
God appoynte in steade of walles
and bulwarke. * Ope ye ꝑ gates ꝑ the righ=
teous people which kepeth the trueth maye
entre in. Their minde is set vpon the, becau=
se thou preseruest them * in peace o ye, euen in
peace: because they put their trust in the. Put
ye your trust all waye in the Lorde: for in the
Lorde God there is strength for euermore.
* For he hath brought downe hye mynded
citesens. As for ꝑ proude citye, he hath bro=
ught it lowe: euen vnto the grounde shall he
cast it downe, & bring it vnto dust. The fote
euen the fote of the poore: and the steppes of
such as be in necessitie shall treade it downe.

The path of equitye wilt thou graũt vn= B
to the iuste, o thou moost ryghteous, * thou
chalt order ꝑ path of him that is ryghteous.
Yee, ☞ in the waye of thy iudgmentes, O ☜
Lord, haue we put our trust in the. Thy na=
me also: & the remẽbraunce of the, is ꝑ thyng
that oure soule longeth for. * Wyth soule hath
longed for the all the night, and wt my spyrite
(which is within me) will I seke the early
in the morning. For when thy iudgementes
are in the erth, the inhabitatours of ꝑ worlde
shall learne righteousnes. Shall the vngod=
ly man be fauoured, which hath not learned
ryghteousnes, but doth wickedly in the erth
where nothynge ought to be done, but that
which is ryghteous? he shall not se the glo=
ry of the Lorde. Lorde, when thy hande is
lyfte vp to stryke, they se it not: but they
shall se it, and be confounded with the zele of
the people, and the fyer that cõsumeth thyne
enemyes, shall deuoure them.

Lord, vnto vs thou shalt prouyde peace: C
* for thou also hast wrought all our worckis
philip.ii.a in vs. O Lorde our God, other lordes be=
syde the hath subdued vs: but we wylbe mind=
full only of the & of thy name. ☞ The dead ☜
will not lyue, & they ꝑ be out of lyfe, will not
ryse agayne: therfore hast thou visited & ro=
ted them out, and destroyed all the memory
of them. Thou hast increased the people (O
Lorde) thou hast increased the people, & thou
art praysed: thou hast sent thẽ farre of vnto
all the coastes of the erth. * Lorde in trouble
Leui.xxbi.g haue they visited the: they powred out their
prayer, whẽ thy chastenyng was vpõ them.
* Lyke as a woman wt chylde that draweth D
nye towarde her trauell, is sory & cryeth in
Joh.xbi.c. her paynes, euẽ so haue we bene in thy sight,
O Lorde. * We haue bene wt chylde & suffred
Rom.biij.d payne, ☞ as though we had brought forth ☜
winde. For there is no saluation in the erth,
nether do ꝑ inhabitours of ꝑ worlde submyt
thẽ selues. * Thy deed mẽ shall lyue, euen wt
i.Cor.bi.d. my body shall they rise agayne. Awake and
syng ye that dwell in dust. For ☞ thy dewe ☜

is euen as the dewe of herbes, and the earth shall cast out them that be vnder her. Come
* Gene.xix.c my people, * enter thou into thy chambers,
‡ Apo.vi.a. and shut thy dores about the: ‡ hyde thy selfe
* Mich.i.a. a lytle for a whyle, vntyll the indignatiō be ouerpast. * For lo, the Lorde is cōmyng out of his place, to visit the wickednes of suche as dwell vpō earth. The earth also shall disclose her awne blond, and shall nomore hid them that are slayne in her.

## ¶The.xxvij.Chapter.

¶A prophecy of the comming of Christ, and destruccion of ydolatrye.

IN that daye, the Lorde with his sore, great and myghtye swearde shall visit ☞ * Leuiathan the fugityue
* i.Cor.xv.c. Apo.xij.c serpent, euē Leuiathan that croked serpent, and he shall slaye the dragon that is in the see. In that daye, se ye the syng of the congregatiō which is the vyneiard, that bringeth forth the best wyne. Euē I the Lorde do kepe it. In due seasons shall I water it, & lest the enemye do it any harme, I will both nyght and daye preserue it. There is no displeasure in me, else (when the vyneiarde bringeth me forth breers & thornes) I wold go thorow it vp warre, & burne it vp together. Let it take holde of my strength, and it shalbe at one with me, euen at one shall it be with me.

The dayes are cōmyng, that Jacob shall take rote. Israel shalbe grene & flourysshe, and the worlde shalbe fylled with frute. Hath he smytten him as sore, as he did the other that smote him? Or is he slain with so sore a slaughter as they that slew hym? In measure doth he smyte him, whyle he sēdeth vnto him soch thinges, wherby he commeth to hys mynde agayne. For in the daye that the east wynde bloweth sore, it taketh awaye the frutes. Thus therfore shall the iniquytie of Jacob be reconcyled, and here is all the frute of the takynge awaye of his synne, yf he make all the stones of the aultars of ydolles, as chalke stones that are beaten in sunder, that theyr groues and ymages ryse not vp agayne.

¶ Els, shall the stronge cytye be desolate, & the habitation forsaken & left lyke a wildernes. There shall the calfe fede, & ther shall he lye, & eate vp the graffes therof. ☞ When the braūches of it are drie, they are broken of, &
* deu.xxxii.d the women come, and set thē on fyer. * For it is a people of no vnderstanding, & therfore he that made them, shall not fauoure thē, and he that created thē, shall geue them no grace. And in that daye shall the Lorde make a threshing from the middes of the riuer Euphrates vnto the riuer of Egipt: and ye childrē of Israel shalbe gathered together one to another. In that daye shall ☞ the great trōpe be blowne, so that they which were lost in the lāde of Assiria: & they that were banished into the lande of Egipt, shall come and worshyp the Lorde in the holy mount at Jerusalem:

## ¶The.xxviij.Chapter.

¶Against the pryde of Ephraim, & against false prestes and preachers.

WO be vnto the crowne of pryde, euē * to the dronken people of Ephraim whose great pōpe is as a flour that fadeth awaye) ☞ vpon the head of the valleye of such as be in welth, and are ouerladen with wyne. Beholde, * ther commeth a vehemēt and sore daye frō the Lorde lyke an vnmeasurable hayle and perelous tempest, euen lyke the force of myghtye and horrible waters, that violētlye beareth downe all thinges. The crowne of the pryde of the dronken Ephraemites shalbe troden vnder fote: * so that the floure of hys fayrenes and bewty, which is in the head of ☞ the valley of fatnes, shall fade awaye, as doth an vntimely rype fygg afore hervest. Which whā a man spyeth, he loketh vpon it: and whyle it is yet in his hande, he eateth it vp.

In that daye shall the Lorde of hoostes be the crowne of glory, & diademe of bewtye vnto the residue of his people. He wilbe also a spirite of perfyte knowledge to him that sitteth in iudgement, & strength vnto them that turne awaye the battell to the gate of the enemies. But they are out of the waye by reason of wyne: yee, farre out of that waye are they thorowe strong drynke. ☞ * The preste also & the prophet are gone astraye by the meanes of strong drincke, they are dronkē with wyne, they go amisse thorowe strong drincke: they fayle in ꝓphecying & stōble in iudgmēt. For tables are so full of vomyte and fylthines, that no place is cleane. Who then shall such one teach knowledge? And whom shall he make to vnderstōde the thing that he heareth? For they are as ignorantes as yong childrē, that are taken frō the mylke and are weened.

For they that be such must haue ☞ after one lesson, another lesson: * after one cōmaūdement, another commaundemēt, after one rule another rule, after one instruccion another instruccyon, there a lytle and there a lytle. For he that speaketh vnto this people is euen as one that vseth rudenes of speche, and a straunge language. Yf any man saye vnto them: lo, this is the rest wherwith ye maye ease hym that is weerye, thys is the refreshinge, they wyll not herken. * Therfore, the worde of the Lorde (lesson vpō lesson, commaundement vpon commaundement, rule vpon rule, instruccyon vpon instruccion, there a lytle and there a lytle) shall be vnto them an occasyon of stombling that they maye go on, and fall backward, be bruised, tangled and snared.

Wherfore, heare the worde of the Lorde ye mockers, ye that haue rule of this people which is at Jerusalē. Because ye haue sayd:

☞ We



☞ ☞ we haue made a couenaunt with death, & with hell are we at agrement. And though there go forth a sore plage, it shall nott come vnto vs. For we haue made falshode our refuge, and vnder vanitie are we hid. Therfore thus sayth the Lorde God: Beholde, I laye in Sion for a foūdation a stone, euē a tryed stone, a precio⁹ corner stone, a sure foūdatiō: ☞ ☞ Whoso beleueth, let hym not be to hastye. Iudgment also will I laye to the rule, and righteousnes to the balaūce: so that ☞ the hayle shall take awaye your vayne confidēce as a broome, and the preuy place of youre refuge shall the waters renne ouer:

And thus the couenaunt that ye made with death, shalbe disanulled: and your agrement that ye made with hell, shall not stand. Yee, when the sore plage goeth forth, ye shalbe troden downe vnder it. Frō the tyme that it goeth forth, it shall take you awaye. For early in the mornynge euery daye: yee, both daye & nyght shall it go thorowe: & when the noyse therof is perceaued, it shall gendre vexation. For ☞ the bed is narow, and nott large: & the couering so small that a man can
*Esa.xxviii.c. not wynde him selfe vnder it. * For ☞ the Lorde
‡ii.Reg.v.b.b. shall stonde as ☞ in mount ‡ Perazim, and
* Iosue.x.b shalbe wrothe lyke as in the valley * Gibeō, that
ii.Par.xiij.b. he maie do his worke, ☞ his straūg worke ☞ & bring to passe his acte, his straunge acte.

Now therfore se ye be no mockers, lest your punyshment increase: for I haue heard of the Lorde of hoostes, that there shall come a short ende vpon the whole earth. Heare ye then, & herken vnto my voyce, consider & pōder my speech. Doth not the husbandmā plowe all the daie, and openeth & breaketh the clottes of his grounde, that he maye sowe? Whā he hath made it playn, will he not spred abrode the fitches, and sowe comyn, & cast in whete by measure, & the appoynted barlye and rye in their place? God will instructe hym to haue discretion, euen his God wyll teach hym. For fitches shall not be treshed with an harowe: nether shall a carte whele be brought thorowe the comyn: but the fitches are beatē out with a staffe, and comyn with a rodd. But the seede that bread is made of, is treshed, though it be not alwaye a threshing. And the carte whele must be brought ouer it, lest he grynde it with his teth. This also commeth of the Lorde of hoostes, which worcketh wonderfull wysdome, and bringeth excellēt workes to passe.

## ¶The.xxix.Chapter.

¶A prophecye against Jerusalem, and against the dayne tradityons of men.

WO vnto the ☞ Ariel Ariel thou cytye that * Dauid dwelt in ☞ Go
*ii.Reg.v.b.b. on from yeare to yeare, and let the lambes be slayne. I will laye sege vnto Ariel, so that there shalbe heynes and sorowe in it: and it shalbe vnto me euen an aultar of slaughter. I wyll besege the round about, and fight against the thorowe a bulwarke: and wyll reare vp diches against the. Thou shalt be brought downe, & shalt speake out of the grounde, and thy spech shall go lowe out of the duste. Thy voyce also shall come out of the grounde lyke the voyce of a witch: and thy talkyng shall whysper out of the dust. Moreouer, the noyse of thy straūge enemyes shalbe lyke thynne dust, & the multitude of tyrauntes shalbe * as dyse strawe, that cannot tary: euen sodenly and in hayste shall theyr blast go. * Psal.l.b

Thou shalt be visited of the Lorde of hostes wt thōder, erthquake, and wt a great noise: with storme and tempest and wt the flame of a cōsuming fyer. And the multitude of all nations that fyght against Ariel, shalbe as a dreame sene by night: * euē so shall all they be that make warre against it, and stronge holdes to ouercome it, and that laie eny sege vnto it. In conclusion, it shalbe euē as when an hongry man dreameth that he is eating, and when he awaketh, hys soule is emptye. Or as when a thurstye man dreameth that he is drincking: and when he awaketh, he is yet faynt: and his soule lacketh the appetite. Euen so shalbe the multitude of all nations that fyght against Syon. * Psal.lxxxviij.c

Ponder these thynges once in your mynd, & wonder. * Blinded are they them selues and the blind guides of other. They are dronken: but not with wyne: they are vnstable, but not thorowe strong drincke. For the Lorde hath couered you with a slomberinge spyrite, and hath closed your eyes. Your prophetes also & rulers that shuld se, thē hath he couered. * And the vysyon of all the prophetes is become vnto you, as the wordes of a boke that is sealed vp, which men deliuer to one that is learned, saying: Reade thou in it. And he sayth: I cannot, for it is sealed. And the boke is geuen vnto him that is not learned, saying: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lorde sayde: * For so moche as this people when they be in trouble, do honour me with their mouth & wt their lippes: but their hert is far fro me, & the feare which they haue vnto me, proceadeth of a cōmaūdment that is taught of men. Therfore wyll I do maruayls amonge this people, euē maruelous thinges (I saye) & a wonder. * For the wysdome of their wise men shall perysh, & the vnderstanding of their wittye men shall hyd it selfe. * Esa.lxiij.c. Matth.xv.b. * Abdi.i.c i.Cor.i.c

Wo vnto thē that kepe secrete their thoughtes, to hyde their councell frō the Lorde, and do their workes in darknesse, sayinge: * who seeth vs? & who knoweth vs? Doutles, your destruccion is (in my handes) in reputacyon as the potters claye. And doth the

wozcke saye of hym that made it, he made not me? And doth an earthen vessell saye of him that kaschyoned it, he had no vnderstandinge? Is it not hard at hande, that Lybanus shalbe turned into a lowe felde, and that the lowe felde shalbe take as the wodde? And in that daye shall deaffe men heare the wozdes of the boke, and the eyes of ỹ blinde shall se euen out of the cloud and out of darcknes. The meke spzeted also shalbe mery in the Lozde, and the pooze amonge them that be lowly, shall reioyce in the holy one of Israel. Foz he that dyd violence, is brought to naught, and the scoznefull man is consumed: and they roted out that were haltie so soone to vnrygh teousnes, & make a man to synne in the wozde, and that take hym in a snare which repzoued them in the open place: and they that haue turned the cause of the ryghteous to naught. Therfoze thus sayth the Lozde vnto the house of Jacob, euē thus sayeth he that redemed Abzaham: * Jacob shall not nowe be cōfoūded, ner his face pale. But when he seeth hys chyldzen the wozcke of my hādes in the middes of him, they shall sanctifie my name, and pzayse the holy Lozd of Jacob, and feare the God of Israel. They also that haue bene of an errony ouse spzete, shall come to vnderstandyng: and they that haue bene scoznefull, shall learne doctryne.

*Esa.xliij.a.

## ¶The.xxx. Chapter.

¶ Against them that forsake the councell of God, & cleue to the councell of men. The prophet also threatened the remnaunt of the people, that after the destruccyon of Jerusalem went into Egypte.

A
* Esa.viij.b.

Las, foz those disobedient chyldzen (sayth the Lozde (* that they wyll take councell without me. Alas, ỹ they wyll take a secret aduice, and not out of my spzete, and therfoze adde they synne vnto synne. Euen they that walke to go downe into Egypte, and haue asked no question at my mouth: but seke strength in the myght of Pharao, and trust in the shadowe of Egypt. Therfoze shall the strength of Pharao be your confusion, and the truste of the shadowe of Egypte youre shame. Foz his captaynes were at zoan, and his ambassadours came vnto Hanes. * They were all ashamed of the people that could do them no good, and that might not helpe thē, ner shewe them any pzofyt, but were theyz confusyon and rebuke.

* iiij. Regū. xviij.d Jere.xlvij.b Eze.xxix.a

B The heauy burthen of the beastes of the south in a lande of trouble and anguysshe, from whence shall come the ponge and olde lion, the vyper and fyzye serpent that flyeth agaynste them that vpon coltes beare theyz riches, and vpon camels their treasures, to a people that can do them no good. Foz vaine and nothynge wozth shall the helpe of the Egipcyans be. Therfoze haue I cryed vnto Jerusalem. They shall haue strength ynough, yf they wyll settle their myndes in quietnes. * Now therfoze, go thy waie, and wzyte thys before thē in a table, & note it in a boke, that it maye finally remayne and be kept styll foz euer. Foz it is an obstinat people; * and dissembling chyldzen, childzē that refuse to heare the lawe of the Lozde.

* Esa.xxx.a.

* Esa.i.d

C Foz they saye vnto the seers: Se not, and to thē ỹ be cleare of iudgement: loke not out rygh t thinges foz vs: but speake fayre wozdes vnto vs: loke out errours, gett you out of this waye, departe out of this path, & turne the holy one of Israel frō vs. Wherfore thus sayth the holy one of Israel: Because youre hertes rise agaynst this wozde, & because ye truste in wzongeous dealyng & peruerse iudgment, & put your confidēce therin. Therfoze shall ye haue thys myschefe foz yō destrucciō and fall, lyke as an hye wall that falleth, because of some rykte oz blast, whose breaking commeth sodenly. * And the hurte therof is lyke an erthen vessell, which breaketh without helpe: so that in ỹ burstyng of it, there is not found one sheuer to fetch fyze in, oz to take water withall out of the pyt.

* Psal.ij.b

D Foz thus sayth the Lozde God, euen the holy one of Israel: In repentaunce & in rest shall ye be safe: in quietnes and sure cōfydēce shalbe youre strēgth. But ye haue had no lyst therto. Foz ye haue sayd: No, but we will escape thozow horses. (Therfoze shall ye flye) & we will get vs vp vpō swyft beastes. And therfoze shal your persecutours be swyfter. * A. (M). shall flye at the rebuke of one, & at the rebuke of. v. shall ye all flye, tyll ye be left as a chypp mast vpon the topp of a mountayne, and as a beaken vpon an hyll.

* Ero.xiiij.d Para.ij.c.

* Leu.xxvi.a Josue.xxiij.

* Therfoze doth ỹ Lozde cause you to wayte, ỹ he maye haue mercy vpō you: to thintēt that he maye haue the preeminence, when he is gracyous vnto you. Foz the Lozde is the God of iudgement. Blessed are all they that hope in hym.

* Rom.ix

E Yf the people remayne in Syon and at Jerusalem, thou shalt not be in heuines: but at the voyce of thy complaynte shall he haue mercy vpon the. And when he heareth it he shall geue the an answer. And though the Lozde geue you the bzead of trouble, and the water of aduersitie, thy rayne shalbe nomore so skant, but thyne eyes shall see thy rayne. Yee, and thyne care shall heare ỹ talkynge of hym that doeth speake behynde the. * Thys is ỹ waye, walke ye in it. Turne not aside nether to the rygh t hande ner to the lyft. Ye shall destroye also the couerynge of youre syluer ymages, and the deckinge of youre golden ydols. Euen as filthynes shall ye put them awaye. And thou shalt say vnto it. Gett the hence. Then shall God geue rayne vnto thy seede, that thou shalt sowe the ground withall, and bzed of the increace of the

* Deut.vij.d





ok the earth, which shalbe fat and very plenteous. In that daye also, shall thy catell be fed in large pasture. The oxen lykewise and the yonge asses, that eate the grounde, shall eate cleane prouēder, which is pourged with the wynde and the fanne.

F Finally, vpon euery hye mountaine and hyll shall ther be riuers and streames of waters, * in the daye of the greate slaughter, when the towers fall. Moreouer, the lyght of the moone shalbe as the light of the sunne, and the sunne lyght shalbe seuen folde, and haue as much shyne as in seuē dayes beside: when the Lozde byndeth vp the soze of hys people, and healeth the stroke of their woūd. Beholde, the fame of the Lozd commeth frō farre, and his presence is so hote, that no mā is able to abyde. His lyppes are full of indignation, and hys tonge is as a consumynge fyer. Hys breth is as a vehement floude of water, that reacheth vp to the necke. That he maye syft awaye the heythen in the syue of vanitye. And his breth is as a brydle of errour in the chawes of the people.

*Apo.vi.b.

G And ye shall syng, lyke as in the nyghte, when the holy solēpnitye beginneth. And ye shall haue gladnes of hert, lyke as when one commeth with a pype vnto the hyll of the Lozde, and to the mooste mightye one of Israel. And the Lozde shall cause his glozyous voyce to be heard, and shall declare his stretched out arme with a terrible countenaunce and with the flame of a cōsuming fyer, with noysome lyghtenynge, with a shower, and with hayle stone. Foz thozowe the voyce of the Lozde shall * Assur be destroyed, which smote other men with the rodde. And it shall come to passe, that whyther soeuer he goth, ỹ rodde shall cleue vnto him, which the Lozde shall laye vpon him with tabzettes and harpes: and with greate warre shall he fyght agaynst his hooste. * Foz the fyer of payne is ozdeyned from the begynning: yee, euen foz kynges is it prepared. Thys hath ỹ Lozde set in the depe, and made it wyde: the burninge wherof is fyer and muche wodde. The bzeth of the Lozde, which is a ryuer of bzymstone, doth kyndle it.

*Esa.x.a.

*Gen.xix.b

## ¶The.xxxj. Chapter.

¶ The curseth them that forsake God, and seke foz the helpe of men.

A
Wo be vnto them that go downe into Egypte foz helpe, and truste in hozses, and put their confidence in charettes, because they be manye, and in hozsemen, because they be lusty and strong. But they regarde not the holy one of Israel, and they aske no question at ỹ Lozd. Where as he neuertheles (beynge wyselest of all) plageth the wycked, and yet goeth nott from his wozde, when he steppeth fozth, and taketh the victozy agaynst the housholde of the frowarde, and agaynst the helpe of euell doers. Nowe the Egiptians are men, and not God, and their hozses flesh and not spzete. And assoone as the Lozde stretcheth oute hys hande, then shall the helper fall, and he that shulde haue bene helped, and they shall all together be destroyed. Foz thus hath the Lozde spoken vnto me: Like as the * lyon oz lyons whelpe roareth vpon the pzaye that he hath gotten, and is not afrayed, though the multitude of shepherdes crye out vpon hym, nether abashed foz all the heape of thē. So shall the Lozde of hoostes come downe to fyght foz mount Syon, and defende hys hyll. Lyke as byzdes flotre aboute their nestes, * so shall the Lozde of hoostes kepe, saue, defende and delyuer Jerusalem.

B

* Apo.b.a.

‡ Gen.xlix.b

C

* Deu.xxxij.d

Therfoze, O ye chyldzen of Israel, turne agayne, from that infydelitye, wherin you dzowned your selues. * Foz in that dayc euery man shall cast out hys ydolles of syluer and hys ydolles of golde, which ye haue made with youre awne handes vnto youre synne. * Assur also shalbe slayne with the swearde, not with a mans swearde, nether shall the swearde of eny man deuoure hym: And he shall fle from the slaughter, and his seruauntes shalbe discomfyted in their hertes. He shall go foz feare to hys strongeholdes, and hys pzynces shall fle from hys badge. Thys hathe the Lozde spoken, whose lyght burneth in Syon, and his fyer in Jerusalem.

* Esa.ii.c.

D

* Deu.xxxij.c.

## ¶The.xxxij. Chapter.

¶ The condityons of good rulers and officers.

B
Eholde, a king shall gouerne after the rule of ryghtewelnesse, and the pzinces shall rule, accozdyng to the balaunce of equitye. And that man shalbe vnto men as a defence foz the wynd, and as a refuge foz the tempest: lyke as a riuer of water in a thirstye place, and the shadowe of a greate rocke in a dzye lande. The eyes of the seynge shall not be dym, and the eares of them that heare, shall take diligent hede. The hert of the vnwyse shall attayne to knowledge, and the vnparfyte tong shall speake playnely and distinctlye. Then shall the folysshe nygarde be nomoze called gētle, ner the churle liberall. But the nygarde will be nigardly minded, and his hert wyll wozke euell and playe the ypocrite, and ymagyn abhominations agaynst God, to make the hongry leane, and to withholde dzincke from the thirsty. These are the perlous weapons of the churlysh, these be his shamefull councels: that he maye begyle the pooze with discreatfull wozdes: yee, euen there as he shulde geue sentence with the pooze. * But the lyberall persone ymaginеth honest thynges, & commeth vp foz liberalytie vnto pzomotyō:

A

B

* Apo.xvij.b

C Up (ye ryche and ydell women) herken vnto my voyce. Ye careles cities, marke my wordes. After yeares and dayes shall ye be brought i feare, O ye careles cities. For haruest shalbe out, & the grape gatherynge shall not come. O ye rych ydell cities ye that feare no parell. Be abashed, you that lyue in aboundaūce: tremble, you that lyue careles: cast of your rayment, make your selues bare, put sacke cloth aboute you. For as the infantes wepe when their mothers tetes are dryed: so shall you weape for your fayre feldes and frutefull vyneyardes. Vpy peoples felde shall brynge thornes and thistles: and so shall it be euen in euery house of voluptuousnesse and in euery cityte that reioyseth.

D The palaces also shalbe broke, & the greatly occupyed cityes desolate. The towres and bulwarckes shall become dennes for euermore, ỹ pleasure of mules shalbe turned to pasture for shepe: vnto the tyme that ỹ spyrite be powred vpon vs from aboue.

Then shall the wyldernes be a frutefull felde, and the plenteous feld shalbe rekened for a wodde. Then shall equytie dwell in ỹ desert, and righteousnes in a frutefull land-
* Roma.b.a * And the rewarde of righteousnesse shalbe peace, and her frute rest & quietnes for euer.
* Je.xxxii.c * And my people shall dwell in the ynnes of peace, and in sure dwellinges in safe
☞ places of confoyte. And when the hayle falleth, it shall fall in the wodde, and ☞ the cytye shalbe set lowe in the valleye. O howe happy shall ye be, when ye shall safely lowe your seed beside all waters, and dryue thyther the fete of your oxen and asses.

## C The.xxxiij. Chapter.

C Threatenynge agaynst the Assirians. A descrypcyon of them that shall se the Lorde.

A WO to the that destroiest, whē thou waste not destroyed, thou breakest the leage, where as none hath broken it with the: for when thou
* Prod.xxi.b Leui.xxiiii.d. Sapi.vi.c. Math.vii.a. shalt leaue destroying, * thou thy self shalt be destroyed. And when thou ceasest from breakinge the leage, then shall they breake it to the. O Lorde, haue mercy vpon vs: we
* Psal.xx.b. haue put our hole trust in the. Be an arme to suche early: and * our helth, in ỹ tyme of trouble. At that confuse noyse, the people fledd, and at thyne exaltinge, the Heythen were scatred. And the spoyles shalbe gathered (which shalbe youres) as are the gathering of Bzuchus. And the multitude going to it, shalbe as locustes runnyng to and fro.

The Lorde is exalted, for it is he ỹ dwelleth an hye: he hath fylled zion with iudgement and righteousnes. And a sure stablysching of thy tymes shalbe strength, health, B wisdome & knowledge: and the very feare of the Lorde shalbe ỹ treasure of it. Beholde, ỹ messengers shall crie without: & the ambassatours of peace shall weape bytterly: The stretes are wast, ther walketh no mā therin: God hath broken the appoyntment, the cyties are cast awaye, & mē are nothing regarded ỹ desolat erth is in heuynes. Libanus is shamed: & hewē downe. Sarō is lyke a wyldernes: Basan & Charmel are despoyled of their frutes. And therfore sayth the Lord: I will vpnowe: now will I be auaūced: now will I be exalted as a mighty God. * Ye * Jere.b.c. shall cōceaue stubble, & beare strawe, & youre spyrite shalbe the fyer, ỹ it maye cōsume you, & ỹ people shalbe burnt like lyme, & as thornes burne ỹ are hewen of, & cast in the fyer.

Now herkē to ye ỹ are farre of, how I haue done, & considre my power, ye ỹ be at hande. ☞ The sinners at zion are afrayde, a soden ☞ fearfulnes is come vpon ỹ ypocrites. What is he amōge vs, say they, ỹ shall dwell by ỹ cōsuming fier? which of vs maye abyde that C euerlasting heate? * He ỹ ledeth a godly lyfe, * 19 Sal. fifti. and. xxiii. a say I, & speaketh the trueth. He ỹ abhorreth gaines wōne by violence & diceyte: he ỹ kepeth his hāde ỹ he touch no rewarde: which stoppeth his eares, ỹ he heare no councell agenst ỹ innocēt bloude: which holdeth downe his eyes, ỹ he se none euell. He it is, ỹ shall dwell on hye: whose sauegarde shalbe in a bulwarcke of rockes, to hym shalbe geuen meate, & hys waters shall not fayle. Thyne eies shall se ỹ king in his glory: euē ỹ king of ỹ farre cōtreis shall they se: thine herte studied for feare thinkinge thus. * What shall * i. Corin. i. then become of ỹ scribe? of ỹ receyuer of our money? what of him ỹ taxed our fairest houses? There shalt ỹ not se a people a straunge tong to haue so diffused a lāguage, ỹ it may not be vnderstād: neither so straūge a speach D but it shalbe perceaued. There shall zion be sene the heed cityte of oure solempne feastes. There shall thyne eyes se Jerusalē that glo- * Heb. ix. d rious habitatyō: * ỹ tabernacle ỹ neuer shall remoue: whose nayles shall neuer be taken out wo[r]ld wout ende: whose coardes euerychone shall neuer corrupte: for the glorious magestie of ỹ Lorde shall there be present among vs: as a place, where fayre broade ryuers & streames are, thorow the which shall nether galey rowe, ner greate shyppe sayle: * For the Lorde is our iudge, the Lorde is * Jaco. iiii. c our lawe geuer. The Lorde is our king, and he him selfe shalbe our sauioure. There are ỹ coardes so layde abroade, ỹ they cannot be better. And therfore they haue not fyxed their maste, nor spredde abroade their sayle. Then there is dealed great spoyle: yee, lame men rōne after the pray. There lyeth no mā that sayth: I am sycke, but all euell is taken awaye from the people that dwell there.

## C The.xxxiiij. Chapter.

C The last destruccyon of the Synagoge, in which the kyngdome and prestlode of that people was trāslated to the church and congregation of Christ.



A COme ye heythen and heare, take hede ye people. Herken thou erth & all ỹ is therin: ỹ round cōpasse and all that groweth there vpon: for the Lorde is angry wt all people, and his displeasure is kindled agaynst all the multitude of them, he hath destroied them, & deliuered them to the slaughter. So ỹ their slayne shalbe cast out, and their bodyes stynck: that euen the very hylles shalbe wet wt the blood of thē. All the starres of heauen shall waist, and the heuē shall folde together lyke a roll, and all the starres therof shall fall, lyke as ỹ leaues fall from the vynes and fyggetrees.

B For my sweard shalbe bathed in heauē, and shall immediatly come downe in iudgment vpon Idumea, and vpon the people which I haue cursed for my vengeaunce.

And the Lordes sweard shalbe full of bloude, & be rusty wt the fatnes and bloude of lambes and goates, with the fatnesse of the kidneys of wethers. For the Lord shall kill a great offering in Bozra, & a great slaughter in the lande of Idumea. There shall the vnicornes fall wt them, and the bulles wt the gyauntes: and their lande shalbe throwely soaked with bloude, & their grounde corrupt with fatnes. Unto the also, O zion, shall come the daye of ỹ vengeaūce of God, and the yeare when thyne awne iudgmentes shalbe recompensed. And his floudes shalbe turned to pytch, and his earth to brimstone: & there with shall the land be kindled, so that it shall C not be quenched daye ner nyght: but smoke euermore, and so forth to lye waste. And no man shall go thorowe it for euer. But pellicanes, storkes, great oules and rauens shall haue it in possession, and dwell therin.

For God shall spreede out the lyne of desolation vpon it, & weye it with the stones of emptines. When kynges are called vpon there shalbe none, & all prices shalbe awaye. Thornes shall growe in their palaces, nettels and thistles in their strongholdes, that the dragons may haue their pleasure therin, and that they maye be a court for estryches. There shall straunge visures and monstruous bestes mete one another, and the wylde kepe company together. There shall the lamia lye, & haue her lodging. There shall the D oule make her nest, buylde, be there at home and bring forth his yonge ones. There shall the kytes come together, echone to his lyke.

Seke thorow the scripture of the Lorde and reade it. There shall none of these thynges be lefte out, there shall not one, ner loche lyke, kayle. For what his mouth commaundeth that same doeth his spyrite gather together, or fulfylleth. He hath cast ỹ lot for thē, and to those beastes hath his hādes deuyded the line: therfore those shall possesse the enherytaunce from generatyon to generatyon, and dwell therin for euer.

## C The.xxxv. Chapter.

C Of the tyme and kyngdome of Christ.

A BUt the deserte and wildernes shall reioyce, the waste grounde shalbe glad and flowryth as the lylly. She shall flowryshe pleasauntlye, and be ioyfull, and euer be geuyng of thankes more and more. For the glory of Libanus, the bewtye of Charmel and Saron shalbe geuen her. These shall knowe the honoure of the Lorde, and the magesty of oure God. * And * Deu. xx. b. therfore strength the weake hādes, and confoyte the feble knees.

B Saye vnto them that are of a fearefull hert. Be of good chere, and feare not. * Beholde, youre God commeth to take vengeaūce: and you shall se the rewarde that God geueth: God commeth his awne selfe, & will * Math. xi. a. and. xii. c Luke. viii. c delyuer you. * Then shall the eyes of ỹ blinde be lyghtened, and the eares of the deaffe opened. Then shall the lame man leape as an hert, & the * dōme mans tonge shall geue * 19 Sal. viii. a thāckes. * In the wildernes also, there shall † Esa. xli. c. xliij. c. xliij. a welles spryng, & floudes of water in ỹ desert. C The dry grounde shall turne to riuers, and the thursty to sprynges of water. Where as dragōs dwelt afore, ther shall growe swete floures and grene rusches. There shalbe fote pathes & comē stretes, this shalbe called the holy waye. No vnclene person shall go thorowe it: for the Lorde him self shall go with them that waye, and the wayferer, nor ignorāunt shall not erre. There shalbe no lyō, & no rauishing beast shall come therin, nor be D there but mē redemed shall go there fre and safe. And the redemed of the Lorde, I saye, shall conuerte and come to zion with thancke[s]geuing. Euerlastyng ioye shall they haue: pleasure and gladnes shalbe among thē. And as for all sorowe and heuynes, it shall vanyth awaye.

## C The.xxxvj. Chapter.

C Jerusalem is assieged by Sennaherib, in the tyme of kynge Hezekias.

A IN * the.xiiij. yere of king Hezekias came Sennaherib kyng of the Assirians downe, to laye seage vnto * iiii. Regū. xviii. c all the stronge cityes of Juda, to conquer thē. And the kyng of Assirpans sent Rabsakeh frō Lachis towarde Jerusalem, agaynst king Hezekias, wt an exceading hoste, which set him by the condyte of the ouerpole in the waye ỹ goeth thorow the fullers lāde. And so ther came forth vnto him Eliakim Helkias sonne the president * Sobna ỹ scribe, and Joah Asaphs sonne ỹ secretary. * Esa. xxii. a

And Rabsakeh sayde vnto them: Tell Hezekias, that the greate kynge of Assiria sayth thus vnto him: What presumption is thys, that thou trustest vnto? I sayde, Surely thou trustest in thy lyplabour, when councell & strength are necessary to battayl:

oꝛ elles wher to truſteſt ỹ, that ỹ caſteſt thy ſelfe of frome: *lo, thou putteſt thy truſt in a broke̅ ſtaf of rede (I meane Egipt) which be ỹ leaneth vpõ, it goeth into his hãde & ſhutteth hym thoꝛowe. Euen ſo is Pharao the kynge of Egipte, vnto all them that truſt in hym. But yf ỹ woldeſt ſaye to me: we truſte in ỹ Lozd our God. A goodly God in deed: whoſe hye places and aultars Hezekia toke downe, and cõmaunded Juda and Jeruſalẽ to woꝛſhyp onely beꝛoze the aultare. Nowe therfoꝛe delyuer hoſtages that thou rebelle nomoꝛe agaynſt my Lozde the kynge of Aſſirians. And I wyll geue the two thouſande hoꝛſes: yf thou be able to ſet men vpon them: How dareſt thou reſiſt the power of ỹ ſmalleſt pꝛynce, ỹ my Lozd hath: how dareſt thou truſt in the charettes and hoꝛſe men of Egipt: Moꝛeouer, thinckeſt thou ỹ I am come downe hyther to deſtroye this lãd wout ỹ Lozdes will? The Lozd ſayde vnto me: go downe into ỹ lãde, that ỹ mayeſt deſtroie it. Then ſayd Eliakim, Sobna and Joah vnto Rabſaketh: Speake to vs thy ſeruaũtes (we pꝛaye the) in the Syryãs language: foꝛ we vnderſtãde it wel. And ſpeake not to vs in the Jewes tong, leſt ỹ folcke heare which lyeth vpõ the wall. Then anſwered Rabſakeh: Thincke ye, ỹ the kyng ſent me to ſpeake this only vnto ỹ Lozd and ỹ? hath he not ſent me to them alſo, that lye vpõ the wall? that they maye be cõpelled to eate their awne donge, & dꝛynck their awne ſtale wyne?

C And Rabſakeh ſtode ſtil, and cryed with a loude voyce in the Jewes tong, and ſaide: Nowe take hede, howe the great king of the Aſſyriãs geueth you warning. Thus ſayth the king: Let not Hezekias diſceaue you: foꝛ he ſhall not be able to delyuer you. Moꝛeouer let not Hezekias confoꝛte you in the Lozde, when he ſayth: The Lozd wout doubt ſhall defende vs, and ſhal not geue ouer this citye into the handes of the kyng of the Aſſyriãs, beleue hym not. But thus ſayth the kyng of Aſſyria: opteyne my fauoure, enclyne to me: ſo maye euery man eniope hys vyneyardes and fygg trees, and dꝛynke the water of his cyſterne: vnto the tyme that I come my ſelf, and bꝛinge you into a lãde that is lyke your awne: wherin is wheate and wyne, which is both ſowen with ſeede, and planted with vyneyardes. Let not Hezekia diſceaue you, when he ſayth vnto you: the Lozde ſhall delyuer vs: *Right the Goddes of the Gentils kepe euery mans lande, from the power of the kynge of the Aſſirians: Where is the God of Hemath and Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Oꝛ which of all the Goddes of theſe lãdes hath delyuered theyꝛ countrey out of my power? is the Lozde in dede able to delyuer Jeruſalem fro my hande? Unto this Hezekias meſſaungers helde theyꝛ tonges, and anſwered not one wozde: foꝛ the king had charged thẽ, that they ſhulde geue hym none anſwere.

So came Eliakim Helkias ſonne the pꝛeſident, Sobna the ſcribe, and Joah Aſaphs ſõne the ſecretary, vnto Hezekias with rent clothes, and tolde hym the wozdes of Rabſaketh.

*iiij. Regũ. xviii.b Eſa. xxxvi.a

*Eſa.x.b.

## C The .xxxvij. Chapter.

C Hezekias hũbleth him ſelfe beꝛoze the Lozde. The armey of Sennaherib is ſlayne of the aungell of the Lozd: and he him ſelfe is kylled of his awne ſonnes.

When Hezekias heaꝛde that, he rent A his clothes, *and putt on a ſacke * iiij. Regũ. xix.a cloth, and went into the temple of the Lozde. But he ſente Eliakim the pꝛeſident, Sobna the ſcribe, with the eldeſt pꝛeſtes clothed in *ſacke, vnto the pꝛophet Eſay the ſonne of Amoz, and they ſaid vnto hym: Thus ſayth Hezekias: Thys is the daye of trouble, of plage and of blaſphemye: foꝛ the childzen are come to the place of bꝛyth: but there is no power to bꝛynge them foꝛth. The Lozde thy God (no doubte) hath well conſydered the wozdes of Rabſaketh, whom his Lozde the king of Aſſirians hath ſent to defye & blaſpheme the lyuynge God: with ſoche wozdes as the Lozde thy God hath heaꝛde ryght well. And therfoꝛe, lyfte vp thy pꝛayer foꝛ the remnaunt, that yet are left. So the ſeruauntes of the kynge Hezekias came to Eſay. *Jona.iij.a.

And Eſay gaue thẽ thys anſwere: Saye B thus vnto youꝛ lozde: thus ſayth the Lozde: Be not afraied of the wozdes that thou haſt heaꝛde wherwith the kyng of the Aſſirians ſeruaũtes haue blaſphemed me. *Beholde, I will cauſe a wynde to go ouer hym, aſſone as he heareth the rumour, he ſhall go again into hys contrey: there wyll I deſtroye hym with the ſwearde in his awne lãde. *Nowe when Rabſaketh returned, he founde ỹ king of Aſſiria laying ſege to Libnas: foꝛ he had vnderſtande ỹ he was departed frõ Lachis. Foꝛ there came a rumour ỹ Tharbakas kige of Ethiopia was come foꝛth to warre agaynſt him. And whẽ the king of Aſſiria heard that, he ſent other meſſaungers to kyng Hezekias wt this commaundement: Saye thus to Hezekias king of Juda: Let not thy God diſceaue the, in whõ thou hopeſt, and ſayeſt: Jeruſalem ſhall not be geuen into the hãdes of the king of Aſſiria. Foꝛ lo, thou knoweſt well howe the kinges of Aſſiria haue handled all the landes that they haue ſubuerted, and hopeſt thou to eſcape? Were the people of Gentyles (whom my pꝛogenitours conquered) deliuered at any tyme thoꝛow their goddes? *As namelỹ, Gozan, Haran, Rezeph, and the chyldzen of Eden, which were at Thalaſſar. Where is the kynge of Hemah, and the kyng of Arphad, and the king of the *i. Regum. xviij.c *iij. Regum. xix.a *iiij. Regum. xviii.a



ok the cytie Sepharuaim, Ena & Aua? Now when Ezekia had receaued the lettre of the meſſaungers, and read it, he went vp into ỹ houſe of the Lozde, and opened the letter beꝛoze the Lozde. And Ezekia pꝛayed beꝛoze ỹ Lozde on this maner. O Lozde of hoſtes, ỹ God of Iſrael, which dwelleſt vpon *Cherubin. Thou art the God, that onely is God of all the kyngdomes of the woꝛlde, foꝛ thou onely haſt *created heauen and earth. *Enclyne thyne eare Lozde & conſydꝛe, open thyne eyes, O Lozde, and ſe, and pondꝛe all the wozdes vpon Sennaherib, which hath ſent his embaſſage to blaſpheme the lyuyng God Iſ it is true, O Lozde, that the kynges of Aſſyria haue conquered all kyngdomes and lãdes, and caſt theyꝛ goddes in the fyꝛe. Not withſtandynge thoſe were no goddes, but ỹ woꝛckes of mens handes, of wood oꝛ ſtone, therfoꝛe haue they deſtroyed them. Delyuer vs then, O Lozde oure God, from the hãdes of Sennaherib, that all kyngdomes of the earth maye knowe, that thou onely art the Lozde. Then Eſaye the ſonne of Amoz ſent vnto Hezekia, ſayinge: Thus ſayth ỹ Lozde God of Iſrael. Where as thou haſt made thy pꝛayer vnto me, as touchyng Sennaherib ỹ kynge of Aſſyria, this is the anſwere, that ỹ Lozde hath geuen concernynge hym. Deſpiſed art ỹ, and mocked (O daughter of Syõ) he hath ſhakẽ his head at the, O daughter of Jeruſalem. But thou Sennaherib, *whom haſt thou defyed and blaſphemed? Agaynſt whom haſt thou lifted vp thy voyce, and exalted thy pꝛoude lookes? euen agaynſt ỹ holy one of Iſrael. Thou with thy ſeruauntes haſt blaſphemed the Lozde, and thus holdeſt thou of thy ſelfe. I will couer the hye mountaynes, and ſydes of Libanus with my hoꝛſemen. And there will I cut downe the hye Cedꝛe trees and the kayꝛeſt Fyꝛre trees. I wyll vp into the heygth of it, and into the cheꝛeſt of hys tymbꝛe woddes. If there be no water, I wyll graue and dꝛinke. And as foꝛ waters of defence, I ſhall dꝛye thẽ vp with the fote of myne hooſt. Yee, haſt thou not heaꝛde, what I haue taken in hande, & bꝛought to paſſe of olde tyme? That ſame wyll I do nowe alſo: waſte, deſtroye, and bꝛynge ſtronge cyties vnto heapes of ſtones. Foꝛ theyꝛ inhabitatours ſhalbe lyke lame men, bꝛought in feare and confounded. They ſhalbe lyke ỹ graſſe & grene herbes in the felde, lyke the hey vpon houſe toppes, that withereth afoꝛe it be growne vp.

*ſacha.ſſ.b. *Eſaie.xvb. *Exo.xxb.c. *Gene.i.a. *Baruc.iij.c. *Eſa.xxxvij.b. *Eſa.xl.c.

I knowe thy wayes, thy goinge foꝛth and thy commynge home, yee, & thy madneſſe agaynſt me. Therfoꝛe thy furiouſnes againſt me, and thy pꝛyde is come beꝛoze me. I wyll put my rynge in thy noſe, and my bꝛydle byt in the chawes of the, and turne the about, euẽ the ſame waye thou cameſt. I wyll geue the alſo this token (O Hezekia) thys yere ſhalt thou eate ſuch as groweth of yt ſelfe & the ſeclde yeare, ỹ which ſpꝛingeth agayne of the ſame, and in the thyꝛde yeare, ye ſhall ſowe & reape, yee, ye ſhall plãte vineyardes, and enioye the frutes therof.

And ſoche of the houſe of Juda as are eſcaped, ſhall come together, and the remnaũt ſhall take rote beneth, and bꝛinge foꝛth frute aboue. Foꝛ the eſcaped ſhall go out of Jeruſalem, and the remnaunt from the mounte Syon.

And thys ſhall the gelouſy of the Lozde of G Hoſtes bꝛing to paſſe. Therfoꝛe thus ſayeth the Lozde, concernynge the kynge of the Aſſyrians. He ſhall not come into this cyte, and ſhal ſhote no aꝛowe into it, there ſhal no ſhilde hurt it, nether ſhal they caſt ditches about it. The ſame waye ỹ he came, he ſhal retourne, and not come at thys cytie, ſayeth ỹ Lozde. And I wyll kepe and ſaue ỹ cytie (ſayeth he) foꝛ myne awne, and foꝛ my ſeruaũte Dauids ſake.

*Thus the angel went foꝛth, and ſlewe * iiij. Regũ. of the Aſſyrians hooſt, an hũdꝛed foureſcoꝛe xix.a. Ecc.xlviij.d. and fyue thouſande. And whẽ men aroſe vp Eſay. xxxvij.b. early in the moꝛnynge. Beholde, they were Ecc.xlviij.d. ſlayne, and all laye full of deed bodyes. So Sennaherib the kyng of the Aſſyriãs bꝛake vp, & dwelt at Ninive. Afterwarde it chaunſed, as he pꝛayed in the temple of Neſrah his God, that Adzamalech and Sarazer hys awne ſonnes ſlewe him with the ſweard, and fled into the lande of Armenia. And Aſarhadon his ſonne raygned in his ſteade.

## C The .xxxviij. Chapter.

C Hezekia is ſycke vnto the deeth, but is yet reuyued by the Lozde, and lyueth fyftene yeares after, foꝛ which benefyte he giueth thanckes.

Not lõge afoꝛe this, was Hezechia ſycke vnto the deeth, A * & the pꝛophete Eſay ỹ ſonne of Amoz came vnto hi, & ſayd: Thus cõmaundeth the Lozd: Set thyne houſe in oꝛdze, foꝛ thou muſt dye, and ſhalt not eſcape. Then Hezechia turned hys face towarde the wall, and pꝛayed vnto the Lozde, and ſayde: Remembꝛe (O Lozde) that I haue walcked beꝛoze the in treuth and a ſtedfaſt herte, & haue done the thynge that is pleaſaunt to the. And Hezechia wepte ſoꝛe Then ſayde God vnto Eſay: Go and ſpeake vnto Hezechia: the Lozd God of Dauid thy father ſendeth the this wozde: I haue heaꝛde thy pꝛayer, and conſydꝛed thy teares, * beholde, I will put fyftene yeares mo vnto thy lyfe, and delyuer the and the cytie alſo, from the hande of the kynge of Aſſyria, foꝛ I wyll B defende the cytie: * And take the thys token of the Lozd, that he will do it, as he hath ſpoken: Beholde, I wyll returne the ſhadowe of Ahaz dyal, that nowe is layed out with ỹ * iiij. Regũ. xx.a. Eſay. xxxviij.c. * Jona.iij.b. * i. Reg. ij.g.

Sunne and bringe it ten degrees backward.
* Iosue. x.c. * So the Sunne turned ten degrees back-
B warde, the which he was descended afore.
C A thanckesgeuynge, which Hezekia
kynge of Juda wrote, when he had
bene sycke, and was recouered.

I thought I shulde haue gone to the gates of hell when myne age was shortened, and haue wanted the residue of my yeares.
C I spake within my selfe: I shall neuer vi-
set the Lorde (the Lord I saye) in thys lyfe: I shal neuer se man amõg the dwellers of the worlde. Myne age is folden vp together, & taken awaye fro me, lyke a shepherdes cotage: I haue hewen of my lyfe by my synnes, lyke as a weeuer cutteth of hys webb.

He wyll with pyninge sycknesse make an ende of me: yee, he wyll make en ende of me
* Iob.iiii.d. in one daye. * I thought I woulde haue lyued vnto the morowe, but he brosed my bones lyke a lyon, and in one daye thou wilt make an ende of me.

Then chatred I lyke a swalowe, and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heygth: O Lorde (sayde I) my sycknes kepeth me do-
✠ wne: ease thou me. ✠ What shall I saye? The Lorde hath made a promise to me. Yee, and he him selfe hath perfourmed it. I shall therfore as longe as I lyue remembre thys bitternes of my lyfe. O Lorde men maye lyue beyond the yere yeares, and I wyll declare to all men: that euẽ in those yeres I haue a ioyfull lyfe, and that it was thou that causedest me to leape and agayne thou hast geuen lyfe to me. Beholde bytter as gall was my pensyuenesse, so fore longed I for helth. And it was thy pleasure to deliuer my lyfe, from the fylthye pytt, for thou it is (O Lorde) that hast cast all my synnes behynde
* Psal. bi.a. lxxxbiii.b. and.cvb.b. thy backe. * For hell prayseth not the, death doth not magnifye the.

They that go downe into the graue prayse not thy trueth: but the lyuinge, yee, the lyuing a knowledge it, lyke as I do thys daye.

The father telleth hys chyldren of thy
* Luke.i. g. faythfulnesse. * To heale me it is the Lordes worcke, and we wyll synge my songes in thy house, all the dayes of oure lyfe. And Esaye sayde: take a playster of fygges, and laye it vpon the sore, so shall it be whole.

Then sayd Hezekia: O what a great miracle is this, that I shall go vp into the house of the Lorde?

## C The. xxxix. Chapter.

C Hezekia is reproued of Esaye, because he shewed hys treasure vnto the embassytours of Babylon.

A
* iiii. Regũ. xx.c.
T * the same tyme Merodach Baladam, Baladamus sonne kynge of Babylon, sent lettres ād presentes to Hezekia. For he vnderstode howe he had bene sycke, & was recouered agayne. * And Hezekia was glad therof, & shewed thẽ the cõmodities of his treasure, of syluer, of gold, of spices & rotes, of precious oyles, all that was in his cubbordes & treasure houses. There was not one thinge in Hezekias house, and so thorow out all his kyngdome, but he let thẽ se it. * iii.pa.xxxii. B

Then came Esaye the prophete to kynge Hezekia, and sayd vnto him. What haue the men sayde, and from whẽce came they vnto the? Hezekia answered: they came oute of a farre countre vnto me, out of Babylõ: Esay sayde: what haue they loked vpon in thyne house? Hezekia answered. All that is in myne house haue they sene: and there is nothynge in my treasure, but I shewed it them. C

Then sayde Esay vnto Hezekia: Vnder-
* iiii. Reg. xxiiii.c. stande ye worde of the Lord of hostes: * Beholde, the tyme wyll come, that euery thyng which is in thyne house, and all that thy progenitoures haue layde vp in stoare vnto this daye, shalbe caried to Babilon, and nothing left behynde. This sayeth the Lord. Yee, and parte of thy sonnes, that shall come of the, ād whom thou shalt get, shalbe caryed hence, and become gelded chamberlaynes in the kynge of Babylons courte. Then sayde Hezekia to Esay. Now God prospere his awne counsell, which ye hast tolde me. He sayde more ouer: So ye there be peace & faithfulnes i my tyme. D

## C The. xl. Chapter:

C The commynge of. S. Iohn baptist. The preparacyon of the Apostles. The callynge of the Gentyles.

C Omforte my people (Oye prophetes) cõforte my people, sayeth your God, cõforte Jerusalẽ at the hert, & tell her: ye her trauayle is at an ende that her offence is pardoned, that she hath receaued of the Lordes hande sufficient correctiõ for all her synnes. * A voyce crieth in wil
* Matth.iii.a Marke.i.a Luke.iii.a Iohn.i.c. Esaye.xlvii. dernes. Prepare the waye for ye Lorde in the wildernesse, make streyght ye path for oure God in ye deserte. Let all valleyes be exalted, & euery mountayne & hill be layed lowe, what so is croked, let it be made streyght: & let the rough be made playne feldes. * For ye glory
* Iohn.xii. B of the Lorde shall appeare, and all flesh shall at once se it, for why: the mouth of the Lorde hath spoken it.

The same voyce spake: Nowe crye. And I answered: what shall I crye? * that
* Psal.xci. Iames.i.c i.Petr.i.b. Eccle.xlviii.b all flesche is grasse, & that all the godlines therof, is as ye floure of ye felde. The grasse is wythered, ye floure falleth awaye. Euẽ so is the people as grasse, when the breath of ye Lorde bloweth vpõ thẽ. Neuertheles, whether the grasse wyther, or ye floure fade awaye. * Yet
* pt.xxxiiii. and.cvb.a. i.Petr.i.b. Iames.i.b. ye word of our God endureth for euer. Go vp vnto ye hye hyll (O Syõ) ye that bringest good tydynges, lyfte vp thy voyce with power, O thou preacher Jerusalẽ. Lyfte it vp without feare, and saye vnto the cyties of Juda: C

Beholde



Beholde youre God, beholde the Lord God shall come with power, and beare rule with his arme. Beholde, he bringeth hys treasure with him, and his worckes go before hym. He shall fede his flock lyke an herdman. He shall gather the lambes together with hys arme, and carye them in his bosome, & shall kyndely intreate those that beare yonge.

Who hath holden the waters in hys fyst? Who hath measured heauen wt his spanne, & hath cõprehended all the earth of ye worlde in thre measures? Who hath weyed ye mountaynes & hylles in a balaunce. Who hath refourmed the mynde of ye Lorde? or who hath shewed his counsell. * Or who is of his coũ-
Sapit.ix.b. Roma.xi.b. cell to teach him? or who hath geuen him vnderstandynge and hath taught him the path of iudgement Who taught him cõninge and opened to him the waye of vnderstandynge. Beholde, all people are in cõparyson of hym, as a droppe to a bocket full, & are counted as the lest thinge that the balaũce weyeth. Yee & ye Iles he taketh vp as a very lyttel thig. Libanus is not sufficiẽt to ministre fyre for hys offeringe, and all the beastes therof are not ynough to one sacrifice. All people in cõparyson of him are rekened as nothing, * yt they
Psal.xcvii.d. E be cõpared with him lesse then nothyng and as it that is not. To whõ then wyll ye liken God? or what Similitude will ye set vp vnto him? Shall the caruer make him a carued ymage? & shall ye goldsmyth couer hym with golde, or cast him into a fourme of syluer plates? Wore ouer, shall the ymage maker (that the poore man which is disposed, maye haue some thing to sett vp also) seke out and chose a tree, ye is not roten, & carue therout an ymage, ye moueth not? Knowe ye nothing o wretches? Heard ye neuer of it? Hath it not bene preached vnto you sence the begynning? Haue ye not bene enfourmed of this, by the foũdacyon of the earthe, that he sytteth vpon the circle of the worlde, and that all the inhabitoures of the worlde are in comparyson of
If Esa.xliii.d him, but as grashopers. * That he spreadeth out ye heauens as a couerynge, that he stretched them out, as a tent to dwell in. That he bringeth Princes to nothing, and the iudges of the earth to dust: so ye of thẽ it may be sayde they be not planted nor sowẽ agayne, nether their stock roted agayne in the earth? For as soone as he bloweth vpon thẽ, they wither & fade awaye, like ye straw in a whyrle winde.

To whõ nowe will ye lyken me, & whom shall I be lyke, sayeth the holy one? Lyft vp
pl.cxlvii.a. your eyes on hye, & cõsydre. * who hath made those thinges, which come out by so great heapes? & he cã call them all by their names.
G For there is nothing hid vnto the greatnesse of hys power, strength, & myght. Howe may then Jacob thincke, or how may Israel saye: My waye is hid frõ the Lorde, & my God

knoweth not of my iudgementes. Knowest thou not, or hast thou not hearde, that the euerlastynge God, the Lorde which made all ye corners of the earth, is nether weery nor kaynt: and that his wysdome cãnot be cõprehended: but that he geueth strength vnto the weery, and power vnto the kaynte? Children are weery and kaynt, and the strongest men fall. * But vnto them that haue the Lord be-
* Ier. xlvii.b fore their eyes, shall strength be encreased. Aegles wynges shall growe vpon thẽ. Whẽ they runne they shall not fall: and when they go, they shall not be weery.

## C The. xli. Chapter.

C Of the goodnes and mercy of God towarde the people.

K Eepe silẽce (ye Ilandes) and herke vnto me. Be stronge ye people, Come hyther, and shewe youre cause, we wyll go to ye lawe together. Who raysed vp ye iust man frõ the rysinge of the Sunne, & called him to go forth? Who cast downe the people, and subdued the kynges before him: that he maye throwe them all to the groũde with his swearde, and scatre thẽ lyke stubble with his bowe? He foloweth vpon thẽ, and goeth safely him selfe. And that in a waye where, before his fote had not troden. Who hath made and created thes thinges? euen he that called B the generacions from the begynnyng? * Euẽ
* Esa.xliiii.a and.xlviii.c. Apoc.i.i.b. I the Lorde, which am ye fyrst, and with the last. The yles sawe it, & did feare, and the endes of the earth, were abashed, drewe nye, & cam hither. Euery man exhorted hys neyghboure, & brother, and bad him be stroge. The carpenter cõforted the goldsmyth, & the goldsmyth ye hãmer mã, saying: Glue wyll do very wel in it. It shalbe good, ye we fasten this cast worke: & then they fastened it with nayles, that it shulde not be moued, But thou Israel art my seruaunte: thou Jacob art elec-
C te, thou art ye sede of Abraham my beloued thou art he whõ I led frõ the endes of ye earth by the hãde. For I called the frõ farre cuẽ frõ amõg the glorious mẽ of it, & sayd vnto the. Thou art my seruaũt. I haue chosen the, and not cast the awaye: * be not afrayed, for I
* Esa. xliii.b am wt the. Welt not away as ware, for I am thy God, to strẽgth the, helpe ye, & to kepe the wt this ryght hãde of myne. Beholde, all they that relyst the shall come to cõfusyon & shame: and thyne aduersaries shalbe destroyed & brought to naught. So ye whoso seketh after thẽ, shall not fynde thẽ. Thy destroyers shall perysh, and so shall they ye vndertake to make batayll agaynst the be as that is not, & as a thinge of naught. For I thy Lorde and God will strengthen thy ryght hand. Euen I that D saye vnto the. Feare not. I wyll helpe ye Be not afrayde thou lytle worme Jacob, & thou despysed Israel: for I wyll helpe the, sayeth the Lorde, and the holy one of Israel thyne auenger. Beholde, I wyll make ye a treading cart and

cart and a new flayle, that thou mayst threshe and grinde the mountaynes, and bringe the hylles to poulder. Thou shalt fanne them and the wynde shall carye them awaye, and the whirlwynde shall scater them. But thou shalt reioyse in the Lorde, and shalt delyte in prayslnge the holy one of Israel.

E
* Gene.xxi.c
* When the thyrst and pooze seke water & fynde none, and when theyr tonge is dryed of thyrst, I geue it them sayth the Lorde. I
* Esa.xxxv.b xliii.c.xliiii.a
the God of Israel forsake them not. * I bringe forth floudes in the hylles, and welles in the playne feldes. I turne the wyldernes to ryuers, and the dryelande to condyttes of water. I plante in the waste grounde trees of Cedre, Boxe, Myrre and Olyues. And in the drye I set Fyrre trees, Elmes, & Hawthornes together. All this do I, that they altogether may se and marcke, perceaue with their hertes and cõsydre, that the hande of the Lord maketh these thynges, and that the holy one
F
of Israel bryngeth them to passe. Stande at youre cause (sayeth the Lorde) & bringe forth youre strongest grounde, sayth the kynge of Jacob. Let thẽ bring forth their goddes, and let ther goddes tel vs what shall chaũce here after: yee, let thẽ shewe vs the thynges that are past, what they be: let thẽ declare thẽ vnto vs that we maye take them to herte, and knowe them herafter. Ether, shewe vs thynges for to come, & tel vs what shalbe done herafter: so shall we knowe, that you are goddes do somthing, ether good or bad: so will we both knowledge the same: and tell it out.

G
Beholde, ye goddes are of naught, & youre makynge is of naught, yee abhominable is
* Esa.xliij.a
the man that hath chosen you. Neuertheles, * I haue waked vp one from the North, and he shall come. And another frõ the East, which shall call vpon my name, & shall treade vpõ princes as vpõ claye, & as the potter treadeth downe the myre. Who declared this from the begynning, and we wyll knowe him. Or frõ the olde tymes, & we will cõfesse, and saye that he is righteous. But there is none that sheweth or declareth eny thing, there is none also that heareth youre wordes. The fyrst is he that shall saye to zyon, Beholde, beholde they are present, & to Jerusalẽ it selfe will I geue an Euãgelist. But when I cõsyder there is not a man amonge thẽ, nor any that can geue counsell, nor that when I examen them that can answer one word. Lo, wicked are they & vayne, with the thinges also that they take in hãd: yee, their ymages are but wynde & vayne thinges.

## The.xlii.Chapter.

The commynge of Christ, and hys baptyme.

* Math.iii.b xij.a.& xvii.a
Beeholde, * this is my ☞ seruaunte vpon whom I leane, myne electe, In whom my soule is pacified. I haue geuen hym my spyrite, that he maye shewe forth iudgement and
A
equitye among the Gentiles. He shall not be an outcrier, ner lyfte vp his voyce. His voyce shal not be hearde in the stretes. And a bruised rede shall he not breake, and the smoking flaxe shall he not quench: but faythfully and truly shall be geue iudgement, not be pensyue nor carefull, that he maye restore ryghteousnes vnto the earth, and the Gentyles also shal kepe his lawes. * For thus sayeth God
* Esay.xl.c and.xliiii.c.
the Lorde vnto hym (euen he that made the heauẽs, and spred them abrode, and set forth
B
the earth wher increase: which geueth breath vnto the people that is in it, and spirite to them that dwell therin) I the Lord haue called the in ryghteousnes, and led the by the hãde. * Therfore wyll I also defende the, and
* Esa.xlix.b
geue the for a couenaunnt of the people, and
* Luke.iii.c
to be the * lyght of the Gentiles. That thou
* Zacha.ix.b
mayest open the eyes of the blynde, * let out the prisoners frõ ther bondes & them that syt in darcknesse, out of the dongeon house. Euen I
* Psal.cvi.a
am the Lorde, and this is my name: * And my glory wyll I geue to none other, nether myne honoure to grauen ymages. Beholde, olde thinges are come to passe, & new thynges do I declare. And or euer they come, I tell you of them.

* Synge vnto the Lorde, a newe songe of thanckesgeuinge, blowe out his prayse from the ende of the worlde. They that be vpõ the see, and all that is therin, prayse hym, ye Iles and they that dwell in them. Let the wyldernes with the cyties lifte vpher voyce, the townes also that they of Cedar dwell in. Lett thẽ be glad that syt vpõ rockes of stone, and let them crye downe from the hye mountaynes: ascrybynge glorye vnto the Lorde, and maguifyinge hym amonge the Gentyles. The Lorde shall come forth as a gyaũte, and take a stomack to hi lyke as a fresh mã of warre. He shall roare & crie, & ouercome hisenemies.

I haue longe holden my peace (sayeth the Lorde) I haue bene styll and refrayned my selfe, but nowe I wyll crye lyke a trauelynge womã, & at once wyll I destroye, and deuoure. I will make waylste both moũtayne and hill, & drye vpeuery grene thing that groweth theron. I will drye vp the floudes of water, and drincke vp the ryuers. I wyll bring the blinde into a strete, that they knowe not: and lede them into a fote path, that they are ignorannt in. I shall make darcknesse lyght before them, and the thynge that is croked to be streyght. These thinges haue I done vnto them, and not forsaken them: * They are
* Esa.xliiii.b
fallẽ backe yee, and let them be ashamed earnestly, that hope in Idoles, & saye to fachyoned ymages: ye are oure goddes.

Heare, O ye deafe men, and sharpẽ youre
D
† Math.xiii
eyghtes to se (O ye blinde.) * Who is blinde, but my seruaũt? Or so deafe, as my messanger, whom I sent vnto them? For who is the rule



so blynde (saye they) as the perfecte man and so blynde as the Lordes seruaũte? Thou vnderstondest moch, and kepest not hynge: the eares are open, & no man heareth. The Lorde is mercyfull vnto thẽ for his ryghteousnesse sake: that his worde myght be magnifyed ãd praysed. But the people them selues is robbed and trodẽ vnder the fote chayned in dongeons and they all (I saye) be shut into prison houses. * They be caryed awaye captiue and no man doth lowse thẽ: They be troden vnder fote, and no mã doth laboure to bring them agayne. * But who is he amonge you, that pondreth this, that consydreth it, & taketh it for a warnynge in tyme to come?

* Who suffred Jacob to be troaden vnder fote, and Israell to be spoyled? Dyd not the Lord? Because we haue synned agaynst him & haue had no delyte to walke in his wayes, nether bene obedient vnto his lawe. Therfore hath he poured vpon hym hys wrathfull displeasure, and stronge battayll, which fyreth hym on euery syde, yet wyll he not vnderstande. He burneth hym vp, yet syncketh it not into hys herte.

## The.xliii.Chapter.

God promyseth to send hys Christ, which shall deliuer hys people. He forgeueth synnes for hys awne sake.

A
But nowe, the Lorde that made the
* iiii.Regll. viii.c.
O Jacob, and he that fachyoned the: O
* Esaye.xli.b
* Deu. viii.a. and.xxvi.d
Israel, sayeth thus: * Feare not, for I haue redemed the. * I haue called the by
* Exo.xiiij.c
name: thou art myne awne. * Yf thou goest thorow the water, I wilbe with the, that the stronge floudes shulde not pluck the awaye.
* Dani.iii.a
* And yf thou walkest thorowe the fyre, it shall not burne the, and the flame shall not kyndle vpõ the. For I am the Lord thy God the holy one of Israel, thy Sauioure. I gaue Egypte for thy deliueraunce, the Mozians & the Sabees for the: because thou wast deare in my syght, and because I set by the, and loued the. I wyll geue ouer all men for the, and delyuer vp all people for thy sake, feare not:
* Esay.xli.d. Math.viij.b.
for I am with the. * I wyll bringe thy sede frõ the East, and gather the together frõ the
B
west. I wyll saye to the North, lett go. And
† Esa.xlv.b Gala.iii.a.
to the South, kepe not backe: † but bring me my sonnes from farre, and my daughters frõ the endes of the worlde. Namely, all those that be called after my name. For them haue I created, fachyoned, & made for myne honour.

* Bringe forth that people, which is blinde & yet hath eyes, which are deafe although
* Luk.xiiii.c
they haue eares. * All nacions come in one
* Ephes.ij.c
and be gathered together, which amonge thẽ shall declare soche thynges, and tell vs what is to come? Let them bringe theyr witnesse so shall they be fre: els, let them heare, and saye, it is truth. You are my witnesses (sayth the Lorde) and my seruaunt, whom I haue chosen: therfore be certified ãd gene me faithfull credence: and consydre, * that I am he,
* Esa.xliij.b Apoca.i.b.
before whom there was neuer any God, and that ther shalbe none after me. I am euen, I am the only Lorde & beside me ther is no
† Osee.xiii.b
C
Sauioure. I gaue warninge, I made whole I taught you when there was no straunge God amonge you. And this recorde must ye beare me youre selues, (sayth the Lord) that I am God. And euen he am I from the begynnynge, and * there is none that can take
* John.x.f.
any thynge out of my hande. I do the worke and who shall be able to let it.

Thus sayeth the Lorde the holy one of Israel youre redemer: * for youre sake I haue
* Esay.xlv.d.
sent to Babylon, and brought downe the strõgest of them. All they are fugityue with the Chaldees that boost them of theyr shyppes: Euen I the Lorde youre holy one which haue made Israel, and am youre kynge. Thus
* Josue.iij.c
sayeth the Lorde (* euen he ☞ that maketh a
* Exo.xiiii.c
waye in the * see, & a footpath in the myghty waters: * which bringeth forth the charettes & horses, the hoste & the power of warre,
* Esaye.x.a. and.xlvi.f.
that they may fall and neuer ryse, and be extincte, lyke as towe is quenched.

Remembre not thynges of olde, and regarde nothinge that is past. Beholde I shall make a newe thynge, and shortly shall it appeare, & shall you not knowe it? I wyll make stretes in the deserte, and ryuers of water in the wyldernes: The wylde beastes shall worshippe me: the dragons, and the ponge
D
Estriches. * For I shall geue water in the
* Psal.lxv.d. Esay.xxxv.b. xliii.c.xlviii.a.
wyldernes, and streames in the desert: that may geue drincke to my people, whõ I chose. Thys people haue I made for my selfe, and they shall shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust towarde me, O Israel. Thou gauest me not thy beastes for burnt offeringes nether dydest honour me with thy sacrifyces. Thou boughtest me no deare spyce with thy money, nether pouredest the fat of thy sacrifyces vpõ me. * Howbeit I haue
* Esaye.i.b. Jerem.vii.c.
not bene chargeable vnto the in offeringes, nether greuous in incẽse. But thou hast ladẽ me with thy synnes, & weryed me with thyne vngodlynes.

* Where as I yet, euẽ I am he onely, that
* Isa.xliii.a Jere.xxxiii.b
for myne awne selfes sake do awaye thyne offẽces, and forget thy synnes: so that I will neuer thincke vpon them. Put me now in remembraunce (for we wyll reason together) and shewe what thou hast for the, to make the ryghteous. * Thy fyrst father offended
* Gene.iii.b Nume.xx.d.
fore, and thy rulers haue synned agaynst me. Therfore I ether suspẽded, or slue the chefest prynces. I dyd curse Jacob, and gaue Israel into reprofe.

## The.xliiii.Chapter.

Christ

¶ Christ promyseth to delyuer hys churche.

A SO heare nowe, O Jacob my seruaunt, and Israel whō I haue chosen. For thus sayth the Lord, that made the, fashyoned ỹ, and helped the, euen from thy mothers wombe. Be not afrayed, O Jacob my seruaunt, thou ryghteous, whō I haue chosen. * For I shall powre water vpon the drye grounde, & ryuers vpon the thurstye. * I shall poure my spyrete vpon thy sede, and myne encrease vpon thy stock. They shall growe together, lyke as ỹ grasse, and as the wyllowes by the waters syde. ☞ One shall saye: I am the Lordes. Another shall call hym selfe after the name of Jacob. The thyrde shall subscribe with hys hande vnto the Lorde, and geue him selfe vnder the name of Israel.

* Esa.xxxv.b xli.c.xliii.c.

* ezec.xxxvi.d Joel.ii.f. Actes.ii.b.

B Thus hath the Lorde spoken: euen the kynge of Israel, and his redemer, the Lorde of hostes: * I am the fyrst and the last, and without me is there no God. Yf any be lyke me, let hym call forth the thynge paste and openly shewe it, and laye it playne before me what hath chaūsed synce I apoynted ỹ people of the worlde, and what shall be shortly or what shall come to passe, in tyme longe to come, let them shewe thes thynges. Be not abashed nor afrayde. For haue not I euer tolde you hytherto, and warned you? Ye can beare me recorde youre selues. Is there any God excepte me? or any maker, that I shulde not knowe hym?

* Esay.xli.a. Apoca.i.b Esay.xlviii.c Apoca.xxy.c. Esay.xliii. b.

All caruers of Images are but vayne, & the carued ymages that they loue, can do no good. They muste beare recorde thē selues, that (seynge they can nether se ner vnderstāde) they shalbe confounded. * Who darre thē make a God, or fashyon an ymage, that is profytable for nothynge? * Beholde, all the felowshyppe of them must be brought to cōfusyon. And truly all the worke masters of them ar men, they shall all be gathered to gyther, they shall stande, trēble, and be confoūded one with a nother. The smith maketh an axe, and tempereth it with hoate coales, and fashyoneth it with hāmers, and worketh wt it with all the strength of hys armes: yee, sometyme he is faynt for very hunger, and so thurstye, that he hath no more power. The carpenter (or ymage caruer) taketh measure of the tymbre: and spredeth forth his lyne: he marketh it with some coloure, he playneth it, he ruleth it, ād squareth it, and maketh it after the ymage of a man, and accordyng to the bewty of a man: ỹ it maye stande in the tēple.

* Esay.xliii.b

* Ier.xliii.d. Sapiē.xiy.c.

¶ Moreouer, he goeth oute to hewe downe Cedre trees. He bryngeth home Elmes and Okes: and takynge a bolde corage, he seketh out the best tymbre of the wodde. He him selfe hath planted a pyne tree, which the rayne hath swelled, which wood serueth for men to burne. Of this he taketh and warmeth hym selfe withall: he maketh a fyre of it to bake breade. And afterwarde maketh a God there of, to honoure it: & an Idole to knele before it. One pece he burneth in ỹ fyre, with another he rosteth flesh, that he maye eate roste his bely full: with the thyrde he warmeth him selfe, and sayeth: Aha, I am well warmed, I haue sene at the fyre. And of the residue he maketh hi a God, & an Idole for him selfe. He kneleth before it, he worshippeth it, he prayeth vnto it, & sayeth: delyuer me, for thou art my God.

* Yet men nether cōsydre ner vnderstande, because theyr eyes are stopped, that they cannot se: and their hertes, that they cannot perceaue. They poudre not in theyr myndes, for they haue nether knowledge ner vnderstandynge, to thincke thus. I haue brent one pece in the fyre. I haue baked bread with the coles there of, I haue rosted flesh with all, & eaten it: shall I nowe of the residue make an abhominable Idole, and fall downe before a rotten pece of wood? Thus he doth but lese hys laboure, and hys herte which is diseaued, doth turne hym aside: so that none of them can haue a fre cōscience to thincke: maye not I erre?

* Esa.xliii.

Consydre thys (O Jacob and Israel) for thou art my seruaunt. I haue made the, that thou myghtest serue me. O Israel, forget me not. * As for thyne offences, I haue dryuen them awaye lyke the cloudes, and thy synnes as the myst. Turne the agayne vnto me, for I haue redemed the.

Reioyse ye heauens, whō the Lorde hath made for the Lorde hath dealte graciously wt hys people, let all that is here beneth vpon ỹ earth, be ioyfull. Reioyse ye mountaynes and woddes, with all the trees therof: for ỹ Lorde hath redemed Jacob, and wyll shewe hys glory vpon Israel. Thus sayth the Lord thy redemer, cuē he that fashyoned the from thy mothers wombe. * I the Lorde, do all thynges my selfe alone. I only spredе out the heauens and I only haue layde the foundacyō of the earth by myn awne selfe. I destroye the tokēs of witches, and make the Sothsayers fooles. As for the wyse, I turne them backwarde, and make theyr connyng folyshnesse.

* Gene.i.a Esaye.xli.c

He doth set vp the purpose of his seruaūte, and fulfylleth the councell of his messaungers Concernynge Jerusalem, he sayeth: It shalbe inhabited. And of the cyties of Juda: They shalbe buylded agayne, and I will repayre theyr decayed places. He sayeth to the groūde: be dry. And I will drye vp thy waterfloudes. He sayeth of Cyrus. ☞ he is myne herdman: so that he shall fulfyll all thynges after my will. He sayeth also of Jerusalem: It shall be buylded, and of the temple: It shalbe fast grounded.

¶ The. xlv. Chapter.

¶ The



¶ The deliuerāunce of the people by Cyrus. The comynge of Christ and callynge of the Gentyles.

A THus sayeth the Lord vnto Cyrus his anoynted whom I haue taken by ỹ ryght hāde, to subdue natiōs before hi. * I wyll lowse the gyrdle of kynges, & I wyll open ỹ gates before his face, and not to shut their dores. I will go before the, and make the croked streyght, I shall breake the brasen dores, & burst the yron barres. I shall geue the ỹ hyd treasures, & the thynge which is secretly kept: ỹ thou mayest knowe that I am ỹ Lorde God of Israel which haue called the by thy name: & * that for Jacob my seruaunces sake, & for Israel my chosen. For I called the by thy name, and ordeyned the or euer thou knewest me. * Euē I the Lord before whō there is none other: for without me ther is nō God. * I haue prepared the or euer thou knewest me, that I myght be knowne frō the rysing of ỹ sunne to the goynge downe of the same, that all is nothynge without me. For I am ỹ Lorde, and there is els none. It is I ỹ * created the lyght & darckenes. * I make peace and trouble: yee, cuē I the Lorde do all these thinges. ☞ Ye heauens frō aboue droppe downe, & let the cloudes rayne ryghteousnes. The earth open it selfe, and bringe forth health, that therby righteousnes maye flouryth. Euen I the Lorde bringe it to passe.

* Esay.xxlv.c Jer.xviii.c. Rom.ix.c Osee.iii.c Pet.xxiiii.b

* Wo be vnto him ỹ stryueth wt his maker, the potherde with the potter. Sayeth ỹ claye to the potter. What makest thou? or thy worke serueth for nothing? Wo be vnto him that sayeth to hys father. Why begettest ỹ? And to his mother: why bearest thou? Thus sayeth the Lorde, euen the holy one, & maker of Israel. Aske me of thynges for to come, cōcernynge my sonnes: and put me in remēbrance, as touching the worckes of my hādes. I haue made the earth, and created man vpō it. With myne handes haue I spred forth heauen, and geuen a commaundement for all the hoost therof. I shal wake him vp with ryghteousnes, and ordre all his wayes. * He shall buylde my cytie, and let out my prisoners: & that nether for gyft nor rewardes, sayeth the Lord of Hostes. Thus sayeth the Lord. The occupiers of Egypt, the marchauntes of the Moryans and Sabees, shall come vnto the with tribute, they shalbe thyne, they shall folowe the, and go with cheynes vpō their fete. They shall fall downe before the, and make supplicacyon vnto the. For God (without whom there is none other God) shalbe with the. * O howe prophounde art ỹ O God, thou God and Sauioure of Israel? Confounded are they all, and put to dishonoure: they are gone hence together with shame, euen ỹ makers of ymages. But Israel shalbe saued in ỹ Lorde, which is the euerlastinge saluacyō. Ye shall not come to shame ner confusyon, worlde without ende.

* Esay.xlv.b Esay.xlvi.b Esay.xlvii.b Esay.xlviii.b Esay.xlix.b Esay.l.b Esay.li.b Esay.lii.b Esay.liii.b Esay.liv.b Esay.lv.b Esay.lvi.b Esay.lvii.b Esay.lviii.b Esay.lix.b Esay.lx.b Esay.lxi.b Esay.lxii.b Esay.lxiii.b Esay.lxiv.b Esay.lxv.b Esay.lxvi.b

For thus sayeth the Lord: * euen he that created heauē, the God that made the earth, that fashyoned it, and lett it forth. He dyd not make it for naught, but to be enhabited: Euen I the Lorde, without whom there is none other. * I haue not spokē secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am the Lorde, which when I speake, declareth the thing that is righteous & true: gather you & come together, draw me hyther, you ỹ are escaped of the people. * Haue they eny vnderstandynge, that set vp the stockes of theyr Idols, & praye vnto a God, that cānot helpe them? draweny e, come hyther, and let thē aske councell one at another and shewe forth. What is he, that tolde thys before? or, who spake of it, euer sence the begynning? Haue not I the Lord done it? * Without whom there is none other God? the true God and Sauioure, and ther is els none but I. * And therfore turne you vnto me (all ye endes of the earth) that ye maye be saued: for I am God, & there is els none. I sweare by my selfe: oute of my mouth cōmeth the word of ryghteousnesse, and that maye no mā turne: * but all knees shall bowe vnto me, and all tunges shall sweare by my name, saying. Verely, in the Lord is my ryghteousnes and strength. To him shal men come: but all they that thincke scorne of him, shalbe confoūded. And the whole sede of Israel shalbe iustified and make their boast in the Lorde.

* Gene.i. a.

* Exod. xx.c.

* Esa.xliii.b.

* Ro.xiiii.b. Philip. ii. a.

¶ The. xlvi. Chapter.

¶ Idolatrye is reproued. The health that commeth by Christ is prophecyed.

BEll * is fallē, Nabo is brokē downe: whose ymages were a burthen for the beastes and catell, to ouerlade them, and to make them weery. They are soncke downe, and fallen together: for they maye not ease them of theyr burthē, therfore must they go into captiuitie.

* Bel.c. ‡ Regū.vi.a. Jeremye. l.a.

Herken vnto me, O house of Jacob, and all ye that remayne yet of the household of Israel: whom I haue borne from youre mothers wombe, and brought you vp frō youre byrth, tyll ye were growē. I, I, which shall beare you vnto youre last age. I haue made you, I wyll also norysh you, beare you and saue you. * Whom wyll ye make me lyke or to whom wyll ye make me equall or cōpare me that I shulde be lyke hym, in fashyon or ymage, that I maye be lyke him? * Ye fooles (no doute) wyll take out syluer & golde oute of youre purses, and wepe it, & hyre a goldsmyth to make a God of it, that men maye knele downe and worshyppe it. * Yet must he be takē on mennes shoulders & borne, and set in his place, that he maye stande and not moue out of his place. Alas, ỹ me shuld crye

* Exod.xx.a.

* Esa.xliii.c

vnto

cric vnto him which geueth no answere: and delyuereth not the man that calleth vpō him, from hys trouble:

Consydre this well, and be ashamed. Go into youre awne selues (O ye runnagates.) Remēbre the thynges which are past, sence ẏ begynninge of the worlde: that I am God & that there is els no God, yee; & that there is nothinge, lyke vnto me. In the begynnynge of a thynge. I shewe the ende therof: & I tell before, thinges that are not yet come to passe. My deuice stondeth, stedfastly stablyshed, & I fulfyll all my pleasure. * I call a byrde out of the East, & the mā by whō my counsell shall be fulfylled out of farre countres, as soone as I thyncke to deuise a thynge, I do it.

* Esay.xlvi.a

Heare me, O ye ẏ are of an hye stomacke, but farre from ryghteousnesse, I shall bringe forth my ryghteousnes. It is not farre, & my health shall not tary lōge awaye. I wyll laye health in Sion, and in Israel my glory.

## ¶ The.xlvii. Chapter.

¶ The worde of the Lorde Agaynst Babylon.

A BUt as for the (O daughter, ẏ byrgyn Babilon) sytt thou downe in the dust syt vpō the grounde, & not in a throne (O thou mayden of Caldea.) Thou shalt no more be called tender & pleasaunt. ☞ Bring forth the querne, & grinde meele, vntrusse thy browded heare, put of thy shoes, make bare thy knees: & wade thorowe ẏ water ryuers.

* Eze. xlvi.d. Zaum.iii. a. * Thy shame shalbe discouered and thy punityes shalbe sene. For I wyll auenge me of the & wyll shewe no mercy to the as, I do to other men sayeth oure redemer, which is called ẏ Lorde of hoostes the holy one of Israel.

B Sytt styll, holde thy tunge, and get the into some darcke corner (O daughter Chaldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth wt my people, that I punished myne enheritaunce, and gaue them into thy power. ‡ Neuertheles, ẏ shewedest thē no mercy, but euen the very aged men of them, dydest thou oppresse ryght sore with thy yocke, and thou thoughtest thus: I shalbe lady for euer. And beside all that, thou hast not regarded these thynges, nether remembred what was the ende of that cytie Ierusalem. Heare now therfore, thou wyllfull, that sittest so careles, and speakest thus in thyne herte: * I am alone, and without me is there none: I shall neuer be wydowe, ner desolate agayne. And yet both these thynges shall come to the vpō one daye in the twynclinge of an eye: ‡ Namely, wyddowhead, and desolacyon. They shall myghtely fall vpon the, for the multitude of thy witches, and for the greate heape of thy coniurers. For thou hast trusted in thy wickednes, and hast sayd. * No man seyth me. Thyne awne wysdome and conning hath deceaued the. In that thou hast sayde: I am alone and without me ther is none. Therfore shall trouble come vpon the, and thou shalt not knowe, from whence it shall aryse. Wyckednes shall fall vpon the, which thou shalt not be able to put of. A sodayne vtter destruction, shall come vpon the or euer thou be aware.

† Bzo. xxi. b. Jeremy. l. b. * Esay. xlvii. b. Apoc. xviij. b * Danie. b.c.

Nowe go to thy conjurers, & to the multitude of thy wytches (with whom thou hast wered thy selfe frō thy youth) ẏ they maye helpe the, or strengthen the. Thou hast hytherto had many councels of them, so let the heauen gasers and the beholders of starres and mone prophetes come on nowe and delyuer the: yee, and lett thē shewe, when these newe thinges shall come vpon the. Beholde, they shalbe lyke strawe, which yf it be kyndled with fyre, no man maye rydde it for the vehemencye of the flame. And yet it geueth no synders to warme a man by, ner cleare fyre to syt by. Thus are they with whō thou hast wered thy selfe, and thus are thy marchauntes that haue bene with the from thy youth. Euery one hath taken his awne waye and shall none of them defende the.

## ¶ The.xlviii. Chapter.

¶ The ypocrysy of the Iewes is reproued. The Lorde alone wylde worshypped, which hath chosen vs, and which socoureth vs for his awne sake.

HEare this, O thou house of Jacob: ye that are called by the name of Israel, & are come out of one stocke with Juda: which sweare by the name of the Lorde, and beare witnes by the God of Israel (but not with trueth and ryght) which are called * fremen of the holy cytie, & are groūded vpō the God of Israel, * whose name is ẏ Lord of hoostes. * Apoc.xxi.a ‡ Esay.lxi.a. and.lxiij.a Jere. xxii.b

The thinges that I shewed you euer sence the begynnynge haue I not brought them to passe, immediatly as they came out of my mouth, and declared them, and they are come: Howbeit, I knowe that thou art obstinate, and that thy neck hath an yron veyne, & that thy browe is of brasse. Neuertheless, I haue euer sence the begynninge shewed the of thinges for to come, and declared thē vnto the, or euer they came to passe: that ẏ shuldest not saye: myne Idol hath done it, my carued or molten ymage hath shewed it. Thou herdest it before, and beholde, It is come to passe, and whether can ye prophecye of thynges to come? But as for me, I tolde the before at the begynnynge, newe and secret thynges, that thou knowest not of. * And some done nowe, not of olde tyme, wherof thou neuer herdest before they were brought to passe: ẏ thou canst not saye: Beholde, I knewe of them: Moreouer, there be some wherof ẏ hast nether heard ner knowne, nether haue they bene opened vnto thyne eares afore tyme. For I knewe that thou woldest maliciously offende, therfore haue I called the a trāsgressour, euen from thy mothers wombe.

* Esa. xxxviij. c.

Neuertheles, for my names sake, I wyll wdraw me my wrath: & it shalbe for myne honours sake, yf I pacyently forbeare the, and do not rote ẏ out. Beholde, I haue pourged the, yet not as siluer. * I haue chosen the in ẏ fyer of affliccyon: and that onely for myne awne sake: yee, * euē for myne awne sake will I do this: or els, what dishonour wolde they do to my name? Herken vnto me, O Jacob, and Israel whom I haue called, I am he. I am euen he that is, I am the fyrst & the last. My hande hath layde the foundacyon of the earth: and my right hande hath spāned ouer the heauens. Allone as I call them they are there. Gather you all together, and herken: Which of yonder goddes hath declared this? ☞ The Lorde hath a loue ☞ vnto him, and he shall perfourme hys wyll agaynst Babel, & declare hys power agaynst the Chaldees. I my selfe alone, euen I haue told you this before. Yee, I dyd call hym & bringe hym forth: and he shall geue a prosperous iorney. Come nye and heare thys: haue I spoken eny thing darckly, sens the beginnynge? when a thyng beginneth, I am there.

* Ero. lxv. b * Esa. xlii. a. b. xliij. b Rom. ix. b Timo. i. b Tit. iii. b Apoc. xxiii. b Gen. xxxi. b Esa. xlviii. b Esa. lxvi. c Gen. xxxii. c Esa. xlviii. c Psal. xviii. b

Wherfore, the Lorde God and hys spyrete hath sent me. And thus sayth the Lord God thy redemer, the holy one of Israel: I am the Lorde thy God, which teach the * profitable thynges, and leade the the waye, that thou shuldst go. * O that thou hadst regarded my commaundementes, then had thy welthynes bene as the water streame: and thy righteousnes as the waues flo wynge in the see: Thy seede also had be like as the sande in the see, and the frute of thy body lyke ẏ grauelle stones therof. His name shulde not be roted out: nor destroyed before me. * Go awaye frō Babilon, flye frō the Chaldees wt a mery voyce speake of this, declare it abroade, and go forth vnto the ende of the worlde, saye: The Lorde hath redemed hys seruaunt Jacob, that they suffred no thurst, he lead them thorow the wilderncs, and caused ẏ waters to flowe out vnto them frō out of the rocke. * He claue the rocke a sonder, and the water gushed out. ‡ As for the vngodly, they haue no peace, sayth the Lorde.

## ¶ The.xlix. Chapter.

¶ Christ shall gather together all nacyons, be they neuer so farre of.

A IEyles, herken vnto me, & take heede ye people from farre. The Lorde hath called me fro my birth, and made mēcyon of my name fro my mothers wombe: ☞ he * hath made my mouth † like a sharpe swerde: vnder the shadowe of hys hāde hath he defended me, and hyd me in hys quyuer ☞ as a good arowe, & layd vnto me. Thou art my seruaunt Israel, † I wilbe honoured in the. Then answerde I: I haue lost my laboure, I haue spent my strength in vayne.



Neuertheles, I will cōmyt my cause and my worcke vnto the Lorde my God. And nowe sayth the Lorde, euen he that fashyoned me fro my mothers wombe to be his seruaūte, ẏ I maye bryng Jacob agayn vnto him: how beit, Israel wyll not be gathered vnto hym agayne. In whose sight I am greate, which also is my Lorde, my God and my strength. And he sayde: It is but a small thinge that ẏ art my seruaunt, to sett vp the kynredes of Jacob, and to restore the destruccyon of Israel. * For I haue made the the light of the Gentyls, that thou mayst be my health vnto the ende of the worlde. * Esa. xlii. b. John. viii. b. Actes. xiii. c

B

Moreouer, thus sayth the Lorde the auēger and holy one of Israel: because of the abhorringe and despysinge amonge the Gentiles, concerning the seruaunt of all them that beare rule. Kynges and princes shall se, and aryse and worshyp, because of the Lord thāt is saythfull: & because of the holy one of Israel, which hath chosen the. And thus saith ẏ Lorde: * In the tyme accepted haue I heard the, and in the daye of saluacion haue I helped the. * I will preserue the and make the to be the atonement of the people, that ẏ mayst helpe vp the earth agayne: & possesse agayne the desolate heritages. * That thou mayest saye to the presoners: go forth, and to them that are in darcknesse: come into the lyght, ☞ they shall fede in the hye wayes, and get their pasture in all hye places. * They shall nether hōger, ner thurst: heate nor sunne shall not hurte them. For he that fauoureth them, shall leade thē, and geue them dryncke of the springe welles. I wyll make wayes vpō all my mountaynes, and my fote pathes shalbe exalted. And beholde, they shall come frō far: lo, some from the north and west, some from the lande of Sinis, which is in the south. * Reioyse ye heauens: & synge prayses, thou earth. Talke of ioye ye hylles, for God hath conforted hys people, and wyll haue mercye vpon his that be in trouble. * Esa. xlix. b. * Esa. xlii. a. * Esa. xlix. a. * Esa. liii. a.

C

D

But Sion sayde: * God hath forsaken, & my Lorde hath forgotten me. Wyll a wyfe forget the childe of her wombe, and not pitie the sonne whō she hath borne? And though, they do forget, yet will not I forget ẏ. Beholde, I haue written the vp vpō my hādes, thy walles are euer in my syght. ☞ They make hast to buylde the vp agayne. As for those that ouerthrowe the, and made the waste, they shall departe from the. * Lyft vp thyne eyes, and loke about the: all these gather thē together, & come to the. As truly as I lyue (sayth the Lord) thou shalt put them all vpon the, as an apparell, & gyrde them to the as a bryd doth her iewels. As for thy lād that lyeth desolate wasted and destroyed: it shalbe to narowe for thē that shall dwell in it. And they ẏ wolde deuoure the, they shalbe

* Rom. xi. a * Gene. xlv. a. Esa. lx. a.

E

karre awaye. Then the childe whō the baren shall bringe forth vnto ȳ, shall saye in thyne eare: thy place is to narowe, gyue place ȳ I maye haue rowme. Then shalt thou thynke by thy selfe: Who hath begotten me these? seinge I am baren and alone, a captyue and an out cast? And who hath norysshed thē vp for me? I am desolate and alone, but from whence come these?

And therfore thus sayth the Lorde God: Behold, I wyll stretch out myne hande to ȳ Gentyls, and set vp my token to the people. They shall bring the thy sonnes in their lappes: and carye thy daughters vnto the vpon their shoulders. For kinges shalbe thy nursing fathers, and quenes shalbe thy nursing mothers. They shall fall before the wt theyr faces flatt vpon the earth: and lycke vp the dust of thy fete: that thou mayst knowe how
G *Ltcma.xlix that I am the Lorde. * And who so putteth his trust in me, shall not be cōfounded. Who spoyled the gyaūte of his praye? or who taketh the prisoner frō the mightye? And therfore, thus sayeth the Lorde. The prisoners shalbe taken from the gyaūte, and the spoyle delyuered from the violente: for I wyll mayntayne thy cause agaynst thyne aduersaryes, and saue thy sonnes. And wyll fede thyne enemyes with theyr awne flesche, and make them drynke of their awne blonde, as of swete wyne. And all flesch shall knowe, O Jacob, that I am the Lorde thy sauiour, thy noble redemer.

## The.l. Chapter.

The Jewes are reproued, and also called.

A *Jere.iii.a
Thus sayth ȳ Lord: * where is ȳ byll of your mothers deuorcement, that I sent her awaye? or who is ȳ vsurer, to whō I solde you? * Behold, for your awne offences are ye solde, & because of youre transgression, is youre mother forsakē. For why wolde no mā receaue me, when I came? and when I called, no mā gaue me answere. * Is my hande shortened
* Esa.lix.a that it might not helpe? or haue I not power to deliuer? lo, * at a worde I dryncke vp the
B ‡ Exo.xiiii.c see * and of water floudes I make drye lāde: * Josu.iij.d so that for want of water, the fysshe corrupt and dye for thurst. * As for heauen, I clothe * Exo.x.c it with darcknesse, and put as it were a sacke vpon it.

The Lorde God hath geuē me a well lerned tonge, * so that I can conforte thē which * Esa.l.a are troubled: yee, and that in due season. He wakeneth myne eare vp by tymes in ȳ morninge: by tymes in the morninge, I saye, he will waken myne eare, that I myght herkē * psa.xxxix.b as to ȳ scole maisters. * The Lorde God hath Hebr.x.a ‡ Mat.xxvi.g opened myne eare, therfore can I nott saye, Luke.xxii.c naye: ner withdraawe my selfe: ‡ but I offre
C my backe vnto the smyters, & my chekes to * Psal.lv.a the nippers. * I turne not my face frō shame Heb.xii.a and spittyng, & the Lorde God shall helpe me: therfore shall I not be cōfounded. I haue hardened my face like a flynt stone, for I am sure, ȳ I shall not come to cōfusiō. He is at hād that iustifieth me, who will then go wt me to lawe? Let vs stande one against another: yf there be any ȳ wyll reason with me, let hym come here forth to me. * Beholde, the Lorde * Rom.viij God standeth by me, what is he then ȳ can cōdempne me? lo, * they shalbe a like as an * Psal.ciij. li.Isa.li. olde clothe, the mothe shall eate them vp.

Therfore, whoso feareth the Lord amōg you, let him heare the voyce of his seruaunt, Whoso walketh in darcknesse, and no lyght shyneth vpon him, lett hym put hys trust in the name of the Lorde, and holde him by his God. But take hede, for ye all kyndle a fyre of the wrath of God, and stere vp the coales: walke on in the glistering of your awne fyre & in ȳ coales ȳ ye haue kindled. This cometh vnto you fro my hāde, namely that ye shall slepe in sorowe.

## The.li. Chapter.

Consolacyon & conforte is prompted vnto the faythfull.

A Herken vnto me, ye ȳ holde of righteousnes, & ye that seke the Lorde. Take hede vnto ȳ stone, wherout ye are hewen, & to the graue wherout ye are dygged. Consydre * Abrahā your * Gen.xii father, & Sara ȳ bare you: howe ȳ * I called Roma.iiij. ‡ Gene.xii him alone, & blessed hym, and encreased him. Therfore shall the Lorde cōforte Syō, & repayre all her decaye: making her deserte as a paradise, & her wildernesse as ȳ gardē of the Lorde. Myrth and ioye shalbe founde there, thākesgeuing & ȳ voyce of prayse. Haue respect vnto me thē, O my people both hyghe & lowe & laye thyne eare to me: * for a lawe & B * Esa.li.a an ordinaūce shall go forth frome me, to lyghtē the Gentils. It is hard by, that my healthe & my righteousnes shall go forth, and the people shalbe ordred with myne arme.

The plandes, ȳ is the Gentils, shall hope in me, and put their trust in myne arme. Lift vp your eyes towarde heauen, and loke vpō the earth beneth. * For the heauēs shall vanyshe awaye lyke smoke, and the earth shall * psal.ciij. Mat.xxiiij. ii.pet.iiij waxe olde lyke a cloth, & they ȳ dwell therin shall perysh in lyke maner. But my saluatiō shall endure for euer, and my righteousnesse C shall not cease. Herken vnto me, ye that haue pleasure in righteousnes, ȳ people ȳ * bearest * Jere.xxxi my lawe in thyne hert. * Feare not the curse ‡ Esay.li. Luke.vi.a of men: be not afrayde of their blasphemyes * psal.cxix and reuylinges: * for wormes & mothes shall eate thē vp lyke cloth & woll. But my righteousnes shall endure for euer, & my sauynge healthe frō generacion to generacyon. Wake vp, wake vp: and be stronge. O thou arme of the Lorde, wake vp, lyke as in tyme past, euer and sence the worlde begane.

Art



D Art not thou the same arme, that hast
* Psal.lxxxix.b wounded the proude Egypt, and hewen the
* Esa.li.b dragō in peces? Art not ȳ euē he, which hast dryed vp the depe of the see, which hast made playne ȳ see grounde, ȳ the delyuered myght
* Esa.xl.a. goo thorow? Therfore ȳ redemed of ȳ Lord
Psal.lxxxix.b shall tyrne agayne, & come wyth ioye vnto Syō, there to endure for euer? * That myrth & gladnesse myght be with thē: that sorowe and wo myght flee from them? * Yee I, I am
* Esa.li.c euen he, that in all thynges geueth you consolacyon. What art thou then, that feareste a mortall mā, the childe of mā, which * goeth awaye as doeth the floure? And forgettest ȳ Esa.xl.a. Psal.ciij.b Lorde that made the, that spred out the heauenes, and layde the foundacion of the earth But thou art euer afrayde for the syght of thyne oppressoure, which is ready to do harme: Where is the wrath of the oppressoure?
E The tyme commeth on faste whē the prisoner shall be loseneb, and he shall not dye in the dongeon nor yet be consumed by kampshement. * I am the Lorde thy God (that
Mat.viij.a make the see to be styll, & torage:) * whose Esa.xlix.a name is the Lorde of hoostes? I haue put my wordes in thy mouth, & haue defended the in the shadowe of my hande: that I maye plāte the heauēs, & leye the foūdacyō of the earth, and saye vnto Syon: thou art my people.

F Awake, awake, and stande vp, O Jerusalem, thou that from the hāde of the Lord,
Psal.lxxv.b Jere.xxv.c hast dronken out * the cuppe of hys wrath: thou that hast supped of, and sucked out the dregges of his deadly cuppe to the botome. For amōg all the sonnes whō he hath begotten, there is not one ȳ maye holde it vp: & not one to leade it by the hande, of all the sonnes that he hath norysshed. Both these thynges are happened vnto the, but who is sory for it? Yee, destructyon, wastynge, hunger and swerde: but who wyll cōforte the? Thy sonnes lye comfortles at the heade of euery stre-
G te lyke a takē venyson, and are full of the terrible wrath of the Lorde, and punishment of thy God. And therfore thou miserable and dronken (howbeit not wyth wyne) heare this: Thus sayeth thy Lorde: thy Lorde and God, the defender of hys people: Beholde, I wyll take the slombrynge cuppe out of thy hande, euen the cuppe wyth the dregges of my wrath: that frō hēce forth thou shalt neuer drinke it more, but I wyll putt it into their hāde ȳ trouble ȳ: whych haue spoken to thy soule: stoupe downe, ȳ we maye go ouer the: & thou laydest thy body euen wyth the grounde, and as the strete to go vpon.

## The.lij. Chapter.

A consolacyon and comforte to the people of God.

A Vp Syon vp, take thy strength vnto the: put on thyne honest raymēt O Jerusalem, thou holy citie. For frō hys tyme forth, there shall no vncircumcysed ner vncleane person come in ȳ. Shake the frō the dust, aryse & stande vp, O Jerusalem. Pluckе out thy neck frō the bōde: O ȳ captyue daughter Syō. For thus sayeth the Lorde: * ye are solde for naught, therfore * Rom.vij.b shall ye be redemed also without eny mony.

B For thus sayeth ȳ Lorde God: * Myn peo- * Gen.xlvi.a Exo.i.a. ple wente downe afore tyme into Egypte, xliiii.xv.xviii. c. there to be straūgers, * and the kynge of the Assyrians oppressed them wythout anye cause. And nowe what profyt is it to me (sayth the Lorde) that my people is freely caryed awaye, and brought in to heupnes by their rulers, * & my name euer still blasphemed, saye- * Esa.xxxvij.a Roma.ij.b. eth ȳ Lorde? Therfore that my people maye knowe my name, therfore I saye in that daye they shall knowe it, that I am he ȳ do speake. I saye euen I. * O howe beutifull are ȳ * Rome.x.a. Esa.lvij.c. fete of the Embassitoure, ȳ bryngeth ȳ message frō ȳ moūtayne, & proclameth peace: that C bryngeth the good tydynges, and preacheth healthe, and sayeth vnto Syō: Thy God is ȳ kynge. Thy watchmen shall lyft vp theyr voyce: with lowde voyce shall they preach of hym: for they shall * se hym present, whē the * i.Johā.iij.a Lorde shall conuerte Syon.

* Be glad, with thankes gyuynge. O ȳ * Esa.xlv.c desolate Jerusalē, & reioyce together: for the Lorde hath cōforted hys people, he hath delyuered Jerusalē. The Lorde hath made bare hys holy arme, and shewed it forth in the syght of all the Gentiles, * & all the endes of * psal.xcviij.a. the earth hath sene the sauinge healthe of our D God. * Awaye, awaye, get you out frō thence and touche no vncleane thynge. Go oute ‡ ii.Cor.vi.a. from amonge soche. And be cleane, that beare the vessell of the Lorde. For ye shall not eschape by rennynge ner by flyȝge awaye: but * the Lorde shall go before you, and the God * Exo.xiii.a of Israel shall gather you together.

Beholde, my seruaunt shall deale wysely, therfore shall he be magnified, exalted & greatly honoured. Lyke as the multitude shall wondre vpō hym, because hys face shalbe so deformed & not as a mās face, hys * beutye * Esa.lii.a. lyke no man: Euen so shall the multitude of the Gentyles loke vnto hym, & kynges shall * Esa. lvi.c. Roma.xv.c. shut their mouthes before him. * For they ȳ haue not bene tolde of hi, shall se hym, & they ȳ herde nothynge of hym, shall beholde him.

## The.liij. Chapter.

The prophecyeth expressly of the passyon of oure Sauyour Jesus Christ.

A Wt who hath * geuen credēce vnto the * Johñ.xii.a Roma.xij.a. thynge we haue heard? Or to whom is the arme of the Lorde knowne? For he dyd growe before the Lorde lyke as a braūnche, & as a rote in a drye groūde, * he hath * Esa.lii.a. nether beutye nor fauoure. When we shall loke vpon hym, there shalbe no fayrnesse: we shall haue no lust vnto him. * He is despised * Deu.x.a. & abhorred of men, he is soch a mans as is full

of sorowe & as hath good experience of infirmyties. We haue reknoned hym so vyle, that we hyd oure faces from hym, ye he was despysed & therfore we regarded him not. Howbeit *he only hath taken on hym oure infyrmitie, & borne our paynes. Yet we dyd iudge hym, as though he were plaged & cast downe of God: and punished * where as he (not wythstandynge) was wounded for oure offences, and smytten for oure wyckednes. For ý chastysement of oure peace was layde vpon him, and wyth hys strypes are we healed.

* All we, we haue gone all astraye (like shepe) euery one hath turned his awne way. But the Lorde hath heaped together vpon him the iniquitie of vs all. He suffred violence and was euell intreated, & dyd not yet open his mouth. * He shalbe led as a shepe to be slayne, yet shall he be as styll as a lābe before the shearer, and not open hys mouth. He was had awaye from preson hys cause not herde, and wythout eny iudgement: Whose generacyon yet who maye nombre? he was cut of from the grounde of the lyuynge: Wherby punyshment dyd go vpon hym, for the transgressyon of my people, whych in deade had deserued that punyshment, * hys graue was geuē hym wyth the condemned, and wyth the ryche man at hys deeth. * Where as he dyd neuer violence ner vnryght, nether hath there bene eny disceatfulnelle in hys mouth.

Yet hath it pleased the Lorde thus to bruise hym wyth plages, and to smyte hym wyth infyrmite, that when he had made his soule an offeryng for synne, he myght se longe lastynge sede. And thys deuyce of the Lorde shall prospere in hys hande. With trauayle & labour of hys soule, shall he optayne frute, and he shall be satisfyed * by the knowledge of hym whych is my ryghteous seruaunt he shall iustifye the multitude, for he shall beare awaye theyr synnes. Therfore wyll I geue hym the multitude for hys parte, and he shall deuyde the spoyle wyth the stronge: because he geueth ouer hys soule to death, * and is reckened amonge the transgressours, whych neuertheles hath take awaye the synnes of the multitude, and made intercessyon for the mysdoers.

## ¶The.liiij.Chapter.

¶Of the greate dominion of Chryst. The indignacyon of God endureth but a short space, but hys mercy is euerlastynge.

Be glad now, * thou barē that bearest not, reioyce, synge and be mery thou that art not wyth chylde: For ý desolate hath moo chyldrē, then the maryed wyfe, sayeth ý Lorde. Make thy tētes wyder, and spreade out the hāgynges of thyne habitaciō: spare not, laye forth thy coardes, and make fast thy stakes: for ý shalt be multiplied on the ryght syde & on the left, and thy sede shall haue the Gentyles in possessyon and dwell in the desolate cyties. Feare not, for thou shalt not be confounded: Be not ashamed, for thou shalt not come to confusyon. Yee & thou shalt forget the shame of thy youth, & shalt not remembre the dishonoure of thy wedowhead. For he ý made the, shalbe thy Lorde & husbande (whose name is * the Lorde of hoostes) and thy redemer shalbe euen the holy one of Israel, the Lorde of the whole worlde. For the Lord hath called the, beynge as a desolate sorowfull woman, & as a younge wyfe that hath broken her wedlocke: sayeth thy God.

* A lytle whyle haue I forsake the, but wt greate mercyfulnes shall I take the vp vnto me. Whē I was angry, I hydde my face frō ý for a lytle season, but thorow euerlastinge mercye haue I pardoned the, sayth the Lord thyne auenger. * And this is vnto me as the water of Noe: for lyke as I haue swore ý I wyll not bringe the water of Noe eny more vpon the worlde: * so haue I swore that I wyll neuer be angry with the, ner reproue ý: The mountaynes shall remoue, and the hylles shall fall downe: but my louynge kyndnesse shall not moue, and the bonde of my peace shall not fall downe from the, sayeth the Lorde thy mercyfull louer. Beholde ý poore, ouerwhelmed with tēpest & * wythout cōforte. I will make thy walles of precyous stones, & thy foundacyō of Saphyres, thy wyndowes of Chrystal, thy gates of fyne cleare stone, & all thy borders of pleasaunt stones. * Thy childzen shall all be taught of God, & I wyll geue thē plēteousnes of peace. In ryghteousnes shalt thou be grounded, & be farre from oppressyō: for the whych thou nedest not be afraped, nether for hynderaūce, for it shall not come nye the. Beholde, the aleaunt that was farre from me, shall dwell with ý: & he that ioyneth batayle agenst the shall perishe. Beholde, I make the smith that blowyth the coales in the fyre, & he maketh a weapen after hys hādy worcke. I make also the waster to destroye: but all the weapens that are made agaynst the, shall not prospere. * And as for all tūges, ý shall resyste ý in iudgement, thou shalt ouercome them, & cōdēne them. Thys is the heritage of the Lordes seruaūtes, and their ryghteousnes commeth of me, sayeth the Lorde.

## ¶The.lv.Chapter.

¶A consolacyon and comforte to the people. The fruite and profet of the worde of God.



* Come to the waters all ye, ý be thursty, and ye that haue no money. Come, bye, ý ye maye haue to eate. Come, bye wyne and mylck, wythout any money, or money worth. Wherfore do ye laye out



out youre money, for the thynge that fedeth not, & spende youre labour aboute ý thynge that satisfyeth you not. But herken herken rather vnto me, & ye shall eate of ý best, and youre soule shall haue her pleasure in plenteousnes. Enclyne your eares, and come vnto me, take hede (I saye) & your soule shall lyue. * For I will make an euerlastynge couenaunt wyth you, euē ý sure mercyes of Dauid.

Beholde, I gaue him for a wytnesse amōg the folke, for a Prynce and captayne vnto the people. Lo, thou shalt call an vnknowne people: & a people that had not knowledge of the, shall runne vnto the: because of the Lord thy God, and the holy one of Israel, whych glorifyeth ý. Seke the Lorde, whyle he may be founde, and call vpon hym whyle he is nye. * Let ý vngodly man forsake his owne wayes, & the vnryghtuous hys owne ymagynacyons, and turne agayne vnto the Lorde: so shall he be mercyfull vnto hym: and to oure God, * for he is very ready to forgeue. For thus sayeth the Lorde: my thoughtes are not youre thoughtes, and youre wayes are not my wayes, but as farre as the heauens are hyer then the earth, so farre do my wayes exceade yours, and my thoughtes yours. * And lyke as the rayne & snowe cōmeth downe from heauē, and returneth not thyther agayne, but watereth ý earth, maketh it frutefull and grene, that it maye geue corne vnto the sower, and breade to hym that eateth. So the worde also that cōmeth out of my mouth shall not turne againe voyde vnto me, but shall accōplyche my wyll ād prospere in ý thynge wherto I sende it. And so shall ye goo forth wt ioye, & be led wt peace. The mountaynes & hylles shall synge wyth you for ioye, & all the trees of the felde shall clappe theyr hādes. For thornes, there shall growe fyrre trees, & the Myrre tre in the stede of brcers. And thys shall be done to ý prayse of the Lorde, and for an euerlastynge token, that shall not be taken awaye.

## ¶The.lvj.Chapter.

¶An exhortacyon to iudgement and ryghteousnes, & to the spyrytuall keppynge of the Sabboth. Against Shepherdes that deuoure theyr flock.

Thus sayeth the Lorde. * Kepe equite, and do ryght, for my sauyng healthe shall come shortly, & my ryghteousnes shalbe opened. Blessed is ý mā that doth thys, and the mans chylde whych kepeth the same. * He that taketh hede, that he vnhalowe not the Sabboth (that is) he that kepeth hym selfe that he do no euel. Then shall not the straūger, which cleaueth to ý Lorde, saye: * Alas, the Lorde hath shut me cleane out frō hys people. Nether shall the * gelded mā saye: lo, I am a dry tre. For thus sayeth the Lorde, vnto the gelded that kepeth my Sabboth: Namely, that holdeth greatly of the thynge that pleaseth me, and kepeth my couenaunt: Vnto them wyll I geue in my houlholde and wythin my walles, a better heritage & name, then yf they had bene called sonnes & daughters. * I will gene thē an euerlastinge name, ý shall not perish. Agayne the straūgers that stycke to the Lorde, to serue hym, and to loue hys name: * and to be hys seruauntes. And all they, whych kepe thē selues, that they vnhalowe not the Sabboth, namely, that they fulfyll my couenaunt: Them wyll I bringe to my holy moūtayne, and make them ioyfull in my house of prayer. Their burnt offrynges and sacrifyces shalbe accepted vpon myne aulter. * For my house shalbe called an house of prayer for all people.

Thus sayeth the Lorde God whych gathereth together the scatred of Israel: I will bringe yet another congregacyon to hym. Come all ye beastes of the felde, that ye may deuoure, all ý beastes of ý wodd. * For hys watchmē are all blynde, they haue all together no vnderstandynge, they are all domme dogges, not beynge able to barcke, they are slepy: slogych are they, and lye snoztynge: they are shamelesse dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandynge, * but euery man turneth his awne waye, euery one after his awne couetousnes wityall hys power. * Come (saye they) I wyll fetch wyne, so shall we fyll oure selues, that we maye be dronken. And do to morowe, lyke as to daye, yee and moche more.

## ¶The.lvij.Chapter.

¶The Iewes are rebuked for theyr iniurye done to Christ.

The * ryghteous perisheth, and no mā regardeth it in hys hert, Good godly people are take awaye, and no mā cōsydreth it. Namely, that the ryghteous is cōuayed awaye from the wycked. He commethe into peace, & godlye mē rest in their chābres, and before the godly man goeth peace. Come hyther therfore ye charmers childzen, * ye sonnes of the aduoutrer and the whore: Wherin take ye youre pleasure? Upon whō gape ye with your mouth, & bleare out your tonge? Are ye not childzen of aduoutry, and a sede of dissimulaciō? * Ye make youre fyre vnder the okes, and vnder all grene trees, and ye offre chyldzen in the valleys, and dennes of stone. Thy parte shalbe with the stony rockes by the riuer: Yee, euē these shall be thy parte. For there ý hast poured meat & drincke offringe vnto them. Shulde I delite in that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there hast thou slayne sacrifices. * Behynde ý dozes and postes, hast thou sett vp thy remembraunce.

When thou haddest dyscouered thy selfe to another then me, when thou wētest downe and made thy bed wyder, and wyth those
C Idols hast thou made a couenaunt, and louedest theyr couches, where thou sawest thē.
*Eyr.xxxi.b. Ose.rij.a. Thou wentest streyght to kynges wyth * oyle & hyuerse oyntmētes (that is) thou hast sent thy messaungers farre of, & yet art thou fallen into the pyt therby. Thou art weery
*Mat.ix.d. for the multitude of thyne awne wayes, yet saydest thou neuer: I wyll leaue of. * Thou hast had ꝑ lyke ꝑ thy hādes wrought, & therfore thou art carelesse. For when wylt thou be abasshed or feare, seynge thou hast broken thy promyse, and remembrest not me, nether hast me in thyne hert? Thynkest thou, that I also wyll holde my peace (as a fore tyme) that thou feaxest me not? Yee, verely I wyl declare thy goodnes and thy workes, but they shall not profyt the: when thou cryest, let thy chosen heape deliuer the. But
*Roma.xi.a. the wynde shall blowe them furth, and vanute shall take thē all awey. * Neuertheles, they that put their trust in me, shall inherete the lande, & haue my holy hyll in possesyon.
D And therfore thus he sayeth: * Make playne, make playne, & clense the strete, take vp
*Esa.xl.c. the stōblynge blockes out of the waye that ledeth to my people. For thus sayeth the hye & excellent, euen he that dwelleth in euerlastyngnesse, whose name is the holy one: * I
*Psal.l.b. Esa.lvij.a. and.lvij.a. dwell hye aboue and in the sanctuary, and wyth hym also, that is of a cōtrite and humble spyrete do I dwell: ꝑ I maye heale a troubled mynde, and a cōtrite herte. * For I chyde not euer, & am not wroth wyth out ende.
‡Psal.ciij.a. Jere.iij.c. But the blastyng goeth from me, and is included in the body, and I made the breath. I am wroth wyth hym for his couetousnes, I smyte him, I hyde me, and am angrye, when he turneth him selfe, & followeth the by waye of his awne hert. I haue seen his wayes and
*Luk.xv.a. I heale hym * I lede him and restore to hym cōforte, and to those that were sory for him I make the frutes of thankesgeuynge, that
*Ephe.v.c. he maye saye. Peace peace * vnto them that are farre of, and to them that are nye, sayth the Lorde, and I make hym whole. But the wycked are lyke the ragynge see, that cānot rest, whose water foameth wyth the myre & grauel. Euē so the * wycked haue no peace,
*esa.xlviij.d sayeth God.

## The.lvij.Chapter.

The Lorde (by the mouth of the Prophete) reproueth the people for their falsynges, whych were ful of hypocrisye.

I *Eze.iij.c. Jere.xix.a.  Rye * nowe, as loude as ꝑ cāst. Leaue not of, lyft vp thy voyce lyke a trōpet, & shewe my people their offences, & the house of Jacob their synnes. For they seke me daylye, & wyll knowe my wayes, euē as it were a people that dyd ryght, and had not forsake the statutes of their God. They argue wyth me concernynge ryght iudgement, and will be nye vnto God. * Wherfore *Mat.xv.d. kast we (saye they) and thou seest it not? we put our lyues to straytenes, and thou regardest it not?

* Beholde, whē ye kast, youre lust remayneth styll: for ye do no lesse violence to your detters: lo, ye kast to stryfe and debate, & to smyte with youre fyst without mercy. Now ye shall not kast thus that your voyce myght be hearde aboue. * Thyncke ye this kast pleaseth me, that a man shulde chasten him selfe for a daye, and to wythe his head aboute lyke an hoope, & to lye vpon the earth in an hearye cloth? Shulde that be called kastynge, or a daye that pleaseth the Lorde? Doth not this kastynge rather please me, that thou * loose him out of bondage, that is in thy daunger: that thou breake the ooth of wycked bargaynes, that thou lett the oppressed go fre, and take from thē all maner of burthēs: * to deale thy bread to the hongry, & bringe the pooze wandzinge, home into thy houle, when thou seest the naked ꝑ thou couer him, and hyde not thy face from thy neyghboure (and dispice not thyne awne flesshe.)

* Then shall thy lyght breake forth as the morynng, & thy health flozysshe ryght hortly: thy righteousnesse shall go before the, and the glory of the Lorde shall embrace the.

* Then yf thou callest, the Lorde shall answere the: yf thou cryest, he shall saye: here I am. Yee, yf thou layest away frō the thy burthēs, and holdest thy fingers, & ceasest from blasphemous talkinge, * yf thou hast cōpassyon vpon the hōgrye, & refreshest the troubled soule: Then shall thy lyght sprynge out in the darcknesse, & thy darcknesse shalbe as ꝑ noone day. The lord shall euer be thy guyde, & satisfie the desyre of thyne herte in ꝑ tyme of drought he, & fyll thy bones wt mary. Thou
D shalt be lyke a fresh waterd garden * & lyke the fountayne of water, ꝑ neuer leaueth rūnynge. Then the places that haue euer bene waste, shalbe builded of the: there shalt thou laye a foundaciō for many kynredes. Thou shalt be called the maker vp of hedges, & the buylder agayne of the waye of ꝑ Sabboth.

Yee, yf thou turne thy fete in the * Sabbath, so that thou do not the thynge which pleaseth thy selfe in my holy daye: & thou call the pleasaunt, holy, and glorious Sabbath of the Lorde, and that thou gyue him the honnoure: so that thou do not after thyne awne ymagination, nether seke thyne awne wyll, ner speake thyne awne wordes. Then shalt thou haue thy pleasure in the Lord, and I wyll carye the hye aboue the earth, and fede the wyth the herytage of Jacob thy father: for ꝑ Lordes awne mouth hath so promysed.

*Zach.vij.a. *Mat.v.b.

*Deu.xv.a.

*Eze.xviij.b *Mat.xv.c.

*Luke.xij.b.

*ꝑou.xvij.b

*Zacha.vij.a *Mat.v.b.

*Esa.lvij.a. Jere.xvij.b.

*Esa.lvij.a Ezech.xxxvi.b.

*Ose.iiij.a

*Heb.xiij.b.

The



## The.lix.Chapter.

The Lorde is myghtye to saue, and readye to heare oure requestes.

A * Esa.l.a. Num.xi.a. * Jere.v.b. BEholde * the Lordes hande is not so shortened that it can not helpe, nether is his eare so stopped that it maye not heare. But * youre
* Esa.l.b. mysdedes haue separated you from youre God, & your * synnes hyde his face frō you, that he heareth you not. For youre handes are defyled wyth blonde, & youre fyngers wt vnrighteousnesse: your lyppes speake lesynges, and youre tonge setteth oute wyckednes. No man regardeth ryghteousnes, and
*Job.xv.d. Psal.lvij.b no man iudgeth truly. Euery man hopeth in vayne thynges, and ymagineth disceate * conceaueth weerynesse, and bryngeth forth euell. They brede cockatrice egges, and weaue the spyders webb: Who so eateth of their egges, dyeth. But yf one treade vpon thē, there commeth vp a serpent. Their webbe maketh no clothe, and they maye not couer them wyth their labours. Their dedes are ꝑ dedes of wyckednes, and the worcke of robbery is in their handes. * Their fete rūne to
*prouer.i.a Psal.b.d. and xiij.a. euell, and they make haste to shed innocent
*Ro.viij.d. blonde. Their councels are wicked cōcels, harme * and destruccyon are in their wayes. But the waye of peace they knowe not.
B In their goinges is no equyte: their wayes are so croked, that whosoeuer goeth therin, knoweth of no peace.

And this is the cause that equite is so farre from vs, and that righteousnes commeth
*Esa.b.a. Job.xxx.c. not nye vs. * We loke for lyght, lo, it is darckenesse: for the morynge thyne, se, we walcke in the dazcke. * We grope lyke the blynde
Deu.xxviij.c. Job.xij.c. vpon the wall, we grope euen as one ꝑ hath none eyes. We stomble at the none daye, as though it were toward nyght: in the fallynge places, lyke mē that are halfe deed. We roare all lyke Beers, and mourne styll lyke doues. We loke for equyte, but there is none: for health, but it is farre from vs. For oure offences are many before the, & oure synnes testifye agaynst vs. Yee, we must confesse ꝑ we offende, & knowledge that we do amysse: Namely, transgresse & dissemble agaynst the Lorde, and fall awaye from oure God: vsynge presumptuous and traytorous ymaginacyons, and castinge false matters in oure hertes. And therfore is equite gone a-
* Ose.iiij.a syde, and ryghteousnes standeth farre of * treuth is fallen downe in the strete, and the thynge that is playne and open, maye not be shewed. Yee, the treuth is taken awaye, and he that refrayneth him selfe from euell, must be spoyled.

Whē the Lord sawe thys, it displeased him sore, ꝑ there was no equite. He sawe also, ꝑ there was no mā, ryght wise, & he wōdered ꝑ ther was no man to helpe hym. Wherfore he helde hym by his awne power, and he sustayned him by his awne righteousnes. * He
*Ephe.vi.b. i.Tes.v.a. put ryghteousnes vpō him for a brest plate, & set the helmet of health vpon hys head. He put on wrath in steade of clothynge, & toke gelousy about hym for a cloke: (lyke as whē a man goeth forth wrathfully to recompence hys enemyes, & to be auēged of hys aduersaryes.) Namelye, ꝑ he myght recompence & rewarde the Jlādes, wher thorowe the name of the Lorde myght be feared, frō the rysynge of the Sunne: and hys magesty, vnto the goinge downe of the same.

C For he shall come as a violēt waterstreame, whych the wynde of the Lorde hath moued. * But vnto Sion there shall come a re-
*Psal.cxiij.a Roma.xi.b. demer, and vnto thē in Jacob that turne frō wyckednesse, sayeth the Lorde. I wyll make thys couenaunt wyth them (sayth the Lorde:) My spyrete that is vpō the, and the wordes which I haue put in thy mouth, shall neuer go out of thy mouth, nor out of ꝑ mouth of thy chyldres chyldrē, frō thys tyme forth for euermore worlde wythout ende sayth ꝑ Lorde.

## The.lx.Chapter.

A consolacyō and comforte to Jerusalem.

ARyse vp by tymes, & be bryght, O Jerusalem, for thy * lyght cōmeth, & the glory of the Lorde is rysen vp vpō the.
*Act.xxvi.c, ephe.v.b. For lo, whyle the darcknesse & cloude couereth the earth and the people, the Lorde shall shewe ꝑ lyght, & his glory shall be sene in ꝑ.
* The Gentiles shall come to thy lyght, and
*esa.xlv.d. kynges to the bryghtnes ꝑ sprynge forth vpō the. * Lyft vp thyne eyes, & loke rounde
* esa.xlix.d Mar.xvi.d. Gene.xv.a. aboute the: All these gather thē selues, & come to the. Thy Sonnes shall come vnto the frō farre, and thy daughters shall gather thē selues to the on euery syde. Then thou shalt se thys: and be glorious, thou shalt maruell exceadyngly, and thyne hert shalbe opened: when the abundaunce of the see shalbe conuerted vnto the (that is) when the ryches of the Gentiles shall come vnto the. The multitude of Camels shall couer the, the dromedaries of Madian & Epha * All they of Sa-
* psal.lxxij.b Mat.ij.b. ba shall come, bryngynge golde & incense, & shewinge the prayse of the Lord. All the catell of Cedar shalbe gathered vnto the, ꝑ rāmes of Nabaioth shall serue ꝑ, to be offred acceptablye vpō myne aulter, * which I haue chosen, & in the house of my glory which I
*Heb.xiij.b. haue garnyshed. But what are these, that flee here lyke the cloudes, & as the doues flyenge to their wyndowes?

The Jles also shall wayte for me, & specially the shyppes of Tharsis: that they maye bringe thy sonnes frō farre, & their syluer & their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that hath glorifyed the. * Straungers shall
* esa.lxiij.b.

C buylde vp thy walles, & theyr kynges shall do the seruyce. For when I was angrie, I smote the: and of my mercye, I pardoned ỹ:
*Apoc.xxi.d. * Thy gates shall stãde open styll both daye and nyght, and neuer be shut: that the hoolde of the Gentiles maye come, and that theyr kinges maye be brought vnto the. For euery people and kyngdome that serueth not ỹ, shall perysh, & be distroyed wt vtter destruccyon. The glory of Libanus shall come vnto the. The fyrre trees, Boxes and Cedres together, to garnysshe ỹ place of my Sãctuary, for I wyll glorifye the place of my fete.

M Moreouer, those shall come kneelyng vnto the, that haue vexed the: and all they that despysed the, shall fall downe at thy fote. Thou shalt be called the cytie of the Lorde, Sion the cytie of the holy one of Israel. Because thou hast bene forsaken and hated, so that noman wẽt thorowe the: I wyll make the glorious for euer and euer, and ioyful thorow out all posterities: * Thou shalt
* Esa.xlix.c. sucke the mylck of the Gentiles, and kynges brestes shall fede the. And thou shalt know, that I the Lorde am thy Sauyoure and redemer, the myghty one of Jacob. For brasse,
D wyll I geue the golde, and for yron syluer: for wod brasse, & for stones yron. I will torne thyne oppressyon into peace, & thyne exactyons into ryghteousnes. Violence and robbery shall neuer be hearde of in thy lande, nether harme and destruccyon with in thy borders. Thy walles shalbe called healthe, and
* Apo.xxi.a. thy gates the prayse of God. * The Sunne shall neuer be thy daye lyght, and the lyght of the Moone shall neuer thyne vnto the: but the Lorde him selfe shalbe thyne euerlastyng lyght, and thy God shalbe thy glory.

*Apo.xxii.b. * Thy Sunne shall neuer go downe, and thy Moone shall not be hydde, for the Lorde hym selfe shalbe thy euerlastynge lyght. and thy sorowfull dayes shalbe ended. Thy peo-
☞ ple shalbe all ☞ ryghteous, and possesse the lande euer: the floure of my plantynge, the worke of my handes, wherof I wyll reioyce. Thy yongest and leest shall growe in to a thousande, and the symplest in to a stronge people. I the Lorde shall shortly bringe this thinge to passe in his tyme.

## C The.lxj. Chapter.

C The prophecyeth that Christ shalbe annoynted and sent to preache.

A
*Luke.iiii.c. and.iv.c. Esa.xl.a. * The spyrete of the Lorde God is vpon me, for the Lorde hath anoynted me, and sent me, to preach good tydynges vnto the poore, that I myght bynde vp the
* Esa.lxij.b. and.lxvi.a. woũded hertes, * that I myght preach delyueraunce to the captyue, and open the preson to them that are boũde: that I myght declare the acceptable yeare of the Lorde, and the
*Mat.v.a. and.xi.a. daye of the vengeaunce of oure God: * that I myght comforte all thẽ that are in heynesse, that I myght geue vnto them ỹ mourne in Sion, that I myght geue I saye, beuty in the steade of ashes, toyfull oyntement for syghynge, pleasaunt raymẽt for an heuy mynde: That they myght be called trees
B of ryghteousnesse, a plantynge of the Lorde for hym to reioyce in.

They shall buylde the longe rough wyldernes, & sett vp the olde deserte. They shall repayre the waste places, & soch as haue bene voyde thorowe out many generacyons. Straungers shall stande and fede youre catel, and the Alcaumtes shalbe youre plowmẽ & dressers of youre vynes. * But ye shalbe
*Esa.lxvi.a. Jere.xxxiii.d named the prestes of the Lorde, and mẽ shall call you the seruaumtes of oure God. Ye shall enioye the goodes of the Gentiles, and triũphe in their subtaunce. For youre greate reproke youe shall haue double ioye, and for shame, shall they haue ioye of their portyon.
C For they shall haue double possessiõ in their lãde, and euerlastynge ioye shalbe with thẽ. For I the Lorde, which loue ryght and hate robbery (though it were offred me) shall make theyr workes full of faythfulnes & make an euerlastinge couenaunt with them.

Their sede also and their generacion shalbe knowẽ amonge the Gentiles, and amõge the people. All they that se thẽ, shall knowe that they are the hye blessed sede of the Lord.
D *Luke.ii.b. And therfore * I am ioyfull in the Lorde, & my soule reioyseth in my God. + For he hath
†psal.cxxxii.b put vpon me the garment of salvaciõ, & couered me with the mãtle of ryghteousnes. * He
* Eze.xvi.b. shall decke me lyke a bryde grome, and as a bryde ỹ hath hyr apparell vpon her. For lyke as the groũde bryngeth forth frute, & as the garden shoteth forth sede: So shall the Lord God cause righteousnes, and prayse to God to flowrysh forth, before all the Heathen.

## C The.lxij. Chapter.

C A prophecy of the commynge of Christ.

A For Sions sake therfore wyll I not holde my tunge, and for Jerusalems sake I will not ceasse: vntyll their righteousnes breake forth as the shynynge lyght, and their saluacyon as a burnynge lampe. Then shall the Gẽtiles se thy ryghteousnes, and all kynges thy glory. Thou shalt be named with a * newe name, which the mouth
* Johñ.i.a. Apoc.ii.c. of ỹ Lord shall shewe. Thou shalt be a crowne in the hande of the Lorde, and a glorious
B garlande in the hande of thy God. Frõ thys tyme forth thou shalt neuer be called ỹ forsaken, and thy lande shall nomore be called ỹ wildernesse. But ỹ shalt be called: ☞ My ☜ pleasure is in her, & thy lande shalbe called: the maryed woman: for the Lord loueth the, & thy lande shalbe ioyned in mariage. * And
* Eze.xvi.b. Osee.ii.c. Esa.liiii.a. lyke as a yõge mã taketh a daughter to mariage, so shall thy sonnes be maryed vnto ỹ.



And as a bryde grome is glad of hys bryde, so shall thy God reioyse ouer the.

☞ I haue set ☞ watchmen vpon thy walC les (O Jerusalem) which shall nether ceasse daye nor night to preache the Lorde. And ye also that remẽbre the Lorde ye shall not kepe him close, nor leaue to speake of him, vntyll Jerusalẽ be sett vp, & made the prayse of the worlde. The Lord hath swore by his right hande & by his stronge arme, that from hẽce forth he wyll not geue thy corne to be meate for thyne enemyes, nor thy wyne (wherin ỹ hast laboured) to be dronke for the straungers. But they that haue gathered in the corne, shall eate it, & geue thankes to the Lord: & they ỹ haue borne in the wyne, shall drinck it in the court of my Sanctuary.

D Go you, go you thorowe the gatis, make cleane the way, make playne, make playne ỹ fote pathe, & take awaye ỹ stones, out of yt & set out a token for the people. Beholde, the
*Esa.xl.b. Zacha.ix.b. Mat.xxi.a. Lord proclameth vnto ỹ endes of ỹ worlde: * tell the daughter Syon: se, thy sauyour cõmeth, beholde, he bringeth his treasure with
*Esa.lxij.e. him, & his workes go before him. For they whõ ỹ Lord delyuereth, shalbe called ỹ * holy people: & as for the: thou shalt be named ỹ greatlye occupyed, & not the forsaken cytie:

## C The.lxiij. Chapter.

C Of the redempcyon promysed to the people.

A What is he thys, ỹ cometh frõ Edom, wt redd coloured clothes of Bosra: (which is so costly cloth) & cometh in so myghtylye wt all his strength. I am he that teacheth ryghtuousnes, & am of power to helpe. Wherfore then is thy clothynge read, & thy raymẽt lyke his that treadeth in the wyne presse? I haue troaden the
B presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemyes in my wrath, and set my fete vpõ them in my indignacyon. And their
*Esa.xxxiiij. b. bloude shalbe spronge vpõ my cloothes, and so wyll I stayne all my rayment. * For the daye of vengeaunce is assigned in my hert, & the yeare whẽ my people shall be delyuered, is come. I loked aboute me, and there was no man to helpe me eny helpe, I marueyled ỹ no man helde me vp. Then I helde me by myne awne arme, & my feruẽtnesse sustayned me. And thus will I treade downe ỹ people in my wrath, & bathe thẽ in my displeasure: and vpon the earth will I laye their strẽgth.
*Exo.xv.a. Esa.xl.a. * I will declare the goodnesse of ỹ Lord, ye and the prayse of the Lorde for all that he hath geuen vs, for the greate good ỹ he hath done for Israell: which he hath gyuen them of his awne fauore, & accordynge to ỹ multitude of his louynge kindnesses. For he sayde: These no doute are my people, & no chyldrẽ, and so he was their sauyoure.
*Exo.xiij.d. Esa.lxiij.d. and lxiij.c. In their troubles he * was also troubled wt them, and the angell ỹ went forth from hys C presence, delyuered thẽ: Of very loue & kyndnesse ỹ he had vnto them, redemed he thẽ. He hath borne them, and caryed them vp euer, sence ỹ worlde beganne. But after they prouoked him to wrath & vexed his holy mynde he was their enemye, & fought agaynst them him selfe. Yet remẽbred Israell the olde tyme of Moses & his people. * Saynge wher is he
*Exo.xxxiij.c. ỹ brought thẽ from ỹ water of the see, * with
*Isa.lxxvij.b. thẽ ỹ head his shepe: where is he ỹ hath geuen his holy spyrete amonge them? he ledd thẽ by the ryght hãde of Moses with hys glorious arme: deuidinge ỹ water before thẽ (wherby he gat him selfe an euerlastinge name) he led thẽ in the depe, as an horse is led in ỹ playne, ỹ they shulde not stõble, as a tame beast goeth in the felde: and the breath gyuen of God gyueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name with all.
D * Loke downe then frõ heauen, & beholde
*Deu.xxvi.b Baruch.ii.c. the dwellynge place of thy sanctuary & thy glory. Howe is it, ỹ thy gelousy, thy strẽgth, the multitude of thy mercyes & thy louynge kyndnesse, wyll not be entreated of vs? Yet art thou * our father. For Abrahã knoweth
*Mat.vi.b. Luke.xi.a. & xxiij.a. vs not, nether is Israel acquaynted wt vs. But ỹ Lorde art our father & redemer, & thy name is euerlastynge. O Lorde, wherfore hast ỹ led vs out of thy waye: * Wherfore
*Psal.cxix.d hast thou hardened our hertes, ỹ we feare the not? Be at one wt vs agayne, for thy seruaũtes sake and for the generacyon of thyne heritage. Thy people hath had but lytle of thy Sanctuary in possessyon, for oure enemyes haue troden downe the holy place. And we were thyne frõ the begynnynge: when thou wast not their Lorde, for they haue not called vpon thy name.

## C The.lxiiij. Chapter.

C The prophete (vnder ỹ person of the Jewes) bewayleth theyr exyle & banyshment. Isaannes ryghteousnes is lyke a cloth fyled wyth the floures of a woman.

A O That thou woldest cleue ỹ heauen in sonder, & come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre: & that the malicyous myght
*t.Cor.ii.b. boyle, as the water doth vpon ỹ fyre: Wherby thy name myght be knowne amõge thyne enemyes, & ỹ the Gentyls myght tremble before the. When thou wroughtest wonderous straũge workes, we loked not for thẽ. Thou cammest downe and the hylles melte at thy presence. For sence the begynnynge of the worlde it hath not bene hearde or perceaued, * nether hath any eye sene another God
B beside the: which doest so moche for thẽ, that put their trust in the.

Thou helpest him that doth ryght wyth cherefulnesse, & them that thynke vpon thy

wayes. But lo, thou hast bene angrye, for we offended & haue bene euer in synne, * yet shall we be saued. We are all as an vncleane thynge, & all oure ryghteousnes are as the clothes stayned with ỹ floures of a woman: we fall, euerychone as the leafe, for oure synnes cary vs a waye lyke the wynde. There is no man that calleth vpon thy name, that standeth vp to take holde by the. Therfore hydest thou thy face from vs, and consumest vs, because of oure synnes.

*Roma.ij.d. *Psal.xciij.a.

C

But nowe O Lorde, ỹ father of oures: we are the claye, & thou art oure potter, & we all are the worcke of thy hãdes. Be not so sore displeased (O Lorde) & kepe not oure offences to longe in thy remembraunce, but consydre that we all are thy people. The cyties of thy Sanctuary lye waste. * Syon is a wylderneſſe, and Jerusalem a desert. Oure holy house which is oure beawty, where oure fathers prayſed the, is brent vp: ye, all oure cõmodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this? Wylt thou holde thy peace, and scourge vs so sore?

*Roma.ix.c. † Psa.xxvij.a Jere.v.d.

D

*Mich.iiij.c.

## ¶ The.lxv. Chapter.

¶ The felycitye of Jerusalem, and the callynge of the Heathen.

A

*Esa.lxv.c. Roma.x.a.

*Hey seke me, that hytherto haue not asked for me: they fynde me, ỹ hyther to haue not sought me. * I haue sayde I am here, I am here. I am founde of a people that neuer called vpon my name. For thus longe haue I euer holden out my hãdes to an vnfaythfull people, ỹ go not the ryght waye, but after their awne ymaginacyons: To a people that is euer dekynge me to my face. * They make their oblacyons in gardens, and their smoke vpon + aulters of brycke, they lurcke amõge the graues, and lye in the dennes all nyght.

*Deu.xvij.a & xxiij.d. Exo.xx.d. *Deu.xviij.a Leui.xi.a.

* They eat swynes flesche, & vncleane broth is in their vessels. If ỹ comest nye them, they saye touch me not, for I am holyer then thou

* Mat.xxv.d

B

All these men when I am angry, shalbe turned to smoke & * fyre, that shall burne for euer. Beholde it is wryten before my face, & shall not be forgotten, but recompensed. * I shall reward it them into their bosome: I meane youre mysdedes, and the mysdedes of youre fathers together (sayeth the Lorde) which haue made their smokes vpon ỹ moũtaynes, and blaspheme me vpon the hylles: therfore will I measure their olde dedes into their bosome againe. Moreouer, thus sayeth the Lorde: * lyke as when one wolde gather holy grapes, men saye vnto hym: breake it not of for it is holy: + euen so wyll I do also for my seruauntes sakes, that I wyll not destroye them all. But I wyll take a sede out of Jacob, & out of Juda one, to take possessiõ of my hyll. My chosẽ shall possesse these thinges, & my seruauntes shall dwell there. Harõ shalbe a shepefolde, & * the valley of Achor shall geue ỹ stallynge for the catell of my people, ỹ feare me. * But as for you, ye are they ỹ haue forsaken the Lord, and forgotten my holy hill. Ye haue set vp an aulter vnto Jupiter, & geuen ryche dryncke offerynges vnto the planettes. Therfore wyll I noumbre you with the swerde, ỹ ye shall be destroyed all together. For when I called, no man gaue me answere: when I spake, ye herkened not vnto me, but dyd wyckednes before myne eyes, and chose the thynge ỹ pleased me not.

* Jere.xx.d. Jere.xxxij.a Esa.lxvj.a. Ezec.xxxvj.a. Roma.xj.a. Jere.xxxij.a Esa.lxv.a. Ezec.xxxvij.a. Roma.iij.a. Esa.xxxiij.a. Jere.xxxij.a Esa.xxxvij.a. Roma.xj

# ¶ The boke of the prophete Jeremye.

## ¶ The fyrst Chapter.

¶ The stocke of Jeremye, and in what tyme he prophecyed. He excuseth hym selfe & wolde refuse the office of a prophete, because he is younge and vnexpert. He is taught of the Lorde, & beyngneth boldly. God openeth vnto hym, that the destruccyon of the Jewes, by the Babylonyans, is at hande. Jeremye is commaunded to speake the worde of God vnto the Jewes, without feare.

A THese are the Sermõs of Jeremy the sonne of Helkiah the Preste, one of them that dwelt at *Anathoth in the lande of Ben Jamin: when the Lorde had fyrst spoken with him, in the tyme of Josiah the sonne of Amon kynge of Juda, in the.xiij. yeare of his regne: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, *and vntyll the.xi. yeare of Zedekiah ỹ sonne of Josiah kynge of Juda were ended: when Jerusalem was taken, euen in the fyfth Moneth. The worde of ỹ Lorde spake thus vnto me: * Before I fashioned ỹ in thy mothers wombe, I dyd knowe the. And or euer thou wast borne, I sanctifyed ỹ, and ordeyned ỹ, to be a prophete vnto ỹ people. Then sayde I: * Oh Lorde God, I canne not speake, for I am yet but younge. And the Lorde answered me thus: Saye not so, I am to younge: * for thou shalt goo to all that I shall sende the vnto, * and whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I am with the, to delyuer the, sayeth the Lorde.

* And with that, the Lorde stretched oute his hande, and touched my mouth, & ỹ same Lorde sayde vnto me. Behold, I put my wordes in thy mouth, and beholde thys daye do I set the ouer the people & kyngdomes: that thou mayest rote out, breake of, destroye, & make waste: and ỹ thou mayest buylde vp & plante. After this, the Lorde spake vnto me sayinge: Jeremy, what seyst ỹ? And I sayde: I se a rodde of an almond tree. Then sayde ỹ Lorde vnto me: thou hast sene right, for I wyll make haste spedelye vpon my worde, to perfourme it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I do se a seething pot, lokynge from out of the north.

Then sayde the Lorde vnto me: * Out of the north shall come a plage vpõ all ỹ dwellers of the lande. It for lo * I wyll call all the kinredes of ỹ kyngdomes of ỹ north (sayeth the Lorde.) And they shall come, & euery one shall sett his seate in the gates of Jerusalem, and in all their walles rounde aboute & in all cyties of Juda. And thorowe thẽ shall I declare my iudgemẽt, vpõ all the wyckednesse of those men ỹ haue forsaken me: that haue burnt incense vnto straunge goddes, & worshypped the workes of their awne handes.

* And therfore gyrde vp thy loynes, aryse, and tell thẽ all, that I geue the in cõmaundement. Feare them not, lest I destroye the before thẽ. * For beholde, this daye do I make the a stroge kensed towne, an yron pyler, and a brasen wall agaynst the whole lande, agaynst the kynges and myghtye men of Juda, agaynst the prestes and people of the lande. They shall fyght agaynst the: but they shall not be able to ouercõme the for I am with the, to delyuer the, sayeth the Lorde.

## ¶ The ij. Chapter.

¶ God rehearseth his benefytes done vnto the Jewes. Agaynst Prestes & Prophetes or preachers ỹ contemne & defyle God. The Jewes are withdrawen because they forsoke God, & because they ranne a whore huntynge after Idols.

MOreouer, the worde of ỹ Lorde came vnto me sayinge: Go thy waye, crye in the eares of Jerusalẽ, & saye: Thus sayeth the Lord: I remẽbre ỹ, for the kyndenesse of thy youth, and because of thy stedfast loue: at the tyme of thy despousynge, in that thou folowdest me thorowe ỹ wyldernesse, in an vntylled lãde. Israel was an halowed thynge vnto the Lorde, and so was his fyrst frutes. * All they ỹ deuoure Israel shall offende: myscheftune shall fall vpon thẽ, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacyõs of the house of Israel. Thus sayeth the Lorde.

What vnfaythfulnesse founde youre fathers in me, that they wente so farre a waye from me, fallynge to lightnesse, and beynge so vayne? They thought not in their hertes. Where haue we lest the Lorde, that brought vs oute of the lande of Egypte * that led vs thorowe the wildernesse, thorowe a deserte & rough lande, thorowe a drye and a deedly lande, yee, a lãde that no man had gone thorowe, and wherin no man had dwelt. * And when I had brought you into a pleasaunt welbuylded lande, that ye myght enioye the frutes and all the commodyties of the same: ye wẽt forth and defyled my lãde, & brought myne herytage to abhominacyon.

The Prestes thẽ selues sayde not: Where is the Lorde? They that had ỹ lawe in theyr handes, knewe me not: & The shepherdes offended agaynst me. The prophetes dyd seruice vnto Baal, & folowed soch thynges as shall brynge them no profyt.

Wherfore, I am constrayned (sayeth the Lord) to make my cõplaynte vpõ you, & vpõ youre children children: Go in to ỹ Iles of Cethim, and loke well: sende vnto Cedar, take diligent hede: and se, whether soch thynges be done there, whether the Gẽtils thẽ selues deale so fally and vntruly wt their goddes, (which yet are no goddes in dede) But my people hath geuẽ ouer their hye honoure, for a thynge that maye not helpe them.

Be astonyshed (O ye heauens) be afrayde, & abashed at soch a thinge, sayeth the Lorde. For my people hath done two euels. They haue forsaken me the well of the * water of lyfe, and dygged them pyttes, yee vyle and broken pyttes, that can holde no water. Is Israel a bonde seruaunt, or one of the housholde? Why then is he so spoyled? Why do they roare and crye then vpõ him, as a lyon? They haue made his lande waste, * hys cyties are so brent vp, ỹ there is no man dwellynge in them. Yee, the chyldrẽ of Noph and Taphnes haue defyled thy neck.

* Cõmeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to drincke the water of Nilus? Ether, what makest ỹ in the waye of Assyria? To drynche water of the floude? * Thyne awne wickednesse shall reproue the, & thy turnynge a waye shall cõdemne the: ỹ thou mayest knowe & vnderstãde: howe euell and hurtfull a thynge it is, ỹ thou hast forsaken the Lorde thy God, & not feared him, sayeth the Lorde God of hoostes.

* I haue euer broke thy yocke of olde, & burste thy bondes: yet sayest ỹ, * I wyll nomore offend, but (lyke an harlot) ỹ runnest about vpon all hye hilles, & amõge all grene trees, where as I planted the as a noble vyne, & a good rote whose seed is all faithfull. * How art ỹ turned then in to a bytter, vnfrutefull, & straũge grape? Yee, & that so sore: ỹ though thou washe the wt Nitrus & make thy selfe to sauoure with that swete smellinge herbe of Borith: yet in my syght ỹ art stayned wyth thy wickednesse, sayeth the Lorde thy God.

Saye not nowe: I am not vnclene, and I haue not folowed Baal. * Loke vpon thyne awne wayes in ỹ woddes, valleys and dennes: so shalt thou knowe, what ỹ hast done. Thou art lyke a swyft Dromedary, ỹ goeth easely his waye: and thy wãtonnes is lyke a wylde Asse, that vseth the wyldernesse, and that snoffeth and bloweth at his wyll. Who can tame the? All they that seke the shall not fayle, but fynde the in thyne awne vnclẽnes. Kepe thou thy fote from nakednes, and thy throte frõ thyrste, and without shame thou answerest, No, for I haue loued straũgers and them will I folowe.

Lyke as a theefe that is taken with ỹ dede commeth to shame, euen so is the house of Israel come to cõfusion: the comen people, their kynges and rulers, their prestes & prophetes. * For they saye to a stocke, thou art my father, and to a stone: ỹ hast begotten me * yee, they haue turned their backe vpon me, & not their face. * But in the tyme of their trouble, when they saye, Stande vp, and helpe vs, I shall answere thẽ: Where are nowe thy goddes, ỹ thou hast made the? let thẽ stãde vp, & helpe the in the tyme of neede? yf they be able. * For loke howe many cyties thou hast (O Juda) so many goddes hast thou also.

Wherfore then will ye goo to lawe with me, seynge yee all are synners agaynst me, sayeth the Lorde? It is but lost labour, that I smyte youre chyldren, for they receaue not my correccyõ. * Youre awne sworde destroyeth youre prophetes, lyke a deuouringe lyon. O ye people, loke vpõ the worde of ỹ Lorde. Am I then become a wyldernesse vnto the people of Israel? or a lande ỹ hath no lyght? Wherfore sayeth my people thẽ: we are Lordes, we will come no more vnto the? Doth a mayden forget her rayment, or a bryde her stomacher? But as for my people they haue forget me, dayes innumerable. Why boastest thou thy wayes so fylie (to optayne fauoure there thorowe) when thou hast yet stayned thẽ with blasphempes? and teachest thyne awne wayes.

* Upon thy wynges is foũde the bloude of poore and innocent people, & ỹ not in corners & holes only, but openly in all these places. Yet darest ỹ saye: I am * (without synne &) gyltlesse. Truly, his wrath can not come vpõ me. Beholde, I condempne the in iudgemẽt, because thou darest saye: I haue not offended. And why runnest thou so often to and fro, to chaunge thy wayes? For thou shalt be confounded, as well of Egypte, as of the Assyrians: yee, thou shalt go thy waye from them, and smyte thyne handes together vpõ thy head. Because the Lorde doth abhorre ỹ confydence and hope of thyne, and thou shalt not prospere with all.

## ¶ The iij. Chapter.

God beynge mercyfull calleth vnto repentaunce his people, which he had forsaken for their whordome with Idoles. He exhorteth Israel vnto repentaunce, promysynge them shepherdes that shulde haue the true knowledge of God. Their returne of Israel vnto God, confessynge their offence.

COmonly, * when a man putteth awaye his wyfe, and she goeth frõ him & marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this selde then defyled and vnclene? * But as for the, thou hast played the harlot with many louers, yet turne agayne to me, sayeth the Lorde. Lyft vp thyne eyes vnto ỹ hilaulters & loke, yf thou be not defyled with whordome. Thou hast wayted for thẽ in the stretes, and as a murtherer in the wyldernesse. Thorowe thy whordome & shamefull blasphempes, is the lande defyled.

* This is ỹ cause, ỹ the rayne & euenynge dewe hath ceased. Thou hast gotten the an whores forehead, and wilt not be ashamed.

Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp, & led me fro my youth: Wylt thou then put me awaye, & cast me of for euer? Or wilt thou withdraw the thy selfe cleane fro me? Neuertheles, thou speakest soch wordes, but thou art euer doinge worse and worse.

C *The Lorde sayde also vnto me: in the tyme of Iosiah the kynge: hast þ sene what that rebellyon Israel hath done? howe she hath runne vp vpō all the hylles, and amōge all thick trees, and there played the harlot. hast þ sene also (when she had done all thys) howe I sayde vnto her: that she shulde turne agayne vnto me, & yet she is not returned? * Iuda that vnfaythfull syster of hers also sawe thys: Namely, þ after I had well sene the aduoutrye of the chrystenkyng harlot Israel, * I put her awaye, and gaue her a bill of deuorcement.

For all this, her vnfaythfull syster Iuda was not ashamed, but went backe & played the whore also: Yee, and þ noyse of her whordome hath defyled the whole lande. For she hath commytted fornycacyon wyth stones and stockes.

Neuertheles, her vnfaythfull syster Iuda is not * turned vnto me agayne wyth her whole herte, but faynedly, sayeth the Lorde. And þ Lorde sayde vnto me: * The backslyder Israell is more ryghtuous, then the vnfaythfull Iuda: & therfore go preache these wordes towarde the north, and saye: Thou disobedient Israell, turne agayne (sayeth þ Lorde) & I wyll not let my wrathe fall vpō you, for I am mercyfull (sayeth the Lorde) & I wyll not alwaye * beare displeasure agaynst þ: but this I will, that thou knowe thy greate blasphemy: Namely, þ thou hast vnfaythfully forsaken þ Lorde thy God, & hast made thy selfe partaker of straunge Goddes * vnder all grene trees, but hast had no wyll to heare my voyce, sayeth the Lorde.

E * O ye disobedient chyldren, turne agayne sayeth the Lorde: & I wyll be maryed wyth you. For I wyll take one out of the cytie, & two out of one generacyon, frō amōge you, and brynge you in to Syon: and wyll geue you herdmē after myne awne mynde, which shall fede you with learnynge ād wysdome. Moreouer, when ye be increased and multiplyed in the lande, then (sayeth the Lorde) there shall no more boast be made of þ arcke of the Lordes testamēt: No mā shall thinke vpon it, nether shall any man make mēcyon of it: for from thence forth it shall nether be vysyted, ner honoured with gyftes.

* Then shal' Ierusalē be called þ Lordes seate, & all Heathen shalbe gathered vnto it, for þ name of the Lordes sake, which shalbe set vp at Ierusalem. And from þ tyme forth, they shall folowe no more the ymaginacyon of their awne frowarde herte.

Then those þ be of þ house of Iuda, shall F go vnto þ house of Israell: & they shall come * Mich.ii.iii. together out of the North, into þ same lande þ I haue geuen your fathers. I haue wed also, howe I toke the vp beynge but a childe & gaue the a pleasaunt lande for thyne herytage, yee, & a goodly hoste of the heathen, & howe I cōmaunded the, þ thou shuldest * call me father only, and not to thrycke fro me. * Mich.vi.

But lyke as a woman vnfaythfully fayleth her husbande, so are ye vnfaythfull vnto me (O ye house of Israel) sayeth the Lorde. * And therfore the voyce of the chyldren of * Iere.xxxi. Israel was herde on hye, wepinge and waylinge: for they haue defyled their waye, and forgotten God their Lorde.

O ye disobedient chyldren, turne agayne G (sayinge: lo, we are thyne, for þ art the Lorde oure God:) And so shall I heale youre backeturninges. Truly vaynly trusteth he for helth þ loketh for it in the hylles and in vayne is it sought in the multitude of the mountaynes, * but the health of Israell stādeth only vpō * Dete.xii. Actes.iiii. God oure Lorde.

*Confusyon hath deuoured oure fathers * Deut.xii. laboure from oure youth vp: yee, their shepe Danie.ix. and bullockes, their sonnes and daughters. Baruch.ii. Iere.xiii. So do we also slepe in oure confusyon, and shame couereth vs: * for we & oure fathers * Psal.civ. frō oure youth vp vnto this daye haue synned agaynst the Lorde oure God, and haue Esa.lxiiii. Iudic.ii. not obeyed the voyce of the Lord oure God. i.Esdr.ix. and.x.

C The.iiij. Chapter.

C The true repentaunce or returnynge to God. He exhorteth to the circumcisyon of þ herte. The destruccion of Iewry is prophecyed, for the malyce of their hertes.

IIsrael, yf þ wylt turne the, then A turne vnto me, sayeth the Lorde. And yf þ wylt put awaye thyne abhominacyons out of my syght, þ shalt not be moued: * And shalt * Iere.v.ii. sweare: The Lord lyueth: in trueth, in equyte and ryghteousnesse: and all people shall be fortunable & ioyfull in him. For thus sayeth þ Lorde, to all Iuda & Ierusalē: plowe your lande, and sowe not amonge the thornes.

* Be circūcysed in þ Lorde, and cut awaye * Iere.iv.b. the foreskynne of youre hertes, all yee of Iu- c.ix.a. Coll.ii.b. da, and all the indwellers of Ierusalē: * that * Iere.xxi. my indignacyō breake not out lyke fyre and kyndle, so þ no man maye quench it, because of the wyckednes of youre ymaginacyons.

* Preach in Iuda and Ierusalē, crye out B and speake: blowe the trōpettes in the lande, Esa.lviii.a. crye þ euery mā maye heare gather together, & saye: Gather you together, and we will go in to stroge cyties. Set vp þ token in Syō, flyede you, and make no tariege: * for I wyll * Iere.i.b. bringe a greate plage, and a greate destruccyon from the north. For the spoyler of the Gentyles is broken vp from his place, as a lyō out of his denne, that he maye make thy lande



lande waste, and destroy the cyties, so that no man maye dwel therin. Wherfore, gyrd your selues aboute with sacke clothe, mourne, and wepe, for the fearful wrath of the Lord is not withdrawen from vs.

C At the same tyme (sayth the Lorde) the herte of the kynge and of the princes shall be gone, the preastes shalbe astonished, and the Prophetes shalbe sore afrayed. Then sayd I: O Lorde God, hast thou then disceyued this people and Ierusalem, saying: * ye shal haue peace, and nowe the swearde goeth thorowe theyr lynes: Then shall it be sayde to the people & Ierusalē: * a stronge wynde in the hye places of the wyldernesse cōmeth thorow the waye of my people, but neyther to fan, nor to cleanse.

D After that, shall there come vnto me a stronge wynde from those places, and then wyll I also geue sentence vpon them. For lo, he commeth downe lyke as a cloude, and his charrettes are lyke a stormye wynde: * his horsemen are swyfter then þ Egle. Woo vnto vs, for we are destroyed. O Ierusalem, & wash thyne hert frō wickednesse, that thou mayest be helped. How long shal thy noysom thoughtes remayne with the?

For a voyce from Dan and from the hyl of Ephraim speaketh out, and telleth of a destruction. Remēbre þ Heythen, and geue Ierusalē warnyng, and preache vnto her, that watchers ouer her are cōmyng from far cōtreyes. They haue cryed out agaynst þ cities of Iuda. And they haue belet her aboute in euery place lyke as the watchmen in the feld: * for they haue prouoked me to wrath, sayth the Lorde.

E * Thy wayes and thy thoughtes, haue brought the vnto this, suche is thyne owne wyckednesse and disobedyence: and because it is a bytter thing, it hath strikē the to þ hert. Ah my bely, ah my bely, (shalt thou cry) how is my hert so sore, my hert pāteth within me: I cannot be styll, for I haue herde the crying of the trompettes, and peales of warre.

They crye: murther vpon murther, the hole lande shal perish. Immediatlye, my tentes were destroyed, and my hangynges in the twynkelynge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

F Neuertheless, this shall come vpon them, * Esay.v.b. Baruc.iii.b * because my people is become foolysshe, and hath not knowen me. * They are the chyldren Osee.xiii.b. of foolysshnesse, and without any discretion. To doo euyll, they haue wyt ynoughe: but to doo well, they haue no wysdome. I haue loked vpon the erth, and lo: it was waste and voyde. I loked towarde heauen, and it had no shyne.

I behelde the mountaynes, and lo, they trembled, and all the hylles were in a feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all theyr cyties were broken downe at the presence of the Lorde, and indignacion of his wrath.

G For thus hath the Lorde sayd: The whole lande shalbe desolate, yet wil I not then haue done. And therfore, shall the earth mourne, & the heauen be sory aboue: for the thynge that I haue spokē to the Prophetes purposed and taken vpon me to do, shall not repent me, and I will not go frō it. The hole lande shall flye, for the noyse of the horsemen and bowemen: they shal runne into tentes, into woddes, and clyme vp the stonye rockes. All þ cyties shall be voyde, and noman dwellyng therin.

What wylt thou now do, thou beynge destroyed? * For though thou clothest thy selfe * Iere.xl.c. with scarlet, & deckest the wt golde: * though * iiii.reg.ix.f thou paintest thy face with colours now, yet shalt thou trym thy selfe in vayne.

For those that hytherto haue bene thy greate fauourers, shall abhorre the, and goo about to slaye the. For I heare a noyse, lyke as it were of a woman trauaylynge, or one labourynge of her fyrst chylde: Euē the voyce of the doughter Syō, that casteth out her armes, and swowneth, saying: Ah woo is me, how sore vered and faint is my hert, for feare of the murtherers?

C The.v. Chapter.

C In Iewry is there no ryghteous or faythfull man founde, eyther amongest the people or the rulers, for whos sake þ Lorde shulde spare the cytie. Wherfore Iewry is destroyed of the Assyrians.

LOoke thorowe Ierusalem, beholde and se: Seke thorowe her stretes also within, yf ye can fynde one mā that doeth equall and ryght, or seketh for the truthe, and I shall spare that cytie (sayeth the Lorde) * For though they can * Ie.xiii.a.c.c saye: the Lorde lyueth, yet they sweare to dissceyue. Where as thou (O Lord) lokest onely vpon fayth and truthe.

Thou hast scourged them, but they toke no repentaunce: thou hast corrected them for amendement, but they refused thy correction. They made theyr faces harder then a stone, and wolde not amende.

Therfore I thought in my selfe: peraduenture they are so symple and foolysshe, that they vnderstand nothing of the Lordes way, and iudgementes of our God. * Therfore, * Deu.xxvi.d wyll I go vnto theyr heedes & rulers, & talke with them: yf they knowe the waye of þ Lord and the iudgementes of oure God. But these (in lyke maner) haue broken the yocke, and burst the bondes in sondre.

* Wherfore, a Lyon out of the woodde * deut.xxii.d hath hurte them, and a wolfe in the euenynge shall destroye them. The Leoparde doth lye lurkynge by theyr cytyes, to teare in peces all them

all them that come thereout. For theyr offences are multyplyed, and theyr departynge awaye is encreased. Shulde I then for al this haue mercy vpon the? Thy chyldren haue forsaken me, and *swozne by them that are no goddes. And albeit that I fed them to the ful yet they fall to aduoutrye, and haunt harlottes houses.

*Sopho.i.a.

In the desyre of vnclenly lust they are become lyke the stoned horse *euery man neyeth at his neyghbours wyfe: Shulde I not correct this, sayth the Lorde?

*Ezec.xxiii.b Jeremi.v.a

Shulde I not be auenged of euery people, that is lyke vnto this? Clyme vp vpon theyr walles, beate them downe, but destroye them not vtterly, take away theyr forcetrelles, bycause they are not the Lordes: For vnfaythfully hath the house of Israel and Juda forsaken me, sayth the Lorde. *They haue denyed the Lorde, and sayde: it is not he that loketh vpō vs: *Tush, there shal no misfortune come vpon vs: we shall see nether swerde ner hunger. * As for the warnynge of the Prophetes they take it but for wynde, yea, there is none of these whiche wyll tell them, that such thinges shall happen vnto them.

*If.Xxx.vii.a. Jere.xxiii.b &.xxvii.c. Deu.xxix.c Sopho.i.c *Jer.bi.b. 6.i.f.b

D

Wherfore, thus sayth the Lorde God of hoostes: bycause ye speake suche wordes, beholde: * The wordes that are in thy mouth wyl I turne to fyre, and make the people to be wood, that the fyre maye consume them.

* Esa.xxxi.i.b

*Deu.xxviii.c Baruc.iiij. c.

* Lo, I wyll bryng a people vpon you frō farre, O house of Israel (sayeth the Lorde) a myghty people, an old people, a people whose speach thou knowest not, neyther vnderstandest what they saye. Theyr arowes are lodayne death: yea, they them selues be verye gyauntes. This people shal eate vp thy frute & thy meate, yea, they shall deuoure thy sōnes & thy doughters, thy shepe & thy bulockes.

They shall eate vp thy grapes, & fygges. As for thy stroōg & wel defensed cyties, wherin thou dyddest trust, they shall bryngе to pouertie, and that thorowe the swerde. *Neuertheless I wyll not then haue done with you, sayth the Lorde. But yf they saye: wherfore doth the Lorde our God all this vnto vs?

*Jere. xbi.b

E

*Deu.xxviij.c.

Then answer thē: *bycause, that lyke as ye haue forsaken me, and serued straūge goddes in your owne lande, euen so shall ye serue other goddes also in a straunge lande.

Preache this vnto the house of Jacob, and crye it out in Juda, and saye thus: Heare this (thou folish & vndiscret people) *ye haue eyes but ye se not: eares haue ye, but ye heare not.

*Esa.lvi.b. Joha.ix.d.

Feare ye not me, sayth the Lorde? Are ye not ashamed to loke me in the face? *whiche bynde the see with the sande, so that it cannot passe his boundes. For though it rage, yet can it do nothynge, and thoughe the waues therof do swell, yet maye they not go ouer.

*Joh.xxbi.b &.xxbix.a.

F

But this people hath a false and obstinate hert, they are departed and gone away fro me They thynke not in theyr hertes: O let vs feare the Lord our God, that giueth vs rayne early and late, when nede is: whiche kepeth euer styll the haruest for vs perly.

*Neuertheless, your mysdedes haue turned these from you, and your synnes haue robbed you hereof. For amonge my people are founde wicked persones, that prouily lay snares & wayte for men, to take them & destroye them. And lyke as a net is full of byrdes, so are theyr houses ful of that whiche they haue gotten with falsched and disceyte. Herof commeth theyr great substaunce and richesse, herof are they fat and welthy, and are more mischeuous then any other. *They mynistre not the lawe, they make no ende of the fatherlesse cause, yea, and they prosper: yet they iudge not the poore accordynge to equyte.

*Esay.lvi.c *Esay.i.c

*Shulde I not punish these thinges, sayth the Lorde? shulde not I be auenged of all suche people as these be? Horryble & greuous thynges are done in the lande.

*Jer.b.biii.d

The prophetes teache falsely, and the preestes receyue gyftes, & my people *hath pleasure therin: What wil come therof at the last?

*Osee.bii.d. Roma.i.d.

## The.vi.Chapter.

The synnes for which Jerusalem is afflicted. Vnexpert enmepled peces. Conetousnesse. Disceyte. The Lorde refuseth the sacrifyces of the Jewes. The commynge of the Babylonyans is prophecyed agayne.

Come out of Jerusalē, ye stronge chyldren of Benjamin: blowe vp the trōpettes ye *Tecuytes, set vp a token vnto Bethcaran, for a plage and a greate mysery appeareth out from the North.

A

*Ii.xx.xxiii.d

I wyll lyken the doughter Sion to a fayre and tender woman, and to her shall come the shepherdes with theyr flockes. Theyr tentes shall they pytche rounde about her, and euery one shall fede them that are vnder his hande. Make battayle agaynst her (shall they saye) Aryse, let vs go vp, whyle it is yet daye.

Alas, the daye goeth away, and the night shadowes fall downe: Aryse: let vs go vp by nyght, & destroye her stronge holdes, for thus hath the Lorde of hoostes commaunded.

B

Hewe downe her trees, and set vp bulwarkes agaynst Jerusalem, for the tyme is come that this cytie must be punysshed: for in her is all malicyousnesse. Lyke as a cōdyte spouteth oute waters, so she spouteth out her wickednesse. Robberye & vnrighteousnesse is herde in her sorowe and woundes are euer there in my syght. Amend the (O Jerusalem) lest I with drawe my hert frō the, & make the desolate: & thy lād also, that noman dwel in it. For thus saith the Lorde of hoostes: The residue of Israel shalbe gathered, as the remnaunt of grapes.

C

And therfore turne thyne hande agayne into the basket, lyke the grape gatherer. But vnto



vnto whom shall I speake, whom shall I warne that he maye take hede? * Their eares are so vncircumcised, that they maye not heare.

*Jere.vi.b. *Jere.v.b. vi.b.

Beholde, * they take the worde of God but for a scorne, & haue no lust therto. And therfore, I am so full of thyne indignacyon, (O Lord) that I maye suffre no longer. But shede it out vpon that chyldren that are without, and vpon all yonge men. Yee, the man must be taken preseuer with the wyfe, & the aged with the crepel. Theyr houses with theyr landes & wyues shall be turned vnto straungers, when I stretch out myne hande vpon the inhabitatours of this land, sayeth the Lorde. * For from the leest vnto the most, they hange all vpon couetousnesse, & from the prophete vnto the preest, they go all aboute with falsched and lyes.

*Esa.lbi.c. Jere.biii.b.

D

*And beside that, they heale the hurt of my people with swete wordes, sayeng: peace, peace, whē there is no peace at all. Were they ashamed when they hadd committed abhompnacyon? Trulye nay they be past shame. *And therfore they shall fall amōge that slayne, & in the houre when I shall vyset them, they shall be brought downe, sayeth the Lorde.

*Esa.lbi.c. Jere.biii.b. Eze.xiii.b.

*Jere.i.c.

Thus sayeth the Lord: go into the streates, consyder & make inquisicyon for that olde waye: and yf it be that good and ryght waye, then go therin, that ye maye fynde rest for youre soules. But they saye: we wyll not walcke therin, and I wyll sett wacthymen E ouer you, & therfore take hede vnto that voyce of that trōpett. But they saye: we wyll not take hede. Heare therfore ye Gētyles, & thou cōgregacyon shalt knowe, what I haue deuysed for them. Heare that earth also: behold, *I will cause a plage to come vpō this people, euen that frute of their awne imaginatiōs.

*Jere.xix.a.

For they haue not bene obediēt vnto my wordes & to my lawe, but abhorred them. Wherfore, * bryng ye me incense from Saba, & swete smellyng Calamus from farre countrees. Your burnt offerynges displease me, & I reioyce not in your sacrifyces.

*Esa.i.b. Jer.bii.a.

And therfore thus sayeth the Lorde: behold, I wyll make this people fall, and there shall fall from among them the father vō the chyldren, one neyghboure shall perysshe wyth another.

Thus sayeth the Lord, * Beholde, there shal come a people from that North, & a great people shal aryse from that endes of the earth, with bowes and with dartes shall they be weapened. It is a rough & fearce people, & an vnmercyfull people, theyr voyce roareth lyke that see, they ryde vpon horses well apointed to that battaill agaynst thy, O daughter Sion. The crye of them haue we herde. Oure armes are feble, heynesse & sorowe

F

*Jere.i.c. and.b.c. Abac.i.c.

is come vpon vs, as vpon a woman trauelyng with chylde. Let no man go forth into that felde, let no man come vpon that hye strete: for the swearde and feare of the enemy is on euery syde.

Wherfore, gyrde a sack cloth aboute the (O thou daughter of my people) sprynkle thy selfe wā alshes, * mourne & wepe bitterly as vpon thy only beloued sonne. For the destroyer shal sodenly fall vpō vs. The haue I set for a stroōge tower (o thou prophete) & a well kenled wall amonge my people, to seke out and to trye theyr wayes. * For they are all stubberne apostates and fallen awaye, walkinge disceitfully, they are cleane brasse & yron, for they hurt & destroye euery man. The bellous are brēt in that fyre, that lead is not molten, that melter melteth in vayne for that euell is not taken awaye from them. Therfore do they call thē naughty syluer, because the Lorde hath cast them out.

G

* Amos.viii. b.

*Psal.xliii.a. and.liii.a. Roma.iii.c.

## The.vii.Chapter.

Jeremy is commaunded to shewe vnto the people the worde of God, whych trusteth in the outwarde seruice of the temple. The euelles that shall happen to the Jewes for the despysynge of theyr prophetes. Sacrifyces doth not the Lorde chefely require of the Jewes, but that they shuld obey hys word.

These are the wordes that God spake vnto Jeremye: sayēge. * Stāde vnder the gate of the Lordes house, and crye out these wordes there vō a loude voyce, and saye. Heare that worde of the Lord all ye of Juda, that go in at this doore, to worshyppe the Lorde. Thus sayeth the Lord of Hostes the God of Israell. * Amēde youre wayes & your councels, and I wyll let you dwell in this place. Trust not in false syngе wordes, sayeng: here is that temple of that Lord, here is the temple of the Lorde, here is that temple of the Lorde.

A

*Jere.xbii.b and.xxbi.a.

*Esa.i.c. Jere.xxbi.c.

But rather in deade amēde your wayes and councels, * and iudge ryght betwirte a man and his neyghbour: oppresse not the straūger, that fatherles, & the wyddowe: shede not innocent bloud in thys place: cleue not to straūge goddes to your awne destrucciō: then wyll I let you dwell in this place, yee, in that lād that I gaue afore tyme vnto youre fathers for euer. But take hede: ye trust in lynge tales, that begyle you & do you no good. For when ye haue stollen, murthured, committed aduoutry, & periury. When ye haue offred vnto Baal, folowyng straunge & vnknowne goddes shall ye be vnpunysshed? Yet then come ye, & stande before me in this house, * (which hath my name geuen vnto it) & saye. Tush, we are absolued quite, though we haue done all these abhominacyōs.

B

* Zro.xxii.c. Zacha.biii.c. Leui.xxix.c. Job.xxiii.a

*Iii.Reg.viii. ix.

C

*What? thynche you this house that beareth my name, is a denne of theues? * And yea I se what you thynke, sayeth the Lo-

*Esa.lvi.b. Job.ii.b. Matt.xxi.b. *Jere.xxvii.

*Iosu.xviii.a. de. Go to my place in Siloh, * wherunto I gaue my name a foze tyme, and loke well ‡ what I dyd to ꝑ same place foz the wyckednes of my people of Israell. And nowe, though ye haue done all these dedes (sayeth the Lozde) and I my self rose vp euer by tymes to warne you & to comen with you, yet wolde ye not heare me. * I called, ye wolde not answere. And therfoze, ‡ euen as I haue done vnto Siloh, so wyll I do to thys house, that my name is geuen vnto (& that ye put youre trust in) ye vnto ꝑ place that I haue geuen to you and your fathers. And I shal thzust you out of my syght, * as I haue cast out all youre bzethzen the whole sede of Ephzaim.

‡ Therfoze, thou shalt not prayse foz thys people, thou shalt nether geue thäckes, noz byd prayer foz them: ꝑ shalt make no intercession to me foz them, foz in no wyse wyll I heare ꝑ. Seyst ꝑ not what they do in the cyties of Juda, & in ꝑ streats of Jerusalem.

* Jer.xliiii.c * The chyldzen gather styckes, the fathers kyndle ꝑ fyze, ꝑ women knéade ꝑ dowghe, to bake cakes foz the quene of heauen.

They poure out dzynckoffrynges vnto straúge goddes, to pzouoke me vnto wzath. Howbeit they hurte not me (sayeth ꝑ lozd) but rather cõfounde, & shame them selues.

And therfoze thus sayeth the Lozd God: behold, my wzath & my indignacion shalbe poured out vpõ this place, vpõ men & catell vpon ꝑ trees in ꝑ felde & frute of ꝑ lãde, & it shall burne so ꝑ no man maye quench it.

E Thus sayeth the Lozde of hoostes ꝑ God of Israel: ☞ heape vp youre * burnt offrynges wyth your sacrifyces, and eate ꝑ flesshe.

* Esa.l.a. ‡ Deu.r.a. Esa.xliii.a. ‡ For when I brought youre fathers out of Egypt, I spake no wozde vnto them of burnt offrynges & sacrifyces: but this I cõmaunded them, sayinge: * herken & obeye my voyce, and I shalbe youre God, and ye shall be my people: so that ye walcke in all the wayes, whych I haue cõmaunded you, that ye maye pzospere.

* Exo.xix.a.

*Zacha.vii.a * But they were not obediẽt, they inclyned not theyr eares there vnto, but wẽt after theyr awne ymagynacyons & after the mocyons of theyr awne wycked herte, & so turned them selues awaye, and conuerted not vnto me. And this haue they done, frõ the tyme that youre fathers came out of Egypt, vnto thys daye.

J * Neuertheles, I sent vnto you, all my seruauntes ꝑ pzophetes. I rose vp early, & sent you wozde, yet wolde they not herken, ner offre me theyr cares, but were obstynate, & wozse then theyr fathers. And ꝑ shalt now speake al these wozdes vnto them, but they shall not heare the: ꝑ shalt crye vpon them, but they shall not answere the. Therfoze, shalt thou saye vnto them: this is the people, ꝑ nether heareth the voyce of the Lozde theyr God, ner receaueth hys cozrecpon.

Jer.vii.a. & viii.a. & xi.a. & xxi.b. & xxv.b. * Faythfulnesse and treuth is cleane roted out of theyr mouth. *Jere.b.a.

* Wherfoze cut of thyne hearre O Jerusalem, & cast it awaye, take vp a cõplaynte on hye, foz ꝑ Lozd hath cast awaye, and reiected ꝑ people ꝑ he is displeased withall. Foz the chyldzen of Juda haue done euell in my syght, sayeth the Lozd. * They haue set vp theyr abhominacyõs, in ꝑ house ꝑ hath my name, and haue defyled it. They haue also buylded an aulter at * Tophety, which is in the valley of ꝑ chyldzen of Hennom: that they myght burne theyr sonnes & daughters in fyze, which I neuer cõmaũded them, nether came it euer in my thought. And therfoze beholde, ꝑ dayes shall come (sayeth the Lozde) ꝑ it shall nomoze be called Tophety, oz ꝑ valley of ꝑ chyldzen of Hẽnom, but the valley of slaughter, * foz in Tophety they shalbe buried, because they shall els haue noroume. * Yee, the deed bodyes of this people shalbe eaten vp of the foules of the ayze & wylde beastes of the erth, and no man shall fraye them awaye. * And as foz ꝑ voyce of myzth & gladnes of ꝑ cytyes of Juda, & Jerusalem, the voyce of ꝑ bzyde-grome, and of the bzyde. I wyll make them ceasse, foz the lande shalbe desolate.

Ezec.b.a. * Ezec.b.a. * Jer.xxxii.b. *deu.xxiii.c. iiii. Ma.xviii. c. Psal.cvi.c. Jere.xlvii.a. * Jere.xix.a. * Jer.vii.b. and.ix.c. Jere.xlvi.b. and, xxv.d. Ezec.xvi.b.

## ¶ The.viii. Chapter.

¶ The destruccyon of the Jewes. The Lozd moueth the people to amendement, reckenyng vp theyr synnes. He reprehendeth the lying doctryne of the Pzophetes and pzestes.

AT the same tyme sayeth ꝑ Lozde, the bones of ꝑ kynges of Juda, ꝑ bones of his pzynces, the bones of ꝑ pzestes & pzophetes, yee, & the bones of the cytezins of Jerusalem, shall be bzought out of theyr graues & layed agaynst the. * Sunne, the Moone & all ꝑ heauenly hoost: whom they loued, whom they serued, whom they ranne after, whom they sought and wozshypped. They shall nether be gathered together ner buryed, but shall lye as dõge vpon ꝑ earth, to theyr shame and despytynge.

* Deu.iiii.d

* And all they ꝑ remayne of this wycked generacion, shall desyze rather to dye thẽ to lyue: where soeuer they remaine, and where as I scatre them, sayeth the Lozd of hoostes. Thys shalt ꝑ saye vnto them also. Thus sayeth the Lozde. Do men fall so, that they aryse not vp agayne? Oz yf Israell repent, wyll not god turne ageyn to them? Wherfoze then is this people & Jerusalem gone so farre backe, that they turne not agayne? They are euer the lõger the moze obstinat, and wyll not be conuerted.

*Iere.viii.b. * Foz I haue loked, & cõsydered: but there is no man ꝑ speaketh a good wozd: there is no man that taketh repentaunce foz hys synne, that wyll so moch as saye: wherfoze, haue I



done thys? But euery man (as soone as he is turned backe) rüneth foz th styll, lyke a wylde hozse i a battayll. The Stozke in ꝑ ayer knoweth hys apoynted tyme, the Turtle doue the Swalow & the Crane consydze the tyme of theyr trauayll, * but my people wyll not knowe the tyme of the punyshment of ꝑ Lozde. How darre ye saye then, we are wyse, we haue the lawe of the Lozde amonge vs?

C *Esa.i.a.

Suerly in vayne hath he prepared his pẽne, & vaynly haue the wzyters wzyten it: therfoze shall the wyse be confounded, they shalbe afrayed & taken: foz lo, * they haue cast out the wozde of the Lozde: what wysdome can then be amõge them? Wherfoze, I wyll geue theyr wyues vnto alcauntes, and theyr feldes to destroyers.

*Jere.viii.a. Psal.xiv.a.

D * Foz from the lowest vnto ꝑ hyest, they folowe all filthy lucre: & from ꝑ Pzophete vnto ꝑ pzeste, they deale all wt lyes. * Neuer thelese, they heale ꝑ hurte of my people very slenderlye, sayenge: peace, peace, where there is no peace at all.

*Ezec.vi.d. *Ezec.xlvi.c. Jere.vi.b. Ezec.xiii.d.

Aye foz shame, how abhominable thynges do they? and yet they be not ashamed, yee, they knowe of no shame.

*Jere.viii.d. * Wherfoze, in the tyme of theyr visytacion, they shall fall amõge ꝑ deed bodyes, & be ouerthzowne sayeth the Lozde.

Moreouer, I wyll consume thẽ in deade (sayeth the Lozd) so ꝑ there shall not be one

E graype vpon ꝑ vyne, nether one fygg vpon the fyge tre, and the leaues shalbe plucte of. And the thynge ꝑ I haue gyuen them shall be taken frõ thẽ: why pzolonge we ꝑ tyme? Let vs gather oure selues together, and go into ꝑ stróge cytie, there shall we be in rest. Foz ꝑ Lozde oure God hath put vs to sylẽce, & geuen vs water mixte wt gall, to dzynke: because we haue synned agaynst hym.

*Jer.xliii.a. * We loked foz peace, & we fare not the

I better, we wayted foz the tyme of healthy, & lo, here is nothynge but trouble.

The noyse of his hozsses is heard from Dan, ꝑ whole lãde is afrayed at ꝑ neyenge of his stronge hozsses: foz they are come in, & haue deuoured ꝑ lãde, wt all ꝑ is in it: ꝑ cyties, and those ꝑ dwell therin. * Moreouer, I wyll sende Cockatrices & serpẽtes amonge you (which wyll not be charmed) & they shall byte you, sayeth the Lozde.

*Apo.xxii.c. *Jere.viii.b.

G I wolde haue had cõfozte agẽst sozowe: but sozowe is come vpon me, and heupnes vexeth my hert: foz lo, ꝑ voyce of ꝑ crye nge of my people is herde foz feare of them, that come from a farre coũtre. Is not the Lozde in Syon? Is not ꝑ kyng in her? Wherfoze then haue they greued me (shall the Lozde saye) wt theyr ymages & foolysh straunge fashyons of a forayne god? The haruest is gone, the Sõmer hath an ende, & we are not helped. I am soze vexed, because of ꝑ hurte of my people. I am heuy & abashed, is ther no triacle at Gilead? Is ther no physycyon ther? Why then is not the helthe of my people recouered?

## ¶ The.ix. Chapter.

¶ The complaynte and bewaylyng of the pzophete, the malyce of the people. In the knowledge of God ought we onely to reioyce. The vncyrcumcysyon of the hert.

WHo * wyll geue my head water A pnough, and a wel of teares foz myne eyes: ꝑ I maye wepe night and daye: foz ꝑ slaughter of my people? Wolde God, that I had a cotage some where farre from folcke, ꝑ I myght leaue my people, and goo frõ thẽ: foz they be all aduoutrers & a thzyn chynge sozte. They bẽde theyr tunges lyke bowes, to shote out lyes. They wax stróge vpon erthe. As foz ꝑ trueth, they maye no thynge awaye with all in the wozlde. Foz they go from one wyckednes to another, and wyll not knowe me, sayeth the Lozde.

* Jere.xvii.a.

B * Yee, one must kepe hym selfe from another, no mã may safely trust his awne bzother: foz * one bzother vndermyndeth another, one neyghboure begileth another. Yee one dissembleth wt another, and they deale wt no trueth. * They haue pzactysed theyr tũges to lye, & taken great paynes to do mischefe. Thou syttest i ꝑ myddes of a dysceatfull people, which foz very dissemblyng falshede, wyll not knowe me, sayeth the Lozd.

‡ Mat.v.c. & Mich.vii.a. * Psal.xxviii a.

Therfoze, thus sayeth the Lozde of hoostes: beholde, I wyll melte them, and trye them, foz what shuld I els do to my people.

C

* Theyr tunges are lyke sharpe arowes, to speake dysceate. Wyth theyr mouth they speake peaceably to theyr neyghboure, but pzeuely they laye wayte foz hym. * Shulde I not punysh thẽ foz these thynges, sayeth ꝑ Lozde? Oz shulde I not be auẽged of any soche people as thys? Upon ꝑ mountaines will I take vp a lamentacion & a sozowful crie, & a mournige vpõ ꝑ fayze playnes of ꝑ wildernesse. Namely, how they are so brẽte vp, ꝑ no man goeth there any moze. Yee, a man shall not heare one beaste crye there.

*Hose.xiii.a. Psal.xviii.a. * Jere.b.b.

D Byrdes & catell are all gone from thẽce * I will make Jerusalẽ also an heape of stones, & a denne of venymous wormes. And I will make ꝑ cyties of Juda so waste, that no man shall dwell therin. What man is so wyse, as to vndestande thys? Oz to whom hath ꝑ Lozd spoken by mouth, that he may shewe this, & saye. O ꝑ lande, why perishest thou so? Wherfoze art ꝑ so brent vp, & lyke a wyldernes, ꝑ no man goeth thozow? Yee, the Lozde hym selfe tolde ꝑ same vnto thẽ, that forsoke hys lawe, & kepte not ꝑ thynge ꝑ he gaue them in cõmaundemẽt, nether lyued therafter: * but folowed the wickednes of theyr awne hertes, & serued straunge Goddes, as theyr fathers taught them.

*Psal.lxxiii. Micah.iii.c. * deu.xxix.b. Iosu.xxiiii.c.

Therfore, thus sayeth ỹ Lorde of hoostes, the God of Israel. Beholde, ☞ I wyll fede this people wt wormwod, & geue them gall to dryncke, * I wyll scatre thẽ also among the heathen, whom nether they ner theyr fathers haue knowne: * & I will sẽde a sweарde amõge them, to persecute them, vntill I bryng them to naught. Moreouer, thus sayeth the Lord of hoostes. Beware of ỹ vengeaunce that hangeth ouer you: and cal for mourning wyues, & sende for wyse wemen: that they come shortly, and synge a mournynge songe of you: that ỹ teares may fall out of oure eyes, and ỹ our eye lyddes maye gushe out of water.

For there is a lamentable noyse hearde of Sion. O how are we so sore destroyed? O how are we so pyteously cõfounded? We must forsake our awne naturall countre, & we are shut out of oure awne lodgynges. Yet heare the worde of the Lorde (O ye wemen) & let youre eares regarde the wordes of his mouth: ỹ ye may lerne youre daughters to mourne, & that euery one may teach her neyghboures se, to make lamentacyon. Namely thus: Death is clymynge vp in at oure wyndowes, he is come into oure houses, to destroye the chylde before ỹ doore, and the ponge man in the strete.

But tell thou playnely, thus sayeth the Lorde. * The deed bodyes of men shall lye vpon the grounde, as ỹ donge vpon ỹ felde, & as the heye after ỹ mower, & ther shalbe no man to take them vp. Thus sayeth the Lorde. Let not the wyse man reioyse in his wysdome, ner ỹ strong man in his strength, nether the ryche man in his rychesse: * But who so will reioyse, let hym reioyse in this, that he vnderstandeth, & knoweth me: for I am ỹ Lorde, which do mercy, equyte and ryghteousnesse vpon ỹ earth. * Therfore, haue I pleasure in soch thynges, sayeth the Lorde. Beholde, the tyme cõmeth (sayeth the Lorde) ỹ I wyll vyset all them, whose fore skynne is vncircumcysed. The Egyptians, the Iewes, the Edomytes, the Ammonytes, the Moabites. * and the shauen Madianytes, that dwell in the wyldernes. For all the Gentiles are vncircumcysed in the flesh, but all the house of Israell are vncircumcysed in the herte.

## ¶The.x.Chapter.

¶ The constellacyõs of the starres are not to be feared. Of the weakenes of Idols, and of the power of God. Of euell curates.

Heare the worde of the Lorde that he speaketh vnto the, O ỹ house of Israel. Thus sayeth ỹ Lorde. * Ye shall not lerne after ỹ maner of ỹ heathen, & ye shall not be afrayed for ỹ tokẽs of heauen: for ỹ heathen are afrayed of soch: yee, al ỹ customes and lawes of the Gẽtyles are nothynge, but vanyte. * They hewe downe a tree in ỹ wod with ỹ handes of ỹ worckeman, and fashyon it wt the axe: they couer it ouer with golde or syluer, they fasten it with nayles & hãmers, that it mone not. It standeth as styf as ỹ palme tree, it cãnether speake ner go one fote, but must be borne. * Be not ye afrayed of soch, for they can donether good ner euell. But there is none lyke vnto ỹ, O Lorde, * & great is the name of thy power. Who wolde not feare the, O kyng of the Gentils for thyne is the domynion.

For amonge all ỹ wyse men of the Gentyles, and in all theyr kyngdomes, there is none ỹ maye be lykened vnto ỹ. They are all together vnlerned & vnwyse in this one thynge. All theyr commynge is but vanyte: namely, wod, syluer, which is brought out of Tharsis, & beaten to plates: and golde from * Ophir, a worcke ỹ is made with the hãde of ỹ craftesman & the casker, clothed wt yelow sylck & scarlet: euen so is the worcke of theyr wyse men all together. But ỹ Lorde is a true God, a lyuynge God, & an euerlastynge kynge. * If he be wroth, the earth shaketh: all the Gentyles maye not abyde his indygnacyon.

As for theyr goddes thus shall you saye to them: they are goddes, that made nether heauen ner earth therfore shall they perysh from the earth, and from all thynges vnder heauen. But (as for oure God) * he made ỹ earth wt his power, and with his wysdome doth he order ỹ whole cõpasse of ỹ worlde, with his discrecyon hath he spred out ỹ heauens. At his voyce ỹ waters gather togethe in ỹ ayre, * he draweth vp ỹ cloudes frõ the vttemost partes of ỹ earth: he turneth lyghtenyng to rayne, & bryngeth forth the wyndes out of their treasures. His wysdome maketh all men fooles. And cõfounded be all casters of ymages, for ỹ they cast, is but a vayne thynge, & hath no lyfe. * The vayne crafte smen wt their worckes, ỹ they in their vanyte haue made, shall perysh one wt another in ỹ tyme of visitacyõ. Neuertheles, Iacobs porcyon is no soch: but it is he, ỹ hath made all thynges, & Israel is ỹ rodd of his inherytaũce. The Lorde of hoostes is his name. Gather vp thy wares out of the land, ỹ that art in ỹ stroge place. For thus sayeth ỹ Lord. Behold, I wyll now throwe as wt a stone slynge ỹ inhabitours of this lãde: at this once, and I wyll bryng trouble vpon them, that they shall proue trewe the wordes ỹ I haue spoken by the prophetes.

Alas, how am I hurt? Alas how paynefull are my scourges vnto me? For I consydre this sorow by my self, and I must sufre it. My tabernacle is destroyed, and all my



my cordes are broken. My chyldren are gone fro me, & can no where be founde. Now haue I none to spreade out my tent, or to set vp my hãgynges. For ☞ ỹ herdmen haue done folyshly, that they haue not sought ỹ Lord. Therfore, haue they dealt vnwysely with theyr catell, & all are scatred abrode. Beholde, ỹ noyse is harde at hand, & great sedicyon out of ỹ north: to make the cyties of Juda a wyldernes, & a dwellynge place for Dragons. * Now I knowe (O Lorde) ỹ it is not in mãs power to ordre hys awne wayes, or to rule his awne steppes & goynges. Therfore, chasten thou vs, o Lord, but with fauoure * & not in thy wrath, bryng vs not vtterly to naught. * Poure out thyne indygnacyon rather vpon the Gentiles, that knowe ỹ not, & vpon the people ỹ call not on thy name. * And that because they haue consumed, deuoured and destroyed Iacob, and haue made his habytacyon waist.

## ¶The.xi.Chapter.

¶ A cursse of them that obey not the worde of Goddes promesse. The people of Juda folowyng the steppes of theyr fathers, worshypped straunge Goddes. The Lorde sayeth that he wyll not heare the Iewes, and forbydeth also Jeremy to praye for them.

Hys is another Sermon, whych the Lorde cõmaũded Jeremy for to preach, saying: Heare the wordes ☞ of the couenaunt, & speake vnto ỹ men of Juda, & to all thẽ that dwell at Jerusalem. And saye thou vnto them. Thus sayeth ỹ Lord God of Israell: * Cursed be euery one ỹ is not obediẽt vnto ỹ wordes of this couenaunt: whych I cõmaũded vnto youre fathers, what tyme as I brought hym out of Egipt, from ỹ yron fornace, saying: * Be obedient vnto my voyce, & do accordynge to all ỹ I cõmaunde you: so shall ye be my people, & I wilbe youre God, and wyll kepe my promyse, * that I haue sworne vnto youre fathers. Namely, that I wolde geue them a lande which floweth wt mylck & hony: as ye se, it is come to passe vnto this day. Then answered I, and sayd: Amen. ☞ Let it be euen so Lorde, as thou sayest.

Then the Lorde sayde vnto me agayne: Preache this in the cyties of Juda & rounde aboute Jerusalem, & saye. Heare ỹ wordes of this couenaũt, that ye maye kepe them. For I haue diligẽtly exhorted your fathers, euer sence ỹ tyme that I brought them out of ỹ land of Egypt, vnto this daye. I gaue them warnyng by tymes, saying: herken vnto my voyce. * Neuertheles, they wolde not obeye me, nor encline theyr eares vnto me, but folowed the wicked ymaginacions of theyr awne hertes. And therfore, I haue accused thẽ as transgressours of all ỹ wordes of this couenaunt, that I gaue them to kepe which they (notwithstandinge) haue not kepte.

And the Lorde sayde vnto me. It is found out, that whole Israel and all these citezins of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of theyr forefathers, which had no lust to heare my worde. Euen lykewyse haue these also folowed straunge goddes, and worshypped them. The house of Israell & Juda haue broken my couenaũt, which I made with theyr fathers.

Therfore, thus sayeth ỹ Lord. Behold, I wyll sende a plage vpon thẽ, which they shall not be able to escape: & thoughe they crye vnto me, I wyl not heare thẽ. * Then shall the townes of Juda & the citezins of Jerusalem go, & call vpon † theyr goddes vnto whom they made theyr oblacyõs: but they shall not be able to helpe them in tyme of theyr trouble. * For as many cyties as ỹ hast, O Juda, so many goddes hast ỹ had also. And loke how many stretes there be in ỹ, (O Jerusalem) so many shamefull aulters haue ye set vp, aulters I saye to offre vpon thẽ vnto Baal. * Therfore, praye not ỹ for this people, byd nether prayse ner prayer for thẽ, for though they crie vnto me in theyr trouble, yet will I not heare them.

What parte hath my beloued in my house, seinge he hathe wrought abominacion seruynge many goddes? * The holy fleash offringes in the tẽple are goone frõ the O Juda, and thou when thou hast done euell makest thy boast of ytt. * The Lorde called ỹ a grene olyue tre, a fayre one, a frutefull one, a goodly one: but with greate clamor hath the enemy sett fyre vppon it and the brãches of yt are destroyed. For the Lorde of hoostes that planted the, hath deuysed a plage for the (O thou house of Israell and Juda) for ỹ euell that ye haue done to prouoke hym to wrath, in that ye dyd seruyce vnto Baal.

This (O Lord) haue I lerned of the, and vnderstãdit, for thou hast shewed me theyr ymaginacyõs. * But I am (as a meke lam be an oxe) that is caryed awaye to be slayne, not knowynge, ỹ they had deuysed soch a councell agaynst me, sayeng: * We wyll destroye his meate with wodd, & dryue him out of ỹ land, of ỹ lyuyng: ỹ his name shall neuer be thought vpon. Therfore, * I will beseche the now (O Lord of hoostes) thou ryghteous iudge, thou that tryest ỹ reynes & the hertes: lett me se the auẽged of them, for vnto ỹ haue I cõmitted my cause. The Lorde therfore spake thus of the cytezins of Anathoth, that sought to slaye me, sayẽge: * Preache not vnto vs in the name of ỹ Lord, or els ỹ shalt dye of our hãdes. Thus (I saye) spake ỹ Lorde of hoostes. Behold,

I wyll vyset you. Youre younge men shall perysh with ỳ swearde, your sonnes & your daughters shall vtterly dye of honger, so ỳ none shall remayne. For vpon the eyteȝins of Anathoth will I bryng a plage, euen the yeare of theyr vysytacyon.

## ¶The.xii.Chapter.

¶The prophete marueyleth greatly at the prosperitye of the wycked, although he confesse God to be ryghteous. The Jewes are forsaken of the Lorde. He speaketh agaynst Curates and preachers that seduce the people. The Lorde threateneth destruccyon vnto the nacyons that bordered vpon Jewȝye, whych troubled and vexed it.

A O Lorde, thou art more ryghteous, then ỳ I shulde dispute w̄ the. Neuertheles, lett me talke with the in thynges reasonable. * How happeneth it, that the waye of the vngodly is so prosperous: & that it goeth so well with them, whych (wythout any shame) offende & lyue in wickednes: Thou plantest them, they take rote, they growe, & bryngе forth frute. They boast moch of ỳ, yet art ỳ farre from ther reynes. But ỳ Lorde (to whom I am well knowne) thou ỳ hast sene, & proued my herte, * take them awaye, lyke as a flock is caryed to the slaughter house, and apointe them for the daye of slaughter.

* Job.xxi.a. Habacuc.i.b. Psal.lxxiii.a

* Ii.Pet.ii.c.

* Jer.xviii.a.

How longe shall the lande mourne, *and all ỳ herbes of ỳ felde perish, for ỳ wickednes of them that dwell therin.

B The catell and the byrdes are gone, yet say they tush, * God wyll not destroye vs vtterly.

* Deu.xix.c. Jere.v.b. and.xxiii.c. Sopho.i.c.

Seyng, thou art weery in runnyng with ỳ fote men, how wilt thou then runne with horses: In a peaceable sure lande ỳ mayest be safe, but how wilt thou do in the furyous pryde of Jordane: For thy brethren & thy kynred haue all together desyysed the, and cryed out vpon ỳ in thyne absence. * Beleue them not, though they speake fayre wordes to the.

* Jere.ix.a.

As for me (I saye) I haue forsaken myne awne dwellyng place, & left myne heritage. Wyth lyke also ỳ I loue so wel, haue I geuen into the handes of myne enemies. * Myne heritage is become vnto me, as a Lyon in ỳ wood. It cryed out vpō me, therfore, haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. Come, & gather ye to geather al ỳ beastes of the felde. Come that ye maye eate it vp.

*Esa.xix.c.

C * Diuerse herdmen haue broken downe my ‡ vyneyarde, and troden vpon my porcyon. Of my pleasaunt porcyon, they haue made a wyldernes and desert. They haue layed it waste: & now ỳ it is waste, it sigheth vnto me. Yee, the whole land lyeth waste, & no man regardeth it. The destroyers come ouer the heeth euery waye, for the sweard of the Lorde doth consume from ỳ one ende of the land to the other, & no flesh hath rest.

* Esa.lxi.c. ‡ Esa.v.a.

They haue sowē wheate, & reaped thornes. They haue taken heritage in possessyon, but it doth them no good. And ỳ prophets were ashamed of your frutes, because of the great wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neyghbours, that laye vāde on myne heritage, whych I haue possessed, euen my people of Israell. Beholde, I wyll pluske them (namely Israel) out of their lāde, and put out ỳ house of Juda from among them.

D

* And when I haue roted them out, I wyll be at one with them agayne, & I wyll haue mercy vpon them: * & bryngе them agayne, euery man to his awne heritage, and into his lāde. And yf they (namely that trouble my people) wyll lerne ỳ wayes of them, to sweare by my name. The Lorde lyueth (lyke as they learned my people to sweare by Baal) then shal they be reckened amōg my people. * But yf they wyll not obeye, then wyll I rote out the same folke, & destroye them, sayth the Lorde.

* Deu.iiii.c. and.xxx.a. Esa.lxiii.b. ‡ i.Reg.i.a.

‡ Reg.xxiii.

## ¶The.xiii.Chapter.

¶The destruccyon of the Jewes is prefigured, and their sparynge abyde, why Israel was receaued to be the people of God, and why they were forsaken.

A Thus sayth ỳ Lorde vnto me: go thy waye, & get me a lynnen breche, & gyrde it aboute thy loynes, & let it not be wet. Then I got me a breche, accordynge to the cōmaundemēt of the Lorde, and put it aboute my loynes. After this ỳ seconde tyme, the Lorde spake vnto me agayne. Take ỳ breche ỳ thou hast prepared & put about the, & get ỳ vp, & go vnto Euphrates & hyde it in a hole of ỳ rock. So went I, & hydd it at Euphrates, as the Lorde cōmaūded me. And it happened longe after this, ỳ the Lorde spake vnto me. Vp, & get ỳ to Euphrates, and fet ỳ breche from thēce, which I cōmaunded ỳ to hyde there. Then went I to Euphrates, & dygged vp, & toke ỳ breche from the place where I had hyd it: & beholde, the breche was corrupt, so that it was profitable for nothynge.

B Then sayde the Lorde vnto me. Thus sayeth the Lorde. Euen so wyll I corrupte ỳ pryde of Juda, & the hye mynde of Jerusalem. This people is a wicked people, * they wyll not heare my worde, they folowe the wicked ymaginacyōs of their awne herte, & hange vpon straunge Goddes, them they serue & worshyppe: & therfore they shalbe as this breche, that serueth for nothynge. For as straytely as a breche lyeth vpon a mans loynes, so straytely dyd I bynde the whole house of Israel, and the whole house of Juda vnto me, sayeth ỳ Lorde: * ỳ they myght be my people: that they myght haue a glorious name: that they myght be in honour: but thei wold not obeye me. Therfore

* Jere.xiii.c. xxxvi.a. and.xix.c.

Deu.iiii.c. and.xxvi.d. Jere.xxx.b.



laye this ryddle before them, & saye: Thus sayeth ỳ Lorde God of Israell: Euery pot shalbe fylled w̄ wyne. And they shal saye: thynckyst ỳ we knowe not, that euery pot shalbe fylled w̄ wyne? Then shalt ỳ saye vnto them. Thus sayeth ỳ Lord: Behold, I shall fyll all ỳ inhabitours of thys lande w̄ dronckennes, the kynges that syt vpon Dauids stole, ỳ prestes & prophetes, w̄ all that dwell at Jerusalem. And I wyll sett them one agaynst another, ye, the fathers agaynst the sonnes, sayeth the Lorde.

C I wyll not pardon them, I wyll not spare them, ner haue pytie vpon them: but destroye them. Be obedient, geue eare, take not disdayne at it, for it is ỳ Lord him selfe that speaketh. Honoure ỳ Lord your God here in, or he take hys lyght from you, & or euer youre fete stomble in darcknesse at the hyll: lest when ye loke for the lyght, he turne it into ỳ shadowe & darcknesse of death. But yf ye wyll not heare me, that geue you secrete warnyng, I wyll mourne from my whole hert for youre stubburnes. * Pyteously wyll I wepe, & ỳ teares shall gussche out of myne eyes. For ỳ Lordes flocke shall be caryed awaye captyue. Tell the kynge & the quene: Humble youre selues, sett you downe lowe: for your dignytye shall be throwne downe & the crowne of your glory shall fall from youre head. The cyties to warde ỳ south shalbe shut vp, & no mā shall open them. All Juda shallbe caryed awaye captyue, so that none shall remayne.

* Jer.xxi.c. Thren.i.a.

D Lyft vp your eyes, & beholde the, ỳ come from the North. Wher is ỳ flocke (o ỳ lāde) ỳ was gyuen ỳ. And wher are thy fatte ryche cheape. To whom wylt ỳ make thy mone, when ỳ ennemy shall come vpon the: for ỳ hast taught them thy selfe, & made thē maysters ouer ỳ. Shall not sorowe come vpō ỳ, as on a woman trauaylyng w̄ child? And yf ỳ woldest saye thē in thyne herte. Wherfore come these thynges vpō me? * Euē for ỳ multytude of thy blasphemyes, shal thy hynder partes & thyfete be discouered. For lyke as the man of Inde maye chaunge his skynne, & ỳ cat of ỳ mountayne her spottes: so maye ye ỳ be exercysed in euell, do good.

* Jer.xxi.c. Esa.xiii.b.

* Jere.xb.b.

Therfore wyll I scatre them, lyke as ỳ stobble ỳ is taken awaye wyth ỳ south wynde. Thys shall be youre porcion, & the porcion of your measure, wherwith ye shalbe rewarded of me, sayeth the lorde: because ye haue forgotten me, & put youre trust in dysceatfull thynges. * Therfore shall I turne thy clothes ouer thy heade, & discouer thy thyghes, ỳ thy pruvyties maye be sene, thy aduoutry, thy beedly malyce, thy beastlinesse, & thy shamefull whordome. For vpon ỳ feldes and hylles I haue sene thy abhominacyōs. Wo be vnto the (o Jerusalem) when

* Ose.ii.a.

wylt thou euer be clensed eny more?

## ¶The.xiiii.Chapter.

¶Of the dearth that shulde come in Jewȝye. The prayer of the people askyng mercy of the Lorde. The vnfaithfull people are not heard. Of prayer, fastyng, & of false prophetes that seduce the people.

A The worde of ỳ Lorde shewed vnto Jeremy, cōcernynge ỳ derth of ỳ frutes. Juda hath mourned, his gates are desolate: they are brought to heuynesse euen vnto ỳ groūde, & the crye of Jerusalē goeth vp. The lordes sent theyr seruaūtes to fetch water, & whē they came to ỳ welles, they dyd fynde no water, but caried their vessels home emptie. They be ashamed & cōfounded, & couer theyr heades. * For the grounde is dryed vp, because there cōmeth no rayne vpon it. The plowmen also be ashamed, & couer theyr heades. The hynde also forsoke ỳ yonge fawne, ỳ he brought forth in the felde, because there was no grasse. The wylde Asses dyd stande in the hye places, and drewe in theyr wynde lyke the dragons, theyr eyes dyd fayle for want of grasse.

* Jer.xiii.h.

B Doutles oure awne wyckednes doth rewarde vs. But lorde do ỳ accordyng to thy name, though oure transgressyōs & synnes be many, and agenst the haue we synned. * For ỳ art ỳ cōforte & helpe of Israel in ỳ tyme of trouble. Why wilt ỳ be as a straūger in ỳ lande, & as one ỳ goeth ouer ỳ felde, & cōmeth in only to remayne for a nyght: Why wilt ỳ make thy selfe a cowarde, & as it were a gyaunt ỳ yet maye not helpe: For thou (O Lorde) art in the myddest of vs, & thy name is called vpon of vs: forsake vs not. Thus hath ỳ Lord sayd vnto this people:

* Esa.xxxv.b. Jere.xlvi.c. and.xlvii.c.

C ☞ seyng they haue had suche a lust to wāder abrode, & haue not refrayned theyr fete, & therfore displeased the Lord: but he wyll now bringe agayne to remēbraūce all their mysdedes, & punyshe all theyr synnes.

D

Yee, euen thus sayde the Lorde vnto me: * Thou shalt not praye to do thys people good. ‡ For though they fast, I wil not heare their prayers. and though thei offre burnt offringes & sacrifyces, yet wyll not I accepte them. For I will destroye thē with the sweard, hōger & pestilence. Then answered I: O Lorde God, * ỳ prophetes saye vnto thē: Ye shall ‡ nede to feare no sweard & no hōger shall come vpō you, but ỳ Lorde shall geue you cōtynuall rest in this place.

* Jere.vii.b. ‡ Esa.i.b.

C

* Jere.b.d. Sopho.i.c. ‡ Jere.vii.a. and.xxiii.c.

And the Lorde sayde vnto me: The prophetes preach lyes in my name, where as I haue not * sent them, nether gaue I them eny charge, nether dyd I speake vnto them: yet they preach vnto you false visiōs, charming, vanite, & disceatfulnes of their awne herte. Therfore, thus sayeth ỳ Lord. As for thole prophetes ỳ preach in my name (whō I neuertheles haue not sent.) & that saye:

* Jer.xxiii.d.

Tush, there shall no swerde ner honger be
*Zacha.xiii.a in this land. * With swearde & with höger
shall those prophetes perysh, & ꝓ people to
whō they preache shalbe cast out of Jerusa-
lem, dye of honger, & be slayne wt the swear-
*Jere.xvi.a. de, *(& there shalbe no man to burye them)
both they & theyr wyues, theyr sonnes and
theyr doughters. For thus wyll I poure
D theyr wyckednesse vpon them. Thys shalt
*Ierem.i.d. and.ii.f. thou say also vnto thē. * Myne eyes shall
wepe without ceassynge daye & nyght. For
my people shalbe destroyed wt greate har-
me, & shall perysh with a greate plage. For
yf I go into the felde, lo, it lyeth all full of
slayne mē. If I come into the cytie, lo, they
be all kamysshed of honger.

Yee, theyr prophetes also & prestes shal-
be led into an vnknowne lande.

Hast thou then vtterly forsaken Juda?
Dost thou so abhorre Syon? Or hast thou
so plaged vs, ꝓ we can be healed nomore?
*Jere.viii.c. * We loked for peace, and there cōmeth no
good: for the tyme of health, and lo, here is
nothīg but trouble. We knowledge (o Lor-
de) all our mysdedes, & the synnes of our fa-
thers, ꝓ we haue offended ꝓ. We not displea-
*Dan.ix.d. sed, (O Lorde) for thy names sake, * forget
not thy louing kyndnesse. Remēbre the
Jere.b.d. throne of thyne honoure, breake not the co-
uenaunt, that ꝓ hast made wt vs. * Are the-
re eny amōge ꝓ goddes of the Gētyles, that
sende rayne or geue the showers of heauen?
Or may ꝓ heuens drope rayne without thy
commaundement? Dost not thou it, O Lor-
de our God, in whom we trust? Yee Lorde,
thou dost all these thynges.

## The.xv. Chapter.

The Lord wyll not heare Moses or Aaron, yf they praye for the people, but wyll wrappe them in many mysseryes. The cause of soche great mysseryes.

A Then spake ꝓ Lord vnto me: * Thou-
1 Jere.viii.b. xi.c.xiiii.b. Eze.xiiii.c. ghe Moses & Samuell stode before
me, yet haue I no hearte to thys peo
ple. Driue them awaye, ꝓ they maye go out
of my syght. And yf they say vnto ꝓ. Why-
ther shall we go? Then tell them: The lord
*Eze.b.c. gyueth you thys answere. * Some vnto
death, some the swearde, some to höger, so-
me into captyuyte. For I will bryng foure
plages vpon them, sayeth the Lorde. The
*Jere.xvi.a. swearde shall slepe them, the dogges shall
teare them in peaces, * the foules of the
ayre, & beastes of the earth shall eate them
vp, and destroye them. I wyll scatter them
aboute also in all kyngdomes and lādes to
*iiii.Reg. xxi.a. be plaged because of * Manasseh the sonne
of Hezekia kynge of Juda, for the thynges
that he dyd in Jerusalem.

B Who shall then haue pyte vpon ꝓ, O Je
rusalem? Who shall be sory for ꝓ? Or who
shall make intercession, to optayne peace
for the? seynge thou goest fro me, & turnest
backwarde, sayeth the Lorde? Therfore, I
dyd stretch out myne hāde agaynst ꝓ, to de-
stroye ꝓ, & I haue bene sorye for the so longe
ꝓ I am werye. I haue scatred the abrode wt
ꝓ fanne on dyuerse syde of ꝓ lād. * I haue wa- * Jere.viii.c.
sted my people & destroyed them. Yet they
haue had no lust to turne from theyr awne
wayes. I haue made theyr wyddowes mo
in nōbre, then ꝓ sandes of the see. Upon the
mothers of their chyldrē dyd I bryngе a de-
stroyer in ꝓ none daye. * Sodenly and vn- * 1.Thess.v.a.
awarres dyd I sende a feare vpon theyr cy-
ties. She that hath borne seuen chyldren,
hath noone, her herte is full of sorowe.

* The Sunne doth kayle her in the cleare * Amos.viii.
daye, she is cōfounded and kayntie for very
heynesse. As for those premayne, I wyll
delyuer them vnto ꝓ swearde before theyr
enemyes, sayth ꝓ Lorde. * O mother, alas *Jere.xv.d.
that euer ꝓ dydest beare me, a brawler & re-
buker of the whole lande: Thoughe I neuer
lente ner receaued vpon vsury, yet all men
speake euell vpon me. And ꝓ Lorde answe-
red me: Uerely thy remnaunte shall haue
welthe. Come not I to the, when thou art C
in trouble: and helpe ꝓ, when thyne enemy
oppresseth ꝓ? Doth one yron hurte another
or one metall that cōmeth from the North,
another? * As for thy richesse and treasure, * Jere.xlvii.a.
and.xv.d.
I wyll geue them out into a praye, not for
eny money, but because of all thy synnes, ꝓ
ꝓ hast done in all thy coastes. * And I wyll * Deu.xxxii.c.
bryngе ꝓ with thyne enemyes into a land,
that ꝓ knowest not: for ꝓ fyre ꝓ is kyndled
in my indignacyon, shall burne you vp.

O Lord, thou knowest: therfore remem-
bre me, & vyset me, delyuer me fro my perse
cuters. Take me not from this lyfe in the
tyme of the longe pacyence, thou knowest,
that for thy sake I suffer rebuke. * When I * Apoc.x.a. Eze.iii.a.
had founde thy wordes, I dyd eate them vp
gredely: they haue made my herte ioyfull D
& glad. For thy name was called vpon me,
O Lorde God of Hostes. I dwell not amō-
ge the scorners, nether is my delyte therin:
but I dwell only in the feare of thy hād, for
thou hast fylled me with bytternes. Shall
my heuynes endure for euer? Are my pla-
ges then so greate, that they maye neuer be
healed? Wilt thou be as one ꝓ is false & as
a water, that falleth, and cannot continue?
Upon these wordes, thus sayde ꝓ Lorde vn
to me. If ꝓ wilt turne agayne, I shall sett
the in my seruice: and yf thou wilt take out
the thynges ꝓ is precious from ꝓ vile, thou
shalt be euen as myne awne mouth. * They * Jere.xlii.
shall conuerte vnto the, but turne not thou
vnto them: & so shall I make ꝓ a stroge bra
sen wall agaynst this people. * They shall * Jere.i.d.
fight agaynst ꝓ, but they shall not preuay-
le. For I my selfe will be wt the, to helpe ꝓ,
and



and deliuer the, sayeth ꝓ Lorde. And I wyll
ꝓ out of the handes of the wicked, and
delyuer the out of the hande of tirauntes.

## The.xvi. chapter.

The prophecyeth the mysery of the Jewes. He sheweth, that ꝓ worshyppyng of Idols: & the contempt of Gods lawe, is the cause of theyr mysery. He prophecyeth the captiuite of Babylon, & theyr delyuerāce from thence agayne, ꝓ callyng of ꝓ gentiles.

A Thus sayde the Lord vnto me. Thou
shalt take ꝓ no wyfe, ner beget chyl
drē in this place, For of the chyldrē
that are borne in this place, & of theyr mo-
thers that haue borne them, and of their fa-
thers that haue begotten them in this lāde
thus sayeth the Lorde. They shall dye an
*Ieremi.v.d Ezech.xliii.c horrible deeth, * no mā shall mourne for thē
ner bury them, but they shall lye as donge
*Apoc.xix.a Jerem.xv.a. vpon the earth. They shall perishe thorow
the swearde and höger, * and theyr bodyes
shall be meate for the foules of the ayre, ād
beastes of ꝓ earth. For thus saieth ꝓ Lorde:
Go not ꝓ in vnto them ner come to mourne
and wepe for them: for I haue takē my pea-
ce from thys people (sayeth the Lorde) yee
my fauoure & my mercy. And in this lande
B shall they dye, olde and yonge, and shall not
be buried: no man shall bewepe thē, no man
shall clyppe or shaue him selfe for them.

There shal not one viset another, to mour
ne wyth them for their deed, or to comforte
them. One shal not offre another the cuppe
*Ioel.xv.b of consolacyon, to forgeet theyr heuynes for
father and mother. * Thou shalt not go in
to theyr feast house, to syt downe, to eate or
*Jere.vii.d and.xxv.b drincke with thē. For thus sayeth ꝓ Lorde
of Hostes the God of Israell: * Beholde, I
shall take awaye out of this place, ꝓ voyce
of myrth ād gladnesse, the voyce of the bry-
degrome and of the bryde: yee, and that in
C youre dayes, that ye maye se it.

*Jerem.v.d Now when thou shewest this people all
these wordes, & they saye vnto the. * Wher
fore hath the Lorde deuysed all thys greate
plage for vs? Or what is the offence & syn-
ne, that we haue done agaynst ꝓ Lorde our
God? Then make thou them this answere:
*Deut.viii.d Jerem.vii.d * Because youre fathers haue forsaken me
(sayeth the Lorde) and haue walked after
straunge goddes, whom they haue honou-
red and worshypped: but me haue they for-
*Jere.vii.d saken, and haue not kepte my lawe. * And
ye with your shamefull blasphemyes, haue
exceaded the wyckednes of youre fathers.
For euery one of you hath folowed the fro-
warde and euell ymagination of his awne
*Deu.xxviiii.c herte, and is not obedient vnto me.

* Therfore wyll I cast you oute of thys
lande, into a lāde that ye and youre fathers
knowe not: and there shall ye serue straūge
goddes daye and nyght, there wyll I shewe
you no fauoure. * Weholde therfore (sayeth * Jer.xxiii.b
the Lorde) the dayes are come, that it shall
nomore be sayde: The Lorde lyueth, which
brought the chyldren of Israel out of ꝓ lāde
of Egypte: but, it shall be sayde, the Lorde
lyueth, that brought the chyldren of Israell
from the North, and from all landes where
he had scatred them. For I wyl bryngе thē
agayne into the lande, that I gaue vnto
theyr fathers.

Weholde (sayeth the Lorde) * I wyl sēde D
out many fyshers to take them, and after ꝓ * Matt.iiii.c
wyll I sende out many hunters to hunte
them out, from all mountaynes and hylles
and out of ꝓ caues of stone. For myne eyes
beholde al theyr wayes, and they cannot be
hyd fro my face, nether can theyr wycked de
des be kepte close out of my syghte. But
first wyll I sufficiētly rewarde their shame
full blasphemies and synnes, because they
haue defyled my lande: Namely with theyr
stincking Idols & with the carayns of their
abhominacions, wherwith they haue fillēd
myne heryptage. * O Lorde, my strēgth, my * Jere.xliii.a and.xvii.c
power, and refuge in tyme of trouble. The
Gentyles shall come vnto the frō the endes
of the worlde, and saye: Uerely our fathers
haue cleaued vnto lyes, their Idols are but
vayne & vnprofitable. How can a mā make
those his goddes, whyche are not able to be
goddes? And therfore I will once teach thē,
sayeth the Lorde, I wyll shewe them my
hande & my power, that they maye knowe,
that my name is the Lorde.

## The.xvii. Chapter.

The frowardnesse of the Jewes. Cursed be those that put their confydence in man, & those blessed ꝓ trust to God. Mannes herte is wycked. God is the searcher of ꝓ hert. The liuing waters are forsaken. The halowyng of the Sabboth is commaunded.

A Oure synne (O ye of the tribe of Ju
da) is writtē in the table of your her-
tes, and grauen so vpon the edges of
your aulters with a penne of yrō and wyth
an adamāt clawe: ꝓ as the fathers thynche
vpon their chyldrē so thynche you also vpō
your aulters, woddes, thicke trees, hye hyl-
les, mountaynes & feldes. * Wherfore, I wil * Jere.xv.a and.xx.b
make my mounte ꝓ standeth in the felde all
your substaūce & treasure be spoyled, for the
great synne ꝓ ye haue done vpon youre hye
places thorowe out all the coostes of youre
lāde. Ye shall be cast out also frō ꝓ heritage,
that I gaue you. And I wil subdue you vn-
der the heuy bondage of your enemies, in a
lande that ye knowe not. For ye haue mini-
stred fyre to my indignacio, which shal bur-
ne euermore. Thus sayth the Lord. * Cur- B
sed be the man that putteth his trust in mā, * Israel.xliv.c Jerem.xli.c Jere.xlvii.a and.xlviii.a Ezech.xxix.a
and that taketh flesh for his arme: and he,
whose herte departeth from the Lorde: He
shall be lyke the heath, that groweth in the
wyldernes. As for ꝓ good thyng that is for

to come, he shall not se it: but dwel in a drye
place of the wyldernes, in a salt and vnfrui-
full lande. * O blessed is the man, that
putteth his trust in the Lorde, and whose ho-
pe is the Lorde him selfe. † For he shalbe as
a tre, that is planted by the water syde: why-
che spredeth out the rote vnto moystnesse,
whom the heate cannot harme, when it co-
meth, but his leafe shalbe grene. And thou-
gh there growe but lytle frute because of
drouth, yet is he not carefull, but he neuer
leaueth of to bringe forth frute. Amonge
all thynges, man hath the most disceatfull
and stubberne herte.

¶ Who shall then knowe it? * Euen I the
Lorde searche out the grounde of the herte,
and trye the reynes, * & rewarde euery man
accordynge to his wayes, and accordynge
to the frute of his workes.

☞ * The partriche maketh a nest of eg-
ges, whych she layde not. He cometh by ry-
ches, but not rychteously. In the myddest
of his lyfe must he leaue them behynde him,
and at the last be founde a very foole. But
thou (O Lorde) whose trone is most glori-
ous, excellent and of most antyquite, which
dwellest in the place of our holy rest: Thou
art the comforte of Israell. All they that
forsake the, shalbe confounded: al they that
departe from the, ☞ shalbe wrytten in
earth * for they haue forsaken the Lorde the
very condyte of the waters of lyfe.

Heale me, O Lorde, and I shall be whole:
saue thou me, and I shalbe saued, for thou
art my prayse. Beholde, these mē saye vnto
me: Where is ꝑ worde of the Lorde? Lett it
come now. Where as I neuertheles obedi-
ently folowed the as a shepherde, and haue
not vncalled taken this office vpō me, this
knowest thou well. My wordes also were
right before the. Be not now terrible vnto
me, O Lorde * for thou art he in whome I
hope, when I am in perell. Let my persecu-
ters be confounded, but not me: let them be
afrayed, and not me. Thou shalt bryng vpō
them the tyme of their plage, and shalt de-
stroye them right sore.

Thus hath ꝑ Lorde sayde vnto me: * Go
and stande vnder the gate, where thorowe
the people and the kynges of Juda go out
and in, yee vnder all the gates of Jerusalē,
and saye vnto them. Heare the worde of the
Lorde, ye kynges of Juda, and all thou peo-
ple of Juda, and all ye cytezyns of Jerusa-
lem, that go thorowe thys gate. Thus the
Lorde cōmaundeth. * Take hede for youre
lyues, that ye carye no burthen vpō you in
the Sabboth, to bringe it thorowe ꝑ gates
of Jerusalem: ye shall beare no burthē also
out of youre houses in ꝑ Sabboth. Ye shall
do no laboure therin, but ☞ halowe the
Sabboth, * as I commaunded youre fa-

thers. Howbeit, they obeyed me not, neither
herkened they vnto me: but were obstynate
and stubburne, & nether obeyed me: nor re-
ceaued my correccio. Neuertheles, yf ye will
heare me (sayeth ꝑ Lord) and beare no bur-
then into the cytie thorowe this gate vpon
the Sabboth: yf ye will halowe the Sab-
both, so ꝑ ye do no worcke therin: then shal
there go thorowe the gates of thys cytie,
kynges and prynces, that shall syt vpō the
throne of Dauid: They shall be caryed vpō
charettes, & ryde vpon horses, both they ād
their prynces. Yee, whole Juda & all the cy-
tezyns of Jerusalem shall good here thorow,
and this cytie shal euer be the more and mo-
re inhabited. There shall come men also frō
the cyties of Juda, from about Jerusalem,
and from the lande of Beniamin, from the
playne feldes, from the mountaynes & from
the wyldernes: which shall bringe burnt-of-
ferynges, sacrifices, oblacions, and incense,
and offre vp thāckesgeuyng in the house of
the Lorde. But yf ye will not be obedient
vnto me, to halowe ꝑ Sabboth, so that ye
will beare your burthens thorow the gates
of Jerusalē vpon the Sabboth. Then shall
I set fyre vpon the gates of Jerusalem, and
it shall burne vp the houses of Jerusalem,
and no man shall be able to quenche it.

## ¶ The .xviii. Chapter.

¶ God sheweth, by the example of a potter, that it is
in hys power to destroye the despysers of hys worde
and to helpe them agayne when they amend. The con-
spiracye of the Jewes agaynst Jeremy. His prayer
agaynst hys aduersaryes.

This is another communicacion, that God had with Jeremy, saying: Arise, and goo downe into the Potters house, and there shall I tell the more of my mynde. Now when I cam to the Potters house, I founde hym makynge his worcke vpon a whele. The vessell that the Potter made of claye, brake amōge his handes: So he began a new, and made another vessel accordynge to his mynde. Then sayde the Lorde thus vnto me. * Maye not I do with you, as this Potter doth, O ye house of Israel, sayeth the Lorde? Beholde, ye house of Israel: ye are in my hande, cuē as the claye in the Potters hande.

* When I take in hande to rote out, to destroye, or to waste awaye eny people or kyngdome * yf that people (agaynst whom I haue thus deuysed) conuerte from theyr wyckednes: I repēte of the plage, that I deuysed to bringe vpon them. * Agayne, whē I take in hande, to buylde, or to plante a people or a kyngdom: yf the same people do euell before me, and heare not my voyce: I repente of the good, ꝑ I deuise to do for thē.

Speake now therfore vnto whole Juda: and to them that dwell at Jerusalē. Thus sayeth



sayeth the Lorde: Beholde, I am deuisyng a plage for you, and am takynge a thyng in hande agaynst you.

* Therfore let euery man turne from his euell waye, take vpon you ꝑ thynge that is good, and do right. But they sayde. No more of this * we will folowe our awne ymaginacions, and do euery man accordynge to the wylfulnesse of his awne mynde.

¶ Therfore thus sayeth the Lorde. Aske amonge the heathen, yf eny man hath herde soch horyble thynges, as the daughter of Sion hath done. Shall not the snowe (that melteth vpon the stony rockes of Libanus) moysten the feldes? Or maye the sprynges of waters be so drauē awaye, that they rūne nomore, geue moystnesse, ner make frute full? But my people hath so forgotten me, that they haue made sacrifyce vnto vayne Goddes. And theyr prophetes make them fal in theyr wayes frō the auncyēt pathes, ād to go into a fote waye not vsed to betro-den of iust men. Where thorowe they haue brought their lāde into an euerlastyng wil-dernesse & scorne. * So ꝑ wholsoeuer trauay-leth therby, shalbe abashed, & wagge theyr heades. With an East wynde will I scatre thē, before their enemie. And when their de-struccion commeth, I will turne my backe vpon thē, but not my face. Then sayde they * come, let vs ymagen somthynge agaynst this Jeremye. For ☞ the prestes shall not be destitute of ꝑ lawe, nether shall the wyse-men be destitute of councel, ner ꝑ prophetes destitute of the worde of God. Come, and ☞ let vs smyte him with the tong, and let vs marke all his wordes. Consydre me, O Lord, and heare the voyce of myne enemies * shall they recompence euell for good? for they haue digged a pit for my soule. † Remē bre, howe that I stode before the, to speake good for them, & to turne awaye thy wrath from them.

* Therfore let their childzen dye of hun-ger, ād let them be oppressed wyth the swe-arde. Let their wiues be robbed of their chil dzen, and become wyddowes: let their hus-bandes be slayne, let their ponge mē be kyl-led with the swearde in the felde. Lett the noyse be herde out of their houses, when the murtherer commeth sodenly vpon them. † For they haue dygged a pyt to take me, & layed snares for my fete. Yet Lorde, ꝑ know-west all their councell, that they haue deui-sed, to slaye me. Forgeue not their wycked-nes, and let not their sinne be put out of thy syght: but let them be iudged before the as the gyltie: This shalt thou do vnto them in the tyme of thy indignacion.

## ¶ The .xix. chapter.

¶ The prophecyeth the destruccion of Jerusalem, for the
contempt and despysynge of the worde of God.

Thus sayde the Lorde: Go thy waye and bye the an earthen pytcher, and bryng forth the Senatours ād che-fe prestes into the valley of the chyldzen of Hennom, which lieth before the doze that is made of brycke, and shewe them there the wordes, that I shall tell the, and saye thus vnto thē. Heare the worde of the Lorde, ye kynges of Juda, and ye cytezyns of Jerusa-lem. * Thus sayeth the Lorde of hoostes the God of Israell: * Beholde I will bring so the a plage vpon this place, that the eares of all that heare it shal glowe. And that be-cause they haue forsaken me, and vnhalo-wed this place, & haue offred in it vnto stran-unge goddes: whome nether they, theyr fa-thers, ner ꝑ kynges of Juda haue knowne. They haue fylled thys place also with the bloude of innocentes * for they haue sett vp an aulter vnto Baal, to burne their childzē for a burntoffering vnto Baal, which Ie-ther commaunded, ner charged thē, nether thought once there vpon.

Beholde therfore † the tyme cōmeth (saye-eth the Lorde) that this place shall nomore be called Topheth, ner the valley of ꝑ chyl-dzen of Hennō, but the valley of slaughter: For in this place will I slaye ꝑ Senatours of Juda & Jerusalem, and kyll them downe with the swearde in the syght of theyr ene-mies, ād of them that seke their lyues. And their deed carcales will I geue to be meate for the foules of the ayre, and beastes of the felde. And I will make this citie so desolate and despysed: * that who so goeth ther by, shall be abashed and iesse vpon her, because of all her plages.

† I will fede thē also with the flesh of their sonnes ād their daughters. * Yee, euery one shall eate vp another in the besegynge and straytnesse, wherwith their enemyes (that seke their lyues) shal kepe them in. And the pitcher shalt thou breake in the sight of the men, that shalbe with the, & saye vnto the: Thus sayeth the Lorde of Hoostes: * Euen so will I destroye this people and cytie: as a man breaketh an earthen vessell, that cā not be made whole agayne.

† In Topheth shal they be buried, for they shall haue none other place. Thus will I do vnto this place also, sayeth the Lord, ād to them that dwel therin: yee, I wil do to this citie as vnto Topheth (for ꝑ houses of Je-rusalē and the houses of the kynges of Ju-da shalbe defyled, lyke as Topheth) becau-se of all the houses, in whose parlers they dyd sacrifyce vnto all the hoost of heauen and powred drinke offeringes vnto straun-ge goddes. And so Jeremy cam from To-pheth, where the Lorde had sent him to pro-phecie, and stode in the court of the house of the Lorde, ād spake to all the people: Thus

sayeth

saieth the Lorde of hostes ꝑ God of Israel: Beholde, I wyl bryngе vpon this citie and vpon euery towne aboute it, all the plages
*Jere. bii.c. and. xiii.b that I haue deuised against them: *for they haue bene obstinate, and wolde not obeye my warnynges.

## ¶The.xx.Chapter.

¶ Jeremye is smytten and cast into prison, for preachyng of the worde of God. He prophecyeth the captyuitie of Babylon. He complaynyth ꝑ he is a mockynge stocke for the worde of God. He is compelled by the spyrite to preache the worde.

A WHen Phashur ꝑ preste, the sonne of Emer, chefe in the house of ꝑ Lorde, herde Jeremy preache so stedfastly: *he smote Jeremy & put him in the stockes, that are
*Joh.xviii.c Actu.xxvii.a by the hye gate of Ben Jamin, in the house of the Lorde. The nexte daye folowynge Phashur brought Jeremy out of ꝑ stockes agayne. Then sayd Jeremy vnto him. The Lorde shall call the nomore Phashur (that is excellent and increasynge) but Magor (ꝑ is fearfull & afrayed) euery where. For thus sayeth the Lorde: beholde, I wyll make the afrayed, euen thy selfe, & all that fauoure ꝑ: which shall perish with the swearde of their enemies, euen before thy face.

B And I wyll geue whole Juda vnder the power of the kynge of Babylon, which shal carye some vnto Babylō prisoners, & slaye
*xlii. Reg.xxv.c Jere.xl.c and.xlvii.a some with the swearde. *Moreouer, al the substaunce of this lande, all their precious and gorgeous worckes, all costlynes, and all the treasure of the kynges of Juda: wyl I geue into ꝑ hādes of their enemies, which shall spoyle them, and carie them vnto Babilō. But as for the (O Phashur) thou shalt be caried vnto Babulō with all thine houshold, & to Babylon shalt thou come, where thou shalt dye, and be buried: thou and al thy fauourers, to whō thou hast preached lyes. O Lorde, Yf I am disceaued, then hast thou disceaued me: thou hast dealt strōgly, and hast preuayled, and makest me stronge
*Thre.iii.b agayne. *All the daye lōge am I despised, & laughed to scorne of euery man: because I haue now preached longe agaynst malycious Tyranny, and shewed them of destruccion. *For the whyche cause they cast the
*Jere.vi.b worde of the Lorde in my teeth, and take me euer to the worst.

C Wherfore, I thought frō hence forth, not to speake of him, ner to preache eny more in his name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones, whiche when I wolde haue stopped,
*Psa.xxxi.b I myght not. For why * I herde so many derisions and blasphemies on euery syde of me: complayne vpon him, saye they, and we will tell his tale, yee euen of myne awne cōpanions, and soch as were conuersant with me: went about to murther me, saying vpō him, we shall one waye or other begyle him and preuayle agaynst him, and be auenged of hym.

But the Lorde stode by me, lyke a myghtie giaunt: therfore my persecutours fell, & coulde do nothing. They shalbe sore confounded, for they haue done vnwysely, they shal haue an euerlastinge shame. *And now, O *Jere.xl.b Lorde of hostes, thou ryghteous searcher (which knowest the reynes ād the very hertes:) let me se them punished, for vnto the I committe my cause.

Synge vnto the Lorde, and prayse him, D for he hath deliuered the soule of the oppressed, from the hande of the violent. *Cursed *Job.iii.a Jerem.xx.b be the daye, wherin I was borne, vnhappie be the daye, wherin my mother brought me forth. Cursed be the man, that brought my father ꝑ tydinges to make him glad, sayīg: thou hast gotten a sonne. Let it happen vnto that man, as to the cyties *which ꝑ Lorde *Gene.xix.c turned vp syde downe. Lett him heare crye-enge in ꝑ morninge, and at none daye lamētable howlynge. Why slewest ꝑ not me, as sone as I cam out of my mothers wōbe? O that my mother had bene my graue her self, that the byrth myghte not haue come out, but remayned styll in her. ‡Wherfore cam ‡Job.x.c I forth of my mothers wombe? To haue experience of laboure and sorowe? and to lead my lyfe with shame?

## ¶The.xxi.Chapter.

¶ He prophecyeth that zedekiah shall be taken, and the cytie burned.

A THese are the wordes that the Lorde spake vnto Jeremy * what tyme as *Jer.xxxviii.b kyng zedekiah sent vnto hi Phashur the sonne of Melchias, and Sophonias the sonne of Maalias prēste, sayinge. * Aske *xxxvii.c.xxxviii. ii.par.xxiii. Jere.xxi.i councell at the Lorde (we praye the) of our behalfe, for Nabuchodonosor the kynge of Babilon besegeth vs, yf the Lorde (peraduenture) will deale with vs, accordynge to his maruelous power, & take him from vs.

Then spake Jeremy. Geue zedekias this answere. Thus sayeth ꝑ Lorde God of Israel: beholde, I wil turne backe the weapēs that ye haue in youre handes, wherwith ye fyght agaynst the kynge of Babylon & the Caldees, which besege you round aboute ꝑ walles, and I will bringe thē together into the myddest of this cytie, & I my selfe wyll fyght against you, with an outstretched hāde, & with a myghtie arme, in great displeasure and terrible wrath: & wyll smyte thē, that dwel in this citie: yee, both men ād catell shall dye of a great pestilence.

*And after this (sayeth the Lorde) I shal B deliuer zedekias the kinge of Juda, and his *Jer.xxxix.a seruauntes, his people (and soch as are escaped in the citie, from the pestilence, swearde and honger) into the power of Nabuchodonosor



nosor kynge of Babylon: yee, into the handes of theyr enemyes, into ꝑ handes of those that folowe vpon their lyues, which shall smyte them with the swearde, they shal not pytie them, they shall not spare them, they shall haue no mercy vpon them.

C And vnto this people ꝑ shalt saye. Thus
Deut.xxx.c Jer.xlvii.a Ezech.xxvii.a sayeth ꝑ Lorde: *beholde, I laye before you the waye of lyfe & deeth. ‡Who so abydeth in this cytie, shall perish: ether with ꝑ swearde, wyth honger, or wyth pestilence. But who so goeth out to holde on the Chaldees parte, that besege it, he shall saue hys lyfe & shall wynne his soule for a praye. * For I haue set my face agaynst this cytie (sayeth the Lorde) to plage it, and to do it no good. It must be geuen into the hande of the kyng of Babylon, and be brent with fyre.

Jere.xxii.a And vnto the house of the kyng of Juda, saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus saith ꝑ Lord: *Minister ryghteousnes, ād that soone, de-
Esa.l.c Jer.xxii.a Zacha.vii.b Exo.xiii.a liuer the oppressed from violent power ‡or euer my terryble wrath breake out lyke a fyre, and burne so, that no man maye quēch it, because of the wyckednes of youre ymaginacions. *Beholde (sayeth the Lorde) I
D Jer.xlviii.a will come vpon you, that dwell in the valleyes, rockes and feldes, and saye. ‡Tush: who will make vs afrayed? or who will come into oure houses? For I wyll vyset you
Deu.xxix.c Jeremy.v.b Esa.xxiii.b Ezech.xvii.c Zephy.i.c saieth the Lorde) because of the wickednes of your inuencions, and wyll kyndle soche a fyre in youre wood, as shall cōsume al that is aboute you.

## ¶The.xxii.Chapter.

¶ He exhorteth the kynge of Juda to iudgement and ryghteousnesse, why Jerusalem is brought into captyuyte. The death of Selum the sonne of Josua is prophecyed.

A THus sayde the Lorde, Go downe in to the house of the kynge of Juda, & speake there these wordes, and saye: Heare the worde of the Lorde, thou kyng of Juda that syttest in the kyngly seat of Dauid: thou and thy seruaūtes and thy people that go in and out at this gate. Thus the
*Esa.lvi.c Jerem.xxi.c. Zacha.vii.c Lorde cōmaundeth: *kepe equyte and righteousnesse, deliuer ꝑ oppressed frō the power of the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddow. and shed no innocent bloude in this place.

B And yf ye kepe these thynges faythfully then shal there come in at ꝑ doze of this house kinges, to sit vpō Dauids seate: they shal be caried in Charettes ād ryde vpon hozses both they and their seruauntes, and theyr people. But yf ye will not be obedient vnto
*Esai.l.c. Jeremy.ii.c Ezech.vi.b these commaundemētes, * I sweare by myne awne selfe (sayeth the Lorde) thys house shal be waste. For thus hath the Lorde spoken vpon the kynges house of Juda. Thou Gilead art vnto me the head of Libanus.

Shall I not make ꝑ so walke (& thy cyties also) that no man shall dwell therin? I wil prepare a destroyer with his weapēs for ꝑ, to hewe downe thy speciall Cedre trees, ād to cast them in the fyre.

And all the people that go by this cytie, C shal speak one to another. *Wherfore hath *Deut.xxix.d xii.Reg.xx.b the Lorde done thus vnto this noble cytie? Then shall it be answered: ‡ because they ‡Deu.xxix.d xii.Reg.xx.b xiii.Reg.xi.b haue broken the couenaūt of ꝑ Lorde their God, and haue worshypped & serued straūge goddes. *Mourne not ouer the deed, ād be not wo for thē, but be sory for hym that departeth awaye: for he cōmeth not agayne, and seeth his natiue countre no more. For thus sayeth the Lorde, as touchynge *Selum the sonne of Josias kynge of Ju- *xii.Par.xxxvi.c da, which raygned after his father, ād is caried out of this place, he shal neuer come hyther agayne, for he shal dye in ꝑ place, whervnto he is led captiue, ād shall se this lande nomore. ‡Wo worth hi, that buyldeth hys D house with vnrighteousnes, ād his parlers with the good ꝑ he hath gotten by vyolēce: which neuer recompenseth his neyghbours labour, ner payeth him his hyre. He thynck-eth in him selfe. I wyll buylde me a wyde house, & gorgeous parlers. He causeth windowes to be hewen therin, and the sylynges and ioystes maketh he of Cedre, and paynteth thē with Synaper. Thynckest thou to raygne, now ꝑ thou prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drincke, and prospere well, as longe as he dealt wt equite and righteousnesse? Yee, when he helped the oppressed and poore to their right, thē prospered he well.

From whence came thys, but onely be-cause he had me before hys eyes, sayeth the Lorde? Neuertheles, as for thyne eyes and thyne herte, they loke vpon couetеousnesse, to shed innocent bloude, to do wronge & violence. *And therfore, thus sayeth the Lorde E *xxii.Reg. xxiii.c and.xxiv.b Jere.xxxvi.c agaynst Jehoakim, ꝑ sonne of Josias kyng of Juda. They shall not mourne for him (as they vse to do) alas brother, alas syster. Ne-ther shal they saye vnto him: Alas syr, alas for that noble prince. But as an Asse shal he be buryed, corrupte and be cast without the gates of Jerusalem.

Clyme vp the hyll of Libanus (O thou daughter Sion) lyft vp thy voyce vpō Basan, crye from all partes: for all thy louers are destroyed. I gaue the warnynge, whyle thou wast yet in prosperyte. But thou sayd-est: I wyll not heare. And this maner hast thou vsed frō thy youth, that thou woldest neuer heare my voyce. All thy herdmē shal-be dryuē with the wynde, and thy derlynges shalbe caryed awaye into captiuite. Then shalt thou be brought to shame & confusion

because

because of al thy wickednes: ꝓ that dwellest vpon Libanus, & makest thy nest in ꝓ Cedre trees * O how litle shalt ꝓ be regarded whē thy sorowes & pangues come vpon the, as a woman trauelynge with childe.

*Esa. xviii. b and. xxi. a & cremp. xvi b and. xxx. a.

‡ As truly as I lyue (sayeth the Lorde:) Though Conanias the soune of Iehoakim kynge of Juda were the sygnet of my right hande, yet will I plucke him of. And I will geue the into the power of them that seke to slaye the, and into the power of them that thou fearest: into the power of Nabuchodonosor the kynge of Babylon, and into the power of the Caldees. Moreouer, I wyll sende the, ād thy mother that bare the into a straunge lande, where ye were not borne, and there shall ye dye. But as for the lande that ye wyll desyre to returne vnto, ye shal neuer come at it agayne. This man Conanias shall be lyke an ymage robbed & torne in peces, which pleaseth no man, for all hys apparell. Wherfore both he ād his sede shal be sent awaye, ād cast out into a lande, that they knowe not.

‡ iiii. Regum xxiiii. b

G

O thou earth, earth, earth: heare ꝓ worde of the Lorde. Thus sayeth ꝓ Lorde: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his lyfe lōge. Nether shall eny of his sede be so happie, as to syt vpon the seat of Dauid, and to beare rule in Juda.

## ¶ The. xxiii. chapter.

¶ He speaketh agaynst euel Curates that make hauock of ꝓ flocke of ꝓ Lord. Of the conuersion of ꝓ remnaunt of the Jewes to the fayth. The commynge of the true shepherde Christ is prophecyed. Agaynst false Prophetes, when a Prophete preacheth the worde of God. God conuerteth the hertes of the hearers. Agaynst Prophetes that preache lyes vnder the name of God. The myracles of false Prophetes.

A

*Ezech. xxxiiii. a

WOe be * vnto the shepherdes, that destroye, and scatre my flocke, sayeth ꝓ Lorde. Wherfore this is the cōmaundement of the Lorde God of Israel, vnto the shepeherdes that fede my people: Ye scatre & thrust out my flocke, & loke not vpon thē. Therfore now wyll I vyset the wickednes of youre ymagynacions, sayeth the Lorde. And wyll gather together ꝓ remnaunt of my flocke, from all landes that I had dryuen thē vnto, and will bryng them agayne to their pastures, that they maye growe ād mereale. I wyll set shepherdes also ouer them, which shall fede them. They shall nomore feare and dredde, for there shall none of them be lost, saieth the Lorde.

B

*Jer. xxxiii. c

* Behold, the tyme cōmeth, sayeth the Lorde, ꝓ I wyll rayse vp the ryghteous braunche of Dauid, ‡ which kynge shall beare rule, ād he shall prosper with wysedome, & shall set vpequite & righteousnes agayne in ꝓ erth.

*Esay. xl. a

*deu. xxxiii. c

‡ i. Esd. i. d

In this tyme shall Juda be saued, ād * Israell shall dwell without feare. And this is the name that they shal call him: * euen the Lorde oure ryghteousnesse. ‡ And therfore behold, the tyme cōmeth, sayeth the Lorde that it shall nomore be sayde: the Lorde lyueth, which brought the chyldren of Israell out of the lande of Egypte: But the Lorde lyueth, which brought forth, ād led the sede of the house of Israel, out of the North lande, and from all countrees where I had scatred thē, and they shall dwell in their awne lande agayne.

‡ Jere. xxiii.

Myne herte breaketh in my body because of the false prophetes, al my bones shake: I am become lyke a droncken man (that by ꝓ reason of wyne can take no rest) for verye fe e of the Lorde, and of his holy wordes: Because the lande is full of aduouterers & thorowe swering it mourneth * & the pleasaunt pastures of the deserte are dryed vp. Yee, the waye that men take, is wicked, and theyr gouernaunce is nothinge lyke the holy worde of the Lorde. For prophetes and ꝓ prestes them selues are polluted ypocrites, and theyr wyckednes haue I founde in my house, saieth ꝓ Lorde. Wherfore, their way shall be slyppery in the darcknesse, where in they maye stacker & fall. For I wyll bryng a plage vpon them, euen the yeare of theyr visitaciō saieth the Lorde. I haue sene folly amonge the Prophetes of Samaria, that they preached for Baall, and disceaued my people of Israell.

*Jere. xxiii. b

C

I haue sene also amonge the Prophetes of Jerusalem foule aduoutry, ād presumpteous lyes. They take the most shamefull men by the hande, flattringe them, so ꝓ they cannot returne from theyr wyckednes. All these vnto their cytesyns are vntome, as Sodome, and as the inhabitours of Gomorre.

Therfore thus sayeth ꝓ Lorde of Hostes concernynge the prophetes: * Behold, I will fede them with wormwod, and make thē drincke the water of gall. For from the prophetes of Jerusalem is ypocrisye come into all the lande.

*Jere. xxiii. b

D

And therfore the Lorde of Hostes geueth you this warninge. ‡ Heare not the wordes of the prophetes, that preach vnto you, and disceaue you: surely they teache you vanyte for they speake the meanynge of their awne herte, & not out of the mouth of the Lorde. * They saye vnto thē that despyse me: The Lorde hath spokē it: Tush: ye shal prospere ryght well. And vnto all thē, that walcke after the lust of theyr awne hert, they saye: Tush, there shall no misfortune happē you. For who hath sytten in the councell of the Lorde, ꝓ he hath herde & vnderstande, what he is aboute to do: Who hath marcked hys deuyce, and herde it? * Behold, the storme wether of ꝓ Lorde (that is, his indignaciō) shall go forth, and a vyolent whirlwynde shall fal downe vpon ꝓ heade of ꝓ vngodly.

‡ Jer. xxiii. and. xxix. b

*Jere. xxi. c and. xxiii. b Sophon. i. d

*Jere. xxx.

And



And the wrath of the Lorde shall not turne agayne, vntyll he perfourme and fulfyl the thought of hys herte. * And in the latter dayes ye shall knowe his meanynge.

*Jere. xxx. d

E

I haue not sent these prophetes (saieth ꝓ Lorde) & yet they ranne. ‡ I haue not spoke to thē, and yet they preached. But yf they had continued in my councell they had opened to my people my wordes & they had turned my people frō their euell wayes & wycked ymagynacions. * Am I then God that seyth but the thinge, whiche is nye at hande, ād not that is farre off? sayeth the Lorde. ‡ Waye eny man hyde hym selfe so, ꝓ I shall not se hym? sayeth the Lorde. * Do not I fulfyll heauen and earth? sayeth the Lorde.

*Jere. xxiii. b

‡ Esa. xxvi. a Ezech. xiii. b

*Esa. xxvi. a Amos. ix. a Abd. i. b Mich. vii. b

I haue herde well ynough, what ꝓ prophetes saye ꝓ preache lyes in my name, sayeng: I haue dreamed, I haue dreamed. How longe wyll this continue in the prophetes herte to tell lyes, ād to preache the crafty sotylte of their awne hert? Whose purpose is (with the dreames that euery one tell) to make my people forget my name, as theyr fathers dyd, when Baall came vp. The prophet that hath a dreame let hym tell it * ād he that vnderstandeth my worde, let hym shewe it faythfully.

*Jere. xxiii. a Petr. iiii. b

F

For what hath chaffe and wheate to do together? sayeth ꝓ Lorde. Is not my worde lyke a fyre, sayeth the Lorde, and lyke an hammer, ꝓ breaketh the harde stone. Therfore thus sayeth the Lorde: beholde, I wyll vpon the prophetes, that steale my worde priuely frō euery man: Beholde, here am I (sayeth the Lorde) agaynst the prophetes, that make tunges tender to speake, & saye: The Lorde hath sayde it. Beholde, here am I (sayeth the Lorde) agaynst those prophetes, ꝓ darre propheey lyenge dreames, and disceaue my people with their vanyties, ād myracles, whom I neuer sent, ner cōmaunded them. They shall do this people greate harme, sayeth the Lorde.

Yf this people, ether eny prophet or preste aske the and saye: what is ☞ the burthē of the Lorde? Thou shalt saye vnto thē: what burthen? Therfore wyll I cast you fro me, (sayeth ꝓ Lorde) because ye your selues are * or a burthen. And the prophet, preste or people that vseth this terme (the burthen of ꝓ Lorde) hym wyll I vyset, and his house also.

*

But thus shall ye saye, euery one to another, & euery man to his brother. ☞ What answere hath ꝓ Lord geuen? or what is the Lordes cōmaundement? And as for ꝓ burthen of the Lorde, ye shal speake nomore of it: for euery mās awne worde is his burthē because ye haue altered the wordes of ꝓ lyuynge God the Lorde of Hostes our God.

☞

G

Thus shall euery man saye to the Prophetes: what answere hath the Lorde geuē the? Or, what sayth the Lorde? And not once to name the burthen of the Lorde. Therfore thus saieth the Lorde. For so moche as ye haue vsed thys terme (the burthen of the Lorde) where as I notwithstandynge sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therfore, I wyll repute you as a burthen, and will cast you out of my presence: yee, and the citie also, that I gaue you and your fathers: and will bryng you to an euerlastinge confusion, and into soch a shame, as shall neuer be forgotten.

## ¶ The. xxiiii. Chapter.

¶ The vysyon of the two pannyers of fygges. The fyrst vysyon sygnifyeth that parte of ꝓ people shuld be brought agayne from captiuyte. The second that Zedekias & the rest of the people shulde be destroyed.

THe Lorde shewed me a vysion: Beholde, there stode two maundes of fygges before the temple of the Lorde, after that * Nabuchodonosor kynge of Babylon had led awaye captiue Iechonias the soune of Iehoakim kynge of Juda, ꝓ myghtie men also of Juda, with the worcke masters, and connynge men of Jerusalem, vnto Babilon. In the one maunde were very good fygges, euen lyke as those ꝓ be first ripe. In ꝓ other maūde were very naughty fygges, which might not be eaten, they were so euell. Then sayde the Lorde vnto me: what seyst thou Jeremy? I sayde * fygges, wherof some be very good, ād some so euel, that no man maye eate them.

A

*iiii Regum xxiiii. b

*Osee. ix. b

Then came the worde of the Lorde vnto me, after this maner: Thus saieth the Lorde the God of Israell: lyke as thou knowest the good figges, so shall I knowe ꝓ men led awaye, whom I haue sent out of this place into the lande of the Caldees, for theyr profyte: and I will set myne eyes vpon thē for the best, for I wyll bryng thē agayne into this lande: I wyll buylde them vp, and not breake them downe: I will plante them, ād not rote them out. * And I wyll geue them an herte, to knowe how that I am the Lorde. They shalbe my people, & I will be their God, for they shall returne vnto me with their whole herte.

B

C

*deut. xxx. a Jecem. xxx. b xxxi. f & xxxii. c

* And lyke as thou knowest the naughtie figges, which maye not be eatē, they are so euell: Euen so wyll I (sayeth the Lorde) let zedekias the kynge of Juda, (ye and all his princes, & the residue of Jerusalem that remayne ouer in thys lande, and them also that dwell in Egipte) to be vexed and plaged in all kyngdomes and lādes. And wyll make them to be a * reproffe, a comē by worde, a laughynge stocke and shame, in all the places, where I shall scatre them. I wil sende the sweard, honger & pestilence amonge them, vntyll I haue cleane consumed them

*Jere. xxix. a

D

out of

out of the lande, that I gaue vnto them & theyr fathers.

## ¶The.xxv.Chapter.

¶Jeremye prophecyeth that they shall be in captyuytye.lxx. yeres, because they contemned and dyspysed the worde of God. He sheweth that after.lxx. yeares the Babylonias shulde be destroyed. The destruccyon of all nacions is prophecyed. He moueth the wrathes of the nacions to wayllynge.

A Sermon that was geuen vnto Jeremy, vpon all the people of Juda. In the fourth yeare of Jehoakim the sonne of Josias kynge of Juda that was in the fyrst yeare of Nabuchodonosor kyng of Babilon. Which sermon, Jeremy the prophet made vnto all the people of Juda, and to all the inhabitours of Jerusalem, on this maner.

From the thyrtene yeare of Josias the sonne of Amon kynge of Juda, vnto thys present daye (that is euen. xxiii. yeare) the worde of the Lorde hath bene cõmitted vnto me. * And so I haue spoken to you, I haue rysen vpearly, I haue geuen you warnynge in season, but ye wolde not heare me. ‡ Though the Lorde hath sent hys seruauntes, all the prophetes vnto you in seasõ. Yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

He sayde * turne agayne euery man from his euell waye, and from your wicked ymaginacyõs, and so shall ye dwell for euer in ỹ lande, that the Lorde promised you & youre forefathers. And go not after straũge goddes, serue them not, worshyp them not, and angre me not wyth the worckes of your hãdes: then wyl not I punish you. Neuertheles ye wolde not heare me (sayth the Lord:) but haue defied me with ỹ worckes of your handes, to your awne greate harme.

B Wherfore thus sayeth ỹ Lorde of Hostes: * Because ye haue not herkened vnto my worde, lo, I wyll sende out, & call for all the people, that dwell in the North, sayeth the Lorde, and will prepayre Nabuchodonosor the kynge of ‡ Babylon my seruaunt, and will brynge thẽ vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them, and wyll vtterly rote them oute. I will make of thẽ a wildernesse, a mockage, and a continuall deserte.

C * Moreouer, I wyll take from them the voyce of gladnesse and solace, the voyce of the bryde grome and the bryde, the voyce of the anoynted, with the creshettes: and thys whole lande shall become a wyldernes, and these nacions shall serue the kynge of Babylon, threscore yeares and ten. ‡ When the lxx. yeares are expired, I wyll vyset also ỹ wyckednesse of the kynge of Babylon and his people sayeth the Lorde: yee, and the lande of the Caldees, and wyll make it a perpetuall wylderne, and wyll fulfyll all my wordes vpon that lande, which I haue deuised agaynst it: yee, all that is writte in this boke, which Jeremy hathe prophecyed of all people: so that they also shall be subdued vnto diuers nacions & great kynges * for I wyll recompense them, accordynge to theyr dedes and worckes of theyr awne handes.

D For thus hath ỹ Lorde God of Israel spoken vnto me: Take this ‡ wyne cuppe of indignacion fro my hande, that thou mayest cause all the people, to whom I send the, for to dryncke of it: that when they haue dronken therof, they maye be mad, & out of their wyttes, when the swearde commeth, that I wyll sende amonge them. Then toke I the cuppe from the Lordes hande, and made all people to dryncke therof, vnto whome the Lorde had sent me.

But fyrst the cytie of Jerusalem, & all the cyties of Juda, their kynges ãd prynces, to make them desolate, wast, despysed, ãd hyssed at, and cursed, accordynge as it is come to passe this daye. Yee, and Pharao ỹ kinge of Egypte, his seruauntes, his princes and his people all together one wyth another & all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron and ỹ remnaunt of Asdod, ỹ Edomites, the Moabites and the Ammonites al ỹ kynges of Tirus & Sidõ: the kinges of the Iles that are beyonde the see: Dedan, Thema, Buz & all thẽ ỹ dwell in the vttermost partes of ỹ worlde: all the kinges of Araby and (generally) all the kynges that dwel in the deserte: al the kinges of Zamri, al ỹ kynges of Elam, all the kinges of the Medees, all kynges towarde ỹ North, whether they be farre or nye, euery one agaynst his neygbours: Yee, and all the kyngdomes that are vpon ỹ whole earth. The kynge of Sezach sayde he shall dryncke with them also.

Therfore saye thou vnto them: Thys is the commaundemẽt of the Lorde of Hostes the God of Israel: Dryncke and be dronckẽ, spewe and fall, that ye neuer ryse, and that thorowe the swearde, whych I wyll sende amonge you. But yf they will not receaue the cuppe of thy hande, and dryncke it, then tell them: Thus doth the Lorde of Hostes threaten you: dryncke it ye shall, and that shortely. For lo, * I begynne to plage ỹ cytye, that my name is geuẽ vnto: thincke ye then that I wyll leaue you vnpunished: Ye shal not go quyte, for why, I call for a swearde vpon all the inhabitours of the earth, sayeth the Lorde of Hostes.

Therfore tell them all these wordes and saye vnto them. * The Lorde shall crye fro aboue, and let his voyce be herde from hys holy habytacion. With a great noyse shall he crye



hecrye from hys courte regall. He shall geue a great voyce, lyke the grape gatherers, and the sounde therof shalbe hearde vnto the endes of the worlde. For the Lorde hath a iudgement to geue vpon all people, & will holde his court of iustice with all flesh, and punish the vngodly, sayeth the Lorde.

B For thus sayth the Lord of hostes: * Beholde, a miserable plage shall goo from one people to another, and a greate stormy water shall aryse frõ all the endes of the earth. And the same daye shall the Lorde him selfe sleye them, from one ende of the earth to another. There shall no mone be made for eny of them, none gathered vp, none buryed: but shall lye as dunge vpon the grounde.

Mourne, O ye shepherdes, and crye: sprinkle youre selues with asches, O ye rammes of the flocke: for the tyme of youre slaughter is fulfylled, that ye shall sleye one another, and you shalbe scatred, and ye shall fall lyke vessels connyngly made.

* The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horryly, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture, and theyr best feldes lye deed because of ỹ horryble wrath of the Lord. They haue forsaken theyr foldes lyke as a lyon. For theyr lande is waste, because of his furiouse cruelte, and of his fearfull indignatyon.

## ¶The.xxvj.Chapter.

¶Jeremy moueth the people to amendement. He is take of the prophetes and priestes, and brought to iudgment. Uriah the prophete is kylled of Joachim, contrary to the wyll of God.

A In the begynninge of the raygne of Jehoakim the sõne of Josiah kyng of Juda, came thys worde frõ the Lorde, sayinge: Thus sayeth the Lorde: * Stande in the court of the Lordes house, and speake vnto all them which (oute of the cyties of Juda) come to do worshyp in the Lordes house, all the wordes that I cõmaunde the to saye. * Loke that thou kepe not one worde backe, yf peraduenture they wyll herken, and turne euery man from hys wycked waye: * that I maye also repente of the plage, which I haue determyned to brynge vpon them, because of theyr wicked inuencyons.

B And after thys maner shalt thou speake vnto them: Thus sayth the Lorde: yf ye will not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauntes the prophetes, whõ I sent vnto you, rysynge vp tymely, and styll sendynge. If ye wyll not folowe them (I saye) then I wyll do to thys house * as I dyd vnto Silo, and wyll make thys cytye to be abhorred of all the people of the earth. And the preastes, the prophetes and all the people heearde Jeremy preache these wordes, in the house of the Lorde.

Nowe when he had spoken out all the wordes that the Lorde commaunded him to preach vnto the people, then the prestes, the prophetes and all the people toke holde vpõ him, and sayde: thou shalt dye. Howe darest thou be so bolde, as to saye in the name of ỹ Lorde, it shall happẽ to thys house as it dyd vnto Silo: and thys cytye shalbe so waste, that no man shall dwell therin.

C And when all the people were gathered about Jeremy in the house of the Lorde, the princes of Juda hearde of this rumour, and they came soone oute of the kynges palace, into the house of the Lord: and sat thẽ downe before the * newe dore of the Lorde. Then spake the prestes and the prophetes vnto the rulers and to all the people, these wordes: D * Thys man is worthy to dye, for he hath preached agaynst thys cytye, as ye youre selues haue heard with your eares.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytie all the wordes ỹ ye haue heard. Therfore amende youre wayes, and youre adupsementes, and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repente of the plage, that he hath deuised agaynst you. Nowe as for me: I am in your hãdes, do with me, as ye thynke expedient and good. But this shall ye knowe: yf ye put me to death, * ye shall make youre selues, thys cytye and all the inhabytours therof, guyltye of innocent bloude. For thys is of a trueth that ỹ Lorde hath sent me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This mã maye not be condẽpned to death, for he hath preached vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and talde thus vnto all the people: Michah the Morasthite, * which was a prophet vnder Ezechiah kynge of Juda, spake to all the people of Juda. Thus sayeth the Lorde of hostes: * Syon shalbe plowed lyke a felde, Jerusalẽ shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye wod. Dyd Ezechiah the kynge of Juda, and the people of Juda put hym to death for this? No verely: * but rather feared ỹ Lord, and made theyr prayer vnto hym. For the which cause also the Lorde repented of the plage, that he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophete also, that preached styffly in the name of the Lorde, called Uriah the sonne of Semeiah of Cariathiarim: this man preached also agaynst this cytye and agaynst this lande, ac-

cozding to all as Jeremy sayth. Nowe whē
*iiii.re.xxiii.d *Jehoakim the kinge with all the estates & princes had heard hys wozdes, the kynge
*iii.re.xix.a Math.ij.c went about to slaye hym. * When Uriah perceaued that, he was afrayed, and fledd, and departed into Egipte.

Then Jehoakim the kinge sent seruauntes into the lande of Egypt, namely Elnathan the sonne of Achboz, and certayne men with hym into Egipt, which fetched Uriah out of Egipt, and brought him vnto kynge Jehoakim, that sle we him with the sweard, and cast hys deed bodye into the comen peoples graue. But Ahikam the sonne of Saphan helped Jeremye, that he came not into the handes of the people to be slayne.

## ¶ The.xxvij. Chapter.

¶ Jeremy, at the commaundement of the Lozde, sendeth bondes to the kynge of Juda, and to the other kynges that were nye, wherby they are mouyched to become subiectes vnto Nabuchodonoloz. He warneth the people and ỹ kinges and rulers, that they beleue not false prophetes.

A IN the begynninge of the reygne of Jehoakim the sone of Josiah kyng of Juda, came this wozd vnto Jeremy from the Lozde, which spake thus vnto me: Make the bondes and chaynes, and put them about thy necke, and send them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the king of Tirus, and to the kynge of Sidon: and that by the messengers, which shall come to Jerusalem vnto zedekiah the kinge of Juda: and byd them saye vnto theyr masters:
*Deut.r.c Thus sayth the Lozde of hoostes the God of Israel: speake thus vnto your masters: * I am he that made the earth, the men and the catell that are vpon the grounde, with my
B great power and outstretched arme, and haue geuen it vnto whō it pleased me. * And
*Eccle.r.a Judic.vi.d Jere.xxvii.a. Dani.iij.c. ‡ Jer. xxb.b. now will I delyuer all these landes into the power of Nabuchodonoloz the king of Babylon * my seruaunt. The beastes also of the felde shall I geue hym to do hym seruyce.
*Jere.xxi.b xxvbiii.a.and xly.c *And all people shall serue hym, & hys sonne, and his childers childzen, vntill the tyme of the same lāde become also: yee, many people and great kinges shall serue him.

Mozeouer, that people and kyngdome, which wyll not serue Nabuchodonoloz, and that wyll not putt theyr neckes vnder the pocke of the kyng of Babilon: the same people wyll I vyset with the sweard, with hōger, with pestilence, vntyll I haue consumed them in hys handes, sayeth the Lozde.
*Jer.xxiij.c and.xxix.b *And therfoze, folowe not your prophetes, sothesayers, expounders of dreames, charmers and wytches: which saye vnto you: ye shall not serue the kynge of Babylon. Foz they preache you lyes: to bzynge you farre from your lande, and that I might cast you out, and destroye you. But the people that put theyr neckes vnder the pocke of the king of Babylon, and serue hym, those I will let remayne styll in their awne lande, sayeth the Lozde, and they shall occuppe it, and dwell therin.

All these thynges tolde I zedekiah the king of Juda, and sayde: *Put your neckes C *Ie.xxviii.a
vnder the pocke of the king of Babilon, and serue him and his people, that ye maye lyue.
Why wylt thou and thy people perysh with the sweard, with honger, with pestylence: lyke as the Lozde hath deuysed foz all people, that wyll not serue the kynge of Babylō? * Therfoze, geue no care vnto those pro- *Jere.xxii. Jere.xxvii.
phetes, that tell you: ye shall not serue the kyng of Babylon: foz they preache you lies: nether haue I sente them, sayeth the Lozde. Howbeit they are bolde, falsely to prophecy in my name: that I myght the sooner dzyue you out, and that ye myght perysshe with yō preachers. I spake to the prestes also, and to all the people. Thus sayth the Lozde: Heare not the wozdes of those prophetes, ỹ preache vnto you, and saye: Beholde, * the ves- *Jer.xxvii.a
selles of the Lozdes house shall shortlye be D ỹ
brought hyther agayne from Babilon. Foz they prophecye lyes vnto you. Heare them not, but serue the kynge of Babylon, that ye maye lyue. Wherfoze wyll ye make thys citye to be destroyed? But yf they be true prophetes in very dede, and yf the wozde of the Lozde be committed vnto them, then let them praye the Lozde of hoostes, that the rēnaunt of the ornamentes (which are in the house of the Lozde, and remayne yet in the house of the kynge of Juda and at Jerusalem) be not caryed to Babylon also: Foz thus hath the Lozde of hoostes spoken concernynge the pyllers, the lauer, the seate and the resydue of the ornamentes that yet remayne in thys citye, which Nabuchodonoloz the kynge of Babylon toke not, *when *iiii. Reg. xxiiii.c
he caryed awaye Jechoniah the sonne of Jehoakim king of Juda with all the power of Juda and Jerusalem, from Jerusalem vnto Babylon, captyue.

Yee, thus hath the Lozde of hoostes the God of Israel spoken, as touchynge the resydue of the ornamentes of the Lozdes house, of the kynge of Judaes house, and of Jerusalem. * They shalbe caryed vnto Babi- *iiii.Reg. xxv.c
lon, and there they shall remayne ☞ vntyll D
I vyset them, sayeth the Lozde. * Then wyll *i.Esd.i
I bzynge them hyther agayne. And thys was done in the same yeare, euen in the begynnynge of the raygne of zedekiah kynge of Juda.

## ¶ The.xxviij. Chapter.

¶ The false prophecye of Hananiah the prophete. Jeremye sheweth that the prophecye of Hananiah is false, by example of the other prophetes. He beynge inspyred of the Lozde, reproueth Hananiah, prophecyinge hys death.

But



A BUt in the.iiij. yeare of the raygne of zedekiah kinge of Juda, in the v. moneth, it happened ỹ Hananiah the sonne of Allur ỹ prophet of Gibeō, spake to me in the house of the Lozde, in the presence of the prestes, & of all the people, and sayde: Thus sayth the Lozde of hoostes the God of Israel: I haue
*Jer.xxix.c broken the pock of the king of Babilon, * & after two yeare will I bzynge agayne into this place: all the ornamentes of the Lozdes house, that Nabuchodonoloz king of Babylon caried awaye from this place vnto Babilon. Yee, I wyll bzinge agayne Jechoniah the sonne of Jehoakim ỹ kinge of Juda hym selfe, with all the presoners of Juda (that are caryed vnto Babilon) euen into thys place, sayth the Lozde: foz I wyll breake the pock of the kinge of Babylon.

Then the prophet Jeremy gaue answere
B vnto the prophet Hananiah, befoze the prestes and befoze all the people that were pre-
*xxviij.d.c sent in the house of the Lozd. * And the prophete Jeremy sayde: Amen, the Lozde do ỹ, and graunte the thyng which thou hast prophecyed: that he maye bzyng agayne all the ornamentes of the Lozdes house, and restore all the presoners from Babylon into this place. Neuertheless, herken thou also, what I wyll saye, that thou and all the people maye heare. The prophetes that were before vs in tyme past, which pphecyed of warre, oz trouble, oz pestilēce, ether of peace, vpō many nacyons and great kingdomes, were
*Deu.xviii.d Num.xxi.a. pzoued by thys (yf God had sende thē in very dede) * when the thynge came to passe, which that prophete tolde befoze.

C And Hananiah the prophet toke ỹ chayne from the prophete Jeremyes necke, and
D brake it, and with that sayde Hananiah, ỹ all the people might heare. Thus hath the Lozde spoken: Euen so will I breake ỹ pock of Nabuchodonoloz king of Babilon, from the neck of all nacions: yee, and that within this two yeare: And so the prophet Jeremye went his waye. Nowe after that Hananiah the prophete had taken the chayne from the prophete Jeremyes necke, and brokē it. The wozde of the Lozde came vnto the prophete Jeremy, saieng: Go, and tell Hananiah thes wozdes. Thus sayth the Lozde. Thou hast broken the chayne of wodd: but in steade of wodd thou shalt make cheynes of yzon. Foz thus sayth the Lozd of hoostes the God of Israel: I wyll put a pock of yzon vpō the neck of all this people, that they maye serue Nabuchodonoloz the king of Babilon: yee, and so shall they do. And I wyll geue hym the beastes in the felde. Then sayde the prophet
*Jer.xxix.c Jeremy vnto the prophet Hananiah: * heare me Hananiah: The Lozde hath not sent ỹ but thou bringest this people into a falce be-
lefe. And therfoze thus sayth the Lozde: beholde, I wyll sende the out of the lande, and within a yeare thou shalt dye, because thou hast falsely spoken agaynst the Lozde. So Hananiah the prophete dyed the same yeare in the seuenth moneth.

## ¶ The.xxix. Chapter.

¶ The pistle of Jeremy, sent vnto them that were in captiuite in Babylon. He prophecyeth theyr returne from captyuite after.lxx. yeares. He prophecyeth the destruccyon of the kynge and of the people that remayned in Jerusalem. He threatneth two prophetes that seduced the people. The death of Semeiah the Nehelamite is prophecyed.

THese are the wozdes of the boke, A
that Jeremy the prophet sent frō Jerusalem vnto the presoners, ỹ senatoures, prestes, prophetes, & all the people, whō Nabuchodonoloz had led vnto Babilon: after that time that king Jechoniah and his quene, his chāberlaynes, the princes of Juda and Jerusalem, the wozkemasters of Jerusalem were departed thyther. Which boke Elasah the sonne of Saphan, and Gamariah the sonne of Helkiah dyd beare, whō zedekiah ỹ kyng of Juda sent vnto Babilon to Nabuchodonoloz the kinge of Babilon: these were the wozdes of Jeremyes boke.

Thus hath the Lozde of hoostes the God B
of Israel spokē vnto all the presoners, that were led from Jerusalem vnto Babylon: *
*Jer.xxxb.d bylde you houses to dwel therin: plāte you gardēs, that ye maye enioye the frutes therof: * take you wyues, to beare you sonnes &
*Gene.i.d and.ix.a daughters, prouyde wyues foz your sonnes and hylbādes foz your daughters that they maye get sonnes and daughters, and that ye maye multiplye there. Laboure not to be fewe, but seke after peace and prosperite of ỹ citye, wherin ye be presoners, * & praye vn- *Baruc.i.c. i.Timo.ij.a
to God foz it. Foz in ỹ peace therof, shall yō peace be. Foz thus sayth the Lozde of hoostes C
the God of Israel. * Let not these prophetes
*Jer.xxxvii.c and.xxix.b and sothsayers ỹ be amōg you disceaue you: & beleue not your awne dreames. Foz why? * they preache you lyes in my name, and I haue not sent them, sayth the Lozde.
*Jer.xliii.b.

But thus sayth the Lozde: * Whē ye ha- *i.Para.xxxvi.d
ue fulfylled.lxx. yeares at Babylon, I wyll Jere.xxii.b. i.Esd.i.a
bzynge you home, & of myne awne goodnes I wyll carye you hyther agayne into thys place. Foz I know what I haue deuised foz you, sayth the Lozde. My thoughtes are to geue you peace, and not trouble (which I geue you all ready, and that ye myght haue hope agame. * Ye shall crye vnto me, ye shall
*Deu.iiii.c and.xxx.a. go and call vpon me, and I shall heare you. ‡ Joh.viii.d
‡ Ye shall seke me and fynde me. Yee, yf so be that ye seke me with your whole hert, I will be founde of you, sayth the Lozde, and wyll delyuer you oute of preson, and gather you together agayne out of all places, wherin I haue scatered you, sayeth the Lozde, and

wyll bryngе you agayne to the same place, frō whence I caused you to be caried a waye captiue. But where as ye saye, ỹ God hath raised you vp prophetes at Babilon. Thus hath the Lorde spoken to the kinge that sytteth in the throne of Dauid, and to all the people that dwell in this cytye, youre brethren * that are not gone with you into captiuytie. Thus (I saye) speaketh the Lord of hostes: Beholde, * I wyll sende a swearde, honger and pestilence vpon them, and wyll make them lyke vntimely fygges, ỹ maye not be eaten for bitternes. And I will persecute them with the swearde, with honger, and pestilence.

* xxii. Regū. xxiiii. d

* Je. xxiiii. d

I will delyuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, and put to confusyō of all the people, amonge whom I haue scatered thē: and that because they haue not bene obedient vnto my commaundementes, sayth the Lorde, which I sente vnto them by my seruauntes the prophetes. * I rose vp early, and sent vnto them: but they wolde not heare, sayeth the Lorde. Heare therfore the worde of the Lorde, all ye preſoners, whom I sente from Jerusalem vnto Babilon. Thus hath the Lorde of hostes the God of Israel spoken of Ahab the sonne of Colaiah, and of Zedekiah the sonne of Maasiah, which prophecye lyes vnto you in my name. Beholde, I wyll deliuer them into the hande of Nabuchodonosor the kyng of Babilon, that he maye slaye them before youre eyes. And all the preſoners of Juda, that are in Babilon shall take vpon them this terme of cursynge, and saye: Lowe God do vnto the, as he dyd vnto Zedekiah and Ahab, whom the kinge of Babilon rosted in the fyer, because they synned shamefully in Israel.

* Jere. xxix. a and. xxxiii. a

E

For they haue not onely defiled their neyghbours wyues, but also preached lyinge wordes in my name, which I haue not commaunded them. This I testifye, and assure, sayth the Lorde. But as for Semeiah the Nehelamite thou shalt speake vnto hym.

If

Thus sayth ỹ Lord of hostes the God of Israel: Because thou hast sealed letters vnder thy name vnto all ỹ people that is at Jerusalem, and to Sophoniah the sōne of Maasiah the preste: yee, & sent them to all the prestes: wherein thou wryteſt thus vnto hym: The Lorde hath ordeyned the to be preste in the stead of * Jehoiada the preste: that thou shuldeſt be the chefe in the house of the Lord aboue all prophetes, and preachers, and ỹ ỹ mightest set them vpon the pillery, or in the stockes. Howe happeneth it then, that ỹ hast not reproued Jeremye of Anathoth, which

* iiii. Reg. xi. a ii. par. xxiii. a

* Jere. xxix. c

neuer leaueth of his prophecienge. And beside all thys, he hath sent vs worde * vnto Babilon, and tolde vs playnely, that oure captiuite shall longe endure: that we shulde buylde vs houses to dwell therin: & to plāte vs gardens that we maye enioye the frutes therof. Which lettre Sophoniah the preaste redde, and let Jeremy the prophete heare it.

G

Then came the worde of the Lorde vnto Jeremy, sayinge: Sende worde to all them that be in captiuyte, on thys maner: Thus hath the Lorde spoken concerning Semeiah the Nehelamite: * Because that Semeiah hath prophecyed vnto you without my cōmyssiō, & brought you into a fals hope, therfore thus the Lorde dothe certifye you: Beholde, I will viset Semeiah the Nehelamite, and his seede: so that none of hys shall remayne amonge this people, and none of thē shall se the good, that I will do for this people, sayth the Lorde. For he hath preached falsely of the Lorde.

* Je. xxviii. d

## ¶ The. xxx. Chapter.

¶ The retourne of the people from Babilon. God by hys chastenyng sheweth that the people is synfull. The destruccyon of the enemyes of Israel.

A

These are the wordes, that the Lord shewethe vnto Jeremye, sayinge: Thus sayth the Lorde God of Israel: * Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme commeth, sayth the Lorde, that I wyll bryng agayne the preſoners of my people of Israel and Juda, sayth the Lord. For I wyll restore them vnto the lande, that I gaue to theyr fathers, & they shall haue it in possession.

* Jere. xxx

Agayne, these wordes spake the Lorde, concerning Israel and Juda: Thus sayth ỹ Lorde: We haue heard a terrible crye, feare and disquietnes. For what elles do thys signifye, that I se? Namely, that all stronge men smyte, euery man hys hande vpon hys loynes, * as a womā in the paine of her trauayle. Who euer sawe a man trauayle with childe? Enquyre therafter, and se. Yee, all their faces are maruelous pale.

C

* Jere. xxx. i.

Alas for this daye, which is so dredefull that none maye be likened vnto it: and alas for the tyme of Jacobs trouble, frō ỹ which he shall yet be delyuered. For in that daye, sayth the Lorde, I will take his yocke from of thy neck, & breake thy bondes: And strangers shall nomore serue hym: but they shall do seruice vnto God theyr Lorde, and to * Dauid theyr kynge, whom I wyll rayse vp vnto them. ‡ And as for the, O my seruaunt Jacob, feare not, sayth the Lorde, and be not afraied, O Israel. For lo, I wyll helpe the also from farre, and thy seed from the lande of their captiuytie.

B

* ezec. xxxiiii. d

‡ Jere. xlvi. d

And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous lyfe, & no man shall make him afrayed. For I am with the to helpe the, sayth the Lorde. * And though I shall

* Amos. ix. d



I shall destroye all the people, amōge whom I haue scatered the, yet wyll I not destroye the, but correcte the, * and that with discretion: For I knowe that thou art in no wyse * without faute. Therfore thus sayth the Lord: Thy brosinges are perylous, & thy woundes ready to cast ỹ in to sickenes. Ther is no man to medle with thy cause, or to lay plaster vpon the, or to bynde vp thy woundes: there maye no man helpe the.

* Jere. v. d.

* Je. xxviii. a Nahum. i. a

C

All thy louers haue forgottē the, and care nothynge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes: for thy synnes haue had the ouer hande. Why makeſt thou mone for thy harme? in dede, thou art sore wounded & in ieopardye: * but for the multitude of thy mysdedes and synnes, I haue done this vnto the.

* Jere. xlvi. d.

* Jere. xl. a. and. v. b

* And therfore, all they that deuoure the, shalbe deuoured: and all thyne enemies shal be led into captiuite. All they that make the waste, shalbe wasted them selues, & all those that robbe the, wyll I make also to be robbed. For I wyll geue the thy health agayne and make thy woundes whole, sayeth the Lorde: because they reuyled the, as one cast awaye and despised, Syon (sayde they) is she whom no man regardeth.

D

For thus sayth the Lorde: Beholde, * I will bryng agayne the captiuytie of Jacobs tentes, and defende his dwelling place. The citye shalbe buylded in her olde estate, and ỹ houses shall haue their ryght foundacion, And out of them shall go thākesgeuing, and the voyce of ioye.

* Ezech. xxxiiii. a

I will multiplye them, and they shall not be fewe. I shall endue them with honoure, & no man shall subdue them. Theyr chyldren shalbe as afore tyme, and their cōgregacion shall cōtinue in my syght. And all those that vexe them, wyll I vyset.

* Ezech. b. a

* A captayne also shall come of them: and a prynce shall sprynge out from the myddest of them: hym will I chalēge to my selfe, and he shall come vnto me. * For what is he, ỹ geueth ouer his hert to come vnto me? sayth the Lorde. * Ye shalbe my people also, and I wilbe youre God. ‡ Beholde, on the other syde shall the wrath of the Lorde breake out as a stormy water as a mighty whirle winde: and shall fall vpon the heades of the vngodly.

* Joh. bi. c

* Jere. xxxi. b xxxiii. b xxxi. c & Jer. xxiii. c. bro. d

The terrible displeasure of the Lorde shall not leaue of, but yll he haue done, and perfourmed the intent of hys herte, * which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lord, shall I be the God of all the generatyons of Israel, and they shalbe my people.

* Jere. xxiii. e

## ¶ The. xxxj. Chapter.

¶ The prophecyeth that the people of Israel shalbe restored agayne vnto theyr prosperitie. To be turned from synne is the gyfte of God. The byrth of Christ is prophecyed. All the wycked shall dye in theyr wyckednes. The new testamēt and couenaunt is prophecyed. The christian are taught and instructe of the Lorde. Oure synnes shall so be remytted, that they not ones be thought on, God promyseth, that he wyll cast of the Jewes. The buyldynge agayne of Jerusalem.

A

Thus sayeth the Lorde: * The people of Israel, which escaped in the wildernesse from the swearde, founde grace to come into theyr rest. Euē so shall the Lorde now also apeare vnto me from farre, and saye: * I loue the with an euerlasting loue, therfore, by my mercye I haue drawen the to me. I will repayre the agayne, O thou daughter of Israel, ỹ thou mayest be fast and sure. Thou shalt take thy tabzettes agayne, and go forth with them, that leade the daunce.

* Nu. xxiii. c

* John. bi. b.

Thou shalt plante vynes agayne vpon ỹ hylles of Samaria, and the grape gatherers shall plante, and commenly eate of it.

For the dayes shall come when the watchemen vpon the mount of Ephraim shall crye: * aryse, let vs go vp vnto Sion to our Lorde God, for thus sayth the Lorde: Reioyce with gladnes because of Jacob, crie vnto the head of the Gentils: speake out, syng, and saye: O Lorde saue thy people, the remnaunt of Israel, and make them whole. Beholde, I wyll bringe them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the wemen that be great with chylde, and soch as be also delyuered: and the company of them that come agayne, shalbe greate.

* Esa. xl. a

B

They shall come weping and with mercyfull pitye wyll I bring thē hyther agayn. I wyll leade them to the ryuers of water in a strayght waye, where they shall not stomble. * For I am Israels father, & ‡ Ephraim is my fyrst borne.

* Deu. xxiii. a ‡ Ge. xlviii. d.

Heare the worde of the Lorde, O ye Gētiles, preach in the yles, that lye farre of, and saye: he that hath scatered Israel, shall gather hym together agayne, & shall kepe hym as a shepherde doth his flocke. For the Lord hath redemed Jacob, and ryd hym from the hande of the violent. And they shall come, & reioyce vpon the hyll of Sion, and shall haue plentcousnes of goodes, which the Lorde shall geue thē. Namely, wheate, wyne, oyle, yōge shepe & calues. And theyr cōsciēce shalbe as a well watred garden, for they shall nomore be hongrye.

Then shall the mayde reioyce in the daūce, yee, both yonge and olde folkes. For I wyll turne their sorowe into gladnesse, and wyll conforte them from theyr sorowes and make them ioyfull. I wyll powre plēteousnesse vpon the hertes of the prestes, and my

C

people shalbe satisfyed with my goodnesse, sayth the Lorde.

Thus sayth the Lorde: * The voyce of heynes, weping and lamentatiō was heard on hye: euen of Rachel mournyng for her childzen, and wolde not be conforted, because they were awaye. * Iere.xlv.c Mayth.ij.c

But nowe, sayth the Lorde, leaue of frō weppynge and crienge, witholde thyne eyes from teares, for thy labour shalbe rewarded, sayth the Lorde. And they shall come agayne out of the lande of their enemies: Yee, euen thy posterite shall haue consolation in this, sayth the Lorde, ỹ thy childzen shall come agayne into their awne lande.

Wore ouer, I heard Ephzaim, that was led awaye captiue, cōplayne on this maner: * Ose.xx.c. * O Lorde, thou hast correct me, & thy chastenynge haue I receaued, as an vntamed calfe. † Conuerte thou me, and I shalbe conuerted: for thou art my Lorde God: Yee, assone as thou turnest me, I shall rekourme my selfe: and when I vnderstande, I shall smyte vpon my thyghe. For verely I haue commytted shamefull thinges. For I haue borne the reprofe and cōfusion of my youth. † Dreno.v.c. Zacha.i.a

Upon this complaynte, I thought thus by my selfe: * is not Ephzaim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sens the time ỹ I first cōmened with hym, I haue him euer in remēbraunce: therfore, my very hert drycueth me vnto him, gladly and louyngly wyll I haue mercy vpon him, sayth ỹ Lord. Set the watchmen, prouyde teachers for ỹ, set thyne hert vpon the ryght waye, ỹ thou shuldest walke, and turne agayn, O ỹ daughter of Israel, turne agayne to these cityes of thyne. Howe longe wilt thou go astraye, O thou thzynking daughter? For the Lord wyll worke a newe thing vpō earth. A woman shall compasse a man. * Ge.xlviij.d

For thus sayth the Lorde of hoostes the God of Israel: It wyll come therto, ỹ when I haue brought Juda out of captiuite, these wordes shalbe heard in the lande and in hys cityes. The Lorde, which is the fayre * bzydegrome of ryghteousnes, make ỹ frutefull, O thou holy hyll. And there shall dwell Juda, and all her cityes, ỹ shepherdes, and husbandemen. For * I shall fede the hongrye soule, and refresh all faynte hertes. When I heard thys, I came agayne to my selfe, I mused, lyke as I had bene waked oute of a swete slepe. * Esa.xlii.a. * Mayth.v.a. and v.ij.c

Beholde, sayth the Lorde, the dayes come, that I wyll sowe the house of Israel, & the house of Juda, with men and with catell. * Yee, it shall come therto, that lyke as I haue gone about in tymes past to rote thē out, to scatre them, to bzeake them downe, to destroye them, and chasten them. Euen so wyll I also go diligently aboute, to buylde them vp agayne, & to plante them, sayth the Lorde. * Then shall it nomore be sayde: the fathers haue eatē a sower grape, and the chyldzens teeth are set on edge: for euery one shall dye for hys awne myssdede, so ỹ whoso eateth a sowre grape, hys teeth shalbe set on edge. * Beholde, the dayes come, sayth the Lorde, that I wyll make & a newe couenaunt wt the house of Israel, and wt the house of Juda: not after the couenaūt that I made wt their fathers, when I toke thē by ỹ hande: and led thē out of the lande of Egypt: which couenaunt they bzacke: yee, euen when I as an husbande had rule ouer them, sayeth the Lorde. * But this shalbe the couenaūt that I wyll make with the house of Israel after those dayes, sayth the Lorde. * I will plante my lawe in the inward partes of them, and wzyte it in their hertes, † & wilbe their God, and they shalbe my people. * Eye.xxxvi.a * Ebr.viij.a * Ebr.v.b. * Eze.xi.b. † Iere.xxxij.a and.xxx.d

And from thens forth, shall no mā teach his neyghbour or his brother, & saye: knowe the Lorde. But they shall all knowe me frō the lowest vnto the hyest, sayth ỹ Lorde. For I will forgeue their myssdedes, and will neuer remēbre their synnes eny more. Thus sayth the Lorde, which gaue the * sunne to be a lyght for the daye, and the moone and starres to shyne in the night: which moueth the see, so that the floudes therof waxe fearce: his name is the Lorde of hoostes. Like as this ordinaunce shall neuer be taken oute of my syght, sayth the Lorde. So shall the sede of Israel neuer ceasse, but all waye be a people before me. * Gene.i.b

Wore ouer, thus sayth the Lorde: lyke as the heauen aboue cannot be measured, & as the foundaciōs of the earth beneth maye not be sought out. * So wyll I also not cast out the whole seede of Israel, for that they haue commytted, sayeth the Lorde. Beholde, the dayes come, sayth the Lord, that the citye of the Lorde shalbe enlarged from the * towre of Hananeel, vnto the gate of ỹ corner wall: From thens shall the ryght measure be take before her vnto the hyll toppe of * Gareb, & shal come about Gaath, and the whole valley of the deed karkases, and of the ashes, and all the feldes vnto the broke of Cedzon: and vnto the corner of the horsgate towarde the east, where as the sanctuary of the Lorde also shalbe set. And when it is nowe buylded, and set vp of thys fashyon, it shall neuer be be broken, nor cast downe any more. * Ieremy.xxxi.d * Zacha.xiiij.b * Iere.xlvi.b

## The.xxxij. Chapter.

Ieremy is cast into prison, because he prophecyed that the citye shulde be taken of the kynge of Babylon. By the felde that Jeremy bought at the comaundement of the Lorde, is signifyed, that the people shulde come agayne to theyr awne possessyon. The people of God are hys seruauntes, and he is theyr Lorde. To feare God, is Goddes gyfte, to the entent that synnes maye be eschued.

These



A These wordes spake the Lorde vnto Jeremy, in the.x. yeare of zedekiah king of Juda: which was the xviij. yeare of Nabuchodonosor, what tyme as the kyng of Babylons hoost layed seage vnto Jerusalē. But Jeremy the prophet laye bounde in the courte of the prison, which was in the kinge of Judas house: where zedekiah the kyng of Juda caused hym to be layed, because he had prophecyed of this maner: Thus sayeth the Lorde: * Beholde, I wyll delyuer this citye into the hādes of the kyng of Babilō, which shall take it. As for zedekiah the kynge of Juda: he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kyng of Babylon: which shall speake wt him mouth to mouth: and one of thē shall loke another in ỹ face. And zedekiah shalbe caryed vnto Babylon, and there shall he be, vntyll the tyme that I viset hym, sayth the Lorde. But yf ỹ take est in hande to fyght agaynst ỹ Chaldees, thou shalt not prosper. * Ier.xxxiij.a and xxxvij.a

B And Jeremy sayde: thus hath the Lorde spoken vnto me: Behold, Hanamel the sonne of Selum thyne vncles sonne, shall come vnto the, and requyre the to redeme the lāde that lyeth in Anathoth vnto thy selfe: * for by reason of kynred it is thy right to redeme it, and to bye it out. * Leui.xxv.d Nu.xxxvi.a and.xxxvi.a. Ruth.iiij.a.

And Hananeel myne vncles sonne came to me in the court of the prison, accordynge to the worde of the Lorde, and sayde vnto me: Bye my lande, I praye the, that lieth in Anathoth in the contrey of Beniamin: for by heritage thou haste ryght to loose it oute for thy selfe, therfore redeme it. Then I perceaued that thys was the commaundement of the Lorde, and so I bought the lāde from Hananeel of Anathoth, myne vncles sonne, and weied him there the money: euen seuen syckles and ten syluer pence.

I caused hym also to make me a writing and to seale it: and called recorde therby, and weyed hym there the money vpon the wayghtes. So I toke the euidence with the copye, when it was orderlye sealed and redde ouer, and I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Maasiah in the syght of Hanamel my cosyne, and in the presence of the witnesses, that be named in the euidence: and before all the Jewes that were therby in the courte of the prison:

I charged Baruch also before them sayinge: The Lord of hostes the God of Israel commaundeth the, to take thys sealed euydence with the copie: and to laye it in an earthen vessell, that it maye longe continue.

For the Lorde of hoostes the God of Israel hath determyned that houses, feldes, and vyneyardes shalbe possessed agayne in this lande.

Now when I had deliuered the euidence vnto Baruch ỹ sonne of Neriah, I besought the Lorde, saying: O Lord God, * it is thou that hast made heauen and earth with thy greate power and hie arme, and there is nothyng hyd from the. * Thou shewest mercy vpon thousandes, thou recōpencest the wickednes of the fathers, into the bosome of the childzen that come after them. * Gene.i.a Iere.x.b. D * Exo.xxxiiij a.

Thou art the greate and mightye God, whose name is the Lorde of hoostes: greate in councell, and excellent in worcke. Thyne eyes loke vpon all the wayes of mens childzen, * to reward euery one after his waye: & accozding to the frutes of his inuencions. * Roma.ij.a

* Thou haste done greate tokens and wonders in the lande of Egypte, as we se thys daye, vpō the people of Israel and vpō thole men: to make thy name greate, as it is come to passe thys daye. Thou hast brought thy people of Israel oute of ỹ land of Egipt, with tokens, with wonders, with a myghtye hande, with a stretched out arme and wt greate terriblenes: and hast geuen them this lande, lyke as thou haddest promysed vnto their fathers. Namely, that thou woldest geue them a lande, that floweth with mylke and honye. * Exo.vij.b. viij.b. ix.b. xij.b. xiij.b. xiiij.b. Deut.vi.b. xxvi.b. Nehe.ix.b. Psal.cxxxv.b. cxxxvi.b. Dani.ix.b. Baruc.ij.a. * Dra.viij vnto the.xij. chapter.

* Nowe when they came therin, and possessed it, they folowed nott thy voyce, and walcked not in thy lawe, * but all that thou commaundedest them to do, that haue they not done, and therfore come all these plages vpon them. * Judic.ij.c iij.b. iiij. * Deut.v.b.

Beholde, there are bullworckes made now agaynst the citye, to take it: and it that be wōne of the Chaldees that besege it, with swearde, with honger and death, and looke what thou hast spokē, that same shall come vpon them.

For lo, all thynges are present vnto the. E Yet (saist thou vnto me, O Lorde God) and commaundest me, that I shall loose a pece of lande vnto my selfe, and take witnesses therto: and yet in the meane season the citye is delyuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me, sayinge: Beholde, I am the Lorde God of all flesshe, is there eny thynge then to hard for me? Therfore thus saith the Lorde: * beholde, I shall delyuer thys citye into the power of the Chaldees, and into the power of Nabuchodonosor the kynge of Babylon, they shall take it in. For the Chaldees shall come, and wynne thys citye, and sett fyer vpon it, and burne it: with the gorgeous houses, in whose parlers they haue made sacrifyce vnto Baal, and powred drynckoffe rynges vnto straunge Goddes, to prouoke me vnto wrath. * Iere.xxb.b xxxix.b

For seyng the childzen of Israel, and the childzen of Juda haue wrought wickednes

before me euer frō theyr youth vp, what haue they els done, but prouoked me wt ȳ workes of their awne handes: sayth the Lorde.

Or, what hath this cītye bene elles but a prouoking of my wrath, euer sence the daye that they buylded it, vnto thys houre wherin I cast it out of my sight, because of the great blasphemyes of the childzen of Israel & Juda, which they haue done to prouoke me: yee, they, their kynges, their prynces, their prestes, their prophetes, the men of Juda, and the cytesyns of Jerusalem.

F
*Jere.v.d
*When I stode vp early, and taught thē and instructed them, they turned their backes to me, and not theyr faces. They wolde
i Jere.vii.d not heare, to be reformed and correct: but set their ydols in ȳ house, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal in the valley of the chyldzen of Hennom, to make theyr sonnes and daughters vnto Moloch: which I neuer commaunded them: nether came it euer in my thoughte, to make Juda synne with soch abhominatyon.

And nowe therfore, thus hath the Lorde God of Israel spoken, concernynge this cytie, which (as ye youre selues confesse) shalbe delyuered into the hande of the kynge of
*Deut.xxv.a Babylon, when it is wonne with the swearde, with hōger and with pestilence. *Behold, I will gather them together from all landes, wherin I haue scatered them in my wrath in my fearfull and great displeasure: and wyll bring them agayne vnto thys place, where they shall dwell safely. And they shalbe my people, and I wilbe their God.

G
*Psal.cxxx.c
*And I wyll geue thē one hert and one waye, that they maye feare me all the daies of their lyfe, that they and their chyldzen af-
*ere.xxxvi.c ter them maye prospere. *And I wyll sett vp an euerlastyng couenaunt with thē. Namelye, that I wyll neuer cease to do them good, and that I wyll put my feare in their hertes, so that they shall not runne awaye
*deu.xxxix.b Jere.xxxi.c from me. *Yee, I will haue a lust and pleasure to do thē good, and faythfully plāte them in this lande with my whole hert and with all my soule.

For thus sayth the Lorde: lyke as I haue brought all this great plage vpon this people, euen so wyll I also bring vpon them all ȳ good, that I haue promised thē. And men shall haue their possessiōs in this lāde, whereof ye saye nowe, that it shall nether be inhabited of people ner of catell: but be deliuered into the handes of the Chaldees. Yee, lande shalbe bought for money, & euidēces made therupon, and sealed before witnesses in the countrey of Beniamin, and rounde aboute Jerusalem, in the cities of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth: yee, and in ȳ cityes that are in the south. For I wyll bringe their prisoners hither agayne, sayth the Lorde.

## The .xxxiij. Chapter.

The prophete is manyshed of the Lorde, to praye for the deliueraunce of the people, which the Lorde promyseth. God forgeueth synnes, and doth graciously to the people, for hys awne renowne. Of the byrth of Christ. The kyngdome of Christ in ȳ church shall neuer be ended.

M
*Jerre.xx.a and.xxxvi.a.
Moreouer, the worde of the Lorde came vnto Jeremy on thys maner, * when he was yet bounde in the court of ȳ prison. Thus sayth the Lorde, which fulfilleth the thing that he speaketh: the Lorde which performeth the thing that he taketh in hand: euen he, whose name is the Lorde: *crye vnto me, & I wyll answere, and shewe the great and hye thinges, which were vnknowen vnto the:
*Ero.xiiii.b i.Reg.viii.b

Thus (I saye) spake the Lorde God of Israel, concernynge the houses of thys cītye, and the houses of the kinges of Juda, ȳ they are broken thorowe the ordinaunce and the sweard. Because the enhabitours of this cītie haue come to fight against the Chaldees: and they are fylled with the deed karcases of men, whom I haue sleyne in my wrath and displeasure: when I turned my face frō thys cītye, because of all her wickednes. Behold, sayth the Lorde, I wyll repayre & heale their woundes, and make thē whole: I will open them the large treasure of peace and trueth.

And I will returne the captiuytie of Juda and Israel: and wyll set them vp agayne as they were afore. * From all mysdedes, * Esa.xliij.a
wherin they haue offended agēst me, I will clense thē. And all their blasphemyes which they haue done agaynst me, whē they regarded me not, I will forgeue them.

B
And thys shall get me a name, a prayse, & honoure among all the people of the earth, which shall heare all the good, that I wyll shewe vnto them: yee, they shall be afrayed and astonyed at all the good dedes and benefytes that I wyll do for them. Moreouer, thus sayth the Lorde: * In this place, where-
*Jere.bij.a of ye saye that it shalbe a wyldernes, wherin nether people ner catell shall dwell: in like maner in the cityes of Juda & without Jerusalem (which also shalbe so voyde, that nether people ner catell shall dwell there) shall ȳ voyce of gladnes be heard agayne, the voyce of the brydegrome & of the bryde, the voyce of them that shall singe: *Prayse
*psa.cxbiij.c i.esdrae.iij.b the Lorde of hoostes, for he is louynge and hys mercy endureth for euer: and the voyce of them that shall offer vp giftes in the house of the Lorde. For I will restore the captiuitie of this lande, as it was afore, sayth the Lorde. Thus sayeth the Lorde of hoostes: It shall come yet therto, that in thys lande, which is voyde from men and catell, and in all the cityes of the lande, there shalbe set vp shepherdes cotages: in the cityes vpon the mountay-



nes: and in the cyties that lye vpon the playne, and in the cyties of the southe.

In the lande of Ben Jamin, in the feldes of Jerusalem, and in the cyties of Juda shall the shepe be nombred agayne, vnder ȳ hande of hym, that telleth them, sayeth the Lorde.

C
*Jer.xxiii.a
*Beholde, the tyme cōmeth, sayeth the Lorde, that I will performe that good thynge, which I haue promised vnto the house of Israel and to the house of Juda. In those dayes and at ȳ same tyme, I wyll bring forth vnto Dauid, the braunche of ryghteousnes, & he shall do equytie & righteousnesse in the lande.
*Esa.xxviii.c In those dayes shall Juda be helped * and Jerusalem shall dwell safe, and he that shall
*Jer.xxiii.c call her is euē God oure ryghteousnesse. For thus the Lorde promyseth: * Dauid shall neuer want one, to syt vpon the throne of the
*i.Reg.ii.g. house of Israel: * nether shall the prestes and Leuites wāt one to offre allwaye before me burntofferinges, to kyndle the meatofferynges, and to prepare the sacrifyces.

D
And the worde of the Lord came vnto Jeremy after this maner. Thus sayeth ȳ Lord:
*Gen.viii.d maye the couenaūt * which I haue made wt daye and nyght be broken, that there shulde not be daye and nyght in due season: Then maye my couenaūt also be broken, which I made wt Dauid my seruaūte, and so he not to
*i.Pet.ii.a. haue a sonne to reygne in hys throne. * so shall also ȳ prestes & Leuites neuer fayle, but
*Gene.xv.b and.xxij.c. serue me. * For lyke as ȳ starres of heauen maye not be nōbred, nether the sande of ȳ see measured: so wyll I multiplye ȳ sede of Dauid my seruaūt, & the Leuites my ministers.

Moreouer, the worde of the Lorde came to Jeremy, saying: Cōsyderest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen, & those same two hath he cast awaye. For so they haue despised my people & they reputed thē as though they were no people. Therfore thus saieth ȳ Lorde: If I haue made no couenaūt with daye & nyght, & genē no statute vnto heauē & earth: thē will I also cast awaye the sede of Jacob & Dauid my seruaūt: so ȳ I will take no prince out of his sede, to rule ȳ posteritie of Abrahā, Isaac & Jacob. But yet I wil turne agayne their captiuitie, & be mercyfull vnto them.

## The .xxxiiij. Chapter.

The threateneth that the cytie, and the kynge Zedekiah also, shalbe geuen into the handes of the kynge of Babylon. He rebuketh them that broughte soche of theyr brethren into captiuitie, as were pardoned to go at theyr libertye.

A
*Jer.xxxiv.a
These are thē wordes which ȳ Lord spake vnto Jeremy * what tyme as Nabuchodonosor the kynge of Babylon, & all his hostes (out of all the kingdomes ȳ were vnder his power) & all hys people, fought agaynst Jerusalem and all the cyties therof. Thus sayeth ȳ Lorde God of Israel: Goo, & speake to Zedekiah the kynge of Juda, and tell hym. The Lorde sendeth the thys worde: Beholde, * I wyll
* iiii. Regū. xxb.a. Jer. xxxii. a. and. xxxiv.a. delyuer thys cytie into the hande of the kyng of Babylon, he shall burne it, and thou shalt not escape hys hādes, but shalt be led awaye presoner, ād deliuered into his power. Thou shalt loke the kynge of Babylon in the face, and he shal speake with the, mouth to mouth and then shalt thou goo to Babilon. Yet heare the worde of the Lorde, O Zedekiah thou kynge of Juda: Thus sayeth the Lorde vnto the. Thou shalt not be slayne with ȳ sweard, but shalt dye in peace. * Lyke as thy
*i.reg.xxxi.e fore fathers the kynges, thy progenitours, were brente: so shalt thou be brēt also, and in thy mourninge they shall saye: oh Lord. For thus haue I determyned, sayeth the Lorde.

B
Then spake Jeremy the prophet all these wordes vnto Zedekiah kynge of Juda in Jerusalem: what tyme as the kynge of Babylons hooste beseged Jerusalem, and the rēnaūt of the cyties. Namely, Lachis and Azecach, which yet remayned of ȳ * stronge de-
*ii.par.xi.a. fensed cyties of Juda.

These are the wordes that the Lord spake vnto Jeremy the prophete, when Zedekiah was agreed with all the people at Jerusalē, that there shulde be proclamed * a libertie: so
* Ero.xxi.a. Leui.xxv.f Deute.xv.b. that euery mā shuld let his seruaunt & handmayde go fre, hebrue and hebruelle, and no Jewe to holde hys brother as a bonde man. Nowe as they had consented, all the princes and all the people which had gathered vnto this agremēt that euery mā shulde set at lybertie his bōde seruaunte and bonde woman and no longer to holde them bonde euen so they were obediēt, & let them go free. But afterwarde they repented, and tokē agayne the seruauntes and handmaydens, whom they had lett go free, and so made thē bōde againe.

C
For the which cause the worde of ȳ Lorde came vnto Jeremye frō the Lorde hym selfe, sayinge: Thus sayeth ȳ Lord God of Israel:
*Deu.xv.a. Exod. xxi.a *I made a couenaunt with youre fathers, whē I brought thē out of Egypt, (that they shulde no more be bondmen) sayinge. When seuē yeares are oute, euery man shall let hys bought seruaūte an Hebrue go fre, yf he haue serued hym syxe yeares. But youre fathers obeyed me not & herkened not vnto me. As for you, ye were nowe turned, & did right before me, in that ye proclamed, euery mā to let his neighboure go free, and in that ye made a couenaūt before me, in the tēple that beareth my name. But yet ye haue turned youre selues agayne, and blasphemed my name. In this, ȳ euery man hath requyred his seruaūt & hādmaydē agayne, whō ye had let go quyte and fre, & cōpelled thē to serue you agayne, and to be youre bōde men, and bondwemen. And therfore thus sayeth the Lorde: ye haue not obeyed me, euery man to proclame fre-

dome

dome vnto his brother & neyghbour: wherfore, ☞ I wyll call you vnto a fredome, sayeth the Lord: euen vnto the swearde, to the pestilence, & to honger, & will make you to be plaged in all the kyngdomes of the earth.

Yee, those men that haue broken my couenaũt,
*Gene.xv.b. & not kepte the wordes of the appoyntemẽt,
☞ which they made before me: * & ☞ whẽ they hewed the calfe in two, & when there went thorowe the two halfes therof: The Princes of Juda, the Princes of Jerusalem, the gelded men, the Priestes and all the people of the lande, which went thorowe the two sydes of the calfe. Those men wyll I geue into the power of their enemies, & into the handes of them that folowe vpon their lyues.

*Isa.lxvi.c. Jere.vii.d. * And their deed bodies shalbe meate for the foules of the ayre, & beastes of the felde.

As for zedekiah the kynge of Juda and hys Princes, I wyll delyuer thẽ into the power of their enemyes, and of them that desyre to slaye them, and into the hande of the kynge
*Je.xxxviii.c ☞ of Babylons hoste * ☞ which nowe is departed from you: But thorow my commaũdement (sayeth the Lorde) they shal come agayne before thys cytye, they shall fyght agaynst it, wynne it, and burne it: Moreouer, I wyll laye the cyties of Juda so waste, that no man shall dwell therin.

## ¶ The .xxxv. Chapter.

¶ The propoundeth the obedience of the Rechabites, and therby confoundeth the pryde of the Jewes. The commaundemẽt of Jonadab, the father of the Rechabites. He threateneth punyshment vnto the rebellious Jewes. He promyseth prosperite vnto the Rechabites, for their obedience vnto their father.

A The wordes whyche the Lorde spake vnto Jeremy, in ỹ raygne of Jehoakim the sonne of Josiah kyng of Juda, are these: Go vnto the house of
* iiii.Re.x.c. * the Rechabites, & call them out, and bringe them to the house of the Lorde into some commodyous place, and geue them wyne to dryncke.

Then toke I Jazaniah the sonne of Jeremy the sonne of Habaziniah, and his brethren, & all his sonnes, and the whole housholde of ỹ Rechabytes: and brought them to the house of the Lorde into the closet of the chyldren of Hanan the sonne of Jegedaliah the man of God: which was by the closet of the Princes
B that is aboue the closet of Maaliah the sõne of Selum, which is ỹ treasurer: And before the sonnes of the kynred of the Rechabytes, I set pottes full of wyne, and cuppes, & sayde vnto them: Drincke wyne. But they sayde: we wyll drynck no wyne for Jonadab the sonne of Rechab oure father commaunded vs, saying: ye and youre sonnes shall neuer drynck wyne * buylde no houses, sowe
* Jer.xxxv.b no sede, plante no vynes, yee, ye shal haue no vineyardes: but for all youre tyme ye shall dwell in tentes, that ye maye lyue longe in ỹ lande wherin ye be straungers.

Thus haue we obeyed the cõmaundemẽt of Jonadab the sonne of Rechab oure father in all that he hath charged vs, & so we drynke no wyne all oure lyke longe: we, nor oure wyues, our sonnes and oure daughters. Nether builde we any house to dwell therin, we haue also amonge vs nether vineyardes, ner cornelande to sowe: but we dwell in tentes, we obeye, and do accordynge vnto all, that Jonadab oure father commaunded vs.

But now that Nabuchodonosor the king of Babylon came vp into ỹ lande, we sayde, come, lett vs go to Jerusalem, that we maye escape the hoost of the Caldees and the Assyrians: and so we dwell now at Jerusalem. C
Then came ỹ worde of ỹ Lorde vnto Jeremy saying. Thus sayeth the Lord of hoostes the God of Israel: Go and tell ỹ mẽ of Juda and ỹ inhabitours of Jerusalẽ: Will ye not be reformed, to obey my wordes saieth ỹ Lorde? The wordes which Jonadab the sonne of Rechab cõmaunded his sonnes, ỹ they shulde drynke no wyne, are fast and surely kept: for vnto thys daye they drynck no wyne, but obeye their fathers cõmaundement. But as
* Je.xxxv. and.xxv.a for me, * I haue stand vp early, I haue spokẽ vnto you, & geuen you earnest warnynge: & yet haue ye not bene obedient vnto me. Yee, I haue sent my seruauntes, all the prophetes vnto you, I rose vp early, & sent you worde, saynge: O turne you, nowe euery mã frõ his wycked waye: amende youre lyues, and go not after straũge goddes, to worshyppe thẽ: that ye maye continue in the lande, which I haue geuen vnto you & youre fathers, but ye wolde nether heare me, ner folowe me.

The chyldren of Jonadab Rechabs sonne D
haue stedfastly kepte their fathers commaũdement, ỹ he gaue thẽ, but this people is not obedient vnto me. And therfore thus sayeth the Lorde of hoostes the God of Israel: Beholde, I will bringe vpon Juda & vpõ euery one that dwelleth in Jerusalẽ, all the trouble ỹ I haue deuysed agaynst thẽ. * For I haue * Jerem.xi.b. & xxv.b. Ezay.lxv. Jerem.xxxvi. spokẽ vnto them, but they wold not folowe. I haue called vnto them, neuertheles they wold geue me no answere. Jeremy also spake vnto the housholde of the Rechabites: Thus sayeth the Lord of Hoostes the God of Israell: For so moche as ye haue obeyed the commaundement of Jonadab youre father, and kepte all hys preceptes, and done accordyng vnto all that he hath byddẽ you: Therfore thus sayeth the Lorde of hoostes, ỹ God of Israel: * Jonadab the sonne of Rechab * Je.xxxvi. shall not fayle, but haue one out of his stocke to stande alwaye before me.

## ¶ The .xxxvi. Chapter.

¶ Baruch writeth (as Jeremy endyteth) the boke of the curses agaynst Juda & Israel. He is sent with ỹ boke vnto the people, and readeth it before them all. He is called before the rulars, & readeth it before thẽ also. The rulars shewe vnto the kynge the wordes of the boke. Jehudi taketh the boke, and readeth a peteell of it, and after casteth it in the fyre. There is another writen, at the commaundement of the Lorde.

In the



A In the fourth yeare of Jehoakim the sonne of Josiah kynge of Juda, came the worde of the Lord vnto Je-
*Jere.xxx.a. remy, sayinge. * Take a boke, and wryte therin all the wordes, that I haue spoken to the, agaynst Israel agaynst Juda, and agaynst all the people, from the tyme ỹ I beganne for to speake vnto the (in the raygne of Josiah) vnto thys daye. That when
*Jer.xxxiii.a ỹ house of Juda heareth of the plage, which I haue deuysed for them, they maye peraduenture * turne, euery man frõ hys wycked waye, that I maye forgeue theyr offences and synnes.

Then dyd Jeremy call Baruch the sonne
*Jere.xlv.a. of Neriah, * and Baruch wrote in the boke at the mouth of Jeremy, all the wordes of ỹ Lorde, which he had spoken vnto hym. And Jeremy cõmaunded Baruch, saynge: I am in prison, so that I maye not come into the house of the Lorde: therfore go thou thyther,
B and reade the boke, that thou hast wryten at my mouth: Namely, the wordes of the Lord and rede them in the Lordes house vpon the fastynge daye, that the people, whole Juda, and all they that come out of the cities, maye heare. Peraduenture they wyll praye meekely before the face of the Lorde, & turne euery one from hys wycked waye. For greate is the wrath and displeasure, that ỹ Lorde hath taken agaynst this people:

So Baruch the sonne of Neriah dyd, accordinge vnto all that Jeremy the Prophete cõmaunded him, readinge the wordes of the Lorde out of the boke in the Lordes house.
And this was done in ỹ fyft yeare of Jehoa-
*Jone.iii.a, kim the sonne of Josiah kynge of Juda, in ỹ ix. moneth * when it was commaũded, that all the people of Jerusalem shulde fast before the Lord, and they also that were come from the cyties of Juda vnto Jerusalem.

C Thẽ redde Baruch the wordes of Jeremy out of the boke with in the house of the Lord out of the treasury of Gamariah the sonne of Saphã the Scribe, which is beside the hyer
*Jer.xxxvi.a lofte of the * ne we doze of the Lordes house: that all the people myght heare. Nowe whẽ Michaeah ỹ sonne of Gamariah the sonne of Saphan had heard all the wordes of ỹ Lorde out of the boke, he wẽte downe to the kynges palace into the Scrybes chambres, for there all the Princes were set. Elysama the Scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sõne of Saphan, zedekiah the sonne of Hananiah, with all the Princes. And Michaeah tolde thẽ all the wordes, that he heard Baruch reade out of the boke before the people.

D Then all the princes sent Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, saying. Take in thyne hande the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hande, & came vnto thẽ. And they sayd vnto him. Syt downe, & rede the boke ỹ we maye heare also. So Baruch redd that they might here. Nowe whẽ they had hearde all ỹ wordes, they were abashed one vpon another, ãd sayde vnto Baruch. We wyll certifye ỹ kinge of all these wordes. And they examyned Baruch, saynge: tell vs, howe dydest ỹ write all these wordes out of hys mouth? Then E
Baruch answered them: He spake all these wordes vnto me with his mouth, & I wrote them in the boke.

Then sayde ỹ princes vnto Baruch: Go thy waye, & hyde ỹ with Jeremy, so that no mã knowe where ye be. And they went into the kyng to the courte. But they kept ỹ boke in the chambre of Elisama the Scribe, & tolde the kyng all the wordes ỹ he myght heare. So the kyng sent Jehudi to fetch him ỹ boke which he brought out of Elysama the Scribes chambre. And Jehudi red in it, that the kynge and all ỹ prynces, which were aboute him, myght heare. Nowe the kynge sat in the wynter house, for it was in the .ix. moneth & there was a fyre before him. And when Jehudi had redde thre or foure leaues therof, he cut the boke in peces with a penne knyfe, and
* caste it into the fyre vpõ the harth, vntyll ỹ *i.Reg.xii.c. boke was all brẽte in the fyre vpõ the harth.

Yet no man was abashed therof, or rente F
his clothes: nether the kynge hym selfe, ner his seruauntes, though they hearde all these wordes. Neuertheles Elnathã, Dalaiah, & Gamariah besought the kynge, ỹ he wolde not burne the boke: not withstandynge the kynge wolde not hearre them, but commaunded Jerahmael the sonne of Amalech, Saraiah ỹ sonne of Ezriel & Selamiah ỹ sonne of Abdiel, to laye handes vpon Baruch the Scrybe, and vpõ Jeremy the Prophete: but the Lorde kepte thẽ out of syght. After nowe that the kynge had brent the boke, & the sermons which Baruch wrote at the mouth of Jeremy: The worde of the Lord came vnto Jeremye, sayinge. Take another boke, and ☞ wryte in it all ỹ forsayde sermons: that ☞
were wrytẽ in the fyrst boke, which Jehoakim the kynge of Juda hath brente.

And tell Jehoakim ỹ kynge of Juda: thus G
sayeth the Lorde: thou hast brẽte the boke, & thoughtest within thy selfe. Why hast thou wryten therin, that the kynge of Babylon shall come, and make thys lande waste: so ỹ he shall make both people ãd catell to be out of it? Therfore thus the Lorde sayeth of Je-
hoakim ỹ kyng of Juda. * There shall none * iiii.Regũ. xxiiii.f. Jere.xxii.c. of hys generacyon syt vpon the throne of Dauid. Hys deed corse shalbe cast oute, that the heate of the daye, and the frost of the nyght maye come vponhym. And I wyll vyset the

wyckednes

wyckednes of hym, of his sede, & of hys seruauntes, Moreouer, all the euell that I haue promysed them (though they herde me not) wyll I bringe vpon them, vpon the inhabitoures of Ierusalē, and vpō all Juda. Then toke Jeremy another boke, and gaue it Baruch the Scribe the sonne of Neriah, whiche wrote therin out of the mouth of Jeremy: all the sermōs that were in the fyrst boke, which Jehoakim the kyng of Juda dyd burne. And there were added vnto them many mo sermons, then before.

## ¶ The.xxxvii. Chapter.

Czedekiah succedeth Cononiah. He sendeth vnto Jeremye to praye for hym. Jeremy goinge into the lande of Ben Jamin, is taken. He is beaten, and put in prison. He is delyuered by kynge zedekiah.

A
* 4 Reg. xxiiii.d.

ZEdekiah the sonne of Josiah * which was made kynge thorowe Nabuchodonosor kynge of Babylon, reigned in the lāde of Juda, in the steade of Cononiah the sonne of Jehoakim. But nether he, ner hys seruauntes, ner the people in the lande wolde obeye the wordes of the Lorde, which he spake by the Prophet Jeremy. * Neuertheles, zedekiah the kyng sent * Jere. xxi.a. and. xlii.a
Jehucal the sonne of Selemiah & Sophoniah the sonne of Maasiah the Prest to the Prophet Jeremy, saying: O praye thou vnto the Lorde oure God for vs Nowe Jeremy walked frea monge the people at that tyme, and * Eze. xvii.b
was not put in prison as yet. * Pharaos hoste also was come out of Egypte: which whē the Caldees that beseged Jerusalem perceaued, they departed from thence.

B Then came the worde of the Lorde vnto Jeremy the Prophet, saying: Thus sayeth the Lorde God of Israel, thys answere shall ye geue to the kynge of Juda, that sent you
* Jer. xlvi.a vnto me for councell: * Beholde, Pharaos hoste which is come forth to helpe you, shall returne to Egypte into his awne lande: but the Caldees shall come agayne, and fyght agaynst thys cytie, wynne it, and sett fyre vpon it. For thus sayeth the Lorde, disceaue not youre awne myndes, thynckinge on this maner: tush, the Caldees go now their waye from vs. No, they shall not go theyr waye. For though ye had slayne the whole hoste of the Caldees, that besege you, and euery one of the slayne laye in his tente, yet shulde they stande vp, and set fyre vpon thys cyte. Now when the hoste of the Caldees was broken vp from Jerusalem, for feare of the Egyptyans armye, Jeremye went out of Jerusalem towarde the lande of Ben Jamin, to get hym from amonge the people. And when he came vnder Ben Jamyns porte, there was a
C porter, called Jeriah, the sonne of Selemiah
* Jere. xxxviii.b the sonne of * Hananiah, which fell vpon him, and toke him sayinge: thy mynde is to runne to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles, Jeriah wolde not beleue hym, but brought Jeremy bounde before the Princes. Wherfore the princes were angrye with Jeremy, and smote him, and layed hym in prison in the house of Jonathas the scribe. For he was the rular of the prison. Thus was Jeremy put into the dongeō and prison, and so laye there a longe tyme. * Then zedekiah * Jere. xxxvii. c.
the kyng sent for him, and called him, and asked hym quyetly in his awne house, sayinge: D
thynkest thou this bus'nes (that now is in hande) commeth of the Lorde? Jeremy answered: yee, that it doth: and thou (sayed he) shalt be delyuered into the kynge of Babylons power.

Moreouer, Jeremy sayde vnto kynge zedekiah. What haue I offended agaynst the, against thy seruātes, or agaynst thys people, that ye haue put me in prison? * Where * Jere. xxxvii. c.
are youre prophetes which haue prophecyed vnto you, & sayde, that the kynge of Babylon shulde not come agaynst you & this lāde? And therfore heare nowe, O my Lorde the kynge: let my prayer be accepte before the, and sende me no more into the house of Jonathas the Scrybe, that I dye not there. Then zedekias the kynge commaunded to put Jeremy in ỹ fore entrye of the prison, and dayly to be geuen hym a cake of bread out of the bakers streate vntyll all the bread in the cytie was eatē vp. Thus Jeremy remayned in the fore entry in the prison.

## ¶ The.xxxviii. Chapter.

¶ By the mocyon of the rulers Jeremy is put into a dongeon. At the request of Abedmelech the Chamberlayne, the kyng cōmaundeth Jeremy to be brought forth of the dongeon. Jeremye sheweth the kynge howe he myght escape death.

A
SAphatiah the sonne of Mathan, Godoliah the sonne of Phasphur, Jucal the sonne of Semeliah, and Phashur ỹ sonne of Melchiah perceaued the wordes, that Jeremy had spoken vnto all the people, namely on thys maner: Thus sayeth the Lord: * Who so remayneth * Jere. xxi. and. xxvii.a.
in thys cytie, shal perish, ether with the sweard, with honger or with the pestylence. But who so falleth vnto the Caldees, shall escape winnynge his soule for a praye, & shall lyue. * For thus sayeth the Lorde: Thys * Jere. xxi.
cytie (no doute) must be delyuered into the power of the kynge of Babylon, and he also shall wynne it. Then sayde the prynces vnto the kynge: Syr, we beseche you let thys mā be put to death. For thus he discouageth the handes of the soudiers that be in thys cytie, and the handes of all the people, when he speaketh soche wordes vnto them. This mā verely laboureth not for peace of the people, but myschefe. zedekiah the kynge answered B
& sayde: lo, he is in youre handes, for the kyng maye denye you nothinge. Then toke they Jeremy, and cast hym into the dongeon of Melchiah





Melchiah the sonne of Hamelech, that dwelt in the fore entrie of the prison. And they lett downe Jeremy with coardes into a dongeō, where there was no water, but myre. So Jeremy stack fast in ỹ myre. Now when Abedmelech the Mozian beynge a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremy into the dongeon: he went out of the kynges house, and spake to ỹ kynge, (which then sat vnder the porte of Ben Jamin) these wordes: My Lorde ỹ kynge, C
where as these men medle with Jeremye the prophet, they do hym wronge: Namely, in that they haue put him in prison, there to dye of honger, for there is no more bread in the cytie. Then the kynge commaunded Abedmelech the Mozian and sayde: Take from hence. xxx. mē whom thou wylt, & drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abedmelech toke the men wt him, and went to the house of the kynge, and there vnder ỹ treasurie he gatt olde ragges & worne cloutes, and lett them downe by a coarde, into the dongeon to Jeremy.

And Abedmelech the Mozian sayde vnto the prophet Jeremy: O, put these ragges and D
cloutes vnder thyne arme holes, betwyxte them and the coardes: & Jeremy dyd so. So they drewe vp Jeremy with coardes & toke him out of the dongeō, & he remayned in the
* Je. xxxviii.c fore entrye of the prison. Then * zedekiah the kynge sent & caused Jeremy the prophete to be called vnto him, into the thyrde entrye, that is in the house of the Lord. And the kynge sayd vnto Jeremy: I will aske the somewhat but hyde nothynge from me. Then Jeremy answerde zedekiah: Yf I be playne vnto the, thou wilt cause me to suffre death: If I geue the councell, thou wylt not folowe me. So the king swore an ooth secretly vnto Jeremy, sayinge. As truly as the Lorde lyueth that made vs these soules, I wyll not slaye the, ner geue the into the handes of them that seke after thy lyfe.

E Thē sayde Jeremy vnto zedekiah. Thus sayeth the Lord of hoostes the God of Israel
* Je. xxxviii.c * If case be, that thou wylt go forth vnto the kynge of Babylons prynces, thou shalt saue thy lyfe, and thys cytie shalt not be brēt yee, both thou and thy housholde shall escape with youre lyues. But yf thou wylt not go forth to the kynge of Babylons prynces, thē shall thys cytie be delyuered into the handes of the Caldees, which shall set fyre vpon it, and thou shalt not be able to escape thē. And zedekiah sayde vnto Jeremy. I am afrayde for the Jewes, that are fled vnto ỹ Caldees, lest I come in theyr hādes, and so they to haue me in derisyon.

F But Jeremy answerde: No, they shall not betraye the: O herken vnto the voyce of the Lord (I beseche the) which I speake vnto ỹ,
so shalt thou be well, and saue thy lyfe. But yf thou wilt not go forth, ỹ Lorde hath tolde me this playnely: Beholde, all the wemen ỹ are left in the kynge of Judaes house, shalbe led forth out to the kynge of Babilons prynces. And they shal saye, ỹ thou art disceaued: and that they who thou didest put thy trust, haue gotten the vnder, & sett thy fete fast in the myre, and gone their waye frō the. Therfore all thy wyues with their chyldren shall they leade forth vnto the Caldees, and thou shalt not escape their handes, but shalt be the kyng of Babilons prisoner, & this cytie shalt thou cause to be brent. Then sayde zedekiah vnto Jeremye: loke that no body knowe of G
these wordes, and thou shalt not dye. But yf the princes perceaue, ỹ I haue talked with ỹ, and come vnto the, saying: O speake, what sayde the king to the: hyde it not frō vs, & we wyll not put the to death. Tell vs (we praye the) what sayde the kynge to the? Se thou geue them thys answere: I haue humbly besought the kynge, that he wyll lett me lye no more in Jehonathans house, that I dye not there. Then came all the princes vnto Jeremy, and asked hym. And he tolde them, after the maner as the kynge bad him. Then they helde theyr peace, and let hym alone for they perceaued nothinge. * So Jeremy abode * Je. xxxix.c
styll in the fore entrie of the prison, vntyll the daye that Jerusalem was wonne.

## ¶ The.xxxix. Chapter.

¶ Nabuchodonosor besegeth Jerusalem. zedekiah fleeth. He hys taken of ỹ Chaldees. Hys sonnes are slayne. His eyes are thrust oute. Jeremy is preserued for. Abedmelech is delyuered from captiuitie, because of the confydence that he hath in God.

A
NOwe * when the cytie of Jerusalem was taken (for in the. ix. yeare of zedekiah kynge of Juda in the tenth Moneth, came Nabuchodonosor the king of Babylon & all his hoste, and beseged Jerusalem & foughte agenst it. And in the. xi. yeare of zedekiah in the fourth Moneth ỹ. ix. daye of the Moneth, he brake into the cytie.) Thē all the prynces of the king of Babylon, came in, & sat them downe vnder the porte: Neregel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Neregel, Sarezer, Rabmag, wt all the other prynces of the kynge of Babylon. * And when zedekiah the kynge of Juda with hys soudiers sawe them, they fled, * Je. xxxix.a
and departed out of the cytie by nyght thorowe the kynges garden, & thorowe the porte that is betwene ỹ two walles, and so they wente towarde the wylderneſſe.

But the Caldees hoste folowed faste after them, and toke zedekiah in the felde of Jericho, and brought hym prisoner to Nabuchodonosor ỹ kynge of Babylon vnto Reblath, that lyeth in the land of Hemath where he gaue iudgement vpon him. So ỹ kyng of Babylon caused the chyldrē of zedekiah and

all the

all the nobles of Juda be slayne, before hys face at Reblath. And made zedekias eyes to be put out, and bounde him with two chaynes, and sent him to Babylon.

C * Moreouer, the Caldees brent vp the kynges palace, with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnaunt of the people ꝑ were in the cytie, and soch as were come to helpe thē (what soeuer was left of ꝑ comē sorte) Nabuzaradan the chefe captayne caryed thē to Babylon. But Nabuzaradā the chefe captayne let the rascall people (& those that had nothinge) dwell styll in the lande of Juda, and gaue them vineyardes & corne feldes at the same tyme. Nabuchodonosor also the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge, concernynge Jeremy, sayinge: take and cherish hym, and make moche of him: se thou do hym no harme, but intreate him after his awne desyre.

* iiii. Regū. xxv.b Jere.xxxix.d.

So Nabuzaradan the chefe captayne, Nabusazban Rablares, Nergal Sarezer Rabmag and all the kynge of Babylons Lordes sent for Jeremy * and caused hym to be fet out of the fore entrye of the preson, & cōmitted him vnto Godoliah the sonne of Ahikam the sonne of Saphan: that he shulde carye hi home, * and so he dwelt amonge the people.

* Jere. xxxviii.d.

D * Jere. xl. b. Now whyle Jeremy laye yet bounde in the fore entrie of the preson, ꝑ worde of the Lord came vnto him, sayinge: Goo and tell Abedmelech the Mozian: Thus sayeth the Lorde of Hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cytie, will I bringe vpon them, that thou shalt se it: but I wyll delyuer ꝑ (sayeth the Lorde) and thou shalt not come in ꝑ handes of those men, whom thou feareste. For doutles I wyll saue the, so that thou shalt not perish wt the swearde: but thy lyfe shalbe saued, ād that because thou hast put thy trust in me, sayeth the Lorde.

## C The. xl. Chapter.

C Jeremye hath lycence to go whether he wyll. He dwelleth with the people that remayneth at Jerusalem, ouer whom Godoliah ruleth. Johanan prophecyeth deeth vnto Godoliah.

A THys is the worde that the Lord spake vnto Jeremy, * when Nabuzaradan the chefe Captayne had let him go fre from ‡ Ramah, whyther he had led him boūde amōge all the preconers, that were caryed from Jerusalem and Juda vnto Babylon. The chefe captayne called for Jeremy, and sayde vnto hym. The Lorde thy God spake myghtely before of the mysery vpon thys place: Nowe the Lorde had sent it, and perfourmed it as he had promysed. For ye haue synned agaynst the Lord, and haue not bene obedient vnto his voyce, therfore commeth thys plage vpon you. Beholde, I lowse the bondes from thy handes thys daye: yf ꝑ wilt nowe go with me vnto Babylon, vp then: for I wyll se to the, & prouyde for the. But yf thou wylt not go with me to Babylō, thē remayne here. * Beholde, all the lande is at thy wyll, loke wher thou thynkest cōuenient and good for the to abyde, there dwell. For as yet he was not gone backe againe to Godoliah therfore he sayde to him: Go backe to Godoliah the sonne of Ahicam, the sonne of Saphan: * whō the kynge of Babylō hath made gouernoure ouer the cyties of Juda, & dwell with hym amonge the people, or remayne where soeuer it pleaseth the. So the chefe Captayne gaue him hys expenses with a rewarde, and let him go. * Thē wente Jeremy vnto Godoliah the sonne of Ahikam to Mizpa, and dwelt there with hym among the people that were left in the lande.

B *Gene.xxiii. Tobi. i.b.

* iiii. Regū. xxv.c.

*Jer.xxxix.

Nowe when the captaynes of the hoste of Juda (which wt their felowes were scatred C abrode on euery syde in the lande) vnderstode that ꝑ kynge of Babylō had made Godoliah the sonne of Ahicam gouernoure in the land, and ꝑ man, wyfe and childe, yee, and ꝑ poore men in the lande (that were not led captyne to Babylon) shulde be vnder his iurisdictiō: They came to Godoliah vnto Mizpa: Namely, Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanhometh, the sonnes of Ophai the Netophathite, Jesaniah ꝑ sonne of Maachati, with theyr companyōs. And Godaliah the sonne of Ahicam, the sonne of Saphan, swore vnto them and theyr felowes in this maner * Be not afrayed to serue the Caldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prospere. Beholde, I dwell at Mizpa to be an officer in the Caldees behalfe, and to satisfye soche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houses, and dwell in youre cyties that ye haue in kepynge.

*iiii.xx.myl.

Yee, all the Jewes also ꝑ dwelt in Moab vnder the Ammonites, in Idumea and in all the countreys, when they herde, that ꝑ kinge of Babylō had made Godoliah the sonne of Ahicam the sonne of Saphan, gouernoure vpon thē ꝑ were left in Juda. All the Jewes (I saye) returned oute of all places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Mizpa, & gathered wyne & other frutes, & that very moche.

D

Moreouer, Johanan the sonne of Careah and all the captaynes of the hoste, that were scatred on euery syde in the lāde, cam to Godoliah in Mizpa, & sayde vnto him. knowest thou not that Baalis kynge of the Ammonites hath sent Ismael the sonne of Nathaniah, to slaye the? But Godoliah the sonne of Ahicam beleued them not. Then sayde Johanan the sonne of Careah vnto Godoliah in Mizpa



in Mizpa these wordes secretly: Let me go, I praye the, and I will slaye Ismael ꝑ sonne of Nathaniah, so that no body shall knowe it. Wherfore will he kyll the, that all the Jewes which resorte vnto the, might be scatred and the remnaunt in Juda perysshe. And Godoliah the sonne of Ahikam sayde to Johanan the sonne of Careah: Thou shalt not do it, for they are but lyes, that thou sayest, of Ismael.

## C The. xli. Chapter.

C Ismael kylleth Godoliah gylefully, & many other with hym. Johanan foloweth after Ismael.

A * iiii. Regū. xxv.d. BUt in the seuenth Moneth it happened, ꝑ * Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloude) came with them that were greatest aboute the kynge, & ten men ꝑ were sworne with him: vnto Godoliah the sonne of Ahicam to Mizpa, & they dyd eate together. And Ismael the sonne of Nathaniah with those ten men that were sworne to him, starte vp, and smote Godoliah the sonne of Ahicā the sonne of Saphan with the swearde, and slewe him, whom the kynge of Babylon had made gouernoure of the lande. Ismael also slewe all the Jewes that were with Godoliah at Mizpa, and all the Caldees that he founde there waytynge vpon hym and those that were able to fyght they slewe with hym.

The nexte daye after that he had slayne Godoliah (the matter was yet vnknowne) & there came certayne mē from Sichē, from Siloh and Samaria, to the nombre of. lxxx. which had shauen theyr beardes, rent theyr clothes, and were all heupe, bringynge meat offringes, & incense in their hādes (to offre it in the house of the Lorde. And Ismael the sonne of Nathaniah went forth of Mizpa * weyinge, to mete thē. Nowe when he met thē, he sayde: Go youre waye to Godoliah ꝑ sonne of Ahicam. And when they came in the myddest of the cytie, Ismael the sonne of Nathaniah (wt thē that were sworne vnto him) slewe them, euen at the myddest of the pyt. Among these. lxxx. men there were ten, that sayde vnto Ismael: Oh slaye vs not, for we haue yet a great treasure in ꝑ felde, of wheate barley, oyle and hony. So he spared them, & slewe them not with theyr brethren. Nowe the * pyt wherin Ismael dyd cast ꝑ dead bodies of the men (whom he slewe because of Godoliah) had kynge Asa caused to be made, for feare of Baasa the kyng of Israel, and the same pyt dyd Ismael fyll with slayne mē As for the remnaunt of the people, ꝑ kynges daughters and all the people that were yet left at Mizpa, vpon whom * Nabusaradan the chefe Captayne had made Godoliah the sonne of Ahicam gouernoure: Ismael ꝑ sonne of Nathaniah caryed them away preso-

B Gene.xxxvii.c.

* iiii. Regū. xxv.c.

ners towarde the Ammonites. But when Johanā the sonne of Careah & all they which had bene captaynes ouer the kynges hoste with hym, herde of all the wyckednes that Ismael the sonne of Nathaniah had done: * they toke theyr cōpanions, & went out for to fyght wt Ismael the sonne of Nathaniah, and foūde him by the greate waters that are in Gibeon. Nowe when all the people, whō Ismael led captiue, sawe Johanā the sonne of Careah and all the other Captaines of the hoste, they were glad. So all the people that Ismael had caryed away from Mizpa, were brought agayne.

* Gen.xxxvii.c & i.Reg.xxiv.b.

And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathanah fled from Johanā with D eyght of hys swoorne companyons, & wente to the Ammonites. Then Johanan the sonne of Careah and all the captaynes of ꝑ hoste that were with him, toke all the remnaūt of the people, whom Ismael the sonne of Nathaniah had led a waye. (When he had slayne Godoliah the sonne of Ahicam) whom they also had rescued from hym: fyghtinge men, wemen & chyldren, & gelded men, whom they brought agayne from Gibeō: and wente frō thēce, & sat thē downe at Geruth Camaam, whiche lyeth beside Bethlehem * that they myght go into Egypte for feare of the Caldees: of whome they were afrayed, because ꝑ Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne * whom ꝑ kynge of Babylō had made gouernoure in the lāde.

* Jere.xli.c.

* Jere.xli.a.

## C The. xlii. Chapter:

C The Captaynes aske councell of Jeremye what they ought to do. Jeremye monysheth the remnaūt of the people not to go into Egypte.

A SO all the captaynes, & Johanan ꝑ sonne of Kareah, Jezaniah ꝑ sonne of Osayah came with all the people frō the leest vnto the most, and sayde vnto Jeremy the prophete. * O heare oure peticion, that thou mayest praye for vs vnto the Lorde thy God, namely, for all the rēnaūt, wher of there be very fewe of vs left of many, as ꝑ seest vs: ꝑ the Lorde, thy God may shewe vs a waye to goin, & tell vs, what we shulde do. Then Jeremy ꝑ prophet sayde vnto them: I haue herde you. Behold I will praye vnto God youre Lorde as ye haue requyred me: and loke what answere the Lord geueth you, I shall certifye you therof, and kepe nothynge back frō you. And they sayde vnto Jeremy. * The Lord of trueth & faithfulnes be oure recorde, that we wyll do all ꝑ the Lorde thy God commaundeth vs, whether it be good or euell. We wyll herke vnto ꝑ voyce of oure Lorde God to whō we sende the, that we maye prospere, when we haue followed the voyce of the Lorde oure God.

* Jere.xxxvi.a. and.xxxvij.a.

* Josue. i.c. i.Mach. ii.d. Jere. xliij. a.

B And after ten dayes came the worde of

the

Lorde vnto Jeremy. Thē called he Johanan the sonne of Kareah, & all the captaynes of ꝑ people that were with him: yee, and all the people from the leest to the moost, and sayde vnto them: Thus sayeth the Lorde God of Israel vnto whom ye sent me, to laye forth
*Jerer.xli.d. your prayers before him: * If ye wyll dwell in this lande, I shall buylde you vp, and not breake you downe: I shall plāte you, and not rote you out: for ☞ I repent, as concernynge the trouble that I haue done to you. Feare not the kynge of Babylon, of whom ye stād in awe, O, be not afrayed of him, sayeth the Lorde: for I wyll be wt you, to helpe you, and delyuer you from his hande. I wyll pardon you, I wyll haue mercy vpon you, and cause him to pytie you, & bringe you agayne into youre awne lande.

C Neuertheles, yf ye purpose not to dwell in this lande, ner to folowe the voyce of the Lorde youre God: but wyll saye thus, we will not dwell here, but go into Egypt: where we shal nether se warre, heare the noyse of the trompe, ner suffre honger, there wyll we dwell. Wherfore, heare nowe the worde of ꝑ
*Jer.xxbij.a. Lord, O ye rēnaunt of Juda. * Thus sayeth the Lorde of hooستes the God of Israel: If ye be wholy purposed to go into Egypte, &
*Jerer.xli.c. entre ther to dwell as straungers: * the swearde ꝑ ye feared shall ouer take you in Egypte: and ꝑ honger wherof ye be here afrayed shall hange vpō you & folowe you into Egypte, and there ye shall dye. And all they, that of sett purpose vndertake to go into Egipte to soiourne there, shall perysh with the swearde, with honger and pestilence: not one of them shall remayne, there shall none escape the plage, that I wyll bringe vpon them.

For thus sayeth the Lorde of hooستes the God of Israel: lyke as my wrath and indygnacyon is moued agaynst ꝑ inhabitatours of Jerusalē, so shall my displeasure be kyndled agaynst you also, yf ye go into Egypte: &
D there ye shalbe reuyled, abhorred, brought to shame and confusyon: and as for thys place, ye shall neuer se it more. The Lorde forbydeth you, O ye remnaunt of Juda, that ye shall not go into Egypte.

And forget not that I haue warned you earnestly this daye, for ye haue dissembled wt
*Jer.xlii.a. me. * For ye sent me vnto the Lorde youre God, and sayde: O praye thou the Lord oure God for vs: and loke what answere ꝑ Lorde oure God geueth the, that bryng vs agayne, and we shall do therafter. Nowe haue I shewed, and declared vnto you, but you haue not obeyed the voyce of the Lord youre God, for the whych cause he hath sent me to you.
*deu.xxbiij.c Nowe therfore, * If ye wyll not folowe it, beware, that ye shall perishe with ꝑ swearde, with honger and pestilence: euen in the same place, where youre lust is to go, and dwell.

## ¶ The.xlii. Chapter.

¶ Johanan carryeth the remnaunt of the people into Egypte, contrary to the mynde of Jeremye. Jeremy prophecyeth the destruccyon of Egypte.

A NOwe when Jeremy had ended all the wordes of the Lord his God vnto the people which to declare ꝑ Lorde they God had sent hym to them, (euen all thes wordes I saye) Azariah the sonne of Osaiah, and Johanan the sonne of Kareah with all the stubborne personnes, sayde vnto
Jerem: * Thou lyest, the Lorde oure God *Jerer.xliij.a
hath not sent the to speake vnto vs, that we shulde not go into Egypte, and dwell there:
B But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght bryng vs in to the captiuyte of the Caldees: ꝑ they might slaye vs, and carye vs awaye prysoners vnto Babylon.

So Johanan the sonne of Kareah, and all the captaynes of the hooste, and all ꝑ people folowed not the commaundement of the Lorde: Namely, to dwell in the lande of Juda. But Johanan the sonne of Kareah, and all the captaynes of the hooste, caried awaye *Jer.xlij.c
all the remnaunt in Juda, * that were come together agayne from all the heythē (amōg whom they had bene scatred) to dwell in the lande of Juda: Men, wemen, chyldren, the kynges daughters, all those that Nabuzaradan the chefe captayne had lefte with Godoliah the sonne of Ahikam, the sonne of Saphan. They caryed awaye also the prophete Jeremy, Baruch the sonne of Neriah, and so came into Egypte: for they were not obedyent, vnto the cōmaundement of God. Thus came they to Taphnis.

And in Taphnis the worde of the Lorde happened vnto Jeremy, saying: Take great stones in thyne hande, and hyde them in the bryck wall, vnder ꝑ doore of Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto thē: Thus sayth the Lorde of hooستes the God of Israel. * Beholde, I *Jerer.xliij.d
wyll sende and call for Nabuchodonosor the kynge of Babylon my seruaunt, and wyll sett his seate vpon these stones that I haue hyd, and he shall spredde his tente ouer them.

And when he commeth, he shall smyte the lande of Egypte, some with slaughter, some D
with presonment, and some with ꝑ swearde. He shall set fyre vpō the tēples of the Egyptians goddes, and burne them vp, & take thē selues prysoners. Moreouer, he shall araye him selfe with the lande of Egypte, lyke as a shepherde putteth on hys cote, and shall departe his waye from thēce in peace. The pyllers also of the ☞ temple of the Sunne ꝑ is in Egypte: shall he breake in peces, and burne the tempels of the Egyptians goddes.

¶ The



## ¶ The.xliij. Chapter.

¶ He reproueth the people for theyr ydolatrye. they that fet lyght by the threatyng of ꝑ Lorde are chastened. The destruccyon of Egipte and the Jewes therin is prophecyed.

A THis is the worde that was shewed to Jeremy, concernyng all the Jewes: which dwelt in Egypte: at
Migdol, at Taphnis, at Noph, & in the lande of Pathures. Thus sayethe the Lorde of hostes, the God of Israel: Ye haue sene all the misery, that I haue brought vpō Jerusalem, and vpon the cityes of Juda: lo that thys daye they are desolate, and no man dwellynge therin: and that because of the greate blasphemies which they committed, to prouoke me vnto anger. In that they went backe to do sacrifyce and worship vnto straunge goddes: whom nether ye, ner youre fathers haue knowne. Howebeit, I sent vnto them my seruauntes all the pro-
*Jerer.xxb.a and.xxx.c phetes. * I rose vp early, I sent vnto them, and gaue them warnyng. O do no soche abhominable thynges, & thynges that I hate. But they wolde not folowe ner herken, to turne from their wickednes, & to do nomore sacrifyces vnto straunge goddes.

Wherfore myne indignation and wrath
B was kyndled, and it brente vp the cytyes of Juda, the feldes with the stretes of Jerusalem, so that they were made waste and desolate, as it is come to passe thys daye. Nowe therfore, thus sayth the Lorde of hooستes, the God of Israel: Howe happeneth it, that ye do so greate euyll vnto youre awne soules: thus to destroye the men and wemen, chyldren and babes of Juda: so that none of you is lefte, because ye prouoke me vnto wrathe with the worckes of youre awne handes: when ye offer vnto straunge goddes in the lāde of Egipt, where as ye be gone to dwell. That ye myght vtterly perysshe, and that ye myght be reuyled and shamefully intreated of all nacyons. Or haue ye nowe forgotten the wickednes of your forefathers, the wickednes of the kinges of Juda and their wyues, the wyckednes that ye youre selues and youre wyues haue done in the lande of Juda, in the cytie and in the lande of Jerusalē.

C Yet are ye not sory vnto this daye, ye feare not, nether walke ye in my lawe and i my commaundementes, that I haue geuen vnto you and youre forefathers.

Therfore thus sayeth the Lorde of hooستes, the God of Israel: I am stedfastly aduised and determyned to punysshe you, & to rote out all Juda. As for the remnaunt of Juda, that purposly wente into Egipt, ther to dwell, I wyll take them, * and they shall
Jerer.xxij.c and.xxiij.a all be destroyed. In the lande of Egypt shall they perysshe, beynge consumed with the swearde and with honger. For from the leest vnto the moost, they shall perysshe with the swearde and with honger. Moreouer, they shalbe reuyled, abhorred, shamed, and confounded. For I wyll visit them that dwell in Egypte, * as I haue visyted Jerusalem, *Jerer.xxxix.a.
with the swearde, with honger and with pestilence. So that none of the remnaūt of Juda, which are gone to dwell in Egipte, shall be left to come agayne into the lande of Juda all though they thynke to come thyther agayne, and to dwell there. For none shall come agayne, but soch as are fledd awaye.

Then all the mē which knewe that their D
wyues had offred vnto straūge goddes, and a greate sorte of wyues that stode there, yee, and all the people that dwelt there in Egipt in the cytie of Pathures, answerde Jeremye, and sayde: As for the wordes that thou hast spoken vnto vs, in the name of the Lorde, we wyll in no wyse heare them: but whatsoeuer goeth out of oure awne mouthe, that we wyll do. We wyll do sacrifyce and offer oblatyons vnto the quene of heauen, * lyke *Jerer.xxiij.b
as we and our forefathers, oure kynges and oure heades haue done in the cytie of Juda, and in the stretes and feldes of Jerusalem. For then had we plenteousnes of vitayles, then were we in prosperyte, and no myshorture came vpon vs.

*But sens we left to burne incense, and to E
do sacrifyce vnto the quene of heauen, we *i.(xx)xlv.b
haue had scarcenesse of all thynges, and perisshe with the swearde and honger. Last of all, when we wemen dyd sacrifyce and offered vnto the quene of heauen, dyd we make her cakes and poure vnto her drinck offerynges, euē to that ymage dyd we sacrifyce and seruice, without oure husbandes wylles?

Then sayde Jeremy vnto all the people, to the men, to the wemen, and to all the folke, which had geuen him that answere: Dyd not the Lorde remember the sacrifyces that ye, youre forefathers, youre kynges and rulers, with all the people, haue offered in the cyties of Juda, in the stretes and lāde of Jerusalem? and hath he not consydered thys in his mynde? In somoch that the Lorde might no longer suffer the wyckednes of youre inuencyons, and the abhomynable thynges, which ye dyd? * Is not youre lande desola-
*Esa.i.a te and voyde: yee, abhorred and accursed, so that no man dwelleth therin eny more, as it is come to passe thys daye?

*Dyd not all thys happen vnto you, be- F
cause ye made soch sacrifyces to ydols, and *iij.Regū. xviij.b
synned agaynst the Lorde. * Ye haue not fo- Jerer.ij.c. iij.c.and.b.e.
lowed hys voyce, to walke in hys lawe, in ‡Baruc.iij.a
his ordynaunces and statutes.

Yee, this is the cause, that all misfortune happened vnto you, as it is come to passe this daye. Moreouer, Jeremy spake vnto all the people and to all the wemen. Heare the worde of the Lorde all Juda, ye that be in

the lande of Egipt. Thus sayth the Lord of hooſtes the God of Iſrael. Ye and your wyues haue ſpoken with youre awne mouth, ẏ thinge that ye haue fulfylled in dede.

*Ier.xliij.c *Yee, thus haue ye ſayde: We wyll nott kayle, but perfourme the vowes that we haue vowed, we will do ſacrifyce & powre out drinckofferinges to the quene of heauē. Purpoſly wyll ye let vp your awne meanynges and perfourme your vowes. And therfore, heare the wordes of the Lorde, all Juda, ye that dwell in the lande of Egipte.

G Beholde, *I haue ſworne by my greate
*Gen.xxij.a name, ſayth the Lorde: that my name ſhall not be rehearſed thorowe eny mans mouthe of Juda, in all the lande of Egipte, to ſaye: The Lorde God lyueth, for I wyll watche, to plage them, and not for theyr wealthe.

*Jere.xlvj.c. *And all the men of Juda that be in the lāde of Egypte ſhall perysche with the ſwearde, and with honger, vntyll they be vtterly deſtroyed. Neuertheles, thoſe that fledd awaye for the ſwearde, ſhall come agayne into the lande of Juda: but there ſhall be very feawe of them. And all the remnaūt of Juda, that are gone into Egypte, there to dwell, ſhall knowe whoſe wordes ſhall be founde true: theyrs or myne. Take thys for a token that I wyll viſet you in this place, ſayth ẏ Lord: and that ye maye knowe ẏ I (without doubte) will perfourme my purpoſe vpon you to punyſhe you. Beholde, ſayth the Lorde, I wyll delyuer Pharao Hophrea kynge of Egipte into the handes of his enemyes that ſeke after his lyfe: *euen as I gaue Zedekias
*Iiij.Regū. xxv.a Jere.xxxix.b. the king of Juda, into the handes of Nabuchodonoſor kynge of Babilon hys enemye which ſought after his lyfe.

## ¶The.xlv.Chapter.

¶Baruch is reproued of Jeremy.

A These are the wordes that Jeremye
*Jer.xxxvi.a the prophete ſpake vnto Baruch ẏ ſonne of Neriah. *after that he had wrytten theſe ſermons in a boke at the mouth of Jeremy: In the fourth yeare of Jehoakim the ſonne of Joſias kynge of Juda, ſayinge. Thus ſayth the Lorde God of Iſrael vnto the, O Baruch: In ſomoche as thou thoughteſt thus, whē thou waſt writyng, Woe is me, the Lorde hath geuē me ſorowe vpon ſorowe. I haue weryed my ſelfe with ſyghing, and haue founde no reſt.

Therfore tell hym, O Jeremye, that the Lorde ſayth thus: Beholde, the thing that I
B haue buylded, wyll I breake downe agayne and rote out the thinge that I haue planted: yee, this whole lande. And ſeke ſt thou yet promotiō? Loke not for it, and deſyre it not. For I wyll bringe a miſerable plage vpon
*Jere.xxi.b all fleſhe, ſayeth the Lorde. *But thy lyfe wyll I geue the for a praye in all places, whereſoeuer thou goeſt.

## ¶The.xlvj.Chapter.

¶The prophecyeth the deſtruction of Egypt. Deliuerance is promyſed to Iſrael.

Here folowe the wordes of ẏ Lorde A to the prophete Jeremye, which he ſpake agaynſt all the Gentyles.

These wordes folowing preached
*Eſa.xix.a and.xx.a Eze.xxix.a xxx.and.xxxi. ‡ iiij. Regū. xxiiij.b. he to *the Egipcyans concerninge the hooſt of Pharao Necho kynge of Egypte: *when he was in Charcamis, beſyde the water of Euphrates: what tyme as Nabuchodonoſor ẏ king of Babilō ſlewe him, in the fourth yeare of Jehoakim the ſonne of Joſias king of Juda:

*Make ready buckler and chylde, and go
*Jer.xxxvi.a forth to fyght: harnes your horſes, and ſett your ſelues vpon them: ſet your ſalettes faſt on, bring forth ſpeares, ſcoure youre ſwearedes, and put on your breſte plates.

But alas, howe happeneth it, ẏ I ſe you ſo afrayde? why chrynche ye backe? Theyr worthyes are ſlayne. Yee, they runne ſo faſt awaye, that none of them looketh behynde him. Fearfulnes is fallen vpon euerychone of them, ſayth the Lorde. The lightеſt of foote ſhall not flee awaye, and the worthies ſhal not eſcape.

Towarde the north by the water of Eu- B
phrates, they dyd ſtōble and fall. But what is he this, ẏ ſwelleth vp, as it were a floude, roaringe and ragynge lyke the ſtreames of water? It is Egipte that ryſeth vp lyke the floude, and caſteth out the waters with ſo greate noyſe.

And he ſayde: I will go, and wyll couer the earth, I will deſtroye the citye with thē that are therin. Gett you vp ye horſes, rolle forth ye charettes, come forth worthies: ye Mozians, ye Libeans with youre bucklers, ye Lideans with your bowes. This daye of ẏ Lorde God of hoſtes, is a daye of vengeaunce, that he maye auenge hym of hys enemyes. The ſwearde ſhall deuoure, it ſhalbe C
ſatiſſyed, and bathed in theyr bloude. For the Lorde God of hoſtes ſhall haue a ſlayne offering towarde the north, by the water of Euphrates. Go vp, O Gilead, and bringe triacle vnto the daughter of Egypt. But in vayne ſhalt thou go to ſurgery: for thy wounde ſhall not be ſtopped. The heythen haue heard of thy ſhame, and the lande is full of thy confuſion: for one ſtronge man dyd ſtomble vpon another, and they are fallen both together.

*These are the wordes ẏ the Lorde ſpake D
*Jere.xlvi to the prophete Jeremy concerning the comming of Nabuchodonoſor the kinge of Babilon, which was ſent to deſtroye the lāde of Egipt. Preach out thorowe ẏ lāde of Egipt: & cauſe it to be proclamed at Migdol, Noph and



and Taphnis, and ſaye: Stande ſtyll, make the ready, for the ſwearde ſhall conſume the rounde aboute.

Howe happeneth, it ẏ thy mightye worthies are fallen? why ſtode they not faſt? Euen becauſe the Lorde thruſt them downe. The ſlaughter was greate, for one fell euer ſtill vpon another. One cryed vpon another. Vp, let vs go agayne to oure awne people, and to oure awne naturall contrey from the cruell ſwearde.

E They dyd crye euē there, O Pharao kyng of Egipt thou trobulous king: the tyme will bring ſedityon. As truly as I lyue, ſayth the
*Eſa.xlviii.a and.li.c king, *whoſe name is the Lorde of hoſtes, it ſhall come as the mount of Thabor, and as Libanus ẏ it ſtode in the ſee. O ẏ daughter of Egipte make ready thy geer to flyt. For Noph ſhalbe voyde and deſolate, ſo that no man ſhall dwell therin. The lande of Egipt is lyke a goodly fayre calfe: but deſtruccyon ſhall come out of the north I ſaye it cōmeth. Her waged ſoudyers that ben with her, are like fat calues. They alſo ſhall flee awaye together, and not abyde: for the daye of theyr ſlaughter, and the tyme of their viſytation ſhall come vpon them.

The crye of them ſhall make a noyſe, as
F the blaſt of a trompete. For they ſhall enter in with their hoſtes, and come with axes, as it were hewers downe of wodde. And they ſhall cut downe her wodde, ſayth the Lorde. They ſhalbe innumerable: for they ſhalbe mo in nomber then the greſhoppers, ſo that no man ſhalbe able to tell them. The daughter of Egipte is confoūded, and deliuered in to the handes of the people of the north.

Thus ſayth the Lorde of hoſtes the God of Iſrael. Beholde, I wyll viſet that reſtles people of Alexandria, Pharao and Egypte: yee, bothe theyr goddes and theyr kynges: euen Pharao, and all them that putt theyr truſt in hym. Yee, I wyll delyuer them into the handes of thoſe, that ſeke after theyr lyues. Namely into the power of Nabuchodonoſor the kyng of Babilon, and into the power of hys ſeruauntes. And after all theſe thynges it ſhalbe inhabyted as afore tyme, ſayth the Lorde.

G But be not thou afrayed (O my ſeruaūt Jacob) feare not thou, O Iſrael. For lo, I wyll helpe the from farre, and thy ſeede from the lande of theyr captiuite. Jacob alſo ſhall come agayne, and be in reſt: he ſhall proſpere and no man ſhall do him harme. Feare thou not (O Jacob my ſeruaunt) ſayth the Lord, for I am with the: and wyll deſtroye all nacyons, amonge whom I haue ſcatered the. Neuertheleſſe, I wyll not conſume the: but chaſten the and correcte the: yee, and that wt diſcrecyō: neyther will I ſpare the as one that were faultleſſe.

## ¶The.xlvij.Chapter.

¶The worde of the Lorde agaynſt the Philiſtines.

These are the wordes, that the Lord A
ſpake vnto Jeremye the prophete, agaynſt ẏ Philiſtines, before that Pharao ſmote the citye of Azah.

Thus ſayth the Lorde: Beholde, there ſhall waters aryſe out of the north: & ſhall growe to a greate floude, runnynge ouer and couerynge the lande, the cyties, and them that dwell therin.

And the men ſhall crye, and all they that B
dwell in the lande, ſhall mourne at the noyſe and ſtampinge of theyr ſtronge barbed horſes, at the ſhakyng of theyr charettes and at the romblynge of the wheles. The fathers ſhall not loke to their chyldren, ſo feable and wery ſhall their handes be: at the ſame tyme when he ſhall be there, to deſtroye the whole lande of the Philiſtines. He ſhall make waſte both Tirus, Sidon, and all other that are ſworne vnto them.

For the Lorde wyll deſtroye the Phili- C
ſtines, the remnaunt of the yle of Caphtor. Baldeneſſe is come vpon Azah, Aſcalō with her other valleys ſhall kepe her peace.

Howe longe wilt thou ſaye, O ẏ ſwearde of the Lorde? Whan wylt thou ceaſſe? Turne agayne into thy ſwete reſte, and leaue of. But howe can it ceaſe, when the Lorde hym ſelfe hath geuen him a charge agaynſte Aſcalon, and rayſed it vp agaynſt the cityes of the ſee coaſt?

## ¶The.xlviij.Chapter.

¶The worde of the Lorde agaynſt the Moabites.

Thus ſayeth the Lorde of hooſtes the J
God of Iſrael agaynſt *Moab: woe be to the cytie of Nebo: for it is layed
*Eſa.xv.a. xvi.a.x.xvi b Eze.xxv.b Sopho.ij.b waſt, brought to confuſion: and Kariathaim taken, Miſgab is brought to ſhame and afrayed: Moab can boaſt nomore of Heſebō: for they haue deuyſed againſt it. Come, ſhall they ſaye, let vs rote them out, ẏ they maye be nomore amonge the nomber of the Gentiles, and that thou Madmen maye nomore be thought vpon: and the ſwearde ſhall perſeute the. A voyce ſhall crye frō Horonaim: With greate waſtynge and deſtruccyon is Moab made deſolate.

Chyldren coulde tell of the crye therof. For at the goynge vp vnto Luyth, he aroſe with lamentation and mournynge, and downe towarde Horonaim, they heard a cruell and a deedly crye. Get you awaye, ſaue your lyues, and be lyke vnto the heeth in the wilderneſſe. *For becauſe thou haſt truſted in
*Eſa.xl.b Jere.xlviii.b Eze.xxiv.a thine owne workes and treaſure, thou ſhalt be takē: Chamos with his preſtes and princes ſhall go awaye into captiuyte. M

The deſtroyer ſhall come vpon all cyties

none shall escape. The valleys shalbe destroyed, and the feldes shalbe layed waste, lyke as the Lozde hath spoken.

Geue wynges vnto Moab, that she get her awaye spedely: foz her cyties shalbe made so desolate, that no man shall dwell therin. Cursed be he that doth the wozcke of the Lozde negligently, and cursed be he that keepeth backe his * swearde from sheddynge of blonde. * Jer.xlviii.b

Moab hath euer bene ryche and careles from her youth vp, she hath sytten and take her ease with her treasure. She was neuer yet put out of one vessell into another (that is) she neuer wente awaye into captiuyte, therfoze her taste remayneth, and her sauour is not yet chaunged.

C But lo, the tyme cõmeth, sayth the Lozd, that I shall sende her trussers to trusse her vp: which shall remoue her from her dwellynge: and to emptye her vessels, and breake her wyne pottes. And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of * Bethel, wherin she put her trust * in.Regũ. xii.a

Wherfoze do ye thynke thus: we are myghtye and stronge men of warre? Moab is destroyed, and her cyties brent vp: her chosen yonge men be slayne, sayth the kyng, whose name is the Lozde of hostes. The destruccyõ of Moab commeth on apace, and her fall is at hande:

All her neyghbours shall mourne foz her, and all they that know her name shall saye, O howe happeneth it, that the stronge staffe and the goodly rodde is thus broken? And thou daughter Dibon, come downe frõ thy glozy, & lye in thyrst. Foz he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holde.

V And thou that dwellest in Aroer, get the to the strete, and loke aboute the: aske them that are fledd and escaped, and saye: what thynge is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, þ Moab is destroyed. Foz iudgment shall come vpon the playne lande: Namely, vpon Holon, and Jahazah, vpon Mephaath and Dibon, vpon Nabo and the house of Deblathaim, vpon Cariathiarim and vpõ þ house Gamul, vpon the house Maon and Carioth vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre oz neare.

O The hozne of Moab is smyten downe and her arme broken, sayth the Lozde. Make her dronken, foz she magnifyed her selfe aboue the Lozde, that mẽ maye clappe theyr hãdes at her vompyte, and that she also maye be laughed to scozne. O Israel, shalte thou not laugh him to scozne, when he is taken amonge theues. * Yee, because of thy wozdes that thou hast spoken agaynste hym, thou shalt be dryuen awaye. Ye Moabites shall leaue the cyties, and dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes: * Nu.xxv.a.

E * Esa.xlvi.a. Jere.xlix.c.

* As foz Moabs pryde, we haue hearde of it: she is verye hye mynded. I knowe her stoutnes, her boastynge, her arogancye, and the pryde of her stomack, sayth the Lozde. I knowe (sayeth the Lozde) her indigmacyon, she doth not ryght, her wozdes are lyes, and they haue not delt truly. Therfoze shall ther mourning be made foz Moab, and euery mã shall crye foz Moabs sake: a lamentacyon shalbe made to the men that stande vpõ the wall. So will I mourne foz the also, O Jazer and foz the, O thou vineyarde of Sabamah. Thy vyne braunches shall come ouer the see, and the braunches of Jazer but vnto the see: þ destroyer shall breake into thy harueste and grape gathering: myrth and cheare shalbe taken awaye from the tymbre felde, and from the whole lande of Moab.

There shalbe no swete wyne in the presse, the tr . r shall haue no stomacke to crye yee, ther shalbe none to crie vnto him: which afoze tyme were heard frõ Heshebon to Eleale and Jahaz, which lifted vp their voyce frõ zoar vnto Hozonaim, that ☞ bullocke of thre yeare olde shall go mourning. The waters also of Nemrim shalbe dryed vp. Moreouer, I will make Moab cease, sayeth the Lozd, from the offeringes and censing that, she hath made vnto her goddes in hie places. Wherfoze my hert mourneth foz Moab, lyke a crowde playenge an heuy longe: and foz the mennes sake of the brycke wall my herte mourneth also: euen as a pype that pypeth a dolefull longe: foz they shalbe very feawe, and destroyed. ☞ F

* All heades shalbe shauen, and all beerdes clipped of: all handes boũde, and loynes girded about with sackecloth. Vpon all the houle toppes and stretes of Moab, ther shall be lamẽtable mourning. Foz I wyll breake Moab lyke an vnpzofytable vessell, sayth þ Lozde. O howe is she destroyed? O howe mourneth she? O howe doeth Moab hange downe her heade, & is ashamed? Thus shall Moab be a laughing stocke: & had in derision of all thẽ þ be rounde aboute her. * Foz thus sayth the Lozde. Beholde, the enemye shall come flieng as an aegle: & spzede hys winges vpon Moab. They shall clyme ouer þ walles, & wynne the strõgholdes. Then þ mighty mens hertes in Moab shalbe lyke the hert of a woman trauelyng with chylde. * Esa.xv.b * deu.xxviii.f Jere.xlix.d. G

And Moab shalbe made so desolate: that she shal nomoze be a people, because she hath sett vp her selfe agaynst the Lozde. * Feare, pytte & snare shall come vpon the, O Moab, sayeth the Lozde. Whoso escapeth the feare, shall fall in the pytte: and who so getteth out * esa.xxiiii.f



out of the pyt, shalbe taken in the snare. Foz I will bryng a yeare of visitation vpõ Moab, sayth the Lozde. They that are able to flye, shall stande vnder the shadowe of Heshebon. Foz there shall go a fier out of Heshebõ, and a flame from Sion, and shall burne vp that proude people of Moab, and the toppe of thole seditypous chyldren.

Wo be vnto þ, O Moab, foz thou people of Chamos shalt perysshe. Yee, thy sonnes and daughters shalbe leade awaye captiue. Yet at the laste wyll I brynge Moab out of captiuite agayne, sayeth the Lozde. Thus farre is of the plage of Moab.

## C The.xlix.Chapter.

C The wozde of the Lozde agaynst the Ammonites, agaynst Idumea, Damascus, Cedar and Elam.

A * Eze.xxi.d and.xxv.a Amos.i.a S concerning the * Ammonytes, thus the Lozde sayth: hath Israel no childre, oz is he without an heyre? Why hath youre king then take Gad in? Wherfoze doth his people dwell in his cityes? Beholde therfoze, the tyme commeth, sayth the Lozde, þ I wyll bring a noyse of warre into Rabah of the Ammonites: and it shall be layed on a desolate heape: and her cityes brẽt vp: & the Israelites shalbe lozdes ouer those that had them in possession afoze, sayeth the Lozde. Heshebon shall mourne, foz Ay shalbe roted out of the grounde, sayth the Lozde.

☞ The cityes of ☞ Rabah shall crye out, and gyrde thẽ selues with sacke cloth: they shall mourne, & runne about the walles: foz theyr king shalbe led awaye presoner: yee, his prestes and princes with hym.

Wherfoze trustest thou in the valleye? thy B valleye hath flowed awaye, O thou fearce daughter, & thynkest þ þ thou art so safe, by reason of thy treasure, that no mã shall come to the? Beholde, I will brynge a feare vpon the, sayth the Lozde God of hostes, from all those that be about the: so that ye shalbe scattered euery mã from another, and a mã shall gather them together agayne þ be fled. But after that, I wyll bring the Ammonites also out of captiuyte agayne.

* Esa.xxi.b Eze.xxv.b.xxxii.f.& xxxv.a * Upon the Edomites hath the Lozde of hoostes spoken on thys maner: Is there no moze wysdome in Themã? Is there nomoze good counsell amonge his people? Is theyr wysdome then turned clene to naught? Gett you hence, turne youre backes, crepe downe into the deppe, O ye citesyns of Dedan.

Foz I will bryng destruccion vpõ Esau: yee, and the daye of hys visytatyon. If the grapegatherers came vpon the, shulde they not leaue some grapes? If the night robbers came vpon the, shulde they not take so moch as they thought were ynough?

C But I wyll make Esau bare, and discouer his secretes, so that he shall not be able to hyde them: hys sede shalbe wasted awaye: yee, hys brethren and hys neyghbours, and he hym selfe shall not be lefte behynde.

Thou shalt leaue thy fatherlesse children behynde the, and I wyll kepe them, and thy wyddowes shall take their comfozte in me. * Jere.xxxix.b Eze.ix.b i.Pet.iiii.c Foz thus hath the Lozde spoken. * Behold, they that mẽ thought were vnmete to drinke of the cuppe, haue dronken with the fyrst: and thynkest thou then to be free?

No, no, thou shalt nether be quite noz free: but thou must drinke also. Foz why? I haue swozne by my selfe, sayth the Lozde, þ Bozrah shall become a wyldernes, an open shame, a laughyng stocke and cursynge: and all her cyties shalbe a continuall deserte.

Foz I am perfectly informed of þ Lozde D that he hath sent a message allredy vnto the Heythen. Gather you together, and go forth agaynst them: make you ready to the battayle: foz lo, * I wyll make the but small amonge the heythen, and lytell regarded amonge men. * Abd.i.a

* Thy hye stomacke and the pryde of thy herte haue disceaued the, because thou wylt dwell in the holes of stony rockes, and haue the hye mountaynes in possession. Neuertheles, though thy neste were as hye as the aegles, yet wyll I cast the downe, sayeth the Lozde. Moreouer, Idumea shalbe a wildernes: * whoso goth by it, shalbe abashed, and wonder at all her mysserable plages. ‡ Lyke as Sodome, Gomoz, and the cytyes þ laye ther about were turned vp side downe, saith the Lozd, so shall no body dwell in Idumea, and no man shall haue his habitation there. Behold, lyke as the lyon, so shall a destroyer come vp frõ the pleasaunt medowes of Jozdane vnto the stronge dwelling place: & whẽ I haue made him quiet, I will make him to flie from her: and all chosen men, will I set in araye agaynst her. Who is lyke vnto me? What is he that will stryue with me? What shepherde maye stande in my handes? * esa.xvii.b Jere.xlix.b. * Jer.xlviii.b. xlix.b. and.l.b ‡ Gen.xix.e

* Therfoze, heare the coũcell of þ Lozde, * Isai.xxxiii. that he hath taken vpon Idumea: and hys purpose þ he hath deuysed vpon the citesyns of Theman. The leest of þ flocke shall teare them in peces, & loke what fayre thinge they haue, they shall make it waste, & them selues also. At the noyse of their fall, the earth shall quake þ crye of their voyce shalbe heard vnto the redd see. Beholde, * the enemye shall come and flie vp hither, like as it were an aegle, & spzede his winges vpõ Bozrah. Then shall the hertes of the wozthyes in Edom be as the hert of a woman trauelyng of chylde. E * Jer.xlviii.f

* Upõ Damascus, ☞ Hemath and Arphad shall come confusiõ: foz they shall heare euell tydinges: they shalbe tossed to and fro lyke the see that cannot stande styll. Damascus shalbe soze afrayed, and shall flee, trem- ☞ * Esa.xlvii.a Amos.i.a

come vpon her. Woo vnto ye payne shall ouer-
take her as a woman trauelynge of childe.
But howe should so worshipfull & glorious
a cittye be forsaken? Heare therfore: her yonge
men shall fall in the stretes, and all her mē of
warre shalbe taken awaye in ỹ tyme, sayth
the Lorde of hostes. I wyll kyndle a fyre in
the walles of Damascus, which shall consu-
me the palace of Benhadad.

*Esa.xvi.c *As for Cedar and the kingdom of Ha-
zor, whō Nabuchodonosor the kyng of Ba-
bylon smote downe, the Lorde hath spoken
thus vpon them: Aryse, and get you vp vn-
to Cedar, and destroye the people towarde ỹ
east. Theyr tentes and theyr flockes shall
they take awaye: yee, their hangynges and
their vessels. Their camels also shal they ca-
rye awaye with thē. They shall crye to thē:
Feare is on euery syde.

F Flie, get you fone awaye, creape into cā-
ues, that ye maye dwell there, O ye inhabi-
ters of Hazor, saith the Lorde: for Nabucho-
donosor the kynge of Babylon hath holden
a councell concernynge you: and concluded
his deuyce agaynst you. Aryse, and get you
vp agaynst yonder ryche and careles people
(sayeth the Lorde) which haue nether gates
nor doze barres, but dwell alone. Their ca-
mels shalbe stollen, and the droues of theyr
catell dryuen awaye.

Moreouer, those wyll I scater towarde
all the wyndes: and bringe them to destruc-
cyon: yee, and that thorowe their awne fa-
milyers, sayth the Lorde. Hazor also shall be
a dwellyng for dragons, and an euerlasting
wildernes: so that no body shall dwell there:
G and no man shall haue there his habitation.

*Ezec.xxxv.d Dani.viii.a These are the wordes that the Lorde spa-
ke to the prophete Jeremy, cōcerning *Elā,
in the begynninge of the raygne of Zedekiah
kynge of Juda. Thus sayeth the Lorde of
hostes: Beholde, I wyll breake the bowe of
Elam, and take awaye theyr strength: and
vpon Elam I wyll bring the foure wyndes
from the foure quarters of heauen, and will
scater them agaynst the same foure windes:
And there shalbe no people, but some of Elā
shall flie vnto them.

For I wyll cause Elam to be afrayed of
theyr enemyes, and of them that seke theyr
lyues: and wyll brynge vpon them the indy-
gnation of my wrath, sayth the Lorde. And
I wyll persecute them with the swearde, so
longe tyll I haue brought them to naught.
I wyll sett my throne in Elam, I wyll de-
stroye both the kynge and the prynces from
thence, sayth the Lorde. But in processe of
tyme I wyll brynge Elam out of captiuyte
agayne, sayth the Lorde.

## ¶ The .l. Chapter.

¶ The prophecyeth the destruccyon of Babylon, and the
deliuerraunce of Israel, which was in captiuyte.

THe wordes that the Lorde spake A
vnto the prophete Jeremy, concer-
nynge Babylon, and the lande of ỹ
Chaldees: * Preache amonge the * Esa.xiii.a
Gentyles, let your voyce be heard, make a and.xlvii.a
token, crye out, kepe no silēce, but saye: Ba- Jere.xxb.b
bilon is wonne. * Bel is confounded, and and.li.a
Merodach is ouercome. * Esa.xlvi.a

*Yee, their goddes be brought to shame: ‡ Dan.b.a
and their ymages burst in peces. For out of
the north ☞ there doth come a people aga- ☞
ynst her: which make her lāde so waste, that
no body dwell therin, nether man nor beast:
for they flye and departe from thence. * In * i.Esd.i.a
those dayes and at that tyme, sayth ỹ Lord:
the children of Israel shall come, they and
the children of Juda, wepinge and making
haste, and shall seke the Lorde their God.
They shall aske the waye to Sion, thyther
shall they turne their faces, sayinge: Come
and we wyll cleaue to the Lorde, in a coue-
naunt that neuer shalbe broken.

Wy people hathe bene a loste * flocke, * Jere.xviii.a
☞ my shepherdes haue disceaued thē, and Ezec.xxxiiii
haue made them go astraye vpon the hylles ☞
They haue gone frome the mountayne to B
the lytle hyll, and forgotten their folde. All
they that came vpon them, haue deuoured
them: and theyr enemyes sayde: We haue
made no faute agaynst them: for they haue
displeased the Lorde: yee, euen the Lorde,
which is the bewtye of theyr ryghteousnesse
& that defended their fathers. Yet shall ye flie
from Babilon, and departe out of the lande
of the Chaldees, and ☞ be ye as the ram- ☞
mes that goo before the flocke. * For loo, I * Jere.l.i
wyll wake vp an hooste of people from the
northren lande, and bringe them vpon Ba-
bylon: these shall laye sege to it, and wynne
it. Theyr arowes shall not mysse, lyke as
a connynge archer shuteth not wronge.

And the Chaldees shalbe spoyled, and all
they that spoyle them, shalbe satisfied, sayth
the Lorde, * although ye were so chearfull * Esa.xlviii.a
and gladd, to treade downe myne heritage,
and fulfylled youre pleasures, as the calues
in the grasse, and triumphed ouer them lyke
the bulles, when ye had gotten the victory.
Youre mothers shalbe sore confounded, and
they that bare you, shall come to shame.
She shalbe the least sett by amonge the na-
cions, wylde, wasted and dryed vp. No man
shalbe able to dwell there, for the feare of the
Lorde, but she shalbe whole desolate. * All * Jere.xviii.
they that go by Babylon, shall stande styll, xlix.b.c.xlix.
and be abashed, and shall wondre at all her
plages.

Go forth in your araye against Babilon
rounde about, all ye that can handle bowes:
shute at her, spare no arowes: for she hathe
synned agaynst the Lorde. Crye out: vpon
her, vpon her, agaynst her rounde about: she
shall



shall yelde her selfe, her foundatiōs shall fall
and her walles shall come downe: for it shal-
be the vengeaunce of the Lorde. * Yee, ven-
geaunce shalbe taken of her, and as she hath
done, so deale ye with her. Rote out ỹ sower
from Babilon, and him that handleth the
sycle in harueste. For feare of the swearde of
the enemye, euery man shall gett him to hys
awne people: and euery man shall flee to his
awne lande. Israel is a scatred flocke, the
lyons haue dispersed them. * Fyrst the king
of the Assirians deuoured them, * last of all
this Nabuchodonosor king of Babilō hath
broken all their bones.

Therfore, thus saith the Lorde of hostes
the God of Israel: Beholde, I will viset the
kyng of Babylon and his kingdome as * I
haue visited the kyng of the Assirians, and
wyll brynge Israel agayne to his pleasaunt
pasture, that he maye fede vpon Charmel
and Basan, and be satisfyed vpon the moūt
of Ephraim and Galaad. * In those dayes
and at the same tyme, sayth the Lord, ☞ yf
the offence of Israel be sought for, there shall
none be founde. Yf men enquere for the syn-
ne of Juda, there shalbe none: for I wyll be
mercyfull vnto them, whom I suffre to re-
mayne ouer.

Go downe, O thou auenger, into the ene-
myes lande, and viset them that dwell ther-
in: downe with thē, and smyte them vpō the
backes, sayth the Lorde: do accordyng to all
that I haue commaūded the. There is gone
aboute the lande a crye of a slaughter and
great murther, namely on this maner. How
happeneth it, that the hammer of the whole
worlde is thus broken and broised in sonder?
Howe chaunceth it, that Babilon is become
a wildernesse amonge the Heythen on thys
maner? I my selfe haue layed wayte for the,
and thou art takē vnawares: art thou trap-
ped and snared: for why? thou hast prouoked
the Lorde vnto anger. The Lorde hath ope-
ned his house of ordinaunce, & brought forth
the weapens of hys wrath. For the thynge
that is done in the lande of the Chaldees, it
is the Lorde of hostes worcke.

Come against her, for this is her ende:
E breake vp her chestes: threshe her as ye thresh
corne: destroye her, that nothing shalbe left.
Slaye all their myghtye souldyers, and put
them to death. Woo be vnto them, for the
daye and tyme of their visitatyon is at han-
de. Hye thynke I heare allready a crye, of
them that be fled and escaped out of the lāde
of Babilon, which shewe in Sion the ven-
geaunce of the Lorde our God, the vengea-
unce of his temple: yee, a voyce of them, that
crye agaynste Babylon. Call vp all the ar-
chers agaynst Babilon, pitche your tentes
rounde about her, that none escape. * Recō-
pence her, as she hath deserued: and accor-

* Ezo.xxi.b. Esai.xxiiii.d Joel.iii.b

* iiij. Regū. xxv.g Esa.xiij.b

D

* Jere.ii.c. ☞

* Jere.l.c Apo.xviij.b

dynge as she hath done, so deale with her a-
gayne, for she hath * set vp her selfe agaynst *ij.Per.ii.a
the Lorde, agaynst the holye one of Israel.
Therfore shall her yonge men fall downe in
the stretes, and all her men of warre shalbe
roted out in that daye, sayth the Lorde. Be-
holde, I speake vnto the, O thou proude,
sayth the Lorde God of hostes: for thy daye
shall come, euen the tyme of thy visitation.
And the proude shall stomble and fall and
no man shall helpe him vp. I wyll burne vp
his cityes with fyer, and it shall consume all
that is rounde about him.

Thus sayth the Lorde of hoostes: The F
childen of Israel and Juda suffer violence
together. All they that haue them in capti-
uitie, kept them fast, and wyl not let thē go,
but their auenger and redemer is mighty,
whose name is the Lorde of hoostes: he shall
mainteyne their cause, he shall make the lāde
shake, and iudge them that dwell therin, one
with another. The swearde shall come vpō
the Chaldees, sayth the Lorde, vpon them
that dwell in Babilon, vpon their princes,
and vpon their wyse men. The swearde vpō
their sothsayers, as for those, they shall be-
come fooles. The swearde vpon their wor-
thies, so that they shall stande in feare. The
swearde vpon their horsmen and charettes,
and vpon all the comon people that dwell
vnder them: so that they shall all become ly-
ke women. The swearde vpon their treasu-
re, so that it shalbe stollē awaye. A drought
vpon their waters, so that they shalbe dried
vp. For the lande worshippeth ymages, and
delyteth in straunge wonderfull thinges.
Therfore shall wylde beastes, lamia & catte
of mountaynes, and estryches dwell therin,
for there shall neuer man dwell there, nether
shall eny man haue his habitation there for
euermore. Like as God destroyed * Sodom * Gen.xix.c
and Gomorre, with the cityes that laye ther
aboute, sayth the Lorde. So shall no man
dwell there also, nether shall eny man haue
there his habitatyon. * Beholde, there shall * Jere.l.b.
come a people from the north with a greate Deu.xxviij.c
bonde of men, and many kynges shall stan-
de vp from the endes of the earthe. They
beare bowes and bucklers, cruell are they
and vnmercyfull.

Their voyce roareth like the raging see, G
they ryde vpon horsses, and come weapened
to fyght agaynst the, O Babylon. A foone
as the king of Babilon heareth tell of them,
his handes shall waxe feable. Sorowe and
heuynes shall come vpon him, as a woman
trauelynge with childe. Beholde, * lyke as * Jere.xlix.c
the lyon cōmeth vp from the pleasaunt me-
dowes of Jordane vnto the grene pastures
of Ethan, so wyll I dryue them forth, and
make them runne agaynst her. But whom
shall I chose out: & ordeyne to soch a thynge?

* Job.xli.d. For who is lyke me, or who will stryue wᵗ me? or what shepherd maye stande agaynst me? Therfore, heare the cõcell that ỹ Lord hath geuen vpon Babilon, and the deuyce ỹ he hath takẽ vpon the land of the Chaldees: The least among the people shall teare them in peces, and loke what pleasaũt thing they haue: they shall laye it waste. The noyse at the wynnynge of Babylon shall moue the earth, and the crye shalbe heard amonge the Gentiles:

## ¶ The.l. Chapter.

¶ Howe Babylon shulde be ouerthrowen. Jeremy geueth hys booke to Saraias.

* Jere.xxb and.l.a THus hath ỹ Lord sayd: * beholde, I wyll rayse vp a perlous wynde agaynst Babylon and her citezẽs, that beare cupll wyll agaynst me: I wyll sende also into Babilon fanners, to fanne her out, and to destroye her lande: for in the daye of her trouble they shalbe aboute her on euery syde. Moreouer, the Lorde hath sayde vnto the bowe men, and to them that clyme ouer ỹ walles in brest plates. Ye shall not spare her yonge men: kyll downe all her host. Thus ỹ slayne shall fall downe in the lande of the Chaldees, and the wounded in the stretes. * As for Israel and Juda, they

* Jere.l.d shall not be forsakẽ of their God, of ỹ Lorde of hostes for the holy one of Israel sake: no, though they haue fylled all their land full of

* esa.xlviii.d synne. * Flye awaye from Babilon, euery man saue his lyfe, that ye be not roted out wᵗ her wickednesse: for the tyme of the Lordes vengeaunce is come: yee, he shall reward her agayne. Babylon hathe bene in the Lordes hande, ☞ * a golden cuppe that maketh all

* Jere.xxb.c landes droncken. Of her wyne haue all people droncken: therfore, are they out of theyr wittes. * But sodenly is Babylon fallen, &

* esa.xxi.b Apo.xviij.a destroyed. Mourne for her, bringe plasters for her woundes, yf she maye paraduenture be healed againe. We wold haue made Babylon whole, saye they: but she is nott recoB uered. Therfore wyll we let her alone, and go euery man into his awne countreye. For her iudgment is come into heauen, & is gone vp to the cloudes. The Lord hathe brought forth our righteousnes. And therfore come on, we wyll shewe Sion the worcke of the Lorde oure God.

Make sharpe the arowes, and multiplye

* Judic.ii.c. iii.Reg.xi.c poure shyldes: * for the Lorde shall rayse vp the spyrite of the kinge of the Medees, which hath allready a deuyce to destroye Babilon. This shalbe the vengeaũce of the Lord, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babilon: make youre watchstronge, sett youre watchmen in araye: yee, holde preuye watches: and yet for all that shall the Lorde go forth with the deuyce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greate waters, O thou that hast so great treasure and riches, thyne ende is come, and the rekening of thy wynninges. * The Lorde of hoostes * Amos.vi.c Jere.xxii.a hath sworne by him selfe, that he wyll ouerwhelme the with men, lyke gresshoppers in nõber, which with a corage shall crie, alarũ, alarũ agaynst the. * Yee, euen the Lorde of * Jer.cxxvb hostes, that wᵗ his power made the earth, wᵗ hys wysdome prepared the rounde worlde, and with his discretiõ spred out the heauẽs. As sone as he letteth his voyce be hearde, the waters in ỹ ayre waxe fearce. * He draweth * Psal.cxxxv.b vp the clodes from the endes of the earth. He turneth ỹ lightnynges to rayne, he bringeth the windes out of their secrete places. If they be estemed by their wysdome, all mẽ are become fooles. * Confounded be all the * Esa.xliii.c Baruc.vi.a casters of ymages: for the thing ỹ they make is but disceate, and hath no breath. Vayne is it and an erronyouse worke: and in the time of visitation it shall perishe.

Neuertheles, the portiõ of Jacob is none soch: but he ỹ made all thinges, whose name is the Lorde of hoostes, he is the rodde of his C enheritaũce. Thou hast bene myne hammer and weapens for warre: for with the haue I broken the people in peces: and with the haue I destroied kingdomes. Thorow the I haue beaten to poulder horse and horseman: yee, the charettes & soch as sat vpõ thẽ. Thorowe the I haue broke man & womã, olde & yonge, bacheler & mayden. Thorowe the I haue destroyed the shepherde and his flocke, the husbandeman and his catell, the princes and the rulers. Therfore wyll I reward the citye of Babilõ & all her citesins, ỹ Chaldees wᵗ all the cuyll which they haue done vnto Sionyee, that ye your selues shall se it, sayth the Lorde: Beholde, I come vpon the, ☞ ỹ noysome hill, sayth the Lorde: thou that destroyest all landes: I wyll stretche oute my hande ouer the, and cast the downe from the stony rockes: and will make the a brent hill: so that nether corner stones, ner pinacles, ner foundatyõs of stones shalbe taken eny more out of the, but wast and desolate shalt thou lye for euermore, sayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the heythen: prouoke ỹ nations agaynst her, call the kyngdomes of Ararat, Menni and Ascanes agaynst her. Set the prince agaynst her: bring as great a sorte of terrible horses against her: as yf they were gresshoppers. Prepare agaynst thẽ the people of the Medees wᵗ their kynges, princes and all their cheke rulers: yee, & the whole lande that is vnder hym.

The lãde also shall shake and be afrayed whẽ the deuice of the Lorde shall come forth agaynst



agaynst Babylon: to make the lande of Babylon so waste, that no man shall dwell eny more therin. The worthyes of Babylõ shall leaue ỹ batayll, and kepe thẽ selues in stroge holdes, their strẽgth hath fayled them, they shalbe lyke wemen. Theyr dwellynge places shalbe brent vp, theyr barres shalbe broken. One purseuaunt shall mete another: yee, one poste shall come by another, to bring the kynge of Babylon tydinges: that his cytie is taken in on euery syde, the foordes occupied, the fennes brent vp, and the soudiers sore afrayed.

For thus sayeth the Lorde of hoostes the God of Israel: the daughter of Babylõ hath bene in her tyme lyke as a threshyng floore, but shortly shal her haruest come. Nabuchodonosor the kynge of Babylon hath deuoured & destroyed me, he hath made me an empty vessell. He swalowed me vp lyke a dragon, and fylled his bely with my delycates: he hath cast me oute, he hath taken my substaunce awaye, and the thinge that was left me hath he caried vnto Babylon, sayeth the daughter that dwelleth in Syon: yee, & my bloude also vnto the Caldees, sayeth Jerusalem. Therfore thus sayeth the Lorde: Beholde, I wyll defende thy cause, and auenge E the: I wyll drincke vp her see, and drye vp her water sprynges.

* esay.xiii.c * Babylon shall become an heye of stones a dwellinge place for dragons, a fearfulnes and wondrynge, because no man dwelleth there. They shall roare together lyke lyons, and as the yonge lyons when they be angrye, so shall they bende them selues. In theyr heate I shall gyue them a dyner and

* Jere.li.b. they shalbe droncken for ioye. * Then shall they slepe an euerlastynge slepe, and neuer wake, sayeth the Lorde. I shall carye thẽ downe to be slayne lyke shepe, lyke wethers and goates. O, how was it ☞ Sesach wonne! O, how was the glory of the whole lãde taken! how happeneth it, that Babilon is so wondred at among the heathen! The see is ryssen ouer Babylon, and hath couered her wᵗ his greate waues. Her cyties are layed waste the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no

Jerem.l.a. esa.xlvi.a. Dani.xiiii.d. man trauayleth thorowe. Moreouer, * I wyll viset Bel at Babylon: and the thynge that he hath swalowed vp, that same shall I plucke out of hys mouth. The Gentyls also shall runne nomore vnto hym, yee, and the walles of Babylon shall fall.

Esay.xlvi.b. Cozim.vi.c. O my people, * come out of Babylon, ỹ euery man maye saue his lyfe, from the fearfull wrath of the Lorde. Be not faynte herted, and ☞ feare not at eny rumoure that shalbe herde in the lãde: for euery yeare bringeth new tydinges, & in the yere folowynge newe tydinges, & robbynge in the lande and

* Jere.l.e lorde vpõ Lorde. And lo, the tyme cõmeth, that I wyll viset the ymages of Babylon, & the whole lãde shalbe confoũded: yee, and her slayne shall lye in the myddest of her. Heauẽ & earth with all that is therin, shall reioyce ouer Babilõ, whẽ the destroyers shall come vpon her frõ the North, sayeth the Lorde.

* Lyke as Babilon hath beaten downe & slayne many out of Israel, so shall there fall many, and be slayne in all her kyngdome. Ye that haue escaped ỹ sword, haste you, stãde not styll, remembre the Lorde a farre of, and thynche vpon Jerusalem, for we were ashamed to heare the blasphemyes: our faces were couered with shame, because the straunge aleauntes came into the Sanctuary of the Lorde. Wherfore, beholde (sayeth the Lord) the tyme commeth, that I wyll viset ỹ ymages of Babylon, and thorowe the whole lãd they shall mourne and fall. * Though Ba- * Jer.xlix.d bylon clymed vp into heauen, and kepte her power an hye: yet shal I sende her destroyers sayeth the Lorde.

A pyteous cry shalbe heard from Babilon, and a greate misery from the land of the Caldees, when the Lorde destroyeth them, and when he dryueth out the hye stomack & proude boastynge, wherwith they haue bene as furious as ỹ waues of greate water floudes, and made greate crakes with their worDes. For the destroyers shall come vpon her (euen vpon Babylon) which shall take their worthyes, and breake their bowes: for God is disposed to auenge hym selfe vpon them, and sufficiently to recompence them. Yee, (sayeth the Lorde.) I wyll make theyr princes, theyr wyse men, theyr cheke rulers, and all their worthyes, droncke: so that they shall slepe an euerlastynge slepe, and neuer wake. Thus sayeth the kynge, whose name is the Lorde of hoostes.

Moreouer, thus sayeth the Lorde of hoG stes. The thycke wall of Babylõ shalbe broken, and her hye gates shalbe brent vp. And the thynge that the Gentyles and the people haue wrought with greate trauayle and labour, shall come to naught and be consumed in the fyre.

This is the charge ỹ Jeremy gaue vnto Saraiah the sonne of Neriah, the sonne of Maasiah, when he went towarde Babylon with Zedekiah the kyng of Juda, in ỹ fourth yeare of hys raygne. Nowe thys Saraiah was a peaceable prynce. Jeremy wrote in a booke all the misery that shulde come vpon Babylon, yee, and all these sermons that be wrytten agaynst Babylon, and gaue Saraiah thys charge. When thou commest vnto Babilon, se that thou reade all these worDes, and saye. O Lorde, thou art determined to rote out thys place, so that nether people ner catell shall dwell there eny more, but to

lye waste for euer: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye, Euen thus shall Babylon syncke, & be thrust downe with the burthen of trouble, that I wyll bryngе vpon her: so that she shall neuer come vp agayne. Thus farre are the preachynges of Jeremy.

## ¶ The.lii. Chapter.

¶ He repeteth the takynge of zedekiah. Jerusalem is taken of the Chaldees, zedekiahs sonnes are killed before hys face, and hys eyes put oute. The cytie is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem are caryed to Babylon. kynge Jehoachyn is brought forth of prison, & fed lyke a kyng.

IZedekiah was * one and. xx. yeare olde, when he was made kyng, and he raygned eleuen yeare in Jerusalem. His mothers name was Hamutall, Jeremyes daughter of Lybna. He lyued wyckedly before the Lorde euen as Jehoachin dyd. For ỹ Lorde was angry at Jerusalem and Juda, so longe tyll he had cast them out of hys presence. And zedekiah fell * Je. xxxix. a. frō the kynge of Babilō. * But in the nynth xxxix. xxxvi. a. yeare of hys raygne, In the tenth moneth, ỹ tenth daye of the moneth it happened, that Nabuchodonosor the kyng of Babilon with all hys hoost came before Jerusalem, and besieged it, and made them bulwarckes rounde aboute it. And thus the siegynge of the cytie endured vnto the eleuenth yeare of kyng zedekiah.

B * iiii. Regū. xxv. a. Jere. xxxviii. b. xxxix. a. * And in the fourth moneth, the. ix. daye of the moneth, there was so great honger in the cytie: that there were nomore vytayles for the people of the lande. So all the souldiers brake awaye, and fled oute of the cytie by nyght thorowe the waye of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had compassed the cytie rounde aboute, yet wēt these men their waye towarde the wyldernes.

And so the Chaldees followed vpon them, and toke zedekiah the kynge in the felde of Jericho, when his hoost was runne frō hym: So they caryed the kyng awaye prysoner to Reblath, vnto the kynge of Babylon in the * Jer. xxxix. b lande of Hemath, * where he gaue iudgemēt vpon hym.

The kynge of Babylon also caused zedekiahs sonnes to be slayne before his face, yee C and put all the prynces of Juda to death at Reblath. Moreouer, he put out the eyes of zedekiah, caused him to be bounde with two cheynes, to be carted vnto Babylon: and let hym lye in prison, tyll he dyed.

Nowe the tenth daye of the fyfth moneth in ỹ nynth yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chefe captayne and the kynge of Babylons seruaūtes came vnto Jerusalem, and brent vp the house of the Lorde. He brent vp also the kynges palace, all ỹ houses and all the gorgeous buyldynges in Jerusalem. And the whole hoost of the Chaldees that were with the chefe captayne, brake downe all the walles of Jerusalem rounde aboute.

As for the poore people and soch folke as yet was left in the cytie: which also were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caried thē awaye prysoners. But the poore people of the coūtre, dyd Nabuzaradan the chefe captayne leaue in the lande, to occuppye the vyneardes and feldes. The Chaldees also brake the brasen pyllers that were in the house of the Lorde, yee, the seate and the brasen lauer that was in ỹ house of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye also the Cauldrons, shouels, flesshehokes, sprynklers, spones, and all the brasen vessell that was occupyed in the seruyce: with the basens, colepannes, sprynklers, pottes, candelsticckes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captaine toke also the two pil- E lers, the lauer, the twelue brasen bullockes that stode vnder the seate * which kyng Sa- * iij. Reg. vii. lomon made in the house of the Lorde: and all the vessell conteyned so moch metall, that it myght not be weyed. For euery piller was eyghtene cubytes hye: and ỹ rope that went aboute it, was twelue cubytes, & foure fyngers thycke and rounde. Nowe vpō the rope were brasen knoppes, ād euery knoppe was fyue cubytes hye: and vpon the knoppes were whopes, and pomgranates rounde about of cleane brasse.

After thys maner were both the pylers fashyoned w̄ the pōgranates, wherof there were an hundred and. xcvi. which hanged F vpon the whoopes rounde about. The chefe captaine also toke Sariah the hie preste, and Sophoniah that was chefe nexte hym, and the thre kepers of the treasury. He toke oute of the cytie a chāberlayne which was a captayne of the souldyers, and seuen men that were the kynges seruauntes, which were founde in the cytie: and Sopher a captayne that vsed to muster the men of warre, with thyrtescore men of the countre that were taken in the cytie. These Nabuzaradan the chefe captayne toke, and caried them to the kynge of Babylon vnto Reblath: and the kyng of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captiue, oute of hys awne lande. This is the summe of the people, G whō Nabuchodonosor ledde awaye captiue.

In the seuenth yeare of hys raygne, he caried awaye of the Jewes, thre thousand and thre and twenty. In the. xviii. yeare Nabuchodonosor



chodonosor caryed awaye from Jerusalem eyght hundreth thirty and two personnes. In the. xxiii. yeare of Nabuchodonosor Nabuzaradan the chefe captayne, toke awaye seuen hundreth fourty and fyue Jewes prysoners. The whole summe of all the prysoners, is foure thousande and syxe hundreth.

In the. xxxvii. yeare after that Jehoachin the kynge of Juda was caryed awaye in the xxv. daye of the. xii. moneth, Euilmerodach kynge of Babylon (the same yeare that he reygned) gaue Jehoachin the kyng of Juda hys pardon, and let hym out of prison, and spake louyngly to him. And sett his trone aboue the trones of the other kynges ỹ were with hym in Babylon. He chaunged also the clothes of his prison, yee, and he dyd eate w̄ hym all his lyfe longe. And he had a continuall lyuyng geuen him of the kynge of Babylon, euery daye a certayne thynge alowed him all the dayes of hys lyfe, vntyll he dyed.

✠

¶ The ende of the booke of the Prophete Jeremy.

# ¶ The lamentacyons of Jeremy.

## ¶ The fyrst Chapter.

¶ It happened after Israel was brought into captiuite, and Jerusalem destroyed, that Jeremy the prophete sate weppynge, and sorowfully bewayed Jerusalem and lyghynge and howlynge with an heuy and wofull herte, sayde.

A * iiii. Regum. xxiii. d. xxiv. a. ALas, howe sytteth the cytie so desolate, ỹ somtyme was full of people! Howe is she become lyke a wedowe, * which was ỹ lady of all nacyons! Howe is she brought vnder trybute, & that ruled all landes. She wepeth sore in ỹ nyght so that the teares runne downe her chekes: for amonge all her louers, there is none that Iob. vi. b. geueth her eny comforte: * ye her nexte frendes trāsgresse agenst her, and are become her enemyes. Juda is taken prysoner, because she was dekyled: and for seruynge so many straūge goddes, she dwelleth nowe amonge the Heythen. She fyndeth no rest, all they that persecuted her, toke her, in strayte places B wher she coulde not escape. The streates of Sion mourne, because no man cōmeth no more to the solēpne feastes. All her gates are desolat, her prestes make lamētacīō, her maydēs are carefull: & she her selfe is in great heuynesse. Her enemies haue bene rulers ouer her, and her enemyes haue prospered: because the Lorde hath chastened her for her greate wyckednes: * her chyldren are ledde awaye * Jere. xlv. c. captiue before theyr enemye. All the bewtie of the daughter of Sion is awaye, her princes are become lyke hertes that fynde no pasture. They are dryuē awaye before theyr C enemie, so that they haue nomore power.

Nowe doth Jerusalem remembre the tyme of her misery and disobedience, yee, the ioye and pleasure that she hath had in tymes past seynge her people is brought downe thorow the power of theyr enemye, and there is no man for to helpe her: her enemyes stande lokynge at her, and laugh her Sabbath dayes to scorne. Jerusalem hath synned euer, more and more, therfore is she come in decaye. All they that had her in honoure despyse her: for they haue sene her fylthynes. Yee, she syghyth, and is ashamed of her selfe.

☞ Her skyrtes are defyled, she remem- ☞ bred not what wolde folowe: therfore is her fall so wonderfull, and there is no man to cōforte her. O Lorde, consydre my trouble, for D myne enemye hath the vpperhande. The enemye hath put hys hāde to all the precious thynges that she had, yee, euē before her eyes came the Heathen in and out of the Sāctuary: * whom thou (neuertheles) hast forbyd- * Deutero. xxiij. c. den to come within thy congregacyon.

* All her people seke theyr breade with * iiij. Reg. vi. d. heupnes, and loke what precyous thing eue- Treno. ii. c ry man hath, that geueth he for meate, to saue hys lyfe. Consydre, O Lorde, and se, how vyle I am become. Haue ye no regarde O all ye that go fore by, be holde and se, yf there be eny sorow lyke vnto myne, wherwith the Lorde hath troubled me, in the daye of his fearfull wrath. * From aboue hath he sent * Ezech. xxxii. d downe a fyre into my bones and it burneth them cruellye: he hath layed a net for my fete E and throwen me wyde open: he hath made me desolate, so that I must euer be mournynge. The yocke of my transgressyon is come at the last, with hys hāde hath he taken it vp, and put it aboute my neck. My strength is gone: the Lorde hath delyuered me into those handes, wherout I cannot quyte my selfe. The Lorde hath destroyed all the myghtye men, that were in me he hath proclaymed a feaste, to slaughter all my best men. The Lorde hath troden downe the daughter of Juda, lyke as it were in a wyne presse. * Therfore do I wepe, and myne * Jere. xiiii. c. Treno. ii. c eyes gussche oute of water: for the comforte F that shulde quycken me, is farre from me.

My chyldren are dryuen awaye, for why? the enemy hath gotten the ouerhande.

Syon casteth out her handes, and there is no man

no man to cõforte her. The Lorde hath laied the enemyes rounde aboute Jacob, and Jerusalem is become abominacyon in the myddest of them. * The Lorde is ryghtuous, for I haue prouoked his countenaunce vnto anger. O take hede all ye people, and cõsyder my heuinesse. My maydens and my yonge men are led awaye into captiuyte. * Dani. ix.a.

I called for my louers (but they begyled me) for my prestes and councellers, but they perysshed: euen whyle they sought for meate, to saue theyr lyues. * Consyder (O Lord) howe I am troubled, my wombe is disquyeted, my hert turneth about in me, and I am full of heuines because I rebelled stoburnlie. The swearde hurteth me without, & within I am like vnto death. They heare my mournyng, but there is none that wyll cõforte me. All myne enemies haue hearde of my trouble and are glad therof, because thou hast done it and thou hast brought forthy̆ tyme which thy̆ calledest, whẽ they also shalbe like vnto me. G * Treno. ij.c

Frõ the shall come all their aduersitie thou shalt plucke thẽ awaye euẽ as thou hast pluked me, because of all my wikednes. For my sorowe is very greate, & my hert is heuy.

## The. ii. Chapter.

ALas, * howe hath the Lorde darckened the daughter of Syon so sore in hys wrath: As for y̆ honour of Israel he hath cast it downe frõ heauen vnto y̆ erth. Howe happeneth it, that he remembred not his awne * fote stole when he was angre? * Treu.iiii.b

*i. Para. xxix.a. Psal. xcviii.a

The Lorde hath cast downe all the habitatyons of Jacob without any fauour: all y̆ stronge places of the daughter Juda hath he broken in hys wrath, and throwen them downe to the grounde: her kyngdome and her princes hath he suspended. In the wrath of hys indignacyon he hath brokẽ alle the horne of Israel: he hath wtdrawen his right hande from the enemye: yee, a flame of fyre is kyndled in Jacob, and hath consumed vp all rounde aboute. He hath bent his bowe lyke an enemye, he hath fastened hys right hãd as an aduersary: and euery thynge that was pleasaunt to se, he hath smytten it downe. In the habernacle of the daughter of Syon he hath poured out his wrath lyke a fyre. The Lorde is become lyke as it were an enemie, he hath deuoured Israel and all hys palaces: yee, all his strong holdes hath he destroyed, and fylled y̆ daughter of Juda with moche sorowe and heuynesse. B

* Jere. bli.b. * Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solẽpne feastes hath he put downe. The Lorde hath brought it so to passe, that the hie solẽpne feastes and Sabbathes in Sion, are cleane forgotten. In his heuy displeasure hath he made the kynge and prestes to be despised.

The Lorde hath forsaken hys awne auter, and hath abhorred his awne Sanctuarye, and hath geuen the walles of theyr towres into the handes of the enemye. Theyr enemies made a noise in the house of y̆ Lord, as it had bene in a solempne feaste daye. C

The Lorde thought to breake downe the walles of the daughter of Sion, he spred out his lyne, and drewe not in hys hande, tyll he had destroyed them: Therfore mourne the turrettes and the broken walles together.

Her gates are soncke downe to the grõde, her barres are broken and smytten in sonder, * her kynge & princes are caried awaye to the Gentyls. They haue nether lawe ner prophetes, ner yet eny vysyon frõ the Lorde. * Jere.iii.

The senatours of the daughter Sion syt vpon the grõde in silẽce: they haue strawed asshes vpon theyr heades, and gyrded them selues with sack cloth. The maydens of Jerusalẽ hange downe theyr heades to the grounde. Myne eyes begyne to fayle me thorowe wepyng, * my body is disquyeted, my liuer is poured vpõ the earth, for y̆ greate hurte of my people, seynge the chyldren and babes dyd swowne in the stretes of the cyte. D * Jerem.l.

Euen when they spake to theyr mothers: where is meate and dryncke: for whyle they so sayde, they fell downe in the stretes of the cytie, lyke as they had bene wouñded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou daughter Jerusalem, to whom shall I lycken the? To whom shall I cõpare the. O y̆ daughter Sion, to comforte the withall? Thy hurte is lyke a mayne see, who maye heale the? E

* Thy prophetes haue loked out vayne and folishe thinges for the, they haue not shewed the of thy wickednes, to kepe the frõ captiuite: but haue ouerladen the, and thorow falshed scatred the a brode. * Jerem.xxiij. Ezech.b. Osee.vi. Zach.xiij.

All they that go by the, clappe their handes at the: hissynge and waggynge their heades vpõ the daughter Jerusalem, and saye: is this the cyte that men call so fayre: wherin the whole lande reioyseth? All thyne enemies gape vpon y̆: whysperinge and bytinge their teth, saying: let vs deuoure, for the tyme that we loked for, is come: we haue founde and sene it. F Jere.xx.b.

The Lorde hath fulfylled the thinge, that he was purposed to do: and perfourmed that he had deuised longe a go: he hath destroyed, and not spared. He hath caused thine aduersarye triumphe ouer the, and set vp the horne of thyne enemie. * Let thyne herte crye vnto the Lorde, O thou cytie of the daughter Sion: let thy teares runne downne lyke a ryuer daye and nyght, rest not, and let not the aple of thyne eye leaue of. Stande vp and make thy praier in the fyrst watch of the nyght, poure oute thyne hert lyke water before the Lorde. lyft vp thyne handes, for the lyues * Deute. iiii.c. and.xxx. Jerem.xlii.





G lyues of thy yonge chyldren, that dye of honger in the stretes. Beholde, O Lorde, and consyder, why hast thou gathered me vp so cleane? Shall y̆ wemen then eate their awne frute, euen chyldrẽ of a spanne longe? Shall the prestes and prophetes be slayne thus in the Sanctuary of the Lorde? Yonge and olde lye behynde the stretes vpon the grounde, my maydens and yonge men are slayne with the swearde: whom thou in the daye of thy wrathfull indignacion hast put to death: yee, euen thou hast put them to death, & not spared them. My neyghboures that are rounde about me, hast thou called, as it were to a feast daye: so y̆ in the daye of the Lordes wrath none escaped, nether was eny left behynde. Those that I haue brought & norysshed, hath myne enemy destroyed.

## The. iii. Chapter.

I Am the mã, that (thorowe the rodd of hys wrath) haue experience of misery. He droue me forth, and led me: yee, into darckenesse, but not into lyght. Agaynst me onely he turneth hys hande, and layeth it euer vpon me. A

My flesshe and my skynne hath he made olde, & my bones hath he bruised. He hath buylded rounde aboute me, and closed me in with gall and trauayle. He hath sett me in darckenes, as they that be deed for euer.

He hath so hedged me in, that I cannot get out, and hath layed heuy lynckes vpon me. Though I crye and call pyteously, yet heareth he not my prayer. He hath stopped vp my wayes with foure squared stones, and made my pathes croked. B

He layeth wayte for me lyke a Beare, and as a lyon in a hole. He hath marred my wayes, and brokẽ me in peces, he hath layed me waste altogether. He hath bent hys bowe, & made me as it were a marck to shut at: The arowes of his quyuer hath he shot euen into myne reynes. * I am laughed to scorne of all my people, they make songes vpon me all the dayc longe. He hath fylled me with bitternes, and geuen me wormwod to dryncke. He hath smitten my teth in peces with stones, and rolled me in y̆ dust. C * Jere.xx.b.

He hath put my soule out of rest, I forget all good thynges. I thought in my selfe: I am vndone, there is no hope for me in the Lorde. O remembre yet my misery and my trouble, the wormwod and the gall.

Yee, thou shalt remembre them, for my soule melteth awaye in me. Whyle I consyder these thynges in my herte, I get a hope agayne. Namely, it is of the Lordes mercyes that we are not, vtterly consumed. For truelye hys pytefull compassion hath not ceassed. Newe mercyes shall the Lorde shewe vpon the, erly, yee in the daye spryngc, (O Lorde) greate is thy faythfulnesse.

* The Lorde is my portyon, sayeth my soule, therfore wyll I hope in him. O how good is the Lorde vnto them, that put theyr trust in hym, and to y̆ soule that seketh after hym! The good man with stylnes and pacience tarieth, for the health of the Lorde. * Psal.cxlvi.a

O howe good is it for a man, to take the yock vpon him from his youth vp. He syteth alone, he holdeth hym still, and dwelleth quyetly by him selfe. He laieth hys face vpon the earth, yt (percase) there happen to be eny hope. He offereth his cheke to the smyter, he wyll be content with reproues. D

For the Lorde wyll not forsake for euer, * but though he punyshe hym: yet according to the multitude of his mercyes, he receaueth to grace agayne: For he doth not plage, & cast out the children of men from his herte. * i.Reg.ii.b.

To treade all the preseners of the earth vnder his fete. To moue the iudgement of man before the most hyghest.

To condempne a man in hys cause. The Lorde hath not pleasure in soche thynges.

What is he then that saieth: there shulde somthinge be done without the Lordes commaundement. Out of the mouth of the moost hyghest goeth not euell and good? E

Wherfore then murmureth the lyuynge man? let him murmure at his awne synne.

* Let vs loke, well vpõ our awne wayes and remembre oure selues, and turne againe to the Lorde. Let vs lyfte vp oure hertes with oure handes vnto the Lorde that is in heauen. We haue bene dissemblers, and haue offended, wylt thou therfore not be intreated? Thou hast couered vs in thy wrath, and persecuted vs, thou hast slayne vs without any fauoure. * Thou hast hyd thy selfe in a cloude, y̆ oure prayer shuld not go thorowe. Thou hast made vs out castes, and to be despysed amonge the people. All oure enemyes gape vpon vs. * Job.xxvii.d Psal. xviij. a. * Ezech. xxvb.

Feare and pytt is come vpon vs, yee, deceyte and destruccion. * Whole ryuers of water gushe oute of myne eyes, for the greate hurte of my people. * Treno.i.d.

Myne eyes runne, and cannot ceasse, for there is no rest. O Lorde, when wylt thou loke downe from heauen, and consyder?

Myne eye breaketh my herte: because of all the daughters of my cyte. Myne enemies hunted me out sharpely, lyke a byrde, yee, and that without a cause. They haue put downe my life into a pytt, & they haue cast stones vpon me. They poured water vpon my heade, then thought I: nowe am I vndone. I called vpon thy name, O Lord, out of y̆ depe pyt. Thou hast herde my voyce: and hast not turned awaye thyne eares fro my syghtynge and cryenge. Thou hast enclyned thy selfe vnto me, when I called

vpon the, and haste sayde: feare not. Thou
G (O Lorde) hast mayntened the cause of my soule, and hast redemed my lyfe. O Lorde
ꝑ hast sene my blasphemers, take thou my cause vpon the. Thou hast well consydred howe they go aboute to do me harme, & that all their coũcels are agaynst me. Thou hast heard their despytefull wordes (O Lorde) yee, and all theyr ymaginacyõs agaynst me.

The lyppes of myne enemyes, and theyr devices that they take agaynst me, all ꝑ daye lõge. Thou seyst also theyr syttinge downe, and theyr rysinge vp: they make theyr songes of nothynge but of me. Rewarde them (O Lorde) accordynge to the workes of theyr handes, Geue them an obstinate herte: euen thy curse. Persecute them (O Lorde) with thyne indignacyon, and rote thẽ out from vnder the heauen.

¶ The. iij. Chapter.

A Howe is the golde become so dymme? Howe is the goodly coloure of it so sore chaunged? and the stones of the Sanctuary thus scatred in the corner of euery strete. The
chyldren of Syon that were alwaye in honoure, and clothed with the most precyous golde: howe are they nowe become lyke the erthen vessels which be made with the potters handes? The dragons geue theyr yong ones suck with bare brestes: but the daughter of my people is cruell, and dwelleth in the wylderne[illegible] lyke the Estriches. The tonges of the suckynge chyldren, cleue to the roffe of theyr mouthes for very thyrst. The yonge children aske bread, but there is no mã that geueth it thẽ. They that were wonte to fare delycatly, perysshe in the streates: they that afore were brought vp in purple, make nowe moche of donge. The synne of the
B daughter of my people is become greater thẽ
* Gen. xix. a. * the wyckednes of Sodome, that sodenly was destroyed, and not taken with handes.

Her abstayners (or Nazarees) were whyter then the snowe or mylke: theyr coloure was freshe, reade as Corall, theyr bewtye lyke the Saphyre. But nowe theyr faces
* Psal. cij. a. very blacke. In so moche, that thou shuldest not knowe them in the streates. * Theyr skynne cleueth to theyr bones, It is withered and become lyke a dye stocke. They that be slayne with the swearde are happyer then soche as dye of honger, and perysshe awaye, fampyshynge for the frutes of the felde.

* Deutero. xxviij. c. * The wemen (which of nature are pytifull) haue sodden theyr awne childrẽ with
liij. Regũ. vi. f. theyr handes, that they might be their meate in the mysserable destruccyon of the daughter
* Treno. ij. a of my people. * The Lorde hath perfourmed hys heuy wrath: he hath poured oute the furiousnes of hys displeasure. He hath kyndled a fyre in Syon, which hath consumed the
foundacyons therof.

Nether the kynges of the earth, ner all ꝑ inhabitours of the worlde, wolde haue beleued that the enemy and aduersary shuld haue come in at the gates of the cytie of Jerusalem. Which neuertheles is come to pas- C
se for the synne of her prophetes, and for the wickednes of her prestes: that haue shed * in * Gen. ix. d.
nocentes blode within her. So that the blynde men wente stomblynge in the streates, and stayned them selues with blode.
They wolde in no wyse touche there garmentes. But they cried vnto euery man flee the staynynge, awaye, gett you hence, touche it not. Yee, they fleade and remoued from them yee, they haue sayde amonge the hethen they shall nomore dwell in this cytie.

The countenaunce of the Lorde hath banysshed them, and shall neuer loke more vpõ them. For they them selues nether regarded the prestes, nor pytied theyr elders.

Wherfore yet oure eyes fayle vs, whyle we loke for vayne helpe: seynge we be euer waytyng vpon a people, that can do vs no D
good. They laye so sharpe wayte for vs that we cannot go safe vpon the stretes: for oure ende is come, oure dayes are fulfylled, oure ende is here. * Oure persecu- * Jere. iij. Abac. i.
ters are swyfter then the Aegles of the ayre, they folowed vpon vs ouer the mountaynes and layed wayte for vs in the wyldernesse.

☞ The very * breth of oure mouth: euen D
the anoynted Lorde hym selfe was taken in * Genes. v.
ther nett of whom we saye: Under hys shadowe we shalbe preserued amonge the Heythen. And thou (O daughter Edom) that dwellest in the lande of Huz, be glad and reioyce: for the cuppe shall come vnto the also, whych whan thou suppest of, thou shalt be dronken. Thy synnes is well punysshed, (O thou daughter Syon) he shall not suffre the to be caryed awaye eny more. But thy wyckednes (O daughter Edõ) shall he vysset, and for thy synnes sake, he shall lede the into captyuite.

¶ The. v. Chapter.
¶ The prayer of Jeremy.

A All to remembraunce (O Lorde) what we haue suffred, consydre, and se oure confusion. Oure enheritaunce is turned to the straũgers and oure houses to the aleauntes.
We are become carefull and fatherles, and oure mothers are as the wyddowes. We are fayne to dryncke oure awne water for money, and oure awne wod must we bye with money. Oure neckes are vnder persecucion, we are weery, and haue no rest.

B Afore tyme we yelded oure selues to the
* Jer. ij. Ezec. xvij. Egyptians, and nowe to the Assyrians, only that we myght haue bred ynough. * Oure fathers (which now are gone) haue synned, &



we must beare theyr wyckednes. Seruauntes haue the rule of vs, and no man delyvereth vs out of their hãdes. We must get oure lyuynge with ꝑ parell of oure lyues, because of the drouth of the wyldernes.

Oure skynne is as it had bene brent in an ouen, for very sore honger. The wyues are rauesshed in Syon, and the maydens in the cyties of Juda. The prynces are hanged vp with the hande of the enemies, they haue not spared ꝑ olde sage men, they haue takẽ yonge mennes lyues from thẽ, & the boyes are hanged vp vpon trees. The elders sytt nomore vnder the gates, and the yonge men vse nomore playenge of musycke. The ioye of oure
D herte is gone, oure mery queer is turned into mournynge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therfore, oure herte is full of heuynes, & oure eyes dymme: because of the hyll of Sion, that is destroyed. In so moch, that the foxes runne vpon it. But thou, O Lorde, that remaynest for euermore, and thy seate worlde
Jere. xxxi. c without ende: wherfore wylt thou styll forget vs, and forsake vs so longe? * O Lorde turne thou vs vnto the, and so shall we be turned. Renue oure dayes as in olde tymes, for thou hast banysshed vs nowe longe ynough, and hast bene sore displeased at vs.

¶ The ende of the lamentacyons of Jeremy.

# ¶ The booke of the Prophete Ezechiel.

## ¶ The fyrst Chapter.

¶ The tyme wherin Ezechiel prophecyed, and in what place. Hys ordynynge and office. The vysyon of the foure beastes. The vysyon of the wheles. The vysyon of the throne, and of the ymage aboue the throne.

A IT chaunced in ꝑ. xxx. yeare, the fyfthe daye of the fourth monethe, that I was among the presoners by the ryuer of Cobar: ☞ where the heauens opened, and I sawe a vysyon of God. Nowe the fyfth daye of the moneth made out the fyfth yeare of Kynge Joachins captyuite. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the prieste, in
Ezec. i. a. the lande of the Chaldees by the water of Cobar, * where ✤ the hande of the Lorde came ✤ vpon hym.

And I loked, and beholde a stormy wynde
B came out of the North with a greate cloude full of fyre, which with hys glystre lyghtened all rounde aboute. And in the middest of the fyre it was all cleare lyke the face of an angell, and as it were the lykenes of foure beastes, and thys was there lykenesse.
They were fashyoned lyke a man: sauynge, that euery one had foure faces and foure wynges.

Theyr legges were streight, but theyr fete were lyke bullockes fete, and they glystered, as it had bene fayre scoured metall.
Under theyr wynges, vpon all the foure cozners they had mens handes. Theyr faces and theyr wynges were towarde the foure cozners: yet were the wynges so, that one euer touched another. When they went, they turned them not aboute: but eche one went streight forwarde.

Furthermore thys was the symilitude C
of theyr faces. * Vpõ the ryght syde of these * Ezech. x. d.
foure, theyr faces were lyke the face of a mã, and the face of a lyon: But vpon the lefte syde, they had the face of an ore, and the face of an Aegle. Theyr faces also and theyr wynges were spred out aboue: so that two wynges of one touched euer two wynges of another, & with the other they couered their body. Euery one when it wente, it wente streyght forwarde. Where as the spyrete led them, thyther they wente, * and turned not * Ezec. x. c
aboute in theyr goynge.

The fashyon and countenaunce of the D
beastes was lyke hoote coales of fyre, euen as though burning cressettes had bene amõg the beastes: ✤ (thys was the vysyon) and the fyre ✤
gaue a glistre, and out of the fyre there went lyghtenynge. When the beastes wente forwarde & backward, one wold haue thought it had lyghtened. Now when I had well cõsydered the beastes, I sawe a worcke of wheles vpon the earth with foure faces also nye vnto the beastes.

The fashyon and worcke of the wheles was lyke ꝑ see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned thẽ not about in theyr goinges. They were large greate and horrible to loke vpõ. Theyr backes were full of eyes rounde about them all
E foure. When the beastes wente, the wheles wente also with them. And when the beastes lyfte them selues vp from the earth, the wheles were lyft vp also. Whithersoeuer ꝑ spyrete wente, thyther went they also, and the wheles were lyfte vp, and folowed them: for the spyrete of lyfe was in the wheles. When the beastes wente forth, stode styll, or lyft them selues from the earth, then the wheles also wente, stode styll, and were lyfte vp, for the breth of lyfe was in the wheles.

Aboue, ouer the heades of the beastes there was a fyrmament, which was fashyoned as it had bene of the most pure Christall, and that was spred oute aboue vpon theyr heades: vnder the same fyrmament were theyr wynges layed abrode, one towarde another and two wynges couered ỹ body of euery beaste. And when they wente forth, I hearde the noyse of theyr wynges, lyke ỹ noyse of greate waters, as it had bene the voyce of the greate God, and a rushynge together as it were of an hoost of men. And when they stode styll, they let downe theyr wynges. Nowe when they stode styll, and had letten downe theyr wynges, it thondred in the fyrmamẽt that was aboue theyr heades. Aboue the fyrmament that was ouer theyr heades, there was the fashyõ of a seate, as it had bene
G made of Saphyr. Upon the seate there satt
* Eze.viii.a. one lyke a mã. * I behelde hym, and he was lyke an angell, as it had bene all of fyre with in from his loynes vpwarde.

And beneth, when I loked vpon him vnder ỹ loynes, me thought he was lyke a shynynge fyre, that geueth lyght on euery syde. Yee, the shyne and glystre that lyghtened rounde about, was lyke a raynbowe, which in a raynye daye appeareth in the cloudes. Euẽ so was the similytude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and herkened vnto the voyce of hym that spake:

## ¶The.ii.Chapter

¶The prophete is sente to call the people from theyr errour.

A

Nd then sayd he vnto me: Stãde vp vpõ thy fete (O ỹ sonne of mã) and I wyll talke with the.
* Ezech.iij.d * And as he was comminge vnto me, the spirite came into me, and sett me vp vpon my fete: so that I marcked the thynge, ỹ he sayde vnto me. And he sayde Behold, thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken
B parte agaynst me, and are runne awaye fro
* Ero.xxxii.a me: * both they and theyr fore fathers vnto thys daye.

Yee, I wyll sende the vnto a people that haue rough visages and stiffe stomakes: vnto whõ thou shalt saye on thys maner: Thys the Lorde God hym selfe hath spoken, that whether they be obediẽt or no (for it is a frowarde houshold) they maye knowe yet that there hath bene a Prophete amonge them.
* Jerem.i.e. * Therfore (thou sonne of man) feare thẽ
C not, nether be afeayed of theyr wordes: for prouokers and thornes are with the. Yee, thou doest dwell amonge scorpions: but feare not theyr wordes, be not abashed at theyr lookes, for it is a frowarde houshold.

He that thou speake my wordes vnto them, whether they be obedient or not, for they are obstynate. Therfore, thou sonne of man, obey thou all thynges that I saye vnto the, & be not thou stykecked, lyke as they
D are a stykecked houshold. Open thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hãde, wherin was closed * a booke: and the hande opened it before * Apoc.v.a
me, and it was wrytten within and without full of carefull mournynges: alas, and woo

## ¶The.iii.Chapter.

¶The prophete beynge fedde with the worde of God and with the constant boldenes of the spirite, is sent vnto the people that were in captyuyte. The punyshment of a curate that sheweth not the people theyr synnes.


After thys, sayde he vnto me: A
Thou sonne of man, eate that, whatsoeuer it be: yee * eate that * Jere.xv. Apoca.x. Ezech.ij.
booke, and go thy waye, and speake vnto the chyldren of Israel: So I opened my mouth, ãd he gaue me the booke for to eate, and sayde vnto me. Thou sonne of man, thy bely shall eate, and thy bowels shalbe fylled with ỹ booke, that I geue the. Then dyd I eate the boke, * and * ysaie. and.xxxi. Apoc.x. Jerem.
it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of man, * get ỹ
B soone vnto the house of Israel, and shewe thẽ the wordes, that I cõmaunde the for I sende the not to the people that hath a straũge, vnknowne, or hard speache, but vnto the house of Israel. Not to many nacyons, which haue dyuerse speaches and harde languages, whose wordes thou vnderstãdest not. * Neuertheles, yf I sent the to those people, they * Jona.iij.
wolde folowe the. But the house of Israel wyll not folowe ỹ, for they wyll not folowe me: yee, all the house of Israel haue stiffe forheades & harde hertes. * Beholde therfore, * Esech.iij.
I will make thy face preuayle agaynst their faces, and hardẽ thy forehead agaynst their forheades: so that thy forehead shalbe harder then an * Adamant or flynt stone: that * Esay.l.
thou mayest feare them the lesse, and be lesse afrayed of thẽ, for they are a frowarde houshold.

He sayde moreouer vnto me: thou sonne C
of man, take diligent hede with thyne eares, to the wordes that I speake vnto the fasten them in thyne herte: and go to the prisoners of thy people, speake vnto them, and saye on thys maner: Thus the Lorde God hath spoken: whether ye heare, or heare not. With that the spirite toke me vp. And I hearde the noyse of a greate rushynge and remouynge of the most blessed glory of the Lorde out of hys place.

I hearde also the noyse of the wynges of the beastes, that rusched one agaynst another,



ther, yet, and the ratlyng of the wheles, that were by them, whych rushynge and noyse was very greate.
Eze.viii.a. xl.d.
* Nowe when the spirite toke me vp, and caryed me awaye, I wente wyth an heuy & sorowfull mynde, but the hãde of the Lorde comforted me ryght soone.
D And so in the begynnynge of the monethe Abib, I came to the prisoners, * that dwelt by the water of Cobar, & remayned in ỹ place, where they were: And so contynued I amonge them seuen dayes, beynge very sory.
Ezech.xxxiii.a.
And when the seuen dayes were expired, the Lorde sayde vnto me: * Thou sonne of man, I haue made the a watchmã vnto the house of Israell: therfore take good hede to the wordes of my mouthe, & geue thẽ warnynge at my commaundement.
Ezech.xxxiii.b
E If I saye vnto the, concernynge the vngodly man, that (wythout doute) he must dye, and thou geuest hym not warnynge, ner speakest vnto hym, that he may turne from hys euell waye, and so to lyue: Then shall ỹ same vngodly mã dye in his awne vnryghteousnes: but hys bloude wyll I requyre of thyne hand. Neuertheles, yf thou geue warnynge vnto the wycked, and he yet forsake not his vngodlynesse: then shall he dye in his awne wyckednesse, but thou hast discharged thy soule.
Ezech.xviii.a
F Nowe yf a ryghteous man go from * his ryghteousnesse, and do the thynge ỹ is euell: I will laye a stomblynge blocke before him, and he shall dye because thou hast not geuen hym warnyng: yee, dye shall he in hys awne synne, so that the vertue, whych he dyd before, shall not be thought vpon: but his bloude wyll I requyre of thyne hande.
Neuertheles, yf thou exhortest the ryghteous, that he synne not, & so the ryghteous do not synne: then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came ỹ hãde of the Lorde vpon me, and he sayd vnto me: Stãde vp, and go into the felde, that I may there talke wyth the.
So when I had rysen vp, and gone forth into the felde: Beholde, the glory of the Lord stode there, * lyke as I sawe it afore, by the water of Cobar.
Ezr.i.a.
Ezr.ii.a.
* Then fell I downe vpon my face, & the
G spirite came in to me, whych set me vp vpon my fete, & sayd thus vnto me: Go thy waye, and sparre thy selfe in thyne house. Beholde, (O thou sonne of man) there shall chaynes be brought for the, to bynde the wythall, so that thou shalt not escape out of them. And I wyll make thy tunge cleue to the roffe of thy mouth, that thou shalt be domme, & not be as a chyder wyth them: for it is an obstinate houshold.
But when I speake vnto the, then open thy mouth, and saye: Thus sayeth ỹ Lorde God: who so heareth, let hym heare: who so wyll not let him leaue, for it is an obstynate houshold.

## ¶The.iiij.Chapter.

¶The syege of the cytie of Jerusalem is signifyed. The longe contynuaunce of the captyuitye of Israel. An honger is prophecyed to come in the captyuitye.

Thou sonne of man: take a tyle stone, & A
laye it before the, and describe vpon it the cytie of Jerusalẽ, howe it is besieged, howe bulwarkes and stronge dyches are grauen on euery syde of it: describe also tentes, and an hoost of men rouñde about it, wyth engynes of warre.
Moreouer, take an yron panne, and set it betwixte the and the cyte, in steade of an yrõ wall. Then set thy face towarde it, besege it, and laye ordinaunce agaynst it, to wynne it. Thys shalbe a token vnto the house of Israel. But thou shalt slepe vpõ thy left syde, and laye the synne of the house of Israel vpõ the. Certayne dayes appoynted, thou shalt slepe vpon that syde, and beare their synnes.
B * Neuertheles, I will appoynte the a tyme * Num.xiv.
(to put of their synnes) & the nombre of the dayes: Thre hundreth and.xc. dayes must thou beare the wyckednesse of the house of Israell. Whẽ thou hast fulfylled these dayes lye downe agayne, and slepe vpõ thy ryght syde. xl. dayes, and beare the synnes of the house of Juda.
* Num.xiiij.e. * A daye for a yeare, a daye (I saye) for a yeare, wyll I euer laye vpon the. Therfore set nowe thy face agaynst that beseged Jerusalem, and discouer thyne arme, that thou mayest prophecye agaynst it.
Beholde, I wyll laye chaynes vpon the, that thou shalt not turne the from one syde to another, tyll thou hast ended the dayes of thy syege.
Wherfore, take vnto the wheate, barly beanes, growell sede, Millum and fytches: C
and put these together in a Vessel, and make the loaues of bread therof, accordynge to the nombre of the dayes that thou must lye vpõ thy syde: that thou mayest haue bread to eate, for thre hundreth and.xc. dayes.
And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twentye sycles euery daye. Thys appointed meate shalt thou eate daylye, frõ the begynnynge, to the ende.
Thou shalt dryncke also a certayne measure of water: Namely, the sixt parte of an Hin shalt thou dryncke dayly frõ the begynnyng vnto the ende. Barly cakes shalt thou eate, yet shalt thou fyrst roste them at a fyre made with mans dõge, that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Israel eate their defyled bread in the myddest of the Gẽtiles, amõge whom I wyll scatre them.

My Then

D Then sayde I: Oh Lorde God. Beholde my soule was yet neuer stayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wylde beastes, nether came there euer eny vncleane flesshe in my mouth.

Wher vnto he answered me, and sayde: well than, I wyll graunte ỹ to take cowes donge for the donge of a mā, and to tosse the bread wyth all before them.

And he sayde vnto me: Beholde thou sonne of man, * I wyll mynysshe all the prouisiō of bread in Jerusalē, so that they shall wepe their bred: and eate it with scarcenesse. But as for water, they shall haue a very lytle measure therof, to drinoke. And when they haue nomore bread ner water, one shall be destroyed with another, and fampysh awaye for their wyckednesse.

* Eze.v.d. and.xliii.d. &iy.reg.xvi.a

## ¶ The. v. Chapter.

¶ The ryddle of the heares, by whych is sygnifyed the destruccyon of the people. The cause of the anger of God towarde the people.

A Thou sonne of man, take the then a sharpe knyfe, namely, a rasoure. Take that, and shaue the heare of thy head and beerd: Then take the skales and the wayght, & deuyde the hearre a sunder. And after thou hast accomplished ỹ dayes of the syege: burne the thyrde parte therof in the fyre in the myddest of the cytie, & cut the other thyrde parte in peces wyth a knyfe. * As for ỹ thirde parte ỹ remayneth, cast it in the wynde and I wyll drawe out ỹ swerde after them.

* Jere.bij.d.

Yet afterwarde, take a lytle of the same, and bynde it in thy cote lappe. Then take a curtesy of it, and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there goo a flame, vpon the whole B house of Israel. Moreouer, thus sayde the Lorde God: Thys same is Jerusalem. I sett her in the myddest of the heathen & nacions that are rounde aboute her, but she hath dyspysed my iudgementes more then the Gētiles them selues, and broke my commaundementes more then ỹ nacyons, that lye roūde aboute her: For they haue cast out myne ordinaunces, and not walcked in my lawes.

*Leu.xxvi.d Therfore, thus sayeth the Lorde God: * For so moch as ye haue bene more augmented in nombre of people then the heathen, ỹ dwell roūde aboute you: and ye haue not walcked in my lawes, nether haue ye kepte myne ordinaunces, and ye haue not lyued so ryghtwisly as the heathen that ar rounde about youe: Therfore thus sayeth the Lord God:

C I wyll also come vpon the, I my selfe I saye, for in the myddest of the wyll I syt in iudgmēt, in the syght of the heathen, & wyll handle the of soch a fashyon, as I neuer dyd before, and as I neuer wyll do from that tyme forth, and that because of all thyne abhominacions. For in the, fathers * shall be fayne to eate their awne sonnes, and the sonnes their awne fathers. Soch a courte will I kepe in the, and the whole remnaūt of the wyll I scatre in to all the wyndes.

* deu.xxviii. Ezeno.xiiij. xxxiiij. reg.xvij.

Wherfore, as truly as I lyue (sayeth the Lord God) seyng thou hast defyled my Sānctuary, with all maner of abhominacyons & vāll thy shamefull offentes: For thys cause wyll I also destroye the. Myne eye shall not ouerse the, nether wyll I spare the.

* One thyrde parte wythin the, shall dye of the pestilence & of honger: Another thirde parte shall be slayne downe rounde aboute the with ỹ swerde: The other thyrde parte ỹ remayneth, wyll I scatre abroade towarde all the wyndes, and drawe out the swearde after them. Thus I wyll perfourme my indignaciō, & set my wrath agaynst them, and D ease my selfe. So that whē I haue fulfylled myne anger agaynst them, they shall knowe that I am the Lorde, which wyth a feruent gelousy haue spoken it. Moreouer, I wyll make the waste and abhorred, before all the Heathē that dwell aboute the, & in the sight of all them, that go by the: so that whē I punish the in my wrath, in myne anger, & with ỹ plage of my whole displeasure: thou shalt be a very abhominacion, shame, a gasynge & wondrynge stocke, amonge the Heathē that lye aboute the. Euē I the Lorde haue spokē it, and it shall come to passe, when I shute amonge them the perlous dartes of honger, which shalbe but death: Yee, therfore shall I shute them, because I will destroye you: * I wyll encrease hūger, and mynish all the prouision of bread amonge you. * Eze.xliij.

Plages & misery wyll I sende you, yee, & wylde beastes also to destroye you. Pestilence and bloudshedinge shall come vpon you, & the swearde wyll I bringe ouer you. Euen I the Lorde, haue sayde it.

## ¶ The. vj. Chapter.

¶ He sheweth that the people shalbe plaged for the synne of Idolatrye. He prophecieth the repentaunce of the remnaunt of the people, and their deliuerance. The destruccyon of the frowarde is prophecyed.

ANd the worde of the Lorde came vnto me, sayinge: Thou sonne of man, turne thy face to the * mountaynes of Israel, that thou mayest prophecie vnto them, and saye: Heare the worde of the Lorde God, O ye mountaynes of Israel: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys and dales. * Eze.xxxvi.

Beholde I, I my selfe I saye, wyll bringe a swearde ouer you, and destroye youre hye places: I wyll cast downe youre aulters, and breake downe youre ymages. Youre slayne men wyll I laye before youre goddes, and the deed carcases of the chyldren of Israel wyll I cast before their Idoles, youre bones wyll I destroye rounde aboute



aboute youre aulters, and dwellyng places.

B The cyties shalbe desolate, ỹ hyllchapels layed waste: youre aulters destroyed, & broken: youre goddes cast downe, and taken awaye, your tēples layde euē wyth the grounde, your awne worckes cleane roted oute.

Youre slayne men shall lye amonge you, that ye maye learne to knowe, howe that I am the Lorde. Those ỹ be amōge you & haue escaped the swearde, wyll I leaue amōge the Gentiles, for I wyll scatre you amonge the nacyons. And they that escape of you, shall thincke vpon me amōge the Heathen, where they shalbe in captiuitye.

As for that whorysh and vnfaythfull herte of theyrs, wherewyth they runne awaye fro me, I wyll breake it: yee, & put oute those eyes of theirs, that commytte fornicacyon with theyr Idols.

C Then shall they be ashamed, and displeased wyth their selues, for the wyckednesses and abhominacyons, which they haue done: and shall learne to knowe, ỹ I am the Lorde howe that it is not in vayne, that I ỹ Lorde spake, to bringe soch misery vpon them.

The Lord sayde moreouer vnto me: Smyte thyne handes together, and stampe wyth thy fete, and saye: Wo worth all the abhominacions and wyckednesses of the house of Israel, for because of them, they shall perysh wīth the swearde, wyth honger and with pestilēce. Who so is farre of, shall dye of the pestilēce: he that is nye at hande, shall perysh wyth the swearde: and the other that remayne & ỹ are beseged, shall dye of honger.

D Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye learne to knowe, that I am the Lorde, when youre slayne men lye amonge youre Idols, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euē in the places, where they dyd sacrifyce to all theyr Idols. I wyll stretch myne hande oute vpon them, and wyll make the lande waste: So ỹ it shall lye desolate and voyde, frō the wyldernesse of Deblothah forth, throwe all their habitaciōs: to learne thē for to knowe, that I am the Lorde.

## ¶ The. vij. Chapter.

¶ The ende of all the lande of Israel shall sodenly come. The cause of the destruccyō therof. The prophete is cōmaunded to shewe the summe of the euelles that are at hande.

A The worde of the Lorde came vnto me on thys maner: The I call, O ỹ sonne of man. Thus sayeth the Lorde God vnto the lāde of Israel: The ende commeth, vpon the lande of Israel yee, verely the ende cōmeth vpon all the foure corners of ỹ lāde. But nowe shall ỹ ende come vpon the for I wyll sende my wrath vpon the, & will punyshe ỹ: accordynge to thy wayes, & reward me of thyne abhominacōs. * Myne eye shall not ouerse the, nether will I spare the: but rewarde ỹ, accordyng to thy wayes, and declare thyne abhominacyōs. Then shall ye knowe, that I am the Lorde. * Eze.bij.b. and.iij.c.

Thus sayeth the Lord God: Beholde, one misery and plage shall come after another. ỹ ende is here. The ende (I saye) is come, it watched for ỹ, beholde it is come all ready, thy destructyon is erlye come agaynst the, ỹ dwellest in the lande.

The tyme is at hande, the daye of sedicīō is harde by, & the crye shall not be as the soundinge agayne of the mountaynes. Therfore, I wyll shortly pour out my sore displeasure ouer the, and fulfyll my wrath vpō the. I wyll iudge the after thy wayes, and recōpence the all thy abhominacyons. B

* Myne eye shall not ouerse the, nether wyll I spare the: but rewarde the after thy wayes, & thyne abhominations shall be punished in the middes of the, to learne you for to knowe, howe that I am the Lord ỹ smyteth. Beholde, the daye is here the daye is come, ỹ houre is rūne out, the rodde florisheth, pryde wareth grene, malicyous violence is growne vp, and the vngodly ware to a staf. None of thē shal remayne ouer, none of their riches, not one of ther seede, and no lamētacion shall be made for them. * Eze.bij.b. and.iij.c. C

The tyme cōmeth, the daye draweth nye: * Who so byeth, lett him not reioyce: he that selleth, let hym not be sory: for why. ‡ Trouble shall come in the myddest of them all: so ỹ the seller shall not come agayne to the thinge he solde, all though theyr lyfe be yet with ỹ lyuinge. For whē the prophecye was preached vnto all the people, none returned from ther synne, and noman toke strengthe to him agēst his wyckednesse, to saue his awne lyfe. The trompettes shall ye blowe, & make you all ready, but noman shall goo to ỹ battell, for I am wroth with all ỹ whole multitude. *1.Cor.bij.b ‡Jere.vij.b. 1.Thes.b.a. D

The swearde shalbe without, pestilence and honger wythin: so that whoso is in the felde, shalbe slayne with the swearde: and he that is in the cytie * shall perysh with hōger and pestilence. E * deu.xxviii.d.

And soch as escape and flie from amonge them, shall be vpō the hylles, lyke as the doues in ỹ felde: euery one shalbe afrayed, because of his awne wyckednesse.

All handes shalbe let downe, & all knees shalbe weake as the water: they shall gyrde them selues wyth sackcloth, feare shall fall vpon them. Theyr faces shalbe confoūded, * and theyr heades balde: theyr syluer shall they cast forthe in the stretes, & their golde shalbe despysed. * Yee, theyr syluer & golde maye not delyuer thē, in the daye of ỹ fearefull wrath of the Lorde. F *Eze.xv.b. *Sopho.i.d. Eccle.v.b. Pouer.xi.a.

They shall not satisfye their hongry soules, neither fyll their emptye bellyes therw: For it is become their awne decaye thorow their wickednes: And ther bewtyfull costlye ornamente that God had ordeyned to be their great glorye, in it they haue sett vp abhominacyōs vnto ther Idels. For this cause wyll I make them and it to be abhorred. Moreouer, I wyll geue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, and they shall destroye it. My face wyll I turne frō them, my treasury shalbe defiled: for the theues shall go in to it, and vnspende it. Make a cheyne, for the lande is whole defyled wyth vnryghteous iudgement of innocent blonde, and the cytie is full of violent oppressyon. Wherfore, I wyll bringe the most cruell tyrauntes from amonge the heathen, to take theyr houses in possessyon. I wyll make the pompe of the proude to ceasse, and ther sanctuary shall be defyled. When thys trouble commeth, they shall seke peace, but they shall haue none.

*Ose.viij.a

One myschefe and sorowe shall folowe another, and one rumoure shall come after another: *Then shall they seke visyons in vayne at their Prophetes. The lawe shall be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the Princes shalbe clothed with heuynesse, and the hāndes of the people in the lāde shall tremble for feare. I wyll do vnto them after theyr awne wayes, accordynge to their awne iudgemētes wyll I iudge them: to learne them for to knowe, that I am the Lorde.

*Iere.xxv. viij.c.

## ¶The.viij.Chapter.

¶An appearaunce of the symilitude of God. Ezechiel is brought vnto Jerusalē in the spyrite. The Lorde sheweth the Prophete the Idolatries of the houle of Israel, and chaseth of the Priestes.

I IT happened, that in the syxte yeare & syxth daye of the syxte moneth, I sat in my house, and the Lordes of the councell of Juda with me: and the hande of the Lorde God fell euen there vpon me. And as I loked vp, *I sawe as it were a lickenesse of fyre from hys loynes downe warde, and frō hys loynes vpwarde it shyned maruelous cleare & lyke an angell to loke vpon. *This symilitude stretched out an hande, and toke me by the hearrye lockes of my head, and the spyrite lyft me vp betwyxte heauē and earth: and brought me in a visyon to Jerusalem, into the entrie of ỹ inner porte that lyeth towarde the north: there stode an ymage, with whō he that hath all thynges in hys power, was very wroth.

*Exec.i.c.

*Eze.iij.b. and.vi.d.

And beholde, the glory of the God of Israel was in the same place: euen *as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of mā, Olyft vp thyne eyes, and loke towarde the north. Then lyft I vp myne eyes towarde the north, & beholde:

*Exec.i.a.

beside the porte northwarde, there was an aulter made vnto the ymage of prouocacyō in the very entryng in. And he sayde furthermore vnto me: Thou sonne of mā, seest thou what these do? Seest thou the greate abhominacyons that the house of Israel cōmytte in thys place? to drye me frō my sanctuary? But turne the aboute, and thou shalt se yet greater abhominacyons. And wyth that brought he me to the courte gate: & when I loked, beholde, there was an hole in ỹ wall. Then sayde he vnto me: Thou sonne of mā, dygge thorow the wall. And whē I dygged thorow the wall, beholde, there was a dore. And he sayde vnto me: Go thy waye in, and loke what wycked abhominacyons they do here. So I wente in, and sawe: and beholde, there were all maner ymages of wormes & beastes, all Idoles and abhominacyons of the house of Israel paynted euery one rounde about the wall. Ther stode also before the ymages. *lxx. Lordes of the councell of the house of Israel: and in the myddest of them stode Jaazanih the sonne of Saphan: And euery one of thē had a censoure in hys hāde, and out of the incense, there went a smoke, as it had bene a cloude. Then sayde he vnto me. Thou sonne of mā, hast thou sene what the Senatoures of the house of Israel do secretly, euery one in hys chambre? *For they saye: Tush, the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Turne the yet agayne, and thou shalt se yet greater abhominacyōs ỹ they do. And wyth that he brought me to the dore of the porte of the Lordes house, towarde ỹ north. And beholde, there sat women mournynge for Thamus. Then sayde he vnto me: hast thou sene thys, thou sonne of man? Turne ỹ aboute, and thou shalt se yet greater abhominacyōs then these are. And so he brought me into the inwarde court of the Lordes house: and beholde at ỹ porte of the Lordes house, betwyxte the fore entrye ād the aulter, there were fyue and twēty men, that turned their backes vpon the temple of the Lorde, and their faces towarde ỹ east, and these worshypped the sonne.

*Ezec.viij.b.

*Iob.xxij.b. Esa.xxix.c. Jere.xxiiij.d Ezec.ix.c.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thynketh the house of Juda, that it is but a trifle, to do these abhominacyons here? Shulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto anger? Yee, and purposely to cast vp theyr noses vpon me? Therfore will I also do some thynge in my wrathfull displeasure, so ỹ myne eye shall not ouerse thē, nether wyll I spare them. *Yee, and though they crye in myne eares wyth loude voyce, yet wyll I not heare them.

*Deut.i.d. Jere.xi.b. and.xiiij.b. Mich.iij.a.

## ¶The.ix.Chapter.

The



¶The destruccyon of Idolatres, and the conuersacion of the ryghtwes. They that shalbe saued are marcked. They that are vnmarcked are slayne. A complaynte of the Prophet for the destruccyon of the people.

A HE cryed also with a loude voyce in myne eares, sayinge: Come, here ye rulers of the cyte, euery man wyth his weapened hande to the slaughter. Then came there syxe mē out of the strete of the vpper porte towarde the north, and euery man a weapē in hys hāde to ỹ slaughter. There was one amōgest them, that had on hym a lynen rayment, & a wryters pynckhorne by hys syde.

B These wente in, & stode besyde the brasen aulter: for the glory of the Lorde was gone awaye from the *Cherub whych was vpon him, & was come downe to the threshold of the house, and he called the man that had the lynen rayment vpon hym, and the wryters pynckhorne by his syde, and the Lorde sayde vnto hym: Go thy waye thorowe the cyte of Jerusalem, and ☞ set a marcke vpon the foreheades of them, that mourne and are sory for all the abhominacions, that be done therin. And to the other, he sayde that I myght heare: *Go ye after hym thorowe the cytie, slaye, ouerse none, spare none: kyll and destroye both olde men and ponge, maydens, chyldren, and wyues.

*Exec.ix.a. *Gen.vi.b. Num.xi.a. *Iudi.vi.a.

C But as for those, that haue the marcke vpon them: se that ye touch thē not, *and begynne at my Sanctuary. Then they begāne at the elders, whych were in the temple, for he had sayde vnto thē: When ye haue defyled the temple, and fylled the courte wyth the slayne, thē go your waye forth. So they wente out, & slewe downe thorowe the citie. Nowe when they had done the slaughter, & I yet escaped: I fell downe vpon my face, & cryed, sayinge: D Lorde, wylt thou then destroye all ỹ residue of Israel, in thy sore displeasure, that thou hast poured vpon Jerusalem? Then sayde he vnto me: The wyckednesse of the house of Israel and Juda is very greate: so ỹ the lande is full of blonde, and the citie full of vnfaithfulnesse: For they saye: *Tush the Lorde regardeth not the earth, he seeth vs not. Therfore wyll I vpō them, *myne eye shall not ouerse thē, nether wyll I spare thē, but wyll recompense theyr wyckednesse vpon theyr heades. And beholde, the man that had the lynen rayment vpon hym, and the wryters pynckhorne by hys syde: tolde all the matter howe it happened, and sayde: Lorde as thou hast cōmaunded me, so haue I done.

*Jere.xxv.b. and.xiij.c. *Gen.vi.b. Num.xi.a. *Iudi.vi.a.

D *Job.xxij.b. Esa.xxix.c. Eccl.xxiij.d. Eze.vii.a.

## ¶The.x.Chapter.

¶Of the man that toke whote burnynge coles oute of the myddle of the wheles & of the Cherubyns, in token of the burnynge of Jerusalem. A rehersall of the visyon of the wheles, of the beastes, and of the Cherubyns.

AND as I loked, beholde, in the firmament that was aboue the Cherubins there appeared the symilitude of a stole of Saphyr vpon them: * Then sayde he that sat therin, to him that had the lynē rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thyne hāde full of hoate coales out from betwene the Cherubyns, and cast them ouer ỹ cytie. And he crepte in, that I myght se.

A

*Eze.ix.c.

Now the Cherubyns stode vpō the ryght syde of the house, when the man wente in, & the cloude fylled the inner courte. * But the glory of the Lorde remoued from the Cherubyns, and came vpon the threshold of the house: so that the temple was full of cloudes, and the courte was full of the shyne of the Lordes glory. Yee, and the sounde of the Cherubyns wynges was hearde into the fore courte, lyke as it had bene the voyce of the almyghtye God, when he speaketh. Nowe when he had byden the man that was clothed in lynen, to go and take the hoate coales from the myddest of the wheles, whych were vnder the Cherubyns: he wēte & stode besyde the wheles. Then ỹ one Cherub reached forth hys hande from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the lynen rayment in his hande: which toke it, & went out. And vnder the wynges of the Cherubyns, there appeared the lyckenesse of a mans hāde: I sawe also foure wheles besyde the Cherubyns, so ỹ by euery cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Tharsys: yet (vnto the syght) they were all .iiij. of one fashyon, as yf one whele had bene in another.

*Exec.i.d.

B

When they wente forth, they wente all foure together, not turnynge aboute in their goinge: But where the fyrst wente, thyther wente they after also, so that they turned not aboute in their goyng. Their whole bodyes, their backes, theyr handes & wynges, yee, and the wheles also, were all full of eyes rounde aboute them all foure. And I hearde hym call the wheles. *Euery one of thē had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, & they were lyfted vp aboue. This is the beast, that I sawe at the water of Cobar. Nowe whē the Cherubyns wente, the wheles wente wyth them, and when the Cherubyns shoke theyr wynges to lyft thē selues vpward, ỹ wheles remayned not behynde, but were wyth them also. Shortly, when they stode, these stode also. And when they were lyft vp, the wheles were lyft vp also with them, for the spyrite of lyfe was in the wheles.

*Exec.i.d.

C

D

*Eze.xi.d. xiiij.a.

*Then the glory of the Lorde was lyft

vp from the threshold of the temple, and remayned vpon the Cherubyns: And the Cherubyns slackred wyth theyr wynges, and lyfte them selues vp from the earth: so that I sawe when they went, and the wheles wt them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpon thē. Thys is the beast ꝑ I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubyns. Euery one had foure faces, & euery one foure wynges, and vnder theyr wynges, as it were mens handes. Nowe the fygure of theyr faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of thē: Euery one in hys goinge wēte strayght forwarde.

## ¶The.xj.Chapter.

¶Who they were that seduced the people of Israel. Agaynst these he prophecyeth, shewynge them howe they shalbe dispayred abroade. The renuynge of ꝑ hert is wrought of God, otherwyse can we not walke in hys cōmaundementes. He threatneth them that leane vnto theyr awne councelles.

A Moreouer, the spyrete of the Lord lyft me vp, and brought me vnto the East porte of the Lordes house. And beholde, there were xxv. men vnder the doore amōge whō I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah, the rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn myschefe, and a wycked councell take they in thys cyte, sayinge: tush, there is no destruccyon at hande, let vs buylde houses: this Jerusalē is the cauldron, and we be the flesshe. Therfore shalt thou prophecye vnto them, yee, prophecye shalt thou vnto them, O sonne of mā. And wyth that fell the spyrete of the Lorde vpon me, and sayde vnto me: Speake, thus sayeth the Lorde: On this maner haue ye spoken (O ye house of Israel) & I knowe the ymaginacyons of youre hertes. Many one haue ye murthured in this cyte, and fylled the stretes full of the slayne.

B Therfore, thus sayeth the Lorde God: The slayne men that ye haue layed on the groūde in this cyte, are the flesh, and thys cyte is the cauldron: * But I wyll bryngе you out of it
*Eze.xxiiii.a. & mat.xxvi.e. + ye haue feared the swerde, & I wyll bryngе a swearde ouer you, sayeth the Lorde God. I wyll dryue you out of thys cyte and delyuer you into youre enemyes hande, and will condemne you. Ye shalbe slayne in all the coastes of Israel, I wyll be auenged of you: to lerne you for to knowe, that I am the Lord. Thys cyte shall not be youre cauldron, neither shall ye be ꝑ flesh therin: but in the coastes of Israel wyll I punyth you, that ye maye knowe, that I am the Lorde: in whose
*Leu.xviii.a Deutc.xi.v. commaundemētes ye haue not walcked, ner kepte hys lawes: * but haue done after ꝑ customes of the heathen, that lye rounde about you.

C Nowe when I preached, Pheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cryed wyth a loude voyce: O Lorde God, wylt thou then vtterlye destroye all the remnaunt in Israel? And so the worde of the Lorde came to me on thys maner: thou sonne of man: thy brethren, thy kynsfolke, & the whole house of Juda, which dwell at Jerusalem, saye. Wythdrawe ye farre from the Lorde, for the lāde is geuē vs in possession. Therfore tell thē, thus sayeth the Lorde God: I wyll sende you farre of amonge the Gentiles, and skatre you amōge the nacyons, & I wyll halowe you but a lytle, in the landes where ye shall come. Tell thē also, thus sayeth the Lorde God: I wyll gather you agayne out of the nacyons, and bryngе you from the countrees where ye be scatred, and wyll geue you the lande of Israel agayne. And they shall comme thyther. And they shall take away all ther Idols & all ther abhominacyons from thence.

D *And I wyll plāte a newe spyrete wythin your bowels. That stony herte will I take out of your body, and geue you a fleshy herte: that
*Jere.xxxi.b. Ezec.xxxvi.b. ye maye walke in my commaundementes, and kepe myne ordinaunces, and do them: ye maye be my people, & I youre God. But loke whose hertes are dysposed to folowe theyr abhominacyōs and wycked lyuinges: those mens dedes wyll I bryngе vpon theyr awne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyft vp theyr wynges, and the wheles wente wyth them, and the glory of the Lorde was vpon them. * So the glory of the Lorde wente vp frō the myddest of the cyte, and stode vpon the mount of the cyte towarde the east: * But the
*Ezec.xi.i. and.xliii.a. *Ezec.xliii. and.xlvii.a. wynde toke me vp, and in a vyspon (whych came by the spyrete of God) it brought me agayne into Caldea amonge the presoners. Then the vyspon that I had sene vanyshed awaye from me. So I spake vnto the presoners, all the wordes of the Lorde, whych he had shewed me.

## ¶The.xij.Chapter.

¶The parable of the vessels of the captiuitye. The exposycyon of the parable, by whych the takynge of kynge Zedekiah is sygnifyed. Another parable wherby the dyscrecyon of honger and thyrst is sygnifyed.

T He worde of the Lord came vnto me, A sayinge: Thou sonne of man, thou dwellest in the myddest of a frowarde houshold: * whych haue eyes to se, and
*Esa.vi.b. Ezec.xxxvii.b. Ezec.xliii.a. Luke.viii.b Act.xxviii.b Roma.xi.b. pet se not: eares haue they to heare, and yet heare they not, for they are an obstinate houshold. Therfore (O thou sonne of man) make thy gere redy to flyt, and go forth by fayre daye lyght, that they maye se. Yee, euen in theyr syght shalt thou go from thy place to another place: yf paraduenture they wyll consydre, ꝑ they be an vnobediēt houshold: Thy gere ꝑ thou shalt made redy to flyt wythall, shalt thou beare out by fayre daye lyght that they maye se: and thou thy selfe shalt go forth also at euē in their syght, as a mā doth when he flytteth. Dygge thorowe the wall, that they maye se & beare thorow it the same thyng, that thou toksest vp in their syght. In
B ther syght ꝑ shalt ꝑ beare vpō thy shulders, & cary yt forthe in the darke. Hyde thy face ꝑ thou se not the earth, for I haue made the a shewtoken vnto the house of Israel. Nowe as the Lorde commaunded me, so I dyd: the geare ꝑ I had made readie brought I out by daye. At euē I brake downe an hole thorow the wall wyth my hande: and when it was darcke, I toke the gere vpon my shoulders, and bare them out in theyr syght.

C And in the morynge, came the worde of the Lorde vnto me, sayinge: Thou sonne of mā, ꝑ Israel that frowarde houshold aske the, and saye: what doest thou there? Then tell thē: Thus sayeth the Lorde God: Thys punyshment toucheth the chefe rulers at Jerusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewe token: lyke as I haue done, so shall it happen vnto you: Flyt shall ye also, and go into captiuitie. * The chefest that is amōge
*Jere.xxi.b. xxiii.b. and xxvii.a. you, shall lade hys shulders in the darcke, & get hym awaye. He shall breake downe the
D wall, to carye stuffe therthorow: He shall couer his face, that he se not the grounde, with
*Eze.xvii.c. and.xxxii.a. his eyes. * Wyth lyne wyll I spreade out vpon hym, and catch him in my net, and cary hym to Babylon, in the lāde of ꝑ Caldees: which he shall not se, and yet shalt he dye there. As for all hys helpers, & all hys hoostes, that be about hym. I wyll scatre them towarde all the wyndes, and drawe out a swearde after them. * So when I haue scatred them amōge the Heathen, and strowed them in the landes, they shall knowe, that I am the Lorde.
*Ezec.xx.b. and.xxii.b But, I wyll leaue a lytle nōbre of them frō the swearde, hunger and pestilence: to tell all their abhominacyons amonge the heathen, where they come: ꝑ they maye knowe, howe that I am the Lorde.

E Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of mā: wyth a fearfull tremblynge shalt ꝑ eate thy bread, wyth carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the lāde, speake thou on this maner: Thus sayeth the Lorde God, to them that dwell in Jerusalem, and to the lande of Israel: Ye shall eate youre bread wyth sorowe, and drynke youre water wyth heuynesse: Yee, the lande wyth the fulnesse therof shalbe layde waste, for the wyckednesse of them that dwell therin. And the cyties ꝑ now be well occupyed, shall be voyde, and the lāde desolate: that ye may knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me F agayne, sayinge: Thou sonne of man, what maner of bywrde is that, which ye vse in ꝑ lāde of Israel, sayinge: Tush, * seynge that
*II.Pet.iii.b the dayes are so slacke in commynge, all the vysyons are of none effecte: Tell them therfore, thus sayeth the Lorde God: I wyll make that bywrde to ceasse, so that it shall no more be commenly vsed in Israel.

But saye thys vnto them: The dayes are at hāde, that euery thynge which hath bene prophecyed, shalbe fulfylled. There shall no
G vysyō be in vayne, nether eny prophecie fayle amonge the chyldren of Israel: For it is I the Lorde, that speake it: and whatsoeuer I the Lorde speake, it shall be perfourmed, and not be slacke in commynge.

Yee, euen in youre dayes (O ye frowarde houshold) will I deuyse some thynge, and bryngе it to passe, sayeth the Lord God. And ꝑ worde of the Lorde came vnto me sayinge: Beholde, thou sonne of man: The house of Israel sayeth on thys maner: Tush, as for ꝑ vysyon that he hath sene, it wyll be many a daye or it come to passe: It is farre of yet, the thynge that he prophecyeth. Therfore saye vnto them: Thus sayeth the Lorde God: All my wordes shall nomore be slacke: Loke what I speake, that same shall come to passe, sayeth the Lorde.

## ¶The.xiij.Chapter.

¶The worde of ꝑ Lorde agaynst false prophetes, whych teach the people ꝑ councelles of theyr awne hertes.

T He worde of the Lorde came vnto me, A sayinge: Thou sonne of mā. Speake, prophecye agaynst those ꝑphetes, that preach in Israel & saye thou vnto them that prophecye out of theyr awne hertes: Heare the worde of the Lord, thus sayeth the Lord God: * Wo be vnto those folysh prophetes, ꝑ
*Eze.xxxiiii. a. folowe theyr awne spyrete and speake where they se nothyng. O Israel, thy prophetes are lyke the foxes vpon the drye felde: For they stande not in the gappes, nether make they an hedge for the house of Israel, that men myght abyde the battell in the daye of the Lorde. Vayne thynges they se, and tell lyes, to * mayntaine their preachynges wythall.
*Jere.xxiii.a The Lorde (saye they) hath spoken it, whan in very dede the Lorde hath not sent them. Vayne vysyons haue ye sene, and spoke false prophecyes, whē ye saye: the Lorde hath spoken it, where as I neuer sayde it.

Therfore, thus sayeth the Lord God: Be- B cause youre wordes be vayne, and ye se̅ke out lyes: Beholde, I wyll vpon you, sayeth the Lorde. Myne hādes shall come vpon the

prophetes that loke out vayne thinges, and preach lyes: they shall not be in the councell of my people, ner wytten in the boke of the house of Israel, nether shall they come in the lande of Israel: ye maye knowe, howe ye I am the Lorde God. And that for by cause: they haue dysceaued my people, * and tolde the of peace, where no peace was. One setteth vp a wall, and they dawbe it with lowse claye. Therfore tell them whych dawbe it * Mat.vij.c. with vntempered morter, that it shall fall * For there shall come a great shower of rayne greate hayle stones shall fall vpon it, & a sore storme of wynde shall breake it, so shall the wall come downe. Shall it not then be sayde vnto you: where is nowe the morter, that ye dawbed it wyth all? Therfore thus sayeth the Lorde God: I will breake out in my wrothfull displeasure wyth a stormy wynde, so that in myne anger there shall come a myghtye shower of rayne, & hayle stones in my wrath, to destroye withall.

¶ As for the wall, that ye haue dawbed w vntempered morter, I will breake it downe, make it euen wyth the grounde: so ye the foundacyon therof shall remoue, and it shall fall, yee, and ye youre selues shall perych in the myddest therof: to learne you for to knowe, that I am the Lorde. Thus will I perfourme my wrath vpon thys wall, and vpō them that haue dawbed it wyth vntempered morter, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, which prophecye vnto the cytie of Jerusalē, and loke out visiōs of peace for them, where as no peace is, sayeth the Lorde God. Wherfore (O thou sonne of mā) sett thy face agaynst the daughters of thy people, which prophecye out of their awne hertes: and speake thou prophecye agaynst thē, and saye: Thus sayeth the Lorde God: Wo be vnto you, that sowe pylowes vnder all arme holes, ād bolsters vnder the heades both of yōge and olde, to catch soules wyth all. * For whan ye haue gotten the soules of my people in youre captiuite, ye promyse them lyfe, and dishonoure me to my people, for an hādfull of barly, and for a pece of bread: whan ye kyll the soules of thē, that dye not, and promes lyfe to them, that lyue not: Thus ye dissemble w my people, that beleueth youre lyes.

Wherfore, thus sayeth the Lorde God: Beholde, I will also vpon the pylowes, wher wyth ye catch the soules in flyenge: thē will I take from youre armes, and let the soules go, that ye catch in flyēge. Youre bolsters also will I teare in peces, and delyuer my people out of youre hād: so that they shall come nomoze in youre handes to be spoyled, and ye shall knowe, that I am the Lorde. Seing that with youre lyes ye discomforte the iuste of the ryghteous, whom I haue not discōforted: Agayne: For so moch * as ye corage the hande of the wycked, so that he maye not turne from his wicked waye, and lyue: therfore shall ye sppe out nomoze vanitie, ner prophecye youre awne gessynges: for I will delyuer my people out of youre hande, that ye maye knowe, howe that I am the Lorde. *Ose.iiij.b

## ¶ The.xiiij. Chapter.

¶ The Lorde denyeth hys worde to the people for their synnes sake. The disprysers of the worde doth the Lorde sometyme deceaue by false prophetes. A comforte of the that fledde vnto Babylon.

There resorted * vnto me certayne of the elders of Israel, & sat downe by me. Then came the worde of ý Lorde vnto me, sayēg: Thou sonne of mā, these men beare their vnclennes in theyr hertes, and go purpolly vpon the stomblynge blocke of theyr awne wyckednelle: shulde I then answer at their requeste? Therfore speake vnto them, & saye: thus sayeth the Lorde God: Euery man of the house of Israel that beareth hys vncleane Idols in hys herte, purposynge to stomble in hys awne wyckednelle, and commeth to a prophet, to enquere eny thinge at me by him: vnto that mā will I the Lorde myselfe geue answere, accordynge to the multitude of hys Idols: that the house of Israel maye be snared in their awne hertes, because they be clene gone fro me, for their abhominaciōs sakes. * Ezec.xx.a

Wherfore, tell the house of Israel: thus sayeth the Lorde God: * Be conuerted, forsake youre Idols, and turne youre wyues from youre fylthynesse, and turne youre faces frō all youre abhominacions. For euery man, (whether he be of the house of Israel or a straunger, ý sogeourneth in Israel) whych departeth fro me, and carryeth Idols in hys herte, purposynge to go styll stōblyng in his awne wyckednesse, and commeth to a Prophet, for to aske councell at me thorow hym: vnto that man will I the Lorde geue answere, by myne awne selfe. I will set my face agaynst that man, and will make hym to be an example for other, yee, and a comen byworde: and will rote him out of my people, that he may know, how that I am the Lorde. * and yf that Prophete be disceaued, whē he telleth hym a worde: then I the Lorde my selfe haue disceaued that Prophet, and will stretch forth myne hande vpon hym, to rote hym out of my people of Israel: and they both shalbe punyshed for theyr wyckednes. Accordynge to the synne of hym that asketh, shall the synne of the Prophete be: that the house of Israel be led nomoze fro me thorowe erroure, and be no moze defyled in their wyckednesse: but that they maye be my people, & I theyr God, sayeth the Lorde God. And the worde of the Lorde came vnto me, * Ezec.xx.a *Ier.xxvij. Iob.xij.c



me, sayenge: Thou sonne of man, when the lande synneth agaynst me, & goeth forth in wyckednelle: I will stretch out myne hande vpon it, * & destroye all the prouisyō of their bred, and sende derth vpon them, to destroye man & beest in the lande. * And though Noe, Daniel & Job, these thre men were amonge them, yet shall they in their ryghtuousnelle delyuer but their awne soules, sayeth ý Lorde God. If I bringe noysome beastes into the lande, to waste it vp, & it be so desolate, that no man may go therin for beastes: yf these thre men also were in the lande, as truly as I lyue (sayeth ý Lorde God) they shall saue nether sonnes ner daughters, but be only delyuered them selues: and as for the lāde, it shall be waste. * Ezec.xiv.d. and.xlvij.b. * Ier.xv.a.

¶ Or yf I bringe a swearde into the lāde, & charge it to go thorowe the lāde: so that I slaye downe man & beast in it, & yf these thre men were therin: As truly as I lyue (sayeth ý Lorde God) they shall delyuer nether sonnes ner daughters, but only be saued them selues. If I sende a pestilence into the lande, & poure out my sore indignacyon vpon it in bloude, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therin: as truly as I lyue (sayeth ý Lorde God) they shall delyuer nether sonnes ner daughters, but saue their awne soules in their righ tuousnes. Moreouer, thus sayeth the Lorde God: Moch moze when I sende my * foure troublous plages vpon Jerusalem: the swearde honger, perlous beastes & pestylence, to destroye mā and beast out of it. Beholde ther shall be a remnaūt saued therin, which shall bringe forth their sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be cōforted, as touchinge all the plages that I haue brought vpon Jerusalem. They shall comforte you, when ye se their waye and worckes: and ye shall knowe, howe that it is not without a cause, that I haue done so agaynst Jerusalē, as I dyd, sayeth the Lorde God. *Jer.xxvij.b

## ¶ The.xv. Chapter.

¶ As the vnprofytable wood of ý vyne tree is cast in to the fyre, so sayeth he that Jerusalem shalbe brent.

The worde of the Lorde came vnto me, sayinge: Thou sonne of man: What cōmeth of the vyne amonge all other trees? & of the wylde vyne stock amonge all other tymbre of the groaue? Do men take wood of it, to make any worcke with all? Or maye there a nayle be made of it, to hange any thynge vpon? Beholde, it is cast in ý fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for any worcke? No,

Seynge then, that it was mete for no worcke, beinge whole: moch lesse maye there any thinge be made of it, when the fyre hath cōsumed & brent it. And therfore thus sayeth the Lorde God: Lyke as I cast ý vyne into ý fyre for to be brēt, as other trees of ý wodd: Euen so will I do with them that dwell in Jerusalem, & set my face agaynst them: they shall go out from the fyre, & yet the fyre shall cōsume them. * Thē shall ye knowe, that I am the Lorde, when I set my face agaynst thē, & make ý lande waste: because they haue so sore offended, sayeth the Lorde God. * Eze.xv.c. and.xvij.b.

## ¶ The.xvj. Chapter.

¶ The prophete entendynge to speake of the abhominacyons of Jerusalem: doth first shewe the dernesses of God towarde it. Jerusalem is reproued of vnkyndenes, for her fornicacyon with Idoles. He sufficyeth the wickednes of other people in cōparyson of the synnes of Jerusalem. The cause of the abhominacyons in to whych the Sodomytes fell. Mercy is promysed to the repentaunt.

Agayne, the worde of ý Lorde spake vnto me, sayinge: Thou sonne of mā, shewe the cyte of Jerusalem their abhominaciōs, & saye: thus sayeth ý Lord God vnto Jerusalem: Thy progeny and kynred came out of the lāde of Canaan * thy father was an Amorite, thy mother a Cethyte, thus was the maner of thy byrth. In ý daye of thy byrth when thou wast borne, ý stringe of thy nauell was not cut of: ý wast not bathed in water to make the clene: Thou wast nether rubbed w salt, ner swadled in cloutes: No mā regarded ý so moch, as to do any of these thinges for the, or to shewe the soch fauoure, but ý wast vtterly cast out vpō ý felde, yee, despised wast ý in ý daye of thy birth. * Eze.xvi.a. * Eze.xvi.a.

Then came I by the, and sawe ý troden downe in thyne awne bloude, & sayde vnto the: Lyue, although thou be defyled in thyne awne bloude, ye euen I (I tell the) sayde vnto ý lyue, although thou be defyled in thyne awne bloude. * So I plāted ý, as ý blossome of the felde: ý art growē vp, & waxē greate: ý hast gotten a maruelous pleasaūt beutie, thy breastes are come vp, thy hearre is goodly growē, where as ý wast naked & bare afore. * Esa. b.a. Jere.xij.c.

Nowe whan I wēte by the, & loked vpō the: beholde, thy tyme was come, yee, euē the tyme to wowe the. Then spred I my clothes ouer ý, to couer thy dishonestye: yee, I made an othe vnto the, * & maried my selfe with the (sayeth the Lord God) and so thou becamest myne awne. Then washed I the with water, and poureged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the shues of Taxus lether: I gyrded ý about with white sylke I clothed the with kerchefes, I decked the w costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spanges vpon thy fore heade, eare rynges vpō thyne eares, and set a beutifull crowne vpō thyne head. Thus wast thou decked with syluer & golde, & thy raymēt was of fyne white sylke * Jere.iij.a. Ose.xij.c.

of nedle worke & of diuerse colours.

Thou dyddest eate nothinge but symnels, honny & oyle: maruelous goodly wast thou & beutyfull, yee euen a very Quene wast þ In so moch, that thy beuty was spoken of amõge the heythen, for thou wast excellent in my beuty, which I put vpõ the sayeth the Lorde God. But thou hast put confidence in thyne awne beuty, & played the harlot, whẽ thou haddest gotten the a name. Thou hast cõmitted whordome, with all that wente by the, & hast fulfylled their desyres: yee, thou hast taken thy garmẽtes of diuerse colours, & deckte thyne aulters therwith, where vpõ þ myghtest fulfyll thyne whordome, * & of soch a fashyõ, as neuer was done, ner shalbe. * The goodly ornamentes & Jewels which I gaue the of myne awne golde and syluer, hast thou taken, and made the mẽs ymages therof, & commytted whordome withall.

¶ Thy garmentes of diuerse colonres hast thou taken, and deckte them therwith: myne oyle & incense hast thou set before them. My meate which I gaue the, as symnels, oyle & hony: (to fede the withall) that hast thou sett before them, for a swete sauoure. And thys came also to passe, sayeth the Lorde God: * Thou hast take thine awne sõnes & daughters, whõ thou haddest begotten vnto me: and these hast thou offred vp vnto thẽ, to be their meate. Is this but a small whordome of thine (thinckest thou) that thou slayest my chyldren, and geuest them ouer, to be brent vnto thẽ? And yet in all thy abhominacyons and whordome, thou hast not remẽbred the dayes of thy youth, howe naked & bare thou wast at þ tyme, and troden downe in thyne awne blonde. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde) * (thou hast buylded thy stewes and brodel houses in euery place) Thou hast buylte hye places, yee at þ head of euery strete hast þ buylded þ an aulter. Thou hast made thy beuty to be abhorred, þ hast layed out thy legges to euery one that came by, & multiplied thyne whordome. * Thou hast commytted fornicacyon wt the Egyptyans thy neyghbours, which had moch flesche: and thus hast þ encreased thine whordome, to anger me.

Beholde, I dyd stretch out myne hande ouer the, & dyd * minishe thy stoare of fode, and delyuer the ouer in to the wylles of the Philistines thine enemyes, which are ashamed of thy abhominable waye. * Thou hast played the whore also with the Assyriãs, because thou wast insatiable: Yee, thou hast (I saye with thẽ played the harlot, & yett haddest thou not ynough. Thus hast þ forthermore cõmytted thy fornicacyon frõ the lande of Canaã vnto the Caldees, & yet thy lust not satisfyed. Howe obstinate is thine herte (sayeth the Lorde God) seynge thou doest all these workes of an erraũt whore: buyldinge thy stewes at þ head of euery strete, & thy brodell houses in all places? Thou hast not bene as an other whore, þ holdeth scorne of a small rewarde, but a wife þ breaketh wedlocke, & taketh other in stede of her husbõde. Gyftes are geuen to all other whores, but þ geuest rewardes vnto all thy louers: & offrest them gyftes, to come vnto þ out of all places, & to cõmytte fornicacyõ wt the. Jt is come to passe wt the in thy whordomes contrary to the vse of other women: yee, there hath no soch fornicacyon bene cõmitted after þ, seynge that thou profrest gyftes vnto other, and no rewarde is geuen the: this is a cõtrary thinge.

Therfore, heare the worde of the Lorde, O thou harlot: thus sayeth the Lorde God: For so moch as þ hast sett forth thy youthe to whordome, & discouered thy shame, thorowe thy whordome wt all thy louers, and with all þ Jdols of thy abhominacyons in þ blonde of thy chyldren, * whõ thou hast geue them: Beholde therfore, I will gather together all thy louers, vnto whõ thou hast made thy selfe comẽ: yee, and all them whõ thou fauourest, & euery one þ thou hatest: I wyll (I saye) gather thẽ together rounde aboute the, and * will discouer thy shame before thẽ, that they maye se all thy fylthynes.

* Wherefore, I will iudge þ as a breaker of wedlocke and a murtherer, and recõpence þ thyne awne blonde in wrath and gelousy. I will geue þ ouer in to their power, þ shall breake downe thy stues, & destroye thy brodell houses: they shall stripe þ out of thy clothes, all thy fayre & beutyfull Jewels shall they take frõ þ, & so let the syt naked & bare: * yee: they shall bringe þ comẽ people vpõ þ, which shall stone the, & slaye þ downe wt their swerdes. * They shall burne vp thy houses, & punysh the in þ sight of many wemen. Thus will I make thy whordome to cease, so þ thou shalt geue out no more rewardes.

Shulde I make my wrath to be still, take my gelously from the, be cõtent, & no more to be displeased? seynge thou remẽbrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therfore I wyll bringe thyne awne wayes vpõ thyne heade, sayeth the Lorde God: howe be it, I neuer dyd vnto the, accordynge to thy wickednesse & all thy abhominacyons. Beholde, all they that vse comen prouerbes, shall vse thys prouerbe also agaynst the: soche a mother, soch a daughter.

Thou art euẽ thy mothers awne daughter, þ hath cast of hyr housbande & hyr chyldren: Yee, thou art the syster of thy systers, which forsoke their husbandes & their chyldrẽ. * Youre mother is a Cethyte, and youre father an Amorite. Thyne eldest syster is Samaria, she and her daughters that dwell vpon thy left hande.

But thy yongest syster that dwelleth on thy ryght hande, is Sodoma & her daughters. Yet hast thou not walked after their wayes, ner done after their abhominacyõs: but þ stodest a lytell & very small tyme, and in all thy wayes þ hast bene more corrupte then they. As truly as I lyue, sayeth þ Lorde God: Sodoma thy syster wt her daughters, hath not done so euell, as þ and thy daughters. Beholde, * the synnes of thy syster Sodoma were these: Pryde, fulnesse of meate, aboundaunce & Jdilnesse: these thynges had she & hir daughters. Besydes þ, they reached not their hande to the poore and nedy, but were proude, and dyd abhominable thynges before me: therfore I toke them awaye, as pleased me. Nether hath Samaria done half of thy synnes, * yee, thou hast exceaded them in wickednesse: In so moch that in comparyson of all þ abhominaciõs which þ hast done, þ hast made thy systers good wemen. Therfore thou (which dydest condẽpne thy syster) beare thyne awne shame, for thyne awne offences, that þ hast committed, more abhominable then they dyd, which in dead ar more ryghteous, then þ art, be thou (I seye) ashamed, and beare thy shamfull rebuke, seynge þ thou hast proued thy systers in cõparyson of the ryght wyse.

As for their captiuyte, namely þ captiuyte of Sodoma, & her daughters: þ captiuyte of Samaria & her daughters: I will bringe thẽ agayne, so will I also bringe agayne thy captiuyte amõge them: þ þ mayest take thyne awne cõfusion vpon þ, & be ashamed of all þ thou hast done, & to cõforte them. Thus thy systers (namely) Sodoma & her daughters: Samaria and her daughters, wt thy selfe, & thy daughters, shalbe brought agayne to youre olde estate. When þ wast in thy pryde, & before thy wickednesse came to lyght: thou woldest not heare speake of thy syster Sodoma, vntyll the tyme þ the Syrians with all their townes, & the Philistines with all that lye rounde aboute thẽ, brought the to shame & confusyon: þ þ myghtest beare thyne awne fylthynes & abhominacyõ, sayeth þ Lorde.

For thus sayeth the Lorde God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the oth, and broken the couenaunte. Neuertheles, I will remẽbre þ couenaũt that I made with the in thy youth in so moch that it shalbe an euerlastinge couenaunt: so that þ also remẽbre thy wayes, & be ashamed of them: then shalt thou receaue of me thy elder & yonger systers, whõ I wyll make thy daughters, and that besyde thy couenaũt. * And so will I renue my couenaũt with þ, that thou mayest knowe that I am the Lorde: that thou mayest thincke vpon it, be ashamed, and excuse thyne awne confusyõ



nomore: when I haue forgeuen the, all that thou hast done, sayeth the Lorde God.

## ¶ The .xvij. Chapter.

¶ The parable of the two Aegles.

The worde of þ Lorde came vnto me, saynge: Thou sonne of mã: put forth * a darcke speakynge and a parable, vnto þ house of Jsrael, & saye: Thus sayeth þ Lorde God: There came a great * Aegle wt great wynges, yee, with a myghtye longe bodye, & full of fethers of dyuerse colours, vpõ the mount of Libanus, & toke the hyest braunch frõ a Cedre tree, & brake of þ toppe of his twygge, & caryed it into þ lãde of Canaan, & set it in a cyte of marchaũtes. He toke also of the seade of the lande, & planted it in a frutefull grounde, he brought it vnto greate waters, and set it as a wyllowe tree therby. Then dyd it growe, and was a greate vynestocke, but lowe by the grounde whose braunches turned in to it selfe, and þ rotes of it, were fastened vnder it, thus there came of it a vyne, and it brought forth blossomes, & spred out braũches. But there was another Aegle, a great one, which had greate wynges & many fethers: and beholde, þ rotes of thys vyne had an hũger after him, & spred out his braunches towarde him, þ he myght water her with the orchyerd þ he had planted. Neuertheles, it was planted vpõ a good groũd besyde greate waters: so þ (by reason) it shulde haue brought out braũches & frute, & haue bene a goodly vyne. Speake þ therfore, thus sayeth þ Lorde God: Shall this vyne prospere? shall not his rotes be plucked oute, his frute be broken of, his grene braunches, wither & fade awaye? ye, without ether strõge arme or many people, shall it be plucked vp by þ rotes. Beholde, it was plãted: shall it prospere therfore? Shal it not be dryed vp & withered, yee, euen in þ shutinge out of his blossomes, as soone as þ east wide bloweth?

Moreouer, þ worde of þ Lorde came vnto me saynge: Speake to þ frowarde housholde: knowe ye not, what these thynges do signifye? Tell thẽ: Beholde, * þ kynge of Babylon came to Jerusalẽ, & toke þ kynge and his princes, and ledde them to Babylon.

He toke of the kynges sede, and made a couenaunt wyth hym, and toke an othe of him: The Princes of the lande toke he with him also, that the laude myght be holden in subiectyon, and not to rebelle, but kepe the couenaunt, and fulfyll it. But he fell from him, & sent his Embassytours into Egypte þ he myght haue horses and moche people. Shulde that prospere? Shulde he be kepte safe, that doth soch thynges? Or shulde he escape, that breaketh hys couenaunt? As truly as I lyue sayeth the Lorde God: He shall dye at Babylon, in the place where the kynge dwelleth, þ made hym kynge: whose

othe he hath despysed, and whose couenaunt he hath broken. Nether shall Pharao with his greate hoost & multitude of people, mayntayne him in the warre: when they cast vp dyches, and set vp bulwarkes to destroye moch people. For seynge he hath despysed þ othe, and broken the couenaũt (where as he yet gaue his hande ther vpon) and done all these thynges, he shall not escape.

¶ Therfore thus sayeth the Lorde God. As truly as I lyue, I wyll bringe myne othe þ he hath despysed, and my couenaunt that he hath broken, vpon his awne head. * I wyll cast my net aboute him, and catch him in my yarne. To Babylon will I carie him, there will I punyshe him, because of the greate offence that he made me. As for those that he from him out of the hoost, they shalbe slayne with the swearde. The residue shalbe scatred towarde all the wyndes: and ye shall knowe, that I the Lorde haue spoken it.

* Eze.xvii.b. xlv.xxxii.a.

G Thus sayeth the Lorde God: I wyll also take a braunche from an hye Cedre tree, and will set it, & take þ vppermost twygge, þ yet is but tendre, and plante it vpõ an hye hyll: Namely, vpon the hye hyll of Syon will I plante it: þ it maye bringe forth twygges, & geue frute, and be a greate Cedre tree: so þ all maner of foules maye bylde in it, & make their nestes vnder þ shadow of his braũches.

And all the trees of the felde shall knowe that I the Lorde haue brought downe þ hye tree, and set the lowe tree vp: þ I haue dryed vp the grene tree, and made the drye tree to florysche: Euen I the Lorde that spake it, haue also brought it to passe.

## ¶ The.xviij.Chapter.

¶ She sheweth that euery man shall beare his awne synne. To him that amendeth, is saluacyon promysed. Deeth is prophecied to the ryghtwesse, which turneth backe from the ryghtwaye.

A THe worde of þ Lorde came vnto me, on this maner: what meane ye by thys comen prouerbe, þ ye vse in the lãde of * Iere.xxxi.c Israel, saynge: * The fathers haue eaten soure grapes, & þ childrẽs tethe are set on edge: As truly as I lyue, sayeth þ Lorde God, ye shall vse this by worde nomore in Israell.

B Beholde * all soules are myne. Lyke as þ * Isa.xxxix.a father is myne, so is þ sonne myne also. The * Leu.xviij.a soule þ synneth, shall dye. * If a man be godly, & do the thinge þ is equall and ryght, he eateth not vpõ the hylles: he lyfteth not hys eyes vp to þ foule Idols of Israel: he defyleth not his neyghbours wyfe: he medleth nõ menstruous woman: he greueth no body: he geueth his detter his pledge agayne, he taketh none other mans good by violence: * he * Ezech.xvij.c parteth his mete vnto the hongrye: he clotheth the naked: ‡ he lendeth nothynge vpõ vsury he taketh nothynge ouer: he withdraweth his hande from doynge wronge: he dealeth saythfully betwixte man & man: & walketh ‡ Psal.xv.a. in my cõmaundementes, and kepeth my lawes, & perfourmeth thẽ faythfully: * This * Roma.x.a. is a ryghtuous man, he shall surely lyue sayeth the Lorde God.

If he nowe gett a sonne, that is a murtherer, a shedder of blonde: yf he do one of these thynges * (though he do not all) he eateth * Ezech.xxxiij.b. vpon the hylles: he defyleth his neyghbours wyfe: he greueth the poore & nedy: he robbeth & spoyleth: he geueth not þ detter his pledge againe, he lyfteth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, & taketh more ouer. Shall this man lyue? he shall not lyue. Seynge he hath done all these abhominacyons, he shall dye, his blonde shalbe vpon him.

Nowe yf this man get a sonne also, that C seeth all hys fathers synnes, which he hath done: and feareth, nether doth soch lyke: Namely, he eateth not vpon the mountaynes: he lyfteth not his eyes vp to þ Idols of Israel: he defyleth not his neyghbours wyfe: he vexeth no mã: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny mã: he dealeth his meate w̃ the hõgrye: he clotheth þ naked: he oppresseth not the poore: he receaueth no vsury, ner any thynge ouer: he kepeth my lawes, & walcketh in my commaundementes. This mã shall not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppressed & spoyled hys brother, and dyd wyckedly amonge his people: lo, he is deed in his awne synne. And yet saye ye: Wherfore then shulde not thys lõne beare his fathers synne? Therfore: because þ sonne hath done equytie & ryght, hath kepte all my cõmaundemẽtes, & done them: therfore shall he lyue in dede. The same soule that synneth, shall dye. * The sonne shall not beare the fathers offence, nether shall the father beare þ sonnes offence. The ryghteousnes of þ ryghtuous shall be vpõ him, & the wickednes of þ wicked shall be vpõ him selfe also. * But yf þ vngodly wyll turne awaye frõ all his synnes þ he hath done, and kepe all my cõmaundementes, and do the thinge þ is equall and ryght: doutles he shall lyue, and not dye. As for all his synnes þ he dyd before, they shall not be thought vpõ: but in his righteousnes þ he hath done, he shall lyue. * For haue I eny pleasure in þ death of a synner, sayeth þ Lorde God, but rather þ he cõuerte, and lyue?

D

* Deu.xxiiij.c. xxxiij.a. Eze.xxxiij.a. * Iere.xxxi. a. Eze.xxxiij.d. * ij.Pet.iij.b.

Agayne: yf þ ryghtuous turne awaye frõ his ryghtuousnes, and do iniquyte, accordynge to all þ abhominacyons, þ the wicked mã doth: shall he lyue? All the ryghtuousnes þ he hath done, shall not be thought vpõ: but in þ faute that he hath offended withall, and in the synne that he hath done, he shall dye.

And yet ye saye: Tush * þ waye of þ Lorde is not indifferent. Heare therfore ye house of Israel: Is not my waye ryght? Or, are not * Eze.xviij. d. youre



* Eze.xviij.c youre wayes rather wicked: * Whẽ a ryghtuous man turneth awaye from hys ryghtuousnesse, and medleth wyth vngodlynes: he muste dye therin: yee, for the vnrighteousnes that he hath done, muste he dye. Agayne: * Eze.xlv.b.b. * when the wycked mã turneth awaye frõ his wickednesse, that he hath done, and doth the thinge which is equall and ryght: he shall G saue his soule alyue. For in so moch as he remembreth him selfe, & turneth him from all the vngodlynes that he hath vsed, he shall lyue and not dye.

And yet sayeth the house of Israel: Tush, the waye of the Lorde is not equall. Are my wayes vnryght? O ye house of Israel: Are not youre wayes rather vnequall? As for me, I wyll iudge euery man, accordynge to his wayes, O ye house of Israel, sayeth the * Eze.xlv.b.b. Lorde God. * Wherfore, be conuerted, and turne you cleane from all your wyckednesse, so shall there no synne do you harme. Cast awaye frõ you all youre vngodlynesse, that ye haue done: * make you newe hertes and a newe spyrete. Wherfore wyll ye dye, O ye house of Israell? Seynge I haue no pleasure in the death of him þ dyeth, sayeth the Lord God. Turne you then, and ye shall lyue. * Eze.xvij.d. xxxiij.c.

## ¶ The.xix.Chapter.

¶ The captyuitye of Jeohahaz & of Jehoachin is signified by the lyons whelpes, & by the lyon. He setteth out þ prosperitye of the cytie of Jerusalem that is past, & the myserye therof that is present.

A BUt thou sonne of man mourne þ for the princes of Israel, & saye. Wherfore laye thy mother þ lyonesse amonge the lyõs, & norysshed her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyõ, it learned to spoyle, and to deuoure folke. The heathen herde of him, and toke him in their nettes, and brought him in chaynes vnto the lande of Egypte.

B Nowe when the damme sawe, that all her hope and cõforte was awaye, she toke another of her whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearce lyon: learned to spoyle and to deuoure folcke: he destroyed their palaces, and made their cyties waste. In so moch that þ whole lande & euery thynge therin, were vtterly desolate, thorow þ very voyce of his roaringe.

Then came the heathen together on euery syde out of all countrees agaynst hym, layed their nettes for hym, and toke hym in their pytte. * So they bounde him with chaynes, and brought him to the kyng of Babylon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is lyke C a vyne in thy blonde, planted by the water syde: her frutes and braunches are growẽ out of many waters, her stalkes were so stroge, * Eze.xvij.a. xxxij.xxx.b. Eze.xxvij.a. xxviij.xij.a.

that mẽ myght haue made staues therof for officers: she grewe so hye in her stalkes.

So whan men sawe that she exceaded the heygth & multitude of her braũches, she was roted out in displeasure, and cast downe to þ grounde. The East winde dryed vp her frute, her stronge stalkes were brokẽ of, withered and brent in the fyre. But nowe she is plãted in the wyldernesse, in a drye & thurstye grounde. And there is a fyre gone out of her stalckes, which hath brent vp her braũches and her frute: so that she hath no mo stroge stalckes, to be staues for officers. This is a pyteous and mysserable thynge.

## ¶ The.xx.Chapter.

¶ The Lorde denyeth that he wyll answere them when they praye, for the offence of vnkyndenes whych he here obiecteth. He promyseth that his people shall returne from captiuitie. By the wood that shulde be brent is signified the burnynge of Jerusalem.

A IN the.vij.yeare the.x.daye of the v.moneth, * it happened, þ certayne of þ elders of Israel came vnto me, for to aske counsell at the Lorde, & sat them downe by me. * Eze.xliij.a.

Then came þ worde of þ Lorde vnto me on thys maner: Thou sonne of mã: speake vnto the elders of Israel, & saye vnto them: Thus sayeth the Lord God: Are ye come hyther to aske eny thynge at me? As truly as I lyue (sayeth þ Lorde) I will geue you no answere. Wilt þ not reproue thẽ (thou sonne of mã) wilt thou not reproue them? Shewe them þ abhominacyons of their fore fathers, & tell B them. Thus sayeth the Lorde God: * In the * Ezo.xx.b. daye when I chose Israel, and lyft vp myne hande vpon the sede of the house of Jacob, & shewed my selfe vnto them in the lande of Egypte: Yee, when I lyfte vp myne hande ouer them, and sayde: I am the Lorde youre God, euen in the daye þ I lyfte vp myne hãde ouer thẽ, to bringe them out of the lande of Egypte, into a lande þ I had prouyded for thẽ, which floweth with mylcke & hony, & is a pleasaunt lande amonge all other. Then * Deu.vij.a. sayde I vnto them: * Cast awaye euery mã the abhominacions that he hath before him, and defyle not youre selues with the Idoles of Egypte, for I am the Lorde youre God.

But they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacyons of hys eyes, and to forsake the Idoles of Egypte. Then I made me to poure myne indignacyon ouer them, & to satisfye my wrath vpon them: yee, euen in the myddest of þ lande of Egypte. But I wolde not doit, for my names sake: that it shulde not be vnhalowed before þ heathen, amõge whom they dwelt, & amonge whõ I shewed my selfe vnto them, þ I wolde bringe them out of the lande of Egypte. Now whẽ I had caryed them out of the lande of Egypte, and brought them into the wyldernesse: I gaue them

them my commaundemẽtes, & shewed them my lawes, * which whoso kepeth shall lyue in them: I gaue them also my holy dayes, to be a token betwixte me & them, & therby to knowe, that I am the Lozde, which halowe them. And yet the house of Israel rebelled agaynst me in ỹ wyldernesse, they wolde not walcke in my commaundemẽtes, they haue cast away my lawes (which whoso kepeth shulde lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

* Then I made me to poure out myne indignacyon vpon thẽ, & to cõsume them in the wyldernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the Heathen, from the whych I had caryed them awaye. But I swore vnto them in the wyldernesse, that I wolde not bryng them in to the lande, which I gaue them: a lande that floweth with mylcke and hony, & is a pleasure of all landes: and that because they refused my lawes, and walcked not in my cõmaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their ydoles. Neuertheless, myne eye spared them, so ỹ I wolde not vtterly slaye thẽ, and cõsume them in the wyldernes. Moreouer, I sayde vnto their sonnes in the wyldernesse: * walcke not in the statutes of youre fore fathers, kepe not their ordinaunces, and defyle not youre selues with their ydoles, for I am the Lozde youre God. But walcke in my statutes, kepe my lawes & do them, halowe my Sabbathes: * for they are a token betwixte me & you, ỹ ye maye knowe howe ỹ I am the Lozde your God. Notwythstandyng, their sonnes * rebelled agaynst me also: they walked not in my statutes they kepte not my lawes to fulfyll thẽ (which he ỹ doth shall lyue in them) nether halowed they my Sabboth dayes. Then I made me agayne to poure out my indignacion ouer them, & to satisfye my wrath vpõ thẽ in the wyldernesse. Neuertheless, I wythdrewe my hãde for my names sake, lest it shulde be vnhalowed amonge the Heathen, before whõ I had brought thẽ forth. I lyft vp myne hãde ouer thẽ also in the wyldernesse, ỹ I wolde scatre them amonge the Heathen, & strowe them amonge the nacyons, because they had not kepte my lawes, but cast asyde my cõmaundementes, vnhalowed my Sabbathes, and lyft vp their eyes to their fathers Idoles. Wherfore I gaue thẽ also cõmaundementes not good, & lawes thorowe the whych they shulde not lyue, & I vnhalowed thẽ in their awne giftes * (whẽ I appointed for my selfe all their fyrst borne) to make thẽ desolate: ỹ they myght knowe, howe ỹ I am the Lozde.

Therfore (O thou sonne of man, tell the house of Israel, thus sayeth the Lozde God) Besyde all thys, youre fore fathers haue yet blasphemed me more, and greatly offended agaynst me. For after I had brought them in to the lande, that I promysed to geue thẽ, when they sawe euery hye hyll & all ỹ thicke trees: they made there their offrynges, & prouoked me wyth their oblacyons, makynge swete sauoures there, and powred out their drinkoffrynges. Then I asked thẽ what is ỹ hyll altare ỹ ye go to it? And therfore is it called ỹ hye place vnto this daye. Wherfore, speake vnto ỹ house of Israel: Thus sayeth the Lozde God: ye are euen as vnclene as youre fore fathers & commytte whordome also with their abhominacyõs. In all youre ydoles, where vnto ye bryng your oblacyons, * and to whose honoure ye burne youre chyldren: ye, defyle youre selues, euen vnto thys daye: howe darre ye thẽ come, and aske any questyon at me? O ye housholde of Israel: As truly as I lyue (sayeth the Lozde God) ye get no answere of me: and as for the thynge that ye go aboute, it shall not come to passe, where as ye saye: we wyll be as the Heathen, & do as other people in the lande, wod and stone wyll we worshyppe.

As truly as I lyue, sayeth the Lozd God, I my selfe wyll rule you wỉ a mighty hande, with a stretched out arme, & with indignacyon powred out ouer you: and wyll bryng you out of the nacyons and landes, wherin ye are scatred, and gather you together with a myghty hande, with a stretched out arme & wỉ indignacyon poured out vpon you: and wyll bryng you in to the wyldernesse of the people, & there I will reason with you face to face. Lyke as I punyshed youre fore fathers in the wildernesse, so will I punyshe you also, sayeth the Lozde God. I will bringe you vnder my iurisdiccyon, and vnder ỹ bonde of the couenannt. The forsakers also and the transgressours will I take from amonge you, & bringe them out of the lande of youre habitacyon: as for the lande of Israel, they shall not come in it: ỹ you maye knowe howe that I am the Lozde.

Go to nowe then (sayeth the Lozde God) ye house of Israel * Euery one of you folowe your ydols, and serue them seynge yerekuse to obeye me. And my holy name shall ye nomore vnhalowe with your offringes and Idoles. For vpon my holy hyll, euen vpõ the hye hill of Israel sayth ỹ Lozd God, shall all the house of Israel and all that is in the lãde, worshyppe me: * and in the same place will I fauoure thẽ, and there will I requyre your peaue offringes and the fyrstlynges of your oblacyons, with all youre holy thynges.

I will accepte youre swete sauoure, whẽ I bringe you from the nacyons, & gather you together out of the landes, wherin ye be scatred: that I maye be halowed in you before the Heathen, and that ye maye knowe, that I am the Lozde, whych haue brought you into the lãde of Israel: yee, into the same lande, that I swore to geue vnto youre fore fathers. There shall ye call to remembraũce your awne wayes & all your ymaginacyõs, wherin ye haue bene defyled: * and ye shall iudge youre selues worthy to be destroyed, for all youre wickednes, ỹ ye haue done. And ye shall knowe, ỹ I am ỹ Lozd: whẽ I entreate you after my name, not after youre wycked wayes, ner accordyge to youre corrupte workes: O ye house of Israel, sayeth ỹ Lozd.

Moreouer, the worde of the Lozde came vnto me, sayinge: Thou sonne of mã, set thy face towarde the south, & speake to the south wynde, & saye to the wod towarde the south: Heare the worde of the Lozde, thus sayeth the Lozde God: Beholde, I wyll kyndle a fyre in the, that shall consume the greene trees with the drye. No man shalbe able to quẽch hys flame, but all that loketh from the south to the nozth, shalbe brent therin: & all flesh shall se, that I the Lozde haue kyndled it, so that no man maye quench it. Then sayde I: O Lozd, they wyll saye of me: * Tush, they are but fables, that he telleth.

## The .xxi. Chapter.

The threateneth the swerde, ỹ is to saye, destruccyon to the cytie of Jerusalem. He sheweth the fall of Kynge Zedekiah. He is commaũded to prophecye the destruccyon of the chyldren of Ammon. After ỹ slaughter of other, at the last the Lozd threateneth dreth vnto Nabuchodonosor hym selfe.

And the worde of ỹ Lozd came to me, sayinge: Thou sonne of man, set thy face towarde Jerusalẽ, speake agaynst the Sanctuary, and prophecye agaynst the lande of Israel, saye to ỹ lãde of Israel. Thus sayeth the Lozde: Beholde, I wyll vpon the, & will drawe my swearde out of the sheath, & rote out of the both the ryghtuous & the wycked. Seynge then ỹ I will rote out of ỹ both the ryghtuous and wycked, therfore shall my swearde go out of his sheath against all flesh frõ ỹ nozth to ỹ south: ỹ all flesh maye knowe howe ỹ I the Lozd haue drawẽ my swearde out of ỹ sheath, & it shall not be put in againe

Mourne therfore (O thou sonne of man) ỹ thy loynes crack withall, ye mourne bitterly for thẽ i their presẽce. And yf they saye, wherfore mourneth thou? Then tell thẽ: for the tidynges that commeth, at the whych all hertes shall melt, all handes shalbe lefte downe, all stomackes shall faynte, & all knees shall waxe feble. Beholde, it cõmeth & shalbe fulfylled, sayeth the Lozde God.

Agayne, the worde of the Lozde came vnto me, sayinge: Thou sonne of man, prophecye, and speake. Thus sayeth the Lozd God: speake. The swearde, the swearde is sharpened & well scoured. Sharpened is it for the slaughter, & scoured that it maye be bryght. Shall we then make myrthe? Agẽst ỹ * tribe of my sonne it is gone for the destroyinge all trees. He hath putt his swearde to the dyghtinge, ỹ wood holde maye be taken of it. This swearde is sharpened & dyght, that it maye be geuen in to the handc of the manslayer.

Crye (O thou sonne of man, & howle, for this swearde shall smyte my people, & all the rulers in Israel) my people shalbe fearede thorowe this swearde. Smite therfore thou vpõ thy thyghe, for it is gone forthe to make a tryall. And what a tryall shall this be, whẽ euẽ my scepter shall be reproued? Yt shall not be sayeth the Lozde God. Prophecy ỹ sonne of man, & smyte thyne hãdes together: make the swearde two edged, ye make it thre edged, that manslayers swearde, ỹ swearde of the greate slaughter, whych shall smyte thẽ, euen in their preuychambres: to make them abashed & faynt at the hertes, & in all gates to make some of them fall. I haue geuẽ that fearfull swerde. O howe bryght and sharpe is it, howe well dight & mete for the slaughter. Sett the some place alone, ether vpõ the ryght hande or on the lefte, whyther so euer thy face turneth. I wyll smyte my hãdes together also & satysfye my wrothfull indignacyon: Euen I the Lozde haue sayde it.

The worde of the Lozde came yet vnto me agayne sayinge. Thou sonne of mã, make ỹ two stretes, ỹ the swearde of the kynge of Babylon maye come. Both these stretes shall go out of one kynges lãde. And chose ỹ a place, at the heade of the strete chose out a corner. Make ỹ a strete, ỹ the swearde maye come towarde Rabath of the Ammonites, & to the stronge cytie of Jerusalẽ. For the kynge of Babylon shall stande in the turnynge of the waye, at the head of the two stretes: * to aske counsell at the sothe sayers, castynge the lottes wỉ his arowes, to aske counsell at the Idole, and to loke in the lyuer. But ỹ sothe sayinge shall poynte to ỹ ryght syde vpõ Jerusalem, ỹ he maye set men of warre, to smyte it wỉ a greate noyse, to crye out Alarũ, to sett batell rammes agaynst the gates, to graue vp dyches, & to make bulwarkes.

Neuertheles, as for the sothe sayinge, they shall holde it but for vanite. And esteame thẽ as those to whome they haue often sworne. Notwithstandynge he shall remembre their wyckednesse, so that by ryght they must be taken & wonne. Therfore sayeth the Lozde God. For so moch as ye youre selues shewe your offence, and haue opened youre wickednesse, so that in all youre workes men maye se your synnes: therfore ar ye come to remẽbrance, and ye shalbe taken by violence.

O thou shamefull wicked guyde of Israel whose daye is come: euen the tyme that wickednesse shall haue en ende. Thus sayeth the Lozde God: take awaye the garland, & put of the crowne, and so is it awaye: the humble is

ble is exalted, and the proude brought lowe. Punysshe, punysshe, yee, punysshe thē will I, & destroye them: and that shall not be fulfylled vntyll he come, to whom the iudgement belongeth, & to whō I haue geuen it. And thou (O sonne of man) prophecy, & speake: Thus sayeth the Lorde God to ỹ childrē of * Ammon, & to their blasphemy, speake thou: The swearde, ỹ sweard, is drawen forth all redy to the slaughter, & scoured to consume that it glystreth (because thou hast loked ỹ out vanyties, and prophecyed lyes) ỹ it maye come vpon thy necke, lyke as vpon the other vngodly, whych be slayne: whose daye came, whan their wyckednesse was full.

*Jere.xlix.c. Eze.xxi.a. Amos.i.c.

G

Shulde I put it vp agayne? Naye I wyll punysshe the, in ỹ lāde where thou wast norysshed & borne, and poure my indignacyō vpō the and wyll blowe vpon the in the fyre of my wrath, and delyuer ỹ vnto cruel people, which are lerned to destroye. Thou shalt fede the fyre and thy blonde shall be shed in ỹ lande, that thou mayest be put out of remēbraunce. Euen I the Lorde haue spoken it.

## ¶ The.xxij. Chapter.

¶ The worde of the Lorde agaynst Jerusalem for mans slaughter, & denying due honour vnto their fathers & mothers, & other wyckednesses. Of the wycked doctryne of the false prophetes & prestes, & of their vnsaciable couetousnes. The tyrannye of rulers. The wyckednes of the people.

MOreouer, the worde of ỹ Lorde came vnto me, & sayde: thou sonne of man, wylt thou not reproue thys bloudthurstye cyte? Shew them their abhominacyons, and tell them: Thus sayeth the Lorde God: O thou cyte, that sheddest blonde in ỹ myddest of ỹ, that thy tyme maye come also: & makest the Idoles to defyle the wythall. Thou hast made thy selfe gylty, in ỹ blonde ỹ thou hast shed: and defyled the in the Idoles, which thou hast made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy yeares to come. Therfore wyll I make the to be confounded amonde the heathen, & to be despysed in all the lādes, whether they be nye or farre from the: they shall laugh the to scorne, thou that hast gotten the so foule a name, & art full of myschefe. Beholde, the rulers of Israel haue brought euery man hys power, to shed blonde in the. * In the haue they despysed father & mother, in ỹ haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast despysed my Sanctuary, and vnhalowed my Sabbath. Murtherers are there in the, that shede blonde, & eate vpō the hylles, and in the they vse abhominacyon.

*Deu.b.c. & .xxby.c.

*Leui.xbiij. a.

* In ỹ haue they discouered their fathers shame, in the haue they vexed wemē in their sicknesse. Euery man hath dealte shamefully with his neyghbours wyfe, & abhominably defyled hys daughter in lawe. In the hath euery mā forced his awne sister, euen his fathers daughter: yee, * gyftes haue bene receaued in the, to shede blonde. * Thou hast taken vsury and encreace, thou hast oppressed thy neyghbours by extorcyon, and forgotten me, sayeth the Lorde God. Beholde, I haue smyten my handes vpon thy couetousnesse, that thou hast vsed, and vpon the blonde whych hath bene shed in the. Is thy herte able to endure it, or may thy hādes defende thē selues, in the tyme ỹ I shall bringe vpon the? Euen I the Lorde that speake it, wyll bringe it also to passe. * I wyll scatre the amōge the heathen, & strowe the aboute in the landes, & wyll cause thy fylthynesse to cease out of the: yee, and thou shalt be thyne awne enheritaunce & not myne in the syght of the heathen, that thou mayest knowe, that I am the Lorde.

*Deu.xxiij. Eze.xvi.b. *Pro.xxviij.a.

D

*Eze.xxij.a. *Eze.v.d.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, * the house of Israel is turned to drosse. All they ỹ shulde be brasse, tynne, yron, & lead, are in ỹ fyre become drosse. Therfore, thus sayeth ỹ Lord God. For so moche as ye all are turned in to drosse, beholde: I wyll bringe you together vnto Jerusalem, lyke as syluer, brasse, yron, tynne and leade are put together in the fornace, and the fyre blowē there vnder to melt them. Euen so will I gather you, put you in together, and melt you in my wrath & indignacyon. I wyll bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

*Eze.xxij.a.

E

Lyke as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, howe that I the Lorde haue powred my wrath vpon you.

And the worde of ỹ Lorde came vno me, sayinge. Thou sonne of man, tell her. Thou art an vnclene lande, which is not rayned vpō in the daye of ỹ cruell wrath: * thy Prophetes that are in the, are sworne together to deuoure soules, lyke as a roarynge Lyon, ỹ lyueth by his praye. They receaue ryches and good, & make many wyddowes in the. Thy prestes breake my lawe, and defyle my Sāctuary. * They put no differēce betwene the holye & vnholye, nether discerne betwene ỹ cleane & vncleane: they turne their eyes fro my sabbathes, & I am vnhalowed amonge them. Thy rulers in the are lyke rauysshynge wolues, to shed blonde, and to destroye soules, for their awne couetous lucre. * As for thy Prophetes, they dawbe with vntempered claye, they se vanytyes, and prophecye lyes vnto thē, sayinge: ỹ Lorde God sayeth so, where as the Lorde hath not spoken. The people in the lande vseth wycked extorcyon & robbery. They vexe the poore & nedye and * oppresse the straunger agaynst ryght. And I sought in the lande for a man, that wolde make vp the hedge, and sett him selfe in the gappe

F

*Eze.xxij.a.

*Leui.xx.

*Eze.xxij.a.



gappe before me in the landes behalfe, ỹ yt shulde not be corrupted: but I could fynde none. Therfore, I will poure out my cruell displeasure vpō thē, & burne thē in the fyre of my wrath: theyr awne wayes will I recōpēce vpō theyr heades sayeth ỹ lord God.

## ¶ The.xxiij. Chapter.

¶ Of the corrupcyon, that is to saye, of the Idolatrye of Samaria and Jerusalem, vnder the names of Oholah & Oholibah. In comparyson of Samaria he sheweth ỹ horrificacion of Jerusalem is ỹ filthyer, The destruccyon of Jerusalem is prophecied. The abhoutrye of both the whores is founde oute. Theyr destruccyon.

THe worde of the Lord came vnto me sayeng: Thou sōne of mā, there were two wemē, ỹ had one mother. These (whē they were yōge) begāne to playe ỹ harlottes * in Egypt. There were theyr brestes broused, & ỹ pappes of theyr maydenhead did ỹ Egyptiās destroye. The eldest of them was called Oholah & her yōgest syster Oholibah. These two were my wyues, & bare sonnes & daughters. Theyr names were Samaria, & ỹ was Oholah: & Jerusalē, ỹ was Oholibah. As for Oholah she begāne to go a whoring, whē I had takē her to me. * She was sett on fyre vpon her louers ỹ Assirians as her neybours which had to do wt her: euen ỹ prices & Lordes ỹ were decked i costly araye fayre yonge men, lusty ryders of horses.

A

*Eze.xvi.d.

Thus thorow her whordome, she cleued vnto all the yonge men of Assiria. Yee, she was madd vpō thē, & defyled her selfe wt all theyr Idols. Nether ceassed she fro ỹ fornicacyon, ỹ she vsed wt the Egyptcians: for in her youth they laye wt her, they brosed the brestes of her maydenhead, & poured theyr whordome vpō her. Wherfore, * I delyuered her to the handes of her louers, euē the Assirians, whom she so loued. These discouered her shame, toke her sonnes & daughters, & slewe her wt ỹ sweard: An euel name gat she of all people, and they punished her.

23

*Eze.xvi.f.

* Her sister Oholibah sawe this, and destroyed her selfe wt inordynate loue, more then she, & exceded her syster in whordome * she loued ỹ Assirians (which also laye wt her) namely, ỹ prices & greate lordes, ỹ were clothed wt all maner of gorgious apparell all lusty horsmē & fayre yonge personnes.

*Jere.iij.b

*Eze.xxiij.c.

Then I sawe, that they both were defyled a lyke. But she increased styll i whordome, for when she sawe mē paynted vpō the wall, ỹ ymages of the Caldees sett forth wt fresh couloures, wt fayre gyrdles about thē & goodly bonettes vpō theyr heades, lokyng all lyke prynces (after the maner of the Babylonyās and Chaldees in theyr awne lande (where they be borne) immediatly, as soone as she sawe thē, she brent in loue vpō them, and sente messaungers for them into the lande of the Chaldees.

C

Now when the Babylonyans came to her, they laye with her and defyled her with theyr whordome, and so was she polluted with them. And when her lust was abated from thē, * her whordome and shame was discouered and sene: then my herte forsoke her, lyke as my herte was gone from her syster also. Neuertheless, she vsed her whordome euer the longer the more, and remembred the dayes of her youth, wherin she had played the harlot i the lande of Egypt: * she brent in lust vpon them, whose flesshe was lyke the flesh of Asses, and theyr sede lyke the sede of horses. Thus thou hast renued ỹ fylthynesse of the youth, when thy louers broused thy pappes, and marred thy brestes in Egypte.

*Eze.xxij.a. Naum.iij.d. Eze.xvi.d.

*Ezec.xbi.c.

Therfore (O Oholibah) thus sayeth the Lord God: I will raise vp thy louers (wt whom thou hast satysfyed thy lust) against the, and gather them together roūde about the: namely the Babylonians, and all the Chaldees, rulers, mightye mē & tyraūtes, wt all the Assiriās: all yonge & fayre louers: princes and Lordes, knyghtes and gentelmen, which be all good horsmē. These shall come vpon the with horses, charrettes, and a greate multitude of people: which shalbe harnessed aboute the on euery syde, wt brestplates, shyldes & helmettes. I wyll punish the before them, yee, they them selues shall punysh the, accordynge to theyr awne iudgemēt. I will put my gelousy vpon the, so that they shal deale cruelly with the. They shall cut of thy nose and thyne eares, and the remnaunt shall fall thorow the sweard. They shall cary awaye thy sonnes and daughters, and the residue shalbe brent in the fyre. They shall stryppe the out of thy clothes, and cary thy costly Jewels awaye with them.

D

E

Thus wyll I make an ende of thy fylthynesse and whordome, which thou hast brought oute of the lāde of Egypte: so that thou shalt turne thyne eyes nomore after them, and call thy mynde nomore vpon Egypte. For thus sayeth ỹ Lorde beholde I will delyuer the into the handes of them, whom thou hatest, yee, euen into the handes of them, with whom thou hast fulfylled thy lust, whych shall deale cruelly wyth the. All thy labour shall they take with them, and leaue the naked and bare, and thus the shame of thy fylthye whordome shall come to lyght. All these thynges shall happē vnto the, because of thy whordome which thou hast vsed amonge the Gentyls wyth whose Idols thou hast defyled thy selfe. Thou hast walcked in the waye of thy syster, therfore wyll I geue ỹ her cuppe in thy hande.

Thus sayeth the Lord God: Thou shalt

dyncke of thy syssters cuppe, how depe and
farre so euer it be to ỹ botome. Thou shalt
be laughed to scorne, and had as greatly in
derisyon, as is possible. Thou shalt be full
of dronkennes and sorowe, for the cuppe of
thy syster Samaria is a cuppe of destruc-
cion and wastynge: the same shalt thou
dyncke, and cuppe it out euen to the dreg-
ges, yee, thou shalt eat vp the broken peces
of it, & so teare thyne awne brestes: For euē
I haue spoken it sayeth the Lorde God.

F Therfore, thus sayeth ỹ Lorde God: For
so moch as thou hast forgotten me, ād cast
me aside behinde the, so beare now thyne
awne sylthines and whordome. The Lorde
sayde moreouer vnto me: Thou sōne of mā
wilt ỹ not reproue Oholah ād Oholibah?
Shewe them theyr abhominations: name-
ly that they haue broken theyr wedlocke, &
stayned theyr handes wt bloude: yee, euen wt
theyr ydoles haue they cōmytted aduoutry
*iiii.re.xvi & Eze.xvi.c * and offred them vp by the fyre theyr awne
childrē (to be deuoured) whō they had borne
vnto me. Yee, & thys haue they done vnto
me also: they haue defyled my Sanctuary
i that same daye, & haue vnhalowed my
Sabboth. For when they had slayne theyr
childrē for theyr Idols, they came the same
daye into my Sanctuary to defyle it.
Lo, thys haue they done in my house: Besyde all thys, thou hast sent they messaūgers
for men out of farre countrees: & when they
came, thou hast bathed & paited thyne eyes
wt colours, trymmed & set forth thy self of ỹ
best fassion: thou sattest vpō a goodly bed
and a table spred before the: wherupō thou
*Exo.xxx.d hast set myne * incense and myne oyle.

Then was there great chere with her to
optayne peace, and though with those men
G many mē came, yet were ther also brought,
men of Sabba from the wildernesse: which
gaue thē bracelettes vpon theyr handes, &
sett glorious crownes vpon theyr heades:
and I sayde vnto her: that seynge she was
stryuē in age in her whordōmes: now shall
her fornycatiōs come to an end wt her. And
they wente into her as vnto a comē harlot
Euē so wēt they, (I say) to Oholah & Oholibah those sylthy wemen. O all ye ỹ loue
vertue & ryghteousnes, iudge thē, punishe
thē: * as aduoutrers & murtherers ought
*Leui.xx.b Eze.xvi.d to be iudged & punished. For they are breakers of wedlocke, & the bloude is i theyr hādes. Wherfore thus sayeth the Lorde God
I wil brige a greate multitude of people vpō thē, & make thē be scatred & spoyled: these shall stone thē, & gore thē wt theyr swerdes. They shal slaye theyr sonnes & daughters, and burne vp theyr houses with fyre.
Thus wyll I destroye all soch sylthynes out of the land: that all wemen maye
learne, not to do after your vnclennes.

And so they shall laye your sylthynes
vpon youre awne selues, and ye shalbe pu-
nyshed for the synnes that ye haue cōmyt-
ted with your Idols: and ye shall knowe ỹ
I am the Lorde God.

## ¶ The.xxiiii. Chapter.

¶ The prouerb the syrynge of Jerusalem by a para-
ble of a sethynge potte. The parable of Ezechiels
wyfe beynge deed, which he after expoundeth.

A IN the nynth yeare, i ỹ tenth mo-
neth, the tenth daye of the mo-
neth, came the worde of the Lord
vnto me, sayenge. O thou sonne
of mā, wryte vp the name of thys daye, yee,
euen the houre of this present daye: when
the kyng of Babylon sett hym selfe against
Jerusalem. Shew that obstinate houshol-
de * a parable, and speake vnto thē: Thus *Ezech.xvii.
sayeth the Lorde God: Gett the a * potte, *Eze.xli.b
sett it on, and powre water into it: put all ỹ
peces together in it, all the good peces: the
loyne & the shulder, and fyll it with the best
bones. Take one of the best shepe, & an hea-
pe of bones withall: let it boyle well, & lett
the bones sethe well therin. With that say-
de the Lorde God on thys maner. * Wo be B * Nahum.iii.
vnto the bloudy cytie of the pot, wherupon Abac.ii.b
the rustynes hāgeth, & is not yet scoured a-
waye. Take out the peces that are in it, one
after another: there neade not lottes be cast
therfore, for the bloude is yet in it. Upon a
playne dyrye stone hath she powred it, & not
vpon the grounde, ỹ it myght be couered wt
dust. And therfore haue I letten her powre
her bloude vpon a playne dyrye stony rocke,
because it shulde not be hyd, and ỹ I myght
bringe my wrothfull indignacyon & ven-
geaunce vpon her.

Wherfore, thus sayth the Lorde God: O, C
wo be vnto ỹ bloud thurstye cyte, for whō
euen I my selfe will make a grett fyre and
sett moche woode, and kyndell the fyre and
seath the fleathe, and spice the pott, so that
the very bones shall be brent. Moreouer I
will sett the pott empty vpon the coles, so
ỹ his metall shall be brent & molten also for
heate, & ỹ sylthynes of yt shall be molten in
yt, & ỹ drosse of yt shal be cōsumed. Thou to
kest great payne thys to defyle thy selfe.
And yt will not be purged frō ỹ exceadinge
drosse in yt: but thorow fyre shall ỹ drosse
of yt be puryfyed. In thy sylthynes euen in
thy myscheuous dedes, ỹ dost cōtynue & be- D
cause thy sylthynesse is abhominable, for
I haue clensed the, but thou art not clensed.
Thou shalt not be pourged frō thyne vncle-
nesse, tyll I haue powred my wrothful idy-
gnaciō vpō ỹ. Euē I ỹ Lorde haue so deny-
sed. Yee, it is come therto all redy, ỹ I wyll
do it. I will not go backe, I will not spare,
I will not be treated: but accordige to thy
wayes & ymaginaciōs, ỹ shalt be punyshed,
sayeth the Lorde God. And the worde of E
the Lorde



the Lorde came vnto me, saiēg: Thou sonne
of man, beholde, I will take awaye ỹ plea-
sure of thyne eyes wt a plage: yet shalt thou
nether mourne, ner wepe, ner water thy che
kes therfore: ỹ mayest mourne by thy self
alone, but vse no deadly lamentaciō. Holde
on thy bonet, and put on thy shoes vpō thy
fete, couer not thy face, & eat no mourners
breed. So I spake vnto ỹ people by times
in ỹ morneyng, & at euē my wyfe dyed: then
F vpō ỹ next morowe, I dyd as I was cōmaū-
ded. And ỹ people sayd vnto me, wilt ỹ
not tell vs what thys signifyeth towarde
vs, for this ỹ doest for our sake. I answe-
red them, ỹ worde of ỹ Lorde came vnto me
sayēg: Tell ỹ house of Israell, thus sayeth
the Lorde God: beholde, I will pollute my
sanctuary: euen the glory of your power, ỹ
pleasure of your eyes, and the thing that ye
loue: your sonnes and daughters whom ye
haue left, shal fall thorow the swearde.
Lyke as I haue done, so shall ye do also:
Ye shall not hyde your faces, ye shall eate
no mourners breed: your bonnettes shall
ye haue vpō your heades, & shoes vpō your
fete. Ye shall nether mourne ner wepe, but, i
your synnes ye shalbe sorowfull, & one re-
pēte with another. Thus Ezechiel is your
G shew token. For loke as he hath done, so
(whē this cōmeth) ye shall do also: that ye
maye lerne to knowe, ỹ I am ỹ Lorde God.
But beholde, O thou sonne of man: In the
daye when I take from them theyr power,
theyr ioye & honour, the lust of theyr eyes,
the burthen of theyr lyfes: namely, theyr
sonnes and daughters, shall not this be kno
wen? Then shall there one escape, and come
vnto ỹ, for to shew the. In ỹ daye shall thy
mouth be opened to him, which is escaped, ỹ
thou mayest speake, and be no more dōme.
Yee, and thou shalt be theyr shewtokē that
they maye knowe, howe that I am ỹ Lord.

## ¶ The.xxv. Chapter.

¶ The worde of the Lord vpon the sonnes of Ammon,
which reioyced at the fall of Jerusalem. Agaynst Moab
and Seyr. Agaynst Idumea. Agaynst the Philystynes.

A THe worde of the Lorde came vnto me,
sayenge: Thou sonne of man, set thy
face agaynst the * Ammonytes, pro-
*Eze.xxi.d. Jere.xlix.a phecye vpon them, and saye vnto the Am-
monytes: heare the worde of ỹ Lord God.
Thus sayeth ỹ Lord God: For so moch as
thou spakest ouer my sanctuary. A, ha, I
trowe it be nowe suspended: & ouer the land
of Israel, I trowe it be now desolat, yee, &
ouer ỹ house of Juda, I trowe they be now
led awaye presonners: Behold, I will dely-
uer the to the people of ỹ east, ỹ they maye
haue ỹ in possession: these shall set theyr ca-
stels and houses in the. They shall eate thy
frute, & dryncke vp thy milcke. As for Ra-
bath, I will make of it a stall for camels, ād
of Ammon a shepefolde: and ye shall knowe
that I am the Lorde.
For thus sayeth ỹ Lord God: In so moch
as thou hast clapped with thyne handes, & 25
stamped with thy fete, yee, reioyced i thyne
herte ouer the lande of Israel with despite:
beholde, I will stretch out myne hāde ouer
the also, ād deliuer the, to be spoyled of the
Heathen, and rote the out from amōge the
people, and cause the to be destroyed oute of
all landes: yee, I will make the to be layed
waste, that thou mayest knowe, that I am
the Lorde.
Thus sayeth the Lord God: For so moch
as * Moab & Seir do saye: As for ỹ house *Esay.xv. xvi
of Juda, it is but lyke as all other Gētyles and.xlviii.a
be: Therfore beholde, I will open ỹ syde of Sopho.ii.b
Moab, & take awaye theyr strēgth, their cy-
ties & chefe coastes of theyr lāde, which are
ỹ pleasures of ỹ coūtre. As namely. Bethie
simoth, Baalmeon ād Cariathaim: the se
will I opē vnto thē of the east, ỹ they maye
fall vpō ỹ Ammonites: & will geue it thē in C
possessiō: so ỹ the Ammonites shall no more
be had in remēbraunce amonge ỹ Heathen
Euē thus will I punyth Moab also, that
they maye know, how ỹ I am the Lorde.
Moreouer, thus sayeth ỹ Lord God: Be-
cause that * Edom hath auenged and cased *Ezech.xxv.a
hym selfe vpon the house of Juda, ād haue Jer.xlix.b
done great offēce & auēged hī selfe vpō thē Eze.xxxv.f. g.
therfore, thus sayeth the Lord: I will reach xxxvi.b
out myne hāde vpon Edom, & take awaye Psa.cxxxvii.b
man & beast out of it. From Themā vnto Gene.xxv.d
Dedā will I make it desolate, they shall be
slayne wt the swerde. * Thorow my people *Il.Mac.b.a
of Israel will I auēge me agayne vpō Edō
they shall hādle him, accordig to my wrath
and indygnacyon, so that they shall knowe
my vengeaunce, sayeth the Lorde God.
Thus sayeth the Lord God: For so moch D
as the * Philistines haue done this: namely *Esa.xiiii.e.
taken vengeaunce with despytefull stomac Jere.xlvii.a.
kes, and of an olde euell will set them selues Soph.ii.a
to destroye. Therfore, thus sayeth ỹ Lord
God: Behold, I will stretch out myne hād
ouer ỹ Philistynes, & destroye ỹ destroyer,
and cause all the remnaūt of the see coast, to
perysh. A great vēgeaūce wyll I take vpō
thē, and punyth them cruelly: ỹ they maye
knowe, how that I am the Lord, which ha-
ue auenged me of them.

## ¶ The.xxvi. Chapter.

¶ The prophecyeth that Tyrus shalbe ouer thorowen be-
cause it reioyced at the destruccyon of Jerusalem. The
wonderyng and astōnyshement of the marchaunts, for
the desolacyon of Tyrus.

A IT happened, that in the eleuenth
yeare, the fyrst daye of ỹ moneth
the worde of the Lorde came vnto
me, sayenge: Thou sonne of mā,

*Esa.xxiii.a Jere.xlvii.b. Eze.xxvii.b and.xxviii.

*because that Tyre hath spokē vpō Jerusalem: A,ha,now I trowe the portes of the people be broken, and the turned vnto me, for nowe ỹ the is destroyed I shall be fylled. Yee, therfore, sayeth ỹ Lord God: Beholde O Tyre, I will vpō ỹ, I will bringe a great multitude of people agaynst ỹ, lyke as whē the see arysyth with his wawes: These shall breake the walles of Tyre, and cast downe her towres: I will scrape the grounde from her, and make her a bare stone: yee, as the drynge place, where the fyllhers hāge vp theyr nettes by ỹ see syde. Euē I haue spoken it, sayeth the Lorde God. The Gētyls shall spoyle her: her daughters vpō ỹ felde shall perysh wt the swearde, that they maye knowe how that I am the Lorde.

For thus sayeth the Lord God: Beholde, I will bryg hither Nabuchodonosor (which is the kynge of Babylon, and a kynge of kynges) frō ỹ North vpon Tyre: wt horses, charettes, horsmen, and with a greate multitude of people. Thy daughters that are i the lād, shall he slaye with the sweard: but agaynst the, he shall make bullwerkes and graue vp dyches aboute ỹ, and lyft vp hys shylde agaynst the. Hys slynges and batelrāmes shal he prepare for thy walles, and wt his weapens breake downe thy towres. The dust of hys horses shall couer the, they shalbe so many: thy walles shall shake at ỹ noyse of the horsmen, charettes and wheles when he commeth to thy portes, as men do into an opē cytie. With ỹ hoffes of his horse fete, shall he treade downe all thy stretes. C

He shal slaye the people with the sweard, and breake downe ỹ pylers of thy strēgth. They shall waste awaye thy ryches, and spoyle thy marchaūdyse. Thy walles shall they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymbre ād foundacyons shall they cast in the water.

*Jere.lvj.b. *Thus will I bring ỹ melody of thy songes, and the voyce of thy mynstrelsy to an ende, so that they shall nomore be herde. I will make a bare stone of the, yee, a dryge place for nettes, & ỹ shalt neuer be buylded agayne: For euen I the Lord haue spokē it, sayeth the Lorde God: thus hath the Lorde God spoken concernynge Tyre. The Iles shall be moued at the noyse of thy fall, & at the crye of the slayne, ỹ shall be murthered i the. All kynges of the see shall come downe from theyr seates regall: they shall laye awaye theyr roabes, and put of theyr costly clothynge. Yee, with tremblinge shall they D be clothed, they shall syt vpon the ground: they shalbe afrayed at thy sodeyn fall, ād be abasshed at the.

They shall mourne for the, and saye vnto the. *O thou noble cytie, that hast bene so greatly occupyed of olde, thou that hast *Ezech.i.a. Apo.xviii.c

bene the strongest vpon the see with thyne inhabytours, of whom al men stode i feare. How arte thou nowe so vtterly destroyed? Now at ỹ tyme of thy fall ỹ inhabytours of the Iles, yee, and the Iles them selues, shall stande i feare at thy ende. For thus sayeth the Lorde God: whē I make the a desolate cytie (as other cyties be, that no mā dwell in) and whē I bringe the depe vpon ỹ that greate waters maye couer the. Then will I cast the downe vnto thē, that descende into the pitte: vnto a people that hath bene lōge deed, and set the i a lande that is beneth, lyke the olde wildernes, with them which go downe to theyr graues, so that no mā shall dwell more in the. And I will make the to be nomore in honoure, in the lande of the lyninge. I will make an ende of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, sayeth the Lorde God.

## ¶The.xxvii.Chapter.

¶The prophete is moued to bewayle the desolacyon of Tyrus. He setteth out the prayse of Tyrus for the hauntynge of marchauntes therto.

A The worde of the Lord came vnto me sayenge: O thou sonne of man, make a lamentable cōplaynte vpō *Tyre, *Eze.xxvi.a. xxviii. and saye vpon Tyre, ỹ which art a porte of the see, ỹ occupieth with moche people, & many Iles: thus speaketh ỹ Lord God: O Tyre, thou hast sayd: what, I am a noble cytie thy borders are in the middest of the see, ād thy buylders haue made ỹ maruelous goodly, All thy tables haue they made of cypres trees of ỹ moūt Sanyr, frō Libanus haue they takē Cedre trees, to make ỹ maistes: B and ỹ Okes of Basan to make ỹ rowers.

Thy boordes haue they made of yuery, & of costely wood out of the Ile of Cethim. Thy sayle was of dyuers colours, smalle nedle worke out of ỹ lāde of Egypt, to hange vpō thy mast: & thy hāgiges of yelow sylke purple, out of ỹ Iles of Elisah. They of Sydon & Arnad were thy marryners, and ỹ wyseste i Tyre were thy shyppmasters. The eldest and wyseste at Gebal were they, ỹ mēded & stopped thy shyppes. All shyppes of the see wt theyr shyppmen occupyed theyr marchaundies i ỹ. The Perses, Lydians ād phutēs were in thyne host, & helped the to fyght: these hanged vp theyr shyldes & helmettes with the, these sett forth they bewty. They of Arnad were with thyne hoost rounde aboute thy walles, & ỹ Pigmenias C were thy watchmen vpō thy towres, these hāged vp theyr quivers rounde aboute thy walles, and made the maruelous goodly. Tharsis occupyed with the in all maner of wares, in syluer, yron, tynne and lead, ād made thy marckett greate. Jauan, Tubal, and Mesech were thy marchauntes, which brought the mē, and ornamentes of metall for thy occupiēge. They of ỹ house of Thogarma brought vnto the at the tyme of thy marte, horse, horsmen and mules. They of *Dedan were thy marchauntes: and many *Gen.xxv.c. other Iles that occupyed with the, brought the weathers, Elephāt bones & Peacockes for a present. The Syriās occupied with ỹ, because of thy diuerse worckes, and increased thy marchaundies, with Smaragdes, with scarlet, with nedle worcke, with whyte lynen cloth, with sylcke, and with crystall:

Juda and the lande of Israel occupied wt D the & brought vnto thy markettes, wheat, of Minnith and pānag, balme, hony, oyle, & tryacle. Damascus also vsed marchaūdyes wt the, in the best wyne of Helbon & wt woll: because thy occupiēg was so greate, ād thy wares so many, Dan, Jauan & Meusall haue brought vnto thy marckettes, yron redy made, with Cassia & Calam⁹, accordige to thine occuppenge. Dedan occupied with the in sayre tapestrye worcke and cushyns. Arabia & al the princes of Cedar haue occupied wt the, in shepe, wethers and goates.

The marchauntes of Seba and Rema haue occupied also with the, i all costly spyces, in all precyous stones and golde, which they brought vnto thy marckettes. Harā, E Chene and Eden, the marchauntes of Saba, Assiria, and Chelmad, were all dooers wt the, and occupyed with the. In costly rayment, of yelow sylcke & nedle worcke (very precyous, & therfore packte and bounde together with roapes.) Yee, and in Cedre woodde, at ỹ tyme of thy marckettes. The shyppes of Tharsis were the cheke of thy occuppenge.

Thus thou art full, and in greate worshyp, euen i the myddest of the see. Thy robbers shall bringe the into grett waters, ỹ easte winde shall ouerbeare the into ỹ myddest of the see: so that thy wares, thy marchaundies, thy ryches, thy maryners, thy shyppmasters, thy buylders of thy broken places, thy occupiers (that brought ỹ thynges necessary) the men of warre that are in F the: yee, and all thy comens shall perysh in the myddest of the see: in ỹ daye of thy fall. The suburbes shall shake at the loude crye of thy shyppmen. All whyrry men, & all maryners vpon the see, shall leape out of theyr boates, & set thē selues vpon ỹ lande. They shall lyft vp theyr voyce because of the and make a lamētable cry. They shall cast dust vpō theyr heades, and lye downe in the asshes. They shall shaue them selues, and put sacke cloth vpon them for thy sake.

They shall mourne for the with hertfull sorow, and heuy lamentacion, yee, they also shall wepe for the. Alas, what cytie hath so bene destroyed in ỹ see, as Tyre is? Whē thy wares and marchaundies came frō the G sees, ỹ gauest al people ynough. The kiges of the earth hast thou made ryche, thorow the multitude of thy watres & occupieng. But thou art now cast downe i to the depe of ỹ see, all thy resorte of people is perished with the. All they that dwell i the Iles are abashed at the, & all theyr kynges are afrayed, yee, theyr faces haue chaūged coulour. The marchauntes of the nacyons wonder at ỹ. In that thou art so cleane brought to naught, and commest nomore vp.

## ¶The.xxviii.Chapter.

¶The worde of God agaynst the kyng of Tyrus for hys pryde. Daniel The prophet is moued to bewayle the kyng of Tyrus. The worde of the Lorde agaynst Sydon. The Lord promyseth that he wyll gather together the children of Israel.

A The worde of ỹ Lorde came vnto me sayēge: thou sonne of mā, tell the prince of *Tyre: Thy sayeth *Eze.xxvi. xxviii. the Lorde God, because thou hast a proude hert and hast sayde: *I *Esa.xliii.c am a God, I haue my seate in the myddest of the see lyke a God: where as thou art but a man and not God, and yet standest i thyne awne conceate, that thou arte God: Beholde, ỹ thynckest thy selfe ☞ wyser then *Daniel, that there is no secretes hyd from *Dan.ii.d. the. Wyth thy wysdome and thy vnderstandyng, thou hast gotten the great welthynes, and gathered treasure of syluer ād golde. With thy greate wysdome ād occuppenge, hast thou increased thy power, and because of thy greate rychesse, thy herte is proude.

Therfore, thus sayeth the Lorde God: 25 For so moch as thou hast lyft vp thyne hert as though thou were God: Beholde, I will bringe enmenyes vpō the, euen the tyraūtes of ỹ heathē: these shall drawe out theyr swerdes vpon thy bewty and wysdome, & shal defyle thy glory. They shall cast the downe to ỹ pitte, so that thou shalt dye in the myddest of the see, as they that be slayne. Lett se, yf thou wilt saye then (before them that slaye ỹ) I am God: where as thou art but a man and not God, in the hādes of thē that slaye the. Dye shalt thou, euen as the vncircumcised in the handes of the enemyes for I my selfe haue spoken it, sayeth the C Lorde God.

Moreouer, the worde of the Lorde came vnto me, sayeng: Thou sonne of mā, make a lamentable complaynte ouer ỹ kynge of Tyre, ād tell hym: Thus sayeth the Lorde God: thou art a scale of a lykenesse, full of wysdome & excellēt bewty. Thou hast bene in the pleasaunt garden of God: thou art decked with al maner of precious stones: with Ruby, Topas, Crystall, Jacynte, Onix,

A Moreouer, it happened i the eleuēth yeare, the fyrst daye of the thyrd moneth, ỹ the worde of the Lorde came vnto me, sayeng: thou sonne of man, speake vnto Pharao the kynge of Egypte, and to al hys people. Whom art ỹ lyke in thy greatnesse? Beholde, Assur was lyke a Cedre tre vpon the mount of Lybanus with fayre brāches: so thycke, that he gaue shadowes and shot out very hye. Hys toppe reached vnto ỹ cloudes. The waters made hym great, and the depe set him vp an hye. Rounde about the rotes of hym rāne there floudes of water, he sent out his lytle
W ryuers vnto all the trees of the felde. Therfore was he hyer then all the trees of the felde, and thorow the multytude of waters ỹ he sent from him, he optayned many longe brāches. All foules of the ayre made theyr nestes in his brāches, vnder his bowes gēdred all the beastes of the felde, and vnder his shadow dwelt all people. Fayre & bewtifull was he in his gretnes & in the lengthy of hys brāunches, for hys rote stode beside
H great waters, & no Cedre tre myght hyde hym. In the pleasaunt gardē of God, there
C was no fyre tre lyke hys brāches, ỹ playne trees were not lyke the bowes of hym. All the trees in ỹ garden of God myght not be compared vnto him in his bewty, so fayre and goodly had I made hym w̄ the multytude of hys brāunches. In so moch that
* all the trees in ỹ pleasaunt gardē of God had enuye at hym. Therfore, thus sayeth ỹ
D Lorde God: for so moch as he hath lyft vp him selfe so hye, and stretched hys toppe into ỹ cloudes, and seinge his hert is proude in his hyghnesse. I wyll delyuer hym into ỹ handes of the myghtyest among the Heathen, which shall rote him out. Accordynge to his wyckednesse wyll I cast hī awaye, ỹ enemye shall destroye hym, and the myghty men of the Heathen shall so scatre him that his brāunches shall lye vpon all mountaynes and in all valleyes: his bowes shalbe broken downe to the grounde thorow out the lande. Then all the people of the landē
E shall go from his shadowe, ād forsake him. When he is fallen, all the foules of the ayre shall syt vpon hym, and all wylde beastes of the felde shall go about
H amonge his brāunches: so that from hence forth, no tre in the water shall attayne to his highnesse, nor reach his toppe vnto ỹ cloudes, neither shall eny tre of the water stande so hye, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to the graue lyke other men.

F Moreouer, thus sayeth the Lorde God: In the daye when he goeth downe to the graue I will cause a lamentacyon to be made, I will couer the depe vpon him, I will stauch his floudes, ād the great waters shalbe restrayned. I shall cause Lybanus to be sorowfull for his sake, ād all the trees of the felde shall be smytē. I will make the Heathen shake at the sounde of his fall, when I
* Esa.xiiii.c Eze.xxxi.c cast him downe to* hell with them that descende into the pytte. All the trees of Eden, with all the chosen and best trees of Lybanus, yee, and all they that are planted vpō the waters, shall mourne with hym also in the lower habitacyōs: for they shal go downe to hell with him, vnto them that be slayne with the swearde, which dwelt a fore vnG der the shadowe of his arme amōg the Heathen. To whō shalt thou be lykened, that art so gloryous and greate, amōg the trees of Eden? Yet art thou cast downe vnder the earth (amonge ỹ trees of Edē) where thou must lye amōge vncircūcyded, w̄ them ỹ be slayne w̄ ỹ swearde. Euen thus is it w̄ Pharao & all his people, sayeth the Lorde God.

## The.xxxii. Chapter.

The prophete is commaunded to bewayle Pharao the kyng of Egypt. He prophecyeth that destruccyon shall come vnto Egypt thorow the kyng of Babylon.

I N the eleuenth yeare, ỹ fyrst daye of the twelueth moneth, ỹ worde of ỹ Lorde came vnto me sayenge: thou sonne of mā, take vp a lamētacyō vpō* Pharao ỹ king of Egypt, & saye vnto him: thou art reputed as a lyon of the heathē, & as a whalfysh i ỹ see: Thou castest thy waters about the, thou troublest ỹ waters with thy fete and stāpest in theyr floudes. Thus sayeth the Lord God: * I wyll spredē my net ouer the, namely, a greate multytude of people: these shall dryue ỹ to my yarne, for I wyll cast the vpon the lande, and let the lye vpō the felde, that all ỹ foules of the ayre maye sytt vpon the. I will geue all the beastes of the felde ynough of ỹ. Thy flesh will I cast vpon the hylles, and fyll the valleyes with thy hyghnesse. I wyll water the lāde with
B the aboundaunce of thy blonde euen to the moūtaynes, and ỹ ryuers shal be full of thy blonde. When ỹ art put out, I will couer ỹ heauen, and make his starres dymme. * I will spredē a cloude ouer the Sunne, ād the Mone shal not geue her light. All ỹ lightes of heauē will I put out ouer ỹ, & brīg darcknes vpon thy lāde, sayeth the Lorde God. I will trouble the hertes of many people, when I bryng thy destrucciō amōg ỹ Heathen & coūtrees, whom ỹ knowest not. Yee, I will make many people w̄ theyr kinges so afrayed thorow the, ỹ theyr heare shall stāde vp, when I shake my sweard at theyr faces. Sodenly shall they be astonyed, euery man in hym selfe, at the daye of thy fall.

* Ere.xxij. and.xxvi.

* Ere.xlvi. ybii.c

* Esa.xiiii

For



C For thus sayeth the Lorde God, the kinge of Babylons swearde shal come vpon the, with the swardes of the worthyes wyll I smyte downe thy people. All they that be myghtye amonge the Gentyles shal waste ỹ proude pompe of Egypte, & bryng downe all her people. All the catell also of Egipte will I destroye, ỹ they shall come nomore vpon ỹ waters: so that nether mās fote ner beastes clawe, shall stere thē eny more. Thē will I make their waters depe, & cause their floudes to runne lyke oyle, sayeth the Lord God. When I make ỹ lande of Egypte desolate, and when the countre with all that is therin, shalbe layde waste, & when I smyte all them which dwell in it, that they may knowe, that I am ỹ Lord. This is ỹ mournyng, that ỹ daughters of the Heathen shal
D make: Yee, a sorow & lamentacion shal they take vp, vpon Egypte, and all her people, sayeth the Lord God.

In the.xii. yeare, the.xv. daye of the moneth, came the worde of the Lorde vnto me, sayenge: Thou sonne of man. Take vp a lamentacion vpon ỹ people of Egypte, & cast thē downe, yee, them I saye, & the myghtye
* Esa.xiiii.e Ezech.xxxi.c people of ỹ heathē also, euen with thē* that dwell beneth: and with them that go downe into the graue. Downe (how fayre so euer ỹ be) & laye the with ỹ vncircumcised. Amōge those ỹ be slayne with ỹ swearde, shall they lye. To the swerde is she all redy delyuered: therfore pluck downe to ỹ grounde, her & all her multitude. The myghtie worthies shal speake to him out of ỹ hell & to his helpers, ỹ be gone downe & lye vncircumcised and w̄ them that be slayne with the swearde.

E Assur is there also wyth hys company, & their graues roūde aboute, which were slayne and fell all with the swearde, whose graues lye besyde him in ỹ lowe pytte. Hys comens are buried rounde aboute hys graue, all together wounded and slayne with the swearde, which mē afore tyme brought feare into the lande of the lyuynge.

* Jere.xlix.c Dani.viii.a. * There is Elam also wyth all hys people, and their graues rounde aboute: which all beynge wounded & slayne with ỹ swearde, are gone downe vncircumcysed vnder ỹ earth, which neuertheles somtime brought feare into the lande of the lyuynge: for the which they beare their shame, with ỹ other that be gone downe to the graue.

Their burial is geuen them and all their people, amonge them that be slayne. Their graues are roūde aboute al them, whych be vncircūcised, & with thē that be slayne thorow ỹ swearde: for seyng that in times past they made the lande of the lyuynge afrayed they must now beare their awne shame, w̄ them that go downe to the pytte, and lye amonge them that be slayne.

There is Mesech also and Tubal, and their people, & their graues rounde aboute. These all are amōg the vncircumcised, and them that be slayne wyth the swearde, because afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye also amonge ỹ worthyes, & vncircūcised Spaūtes: which with their weapens are gone downe to hell whose swerdes are layed vnder their heades, whose wyckednesse is vpon their bones: because that as worthyes, they haue brought feare into the lande of the lyuinge Yee, amonge the vncircūcised shalt thou be destroyed, & slepe wyth them, that perished thorowe the swearde.

There is the lande of * Edom wyth her G kynges and princes also, which with theyr strēgth are layed by them that were slayne with the swearde, yee, amonge the vncircūcised, and them which are gone downe into the pytte. Moreouer, there be all ỹ princes of the north, with all the Sidonyās, which are gone downe to the slayne. * Jere.xlix.b Ezech.xxv.b. and.xxxb.a.

With their feare and strength they are come to confusion, and lye there vncircuncised, among those that be slayne with ỹ swearde: and beare their awne shame, with thē that be gone downe to ỹ pytte. Now whan Pharao seyth this, he shalbe comforted ouer all hys people, that is slayne with the swearde: both Pharao and all his hoost, sayeth the Lord God. For I haue geuen my feare in the lande of the lyuinge. But Pharao and all his people shall lye among the vncircumcised, and amonge them that be slayne with the swearde sayeth the Lorde God.

## The.xxxiii. Chapter.

He setteth out the office of a curate that preacheth the Gospell. He strengtheneth them that dyspayre, and boldeneth them with the promes of mercy. The worde of ỹ Lord against ỹ remnaunt of ỹ people. Against the mockers of the wordes of the prophete.

A Gayne, the worde of the Lorde A came vnto me: sayenge. Thou sonne of man, Speke to ỹ children of thy people, and tell thē: Whan I sende a swearde vpon a lande, yf the people of the lande take a mā of their countre, & set hym to be their* watchman, the same man, whan he seyth ỹ swearde come vpon the lande) shall blowe the trompet, and warne the people. * Ezech.iii.d

If a man now heare the noyse of the trōpet & wyll not be warned, and the swearde come: and take him awaye: his blonde shall be vpon his awne head: for he herde ỹ sound of the trompet, & wolde not take hede, therfore his blonde be vpon him. But yf he will receaue warninge, he shall saue his lyfe.

W Agayne, yf the watchman se ẏ swearde come, and shewe it not with the tropet, so that the people is not warned: yf the swearde come then, & take eny man from among thē: the same shall be taken awaye in his awne synne, but his blonde wyll I requize of the watchmans hande.

*Eze.xiii.c *And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne thē on my behalfe. If I saye vnto the wycked thou wycked, thou shalt surely dye, & thou geuest him not warninge, that he maye beware of his vngodly waye: then shall the wycked dye in his awne synne, but his blonde wyll I require of thy hāde. Neuertheles, yf thou warne the wycked of hys waye, to turne from it, where as he yet wyll not be turned from it, thē shal he dye because of his synne, but thou hast delinered thy soule.

C Therfoze (O thou sonne of man) speake vnto ẏ house of Israel. Ye, saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them how shulde we then be restozed vnto lyfe? Tell them: *As truly as I lyue saieth the Lozd God, I haue no pleasure in ẏ death of the wycked, but moch rather ẏ the wycked turne frō his waye, & lyue. Turne you, turne you frō your vngodly wayes, O ye of the house of Israell. Oh wherfoze wyll ye dye?

*Eze.xviii.c

Thou sonne of man, tell the chyldzen of thy people: *The righteousnes of the rygh teous shal not saue hym, whansoeuer he turneth awaye vnfaithfully. Agayne, the loyckednesse of the wycked shall not hurt hym, whan soeuer he conuerteth from hys vngodlynesse.

*Eze.xviii.d

And the ryghteousnesse of the ryghteous shall not saue his lyfe, whansoeuer he synneth. If I saye vnto the ryghteous, that he shal surely lyue, and so he trust to his awne ryghteousnesse, and do synne, then shall hys righteousnesse be nomoze thought vpō, but in the wyckednesse that he hath done he shal dye. *Agayne, yf I saye vnto the wycked: thou shalt surely dye: and so he turne from his synnes, and do ẏ thinge that is lawfull and right: In so moch that the same wicked man geueth ẏ pledge agayne, restozeth that he had taken awaye by robbery, walketh in the commaundementes of lyfe, and doth no wzonge. Then shall he surely lyue, and not dye. Yee, the synnes that he hath done, shall neuer be thought vpō. Foz in so moch as he doth now the thinge that is lawfull & ryght, he shall lyue. And yet the chyldzen of thy people saye: Tush: the waye of ẏ Lozde is not ryght, but they lye, where as their awne waye is rather vnright.

D *Esa.lb.b. Jere.xviii.a.

When ẏ ryghteous turneth frō his rygh teousnes and doth the thing that is wicked he shall dye therfoze. But yf the wicked turne from his wickednesse, doing the thinge ẏ is lawfull and right, he shall lyue therfoze.

*Eze.xviii.f Yet ye saye: * the waye of the Lozde is not equall. O ye house of Israell? I will iudge ‡Roma.ii.g euery one of you after his wayes.

E In the.xii. yeare, the.v. daye of ẏ tenth moneth of oure captiuite, it happened, that one which was fled out of Ierusalē, came vnto me, and sayd: the citye is destroyed. Now ẏ hande of ẏ Lozd had bene vpon me the euening afoze this mā (which was escaped) came vnto me, & had ☞ opened my mouth, vntyll ẏ mozning ẏ he came to me: yee, he opened my mouth, so ẏ I was nomoze domme. Then came the wozde of ẏ Lozd vnto me, & sayd. Thou sonne of man, these ẏ dwell in ẏ wasted lāde of Israel, saye: Abzaham was but one man, and he had the lande in possession: now are we many & the lande is geuen vs to possesse also. And therfoze tell them. F Thus sayeth the Lozd: *In the bloud haue ye eaten, youre eyes haue ye lyft vp to Idoles, ‡and haue shed bloud: shall ye then haue the lande in possession?

*Leu.xix.d ‡Deute.xii.d

Ye leane vpon your swoordes, ye wozcke abhominacions, euery one defileth his neygh bours wife: and shall ye thē possesse the lande? Saye ẏ these wozdes vnto them. Thus saieth the Lozd God. As truly as I lyue all ye ẏ dwell in thys wylderneste, shalbe slayne with ẏ swearde: whatsoeuer is vpon the felde, will I geue vnto the beastes to be deuoured: those that be in strong holdes & dennes, shall dye of the pestilence. Foz I wyll make the lande so desolate and waste, & the pompe of her strength shal come to an ende. The mountaynes in Israel shalbe so waste that noman shall trauayle therby.

G *Eze.vi.d *Then shall they lerne to knowe, that I am the Lozd, when I make the lande waste & desolate, because of all their abhominacions, that they haue wzought. And thou sonne of man, the childzē of thy people that talcke of the, by the walles and in the dozes of their houses, sayinge one to another: Come, let vs heare, what wozde is gone fozth from the Lozd. These come vnto the, after ẏ maner of a greate people: yee, as who sayth they were my people, they syt downe befoze the, and heare thy wozdes, but they do not therafter *foz in their mouthes they make a Jeste of them, and theyz herte goeth after theyz awne couetous lucre. And as a balet that hath a swete tune, and is pleasaunt to synge, so shalt ẏ be vnto them: thy wozdes shal they heare, but they will not do therafter. Whā this cōmeth to passe (foz lo, it commeth in dede) then shall they knowe, ẏ there hath bene a prophet amonge them.

*esa.xxviii *Matth.xb.





## The.xxxiiii. Chapter.

Agaynst Byshoppes and Curates that deuyde the flock of Christ, & leade their awne. The Lozd saieth that he wyll vysyt his dispatsed flocke, and gather them together. He reproueth the malice of certen of the flocke. He promiseth the true shepherd Christ, and with hym peace.

A



ND the wozde of ẏ Lozde came vnto me, sayinge. Thou sonne of man, prophecye agaynst the shepherdes of Israel, prophecy and speake vnto them. Thus

*Ezec.xliii.a Jere.xiiii.b. and.xxiii.a. sayeth the Lozd God. *Wo be vnto the shepherdes of Israell, that fede them selues. Shulde not the shepherdes fede ẏ flockes?

*Lod.xiiii.d. Ye haue eatē vp the fatt, ye haue clothed you with the woll: ẏ best fedde haue ye slayne, but the flocke haue ye not nozished. The weake haue ye not holden vp *the sicke haue ye not healed: ẏ broken haue ye not boūde together, ẏ out caste haue ye not brought

*1.Pet.v.a agayne: ẏ lost haue ye not sought, but *churlishly & cruelly haue ye ruled thē. Thus are they scatred here & there without a shepherde: yee, all ẏ beastes of the feld deuoure thē, and they go astraye.

B Myne shepe go wandzing vpon all mountaynes and vpō euery hye hyll. Yee, they be scatred abzode in all feldes, and there is no man, that careth foz thē, oz seketh after thē. Therfoze, O ye shepherdes, heare the wozde of the Lozde. Thus sayeth ẏ Lozd God: As truly as I lyue, foz so moch as my shepe are robbed, and deuoured of all the wylde beastes of the felde, hauynge no shepherde: and seinge that my shepherdes take nō regarde of my shepe, but fede them selues onely, and not my shepe. Therfoze, heare the wozde of

C the Lozd (O ye shepherdes) Thus sayeth ẏ Lozd God: Beholde, I myne selfe wyll vpon the shepherdes: and require my shepe from their handes, and make them ceasse from fedynge of my shepe: yee, the shepherdes shall fede thē selues nomoze. Foz I wyll deliuer my shepe out of their mouthes, so that they

D *John.x.a. Ezech.xxxiii.b. Ose.ii.c.b.a shall not deuoure them after this. Foz thus sayeth the Lozde God: * Beholde, I wyll loke to my shepe myne selfe, and seke them. Like as a shepherde among ẏ flocke seketh after the shepe that are scatered abzoade, euen so wil I seke after my shepe, & gather them together out of all places, where they haue bene scatred in the cloudy and darcke daye. I will bzinge them out from all people, and gather thē together out of all lādes. I will bzinge them into their awne lande, and fede them vpon the mountaines of Israel, by the ryuers, and in all the places of the countre. I will fede them in ryght good pastures and vpon the hie moūtaynes of Israel shall there foldes be. There shal they lye in a good folde, and in a fat pasture shal they fede: eus vpon the mountaynes of Israell.

I will fede my shepe my selfe, and bzinge them to their rest, sayeth the Lozde God.

*Luk.xiii.b. John.x.a *Soch as be lost, will I seke: soch as go astraye: will I bzing agayne: soch as be woūded, will I bynde vp: soch as be weake, will I make strong: soch as be fat & stronge, those will I rote oute, and fede them with the thing that is laufull. And as foz you (O my E shepe) sayeth the Lozde God. * I wyll put a *Mat.xxv.e difference amonge the shepe, among the wethers & the goates. Was it not ynough foz you, to eate vp ẏ good pasture, but ye must treade downe ẏ residue of youre pasture wt your fete also? Was it not ynough foz you to dzincke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be fayne to eate the thinge, that ye haue troden downe wt youre fete, and to dzinke it, that ye with your fete haue defiled. Therfoze, thus sayeth ẏ Lozd God vnto them: Beholde, I wyll seuer the fatt shepe from the leane: foz so moch as ye haue shot the weake shepe vpon the sydes & shoulders, and runne vpon them with your hoznes, so lōge tyll ye haue vtterly scatred them abzode. I will helpe my shepe, so that they shal nomoze be spoyled: yee, I will discerne one shepe from another. I wyll raise vp vnto them one onely shepherde, euen ☞ my seruaunt * Dauid, he shall ‡ fede thē and he shall be their shepherde. I the Lozde * Jere.xxx.b ‡ Actes.ii.c Micheb.v.a will be their God, and my seruaunt Dauid shall be their prince: Euen I the Lozde haue spoken it.

F Moreouer, I wyll make a couenaunt of peace with them and dzyue al euell beastes out of the lande: so that they maye dwell safely in the wilderneste, and slepe in the woddes. Good foztune and prosperite will I geue them, and vnto all that be roūde aboute my hyll. * A prosperous shower and rayne * Deut.xi.d. and.xxviii.d will I sende thē in due season, that the trees in the wodde maye bzing fozth their frutes and the grounde her increase. They shalbe safe in their lande, and shall knowe, that I am the Lozd, which haue broken their yocke and delinered thē oute of the handes of those, that helde them in subiection.

They shal nomoze be spoyled of the heathen, ner deuoured wyth the beastes of the lande: but safely shal they dwell, and no mā shall fraye them, I will set vp an excellent plante foz them, so that they shall suffze no moze hunger in the lande, nether beare the repzoke of the heathē eny moze. Thus shall they vnderstande, that I the Lozde theyz God am with them, and that they (euen the house of Israel) are my people saieth ẏ Lozde God. Ye men are my flocke * ye are the *Ysai.xlv.b and.xcix.b shepe of my pasture: and I am youre God, sayeth the Lozde God.

## ¶The.xxxv.Chapter.

¶The destruccyon that shall cõme on the hyll Seyr, that is, on ꝑ Idumeans, because they troubled the people of the Lorde.

A MOreouer, the worde of the Lorde came vnto me, saying. Thou sonne of man, turne thy face towarde the mount * Seyr, prophecye vpon it, & saye vnto it. Thus sayeth ꝑ Lord God: Beholde (O ꝑ mount Seyr) I wyll vpon the, I wyll reach out myne hãde ouer the, yee, waste and desolate wil I make the. Thy cities will I breake downe, ãd ꝑ shalt lye voyde: that thou mayst knowe, how ꝑ I am the Lorde. * For so moch as thou hearest an olde enemyte agaynst the chyldren of Israel, and hast drawne the chylderne of Israell vpõ the swerde, what tyme as they were troubled and punished for their synne: Therfore, as truly as I lyue, sayeth ꝑ Lord God, I will prepare the vnto bloude, yee, ☞ bloude shall folow vpon the: * seinge ꝑ layest wayte for bloude, therfore shall bloude persecute ꝑ. Thus will I make ꝑ mount Seir desolate and waste, and bringe to passe, that there shall no man goo thyther, ner come from thence. His mountaynes will I fyll with his slayne men: thy hilles, valleys and ryuers, shall lye full of them, that are slayne with ꝑ swearde. I will make ꝑ a perpetuall wildernesse, so that thy cityes shall not returne to their former estate ꝑ ye maye knowe, how that I am the Lorde.

☞ And because ꝑ hast sayde: what, ☞ both C these nacions and both these landes must be myne, & I will haue thẽ in possession * where as the Lorde was there. Therfore, thus sayeth the Lord God: As truly as I lyue, I will hãdle the accordinge to thy wrath and gelousy, lyke as thou hast dealt cruelly wt them, that I maye be knowen amõg them, how I haue punished ꝑ. Yee, and that thou also mayest be sure, that I the Lorde haue herde al thy despyteful wordes, which thou D hast spoken agaynst the mountaynes of Israell, sayinge: Lo, they are made waste, and geuẽ vs to deuoure. Thus with your mouthes ye haue made youre boast agaynst me, yee, and multiplied your proude wordes agaynst me, which I haue herde altogether. Where vnto, thus sayeth the Lord God: to the iope of all the worlde will I make ꝑ waste. * And lyke as ꝑ (O mount Seyr) wast glad, because the heritage of the house of Israel was destroyed: euen so wyll I do vnto the also, ꝑ thou and whole Edom shal be destroyed, & knowe, that I am the Lorde.

A ¶ Thou sonne of man, prophecye vpon ꝑ mountaynes of Israell, and speake: * Heare ꝑ worde of the Lorde, O ye mõtaynes of Israel. Thus sayeth ꝑ Lord God. Because your enemye hath sayde vpõ you: ☞ A, ha, the hye euerlastynge places ☞ are now become ours, prophecy therfore, & speake: thus sayeth the Lord God. Seynge ye be wasted and trodde downe on euery syde, and become a possession vnto the residue of ꝑ Gentiles, which haue brought you into mens mouthes and vnto an euell name amonge the people. Therfore, heare ꝑ worde of the Lord God, O ye mountaynes of Israell. Thus sayeth the Lord God vnto the mountaynes and hilles, valleys and dales, to ꝑ voyde wyldernesse and desolate cityes, which are spoyled, & had in derision on euery syde, amonge the residue of the Heathẽ. Yee, euẽ thus sayeth the Lord God. In the fyre of my gelousy haue I taken a deuyce, B agaynst ꝑ residue of the Gẽtiles, & agaynst all * Edom: which haue taken in my lande vnto them selues for a possessiõ: which also reioysed frõ their whole hert with a despiteful stomacke, to waste it, and to spoyle it.

Prophecy therfore vpon the lande of Israell, speake vnto the mountaynes & hilles to valleys and dales, thus sayeth the Lord God. Behold, this haue I deuised in my gelousy & terrible wrath. For so moche as ye haue suffred reprofe of the Heathẽ, therfore thus saieth the Lord God. ☞ I haue sworne, ☞ that the Gentiles which lye aboute you, shal beare their cõfusion thẽ selues. And as for you (O mountaynes of Israel) ye shall shute out your braunches, and bringe forth your frute to my people of Israell, for it is C hard by, that it will come. Beholde, I come vnto you, and vnto you wyll I turne me, ꝑ ye maye be tylled and sowne.

☞ I wyll sende you moch people, which ☞ shalbe all of the house of Israell, the cityes shalbe inhabited, & the decayed places shalbe repaired agayne, I wil prouide you with moch people and catell, which shal increase and bringe frute, I wyll restore you also to your olde estate & shewe you more kyndnes thẽ euer ye had before: wherby ye shal knowe, that I am the Lord. Yee, people wyll I send vnto you (O my folke of Israel) which shall haue the in possession, ãd thou shalt be their inheritaunce, so ꝑ thou shalt nomore be without them. Agayne, thus sayeth the Lorde God. For so moch as they saye vnto you, thou art an eater vp of men, and a waster of thy people: therfore thou shalt eate no mo men, nether destroye thy people eny more, sayeth the Lord God. And I will not D suffre the, for to heare thine awne confusion amonge the Gentiles from hẽceforth. Thou shalt not beare ꝑ reprofe of the nacions, ner cast out

## ¶The.xxxvi.Chapter.

¶The promiseth deliueraunce from the Gentyles vnto Israell. The benefytes done vnto the Iewes are to be ascribed to the mercy of God, not vnto their deseruinges. God renueth our hertes ꝑ we may walke in his commaundementes.



cast out thyne awne people eny more, saieth the Lord God.

Moreouer, the worde of the Lorde came vnto me, saying. O thou sonne of mã, when the house of Israell dwelt vpon their awne grounde, they defiled thẽ selues wt their awne wayes & ymaginacions: so ꝑ in my sight their waye was lyke the vnclennesse of a mẽstruous womã. Wherfore, I poured my ☞ wrothfull displeasure vpõ them, ☞ because of the bloude ꝑ they had shed in ꝑ lande, & because of their Idols, wherwith they had defiled thẽ selues. I scatred thẽ also amõge the heathen, so ꝑ they were strawed aboute in the landes. Accordinge to their wayes & after theyr awne inuencyons, so dyd I punithe them.

E * Now, when they were gone vnto the Heathen, & come in amonge thẽ, they dishonoured my holy name: so that it was sayde of them. Are these the people of God, & must go out of their awne lãd? Thẽ spared I my holy name, which ꝑ house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell ꝑ house of Israel: Thus sayeth ꝑ Lord God: I do not this for your sakes (O house of Israell) but for my holy names sake, whych ye dishonoured amonge the Heathen, when ye came to them. Therfore, I wyll halowe my greate name agayne, which amonge the Gẽtiles is euell spoken of: for ye your selues haue dishonoured it amonge them. And the Gentiles shal knowe that I am the Lord, whan I am honoured in you before their eyes, sayeth the Lorde God.

As for you, I will take you from amõge the Heathẽ, and gather you together out of all countres, and bringe you agayne into your awne lande. * Then will I poure clear water vpon you, and ye shalbe clene: yee, from all your vnclennesse and from all your Idols shall I clense you. A new herte also will I geue you, and a new spryte will I put into you. As for that stony herte, I will take it out of youre body, & geue you a fleshly F herte. I will geue my spryte amõge you * & cause you to walcke in my cõmaundemẽtes to kepe my lawes, and to fulfill them.

And so ye shall dwell in the land, that I gaue to your forefathers, and ye shalbe my people, and I wilbe your God. I will helpe you out of all your vnclẽnes. I will call for the corne, and will increase it, & let you haue no honger. I will multiplie the frutes of the trees and the increase of ꝑ felde for you, so ꝑ ye shall beare no more reprofe of hõger, amonge the Heathen. Then shal ye remembre your awne wicked wayes, & your ymaginacions, which were not good: so that ye shal thinke ꝑ ye were worthy to be destroyed: for your synnes and abhominacyons.

But I wyll not do thys for youre sakes G (saieth the Lord God) be ye sure of it. Therfore, O ye house of Israell, be ashamed of your sinnes. Moreouer, thus saieth ꝑ Lord God: what tyme as I shall clense you from all youre offences, then will I make the cyties to be occupied agayne, and will repaire ꝑ places that be decayed. The desolate lande shal be builded agayne, which afore time laye waste in the sight of all them that wẽte by. Then shal it be sayde: this waste lande is become lyke a garden of pleasure, and the voyde, desolate & broken downe cityes are now strong, & defensed agayne. Then ꝑ residue of ꝑ Heathen that lye rounde about you, shal knowe that I am ꝑ Lorde, which repaire that was broken downe, and plante agayne, ꝑ was made waste. Euen I ꝑ Lord haue spoken it, and will do it in dede.

Thus sayeth the Lorde God: I wyll yet once be founde agayne of ꝑ house of Israel, and do this for them: * I shal increase them as a flocke of mẽ. Lyke as the holy flocke & the flocke of Jerusalem are in ꝑ hye solempne feastes: so shall also the wilde wasted cyties be filled with flockes of men: and they shall knowe that I am the Lorde.

## ¶The.xxxvii.Chapter.

¶The prophecieth the bringynge agayne of the people beynge in captiuite. He sweeth the ruyen of the ten trybes with the two.

A THe hande of the Lorde came vpon me and caried me out in the spryte of the Lorde, and let me downe in a playne felde, that laye ful of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the felde, were very many, and maruelous drye also. Then sayd he vnto me. Thou sonne of man: thynkest thou these bones maye lyue agayne? I answered O Lorde God, thou knowest. And he sayde vnto me. Prophecy thou vpon these bones, and speake vnto them. Ye drye bones, heare the worde of ꝑ Lord. Thus sayeth the Lord B de God vnto these bones: Beholde, I wyll put breth into you, that ye may lyue: I will geue yow synowes, and make flesshe growe vpon you, and couer you ouer with skinne: and so geue you * breth, that ye may lyue, & knowe, that I am the Lorde. * Gene.ii.b.

So I prophecied, as he had commaũded me. And as I was prophecyinge, there came a noyse & a great mocyon, so ꝑ the bones rãne euery one to another. Now whẽ I had loked, beholde, they had synowes, ãd flesshe grewe vpon them: and aboue they were couered with skynne, but there was no breth in them. Then sayde he vnto me. Thou sonne of man, prophecye thou towarde ꝑ wynde: prophecy: and speake to ꝑ wynde. Thus

sayeth the Lord God. Come (O thou ayre) ☞ from the foure wyndes, & ☞ blowe vpon C these slayne that they may be restored to lyfe. So I prophecied, as he had commaunded me: then came the brethe into them, and they receaued lyfe, and stode vp vpon their fete, a maruelous greate sorte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Behold, they saye: Oure bones dried vp, oure hope is gone, we are clene cut of. Therfore prophecie thou, and speake vn D to them: thus saieth the Lord God. Behold, I will open your graues (O my people) and take you out of your sepulcres, & bringe you into the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, and bringe you out of them. My spirite also will I put in you, and ye shall lyue: I will set you agayne in your awne lande, and ye shall knowe, that I am the Lord, which haue sayde it, and fulfilled it in dede.

The worde of the Lorde came vnto me, sayinge: thou sonne of man, take a stycke & wryte vpon it. Vnto Juda and to the chyldren of Israell his companions. Then take another stycke, and write vpon it: Vnto Joseph the stock of Ephraim, & to all the house holde of Israell his companions. And than, take both these together in thyne hande, so E shall there be one stycke therof. Now yf the chyldren of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answere: thus * Ose.i.b. sayeth the Lord God: beholde, * I will take the stock of Joseph, which is in the hande of Ephraim and of the tribes of Israell his felowes, and will put them to the stock of Juda, and make them one stock, and they shall be one in my hande. And the two stickes where vpon thou writest, shalt thou haue in thyne hand, that they may se, and shalt saye vnto them.

Thus sayeth the Lord God: beholde, I F will take awaye the childrē of Israel from amonge the heathen, vnto whom they be gone, and will gather them together on euery syde, and bringe them agayne into their awne lande: yee, I will make one people of them in the lande, vpon the mountaynes of Israel, and they all shal haue but one kyng. They shall no more be two peoples frō hēce forth, nether be deuided into two kīgdomes: they shal also defile thē selues no more with their abhominatiōs, Idoles, & all their wycked doinges. I will helpe thē out of all their dwellinge places, wherin they haue synned: and wil so clense them, that they shalbe my people, and I their God.

G Dauid my seruaunt shalbe their kyng, & they al shal haue one shepherde onely. They shall walcke in my lawes, & my commaundementes shall they both kepe and fulfyll. They shall dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yee, euen in the same lande shal they, their chyldren, & their chylders chyldren dwell for euermore, & my seruaunt Dauid shalbe their euerlastinge prince. Moreouer, I wil make ☞ a bōde of peace w̄ them, which shalbe vnto them an euerlastinge couenaunt. I wil set le them also, & multiply them, my Sanctuary wil I set among them for euermore. * My dwellynge * Leu.xxvi. shalbe with them: yee, I will be their God, & they shal be my people. Thus the heathen also shal knowe, that I the Lord am the holy maker of Israell: when my Sanctuary shalbe amonge them for euermore.

## ¶ The.xxxviii. Chapter.

¶ The prophecieth that Gog and Magog shall come with an appointed hoste into the lande of promes. Their entent. He rehearseth the comming of Gog was before prophecied of the prophetes. The destruccion of hym.

AND the worde of the Lord came I vnto me, sayinge. Thou sonne of man, turne thy face ☞ towarde Gog the lande of Magog which is the cheke prince at Mesech and Tubal: prophecy agaynst hym, & saye. Thus sayeth the Lord God. * O Gog * Eze.xxxix. the cheke prince of Mesech and Tubal: beholde, I will vpon the, & will turne the aboute and put a bytt in thy chawes: I will bringe the forth and all thine hoost, both horse and horsmen, which be all weapened of the best fassion: a great people, the handle altogether spears, shildes, & swerdes: the Perses, Moryans and with them the Libiās, which all beare shildes and helmettes: Gomer and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee, and moch people with the.

Therfore prepare the, set thy selfe in araye with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come into the lande that hath bene destroyed with the swearde, & now is replenished agayne with diuerse people vpon the mountaines of Israel, which haue longe lyen waste. Yee, they be brought out of the nacions, and dwell all safe. Thou shalt come vp like a stormy wether, to couer the lande, & as it were a darck cloude, thou with all thine hostes, and a greate multitude of people with the.

Moreouer, thus sayeth the Lord God: At the same tyme shal many thinges come into thy mynde, so that thou shalt ymagyn myschefe, and saye: I wyll vp to yonder playne lande, seinge they syt at ease, & dwell so safely (for



safely (for they dwell all without any walles D they haue nether barres nor dores) to spoyle the, to robbe the, to laye hāde vpon their so well habited wyldernesses: against that people, that is gathered together from amōge the heathen, which haue gotten catell and good, and dwell in the middest of the lande. Then shall Saba, and Dedan, and the marchantes of Tharsis with all their worthies saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle? to take syluer and golde: to cary awaye catell and good, and to haue a greate praye?

E Therfore, O thou sonne of man, that shalt prophecie, and saye vnto Gog. Thus saieth the Lord God. In that daye thou shalt knowe that my people of Israel dwelleth safe: and shalt come from thy place out of the north partes, thou & moch people with the which ryde vpon horses, wherof there is a greate multitude and an innumerable sorte. Yee, thou shalt come vpon my people of Israell, as a cloude to couer the lande. Thys shall come to passe in the latter dayes: I will bringe the vp into my lande, that the heathē maye knowe me, whē I get me honoure vpon the (O Gog) before their eyes.

F Thus sayeth the Lorde God: Thou art he, of whom I haue spoken afore tyme by my seruaūtes the prophetes of Israel, which prophecied in those dayes and yeares, that I shuld bringe the vpon them. At the same tyme, when Gog commeth vp into the land of Israel (saieth the Lord God) shal my indignacion go forth in my wrath. For in my gelousy and hote displeasure I haue deuysed * that there shalbe a greate trouble i the * Dan.xii.a. lande of Israell at that tyme. The very fishes Mat.xxiiii.b in the see, the foules of the ayre, the beastes Luke.xxi.e of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

G The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the groūde. I will cal for a swearde vpon them in all my moūtaines sayeth the Lorde God: so that euery mans swearde shall be vpon another. With pestylence and bloude will I punische him: stormy rayne and hayle stones, fyre and brimstone will I cause to rayne vpon him and all his heape, yee, and vpon all that greate people that is with hym. Thus will I be magnifyed, honoured, & knowne amonge the heathen: that they maye be sure, howe that I am the Lorde.

## ¶ The.xxxix. Chapter.

¶ She weth the destruccion of Gog and Magog. The graue of Gog and of his hoste. He prophecieth that Gog & his company shalbe deuoured of byrdes and beastes, wherfore the house of Israell is wasted. Their bringinge agayne fro captiuitie is promysed.

THerfore, O thou sonne of man, prophecie agaynst Gog, and speake. Thus A sayeth the Lorde God: Beholde * O * Ezech.xxxviii.c. Gog: thou cheke prince at Mesech and Tubal, I wyll vpon the, and ☞ punyshe the with sixe plages, & leade the from the north partes, and bring the vp to the mountaines of Israell. As for thy bowe, I will smyte it out of thy left hāde, and cast thyne arowes out of thy right hāde. Thou with all thine heape, and all the people that is w̄ the, must fall vpon the mountaynes of Israell. Then will I geue the vnto fowles and wilde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euen I the Lord haue spoken it, sayeth the Lord God.

Into Magog, and among those that syt B so careles in the Iles: will I send a fyre, & they shal knowe, that I am the Lord. I wil make also the name of my holinesse to be knowne amōg my people of Israel: and I will not let my holy name be euel spoken of enymore: but the very heathen also shall knowe, that I am the Lord, the holy one of Israel. Behold, it commeth, and shalbe fulfilled in dede, sayeth the Lord God. This is the daye wherof I haue spokē. They that dwel in the cities of Israell, shall go forth and set fyre vpon the weapēs, and burne them: shyldes and speres, bowes and arowes, bylles & clubbes: seuē yeares shal they be burnynge therof, so that they shal els bringe no stickes frō the felde, nether haue nede to hewe downe eny out of the wodde. For they shal haue weapēs ynowe to burne. They shal robbe those C that robbed them, & spoyle those that spoyled them sayeth the Lord God. At the same tyme wil I geue vnto God, a place to be buried in Israel, euē the valley, where thorow men go from the east to the see warde. Those that trauayle therby, shall stoppe their noses for stenche. There shall Gog & all his people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israell be burynge of thē that they maye clense the lande. Yee, all the people of the lande shall burie them. O, it shall be a glorious daye, when I gette me that honoure, saieth the Lord God. They shal ordeyne mē also to be deed buriers, euer goynge thorow the lande, & appoynte them certayne places to bury those in, which remayne vpon the felde, that the lande maye be clensed. From ende to ende shall they seke, & D that seuē monethes longe. Now those that go thorow the lande, where they se a mans bone, they shalt set vp a tokē by it, tyll the deed buryers haue buried it also, in the valley of the people of Gog. And the name of the citie shal be called, Hamonah (that is a multitude). Thus shall they make the lande clene.

And thou sonne of man: thus sayeth the Lorde

Lord God. Speake vnto all the foules and
euery byrde, yee, and to al the wilde beastes
of the felde, heape you together and come,
gather you rounde aboute vpon my slaugh-
ter, that I haue slayne for you: euē a greate
* Apo.xix.d. slaughter vpon the mountaynes of Israell,
eate flesh and drincke bloude. Ye shall *eate
the flesh of the worthies, & drinke the bloud
of the princes of the lande: of the wethers,
of the lambes, of the goates, and of the oxen
ꝑ be all slayne at Basan. Eate the fat your
belyfull, and drincke bloude, tyll ye be dron-
ken of the slaughter, whych I haue slayne
vnto you. Fill you at my table with horses
and stronge horsmen: with captaynes and
men of warre, sayeth the Lord God.

F I will bringe my glory also amonge the
Gentyles, that all the heathen maye se my
iudgemēt, that I haue kepte, and my hand
which I haue layed vpō them: that the hou-
se of Israell maye knowe, how that I am ꝑ
Lord their God from that daye forth. And
the heathen shall knowe, that where as the
house of Israell were led into captiuyte: it
was for their wyckednes sake, because they
offended me.

For the which cause I hyd my face from
them, and delyuered them into the hādes of
their enemies, that they might all be slaine
with the sweorde. Accordige to their vncle-
nesse & vnfaithfull dealinges, so haue I en-
treated them, and hyd my face from them.

G Therfore, thus sayeth the Lord God: Now
will I bringe agayne the captiues of Jacob
& haue mercy vpon the whole house of Is-
rael, and be gelous for my holy names sake
All their cōfusion and offence that they ha-
ue done agaynst me shall be taken awaye: &
so safely shal they dwell in their lande, that
no man shall make them afrayed. And whē
I haue brought them agayne from amōge
the people, when I haue gathered thē toge-
ther out of their enemies landes, & am pray
sed in them before many heathen: then shal
they knowe, that I am the Lord their God
which suffred thē to be led into captiuite a-
monge ꝑ Heathen, but now haue I brought
them agayne into their awne lāde, and not
left one of them ponder.

After that, will I hyde my face nomore
*esa.xxvbi.d from thē *but will poure out my spyrete vpō
the house of Israell, sayeth the Lorde God.

## ¶ The.xl. Chapter.

¶ The restoarynge of the cyties and of the temple that was to come is shewed vnto the Prophete.

IN the .xxv. yeare of oure captiuite, in
the begynnynge of the yeare, the .x.
daye of the moneth: that is the .xiiii.
yeare, after that the cyte was smyten dowe-
ne: the same daye came the hand of the Lor-
de vpon me, and caried me forth: euen into
the lande of Israel brought he me in the vi-
syons of God: & set me downe vpon a mar-
uelous hye moūtayne, wher vpō there was
a buylding (as it had bene of a cyte) toward
the north.

Thyther he caried me, and beholde, there
was a mā, whose similitude was like brasse,
which had a threde of flax in his hande, &
a meterode also. He stode in the doze, and
sayd vnto me: marcke well with thine eyes,
herken to with thine eares, and fasten it in
thine hert, whatsoeuer I shal shewe the, for
to that intent that they myght be shewed ꝑ
therfore art ꝑ brought hyther. And what-
soeuer thou seyst, thou shalt certyfye ꝑ hou-
se of Israell therof.

Beholde, there was a wall on ꝑ out syde B
roūde aboute the house: the meterodde that
he had in his hande, was sixe cubytes long &
a spanne. So he measured the bredth of the
buyldinge, which was a meterodde, and the
heygth also a meterode. Thē came he vnto
the east doze, & wente vp the steares, & mea-
sured the postes of ꝑ doze, wherof euery one
was a meterodde thicke. Enery chābre was
a meterodde lōge & brode: betwene the chā-
bers were fyue cubytes. The poste of ꝑ doze
within the porche, was one meterodde. He
measured also the porche of the ynnermer
doze, which conteyned a meterodde. Then
measured he the entrye of the doze, that con
teyned eyght cubytes, & his pylers two cu-
bytes: and this entrye stode inwarde.

The chābers of the doze eastwarde, were
thre on euery syde: a lyke brode and longe.
The pilers also that stode of both the sydes C
were of one measure. After this, he measu-
red the wydenesse of the doze, which was .x.
cubytes, & the heygth of the doze .xiii. cubyt-
es. The edge before the chambers was one
cubyte brode vpon both the sydes, and the
chambres six cubytes wyde of eyther syde.
He measured the doze from the rydge of one
chambre to another, whose wydenesse was
xxv. cubytes, & one doze stode agaynst ano-
ther. He made pilers also. lx. cubites hye, ro-
unde about ꝑ courte doze. Before ꝑ iwarde
parte vnto the fore entre of the ynnermer
doze, were L. cubytes. The chambers and
their pylers within, rounde about vnto the
doze, had syde wyndowes. So had the fore
entries also, whose wyndowes wēte roun-
de about within. And vpon the pylers the-
re stode date trees.

Then brought he me into the fore courte
where as were chambers & paued worckes,
made in the fore courte rounde aboute. xxx.
chambres vpō one paued worcke. Now the
paued worke was a longe beside the dozes
& ꝑ was the lower paued worke. After this
he measured the bredth frō the lower doze,
vnto the ynnermer courte of the outsyde,
which had an. C. cubytes vpō the east & the D
north



north parte. And the doze in the vttermoste
court towarde the north, measured he after
the lēgth and bredth: hys thre chambres also
on ether syde with his pillers and forētrves:
which had euen the measure of the first doze.
His heygth was. l. cubytes, the bredth .xxv.
cubites, hys wyndowes & porches with hys
date trees, had euen lyke measure as the do-
re towarde the east: there were. viij. steppes
to go vp vpon, and their porche before them.
Nowe the doze of the ynnermer court stode
streyght ouer agaynst the doze, ꝑ was to-
warde the northeast. Frō one doze to another
he measured. C. cubytes.

D After that, he brought me to ꝑ southsyde,
where there stode a doze towarde the south:
whose pillers and porches he measured, the-
se had the fyrst measure, and with their por-
ches they had windowes rounde about, like
the fyrst wyndowes. The heygth was. l. cu-
bites, the bredth .xxv. with steppes to go vp
vpon: hys porche stode before with hys pyl-
lers and date trees on ether side. And the do-
re of the ynnermer courte stode towarde the
south, and he measured from one doze to an-
other an. C. cubites. So he brought me into
the ynnermer court, thorowe the doze of the
southsyde, which he measured: and it had the
measure aforsayde. In lyke maner, hys chā-
bres, pyllers and forentreys, had euē the fo-
resayde measure also. And he had with hys
porches roūde about windowes of fifty cu-
bites heygth, and .xxv. cubytes brode. The
porches roūd about were .xxv. cubites lōge,
and. v. cubites brode: and his porche reached
vnto the vttermost court, vpon his pyllers,
there were date trees, and eyght steppes to
go vp vpon.

E He brought me also into the ynmost court
vpō the east syde, and measured the doze, ac-
cording to the measure aforsayd. His cham-
bers, pyllers and porches had euen the same
measure, as the fyrst had: and with hys por-
ches, he had wyndowes rounde about. The
heygth was. l. cubytes, the bredth .xxv. cubi-
tes: hys porche reached vnto the vttermost
court: his pillers also had date trees on ether
syde, & .viij. steppes to go vp vpon. And he
brought me to the north doze & measured it:
which also had ꝑ forsayde measure. His chā-
bres, pillers & porches had windowes roūde
about: whose heyght was. l. cubites, and the
bredth .xxv. Hys pyllers stode towarde the
vtmost court, and vpō them both were date
trees, and. viij. steppes to go vp vpon. Ther
stode a chambre also, whose intraunce was
at the doze pyllers, and there the burntoffe-
rynges were washed.

F In the doze porche, there stode on eyther
syde two tables for the slaughtinge: to sleye
the brentofferinges, synofferynges and tre-
spaceofferinges therupō. And on the outside
as men go forth to the north doze, ther stode
two tables. Foure tables stode on ether side
of the doze, that is. viij. tables: wherupon
they slaughted. Foure tables were of hewē
stone for the burntoffringes, of a cubite and
a halfe longe and brode, and one cubite hye:
wherupon were layed the vessels and orna-
mentes, which were vsed to the burnt and
slayne offerynges: whā they were slaughted.
And within, there were hokes foure fingers
brode, fastened rounde about, to hange flesh
vpon, and vpon the tables was layed ꝑ ofe-
fryng flesshe. On the out syde of the innermer
doze were the syngers chambers in the in-
warde court belyde the north doze ouerga-
ynst the south. There stode one also, beside
the east doze northwarde.

And he sayde vnto me: This chambre on G
the south syde belongeth to the prestes, that
kepe the habytatyon: and this towarde the
north, * is the prestes that wayte vpon the * 1.Pa.xxiv.a
aulter: which be the sonnes of ‡ Sadoch, that ‡ iii.Reg.ij.c
do seruice before the Lorde in steade of the
chyldren of Leui. So he measured the fore
court, which had in lēgth an. C. cubites, and
asmoch in bredth by the foure corners. Now
the aulter stode before the house. And he bro-
ught me to the fore entrye of the house, and
measured the walles by the entry doze: which
were. v. cubites longe on eyther syde. The
thyckenes also of the doze on eyther syde was
thre cubites. The length of the porche was
xx. cubites, the bredth .xi. cubites, and vpon
steppes went men vp to it: by the walles al-
so were pyllers on eyther syde one.

## ¶ The.xlj. Chapter.

¶ The disposytion and deuyce of buylding agayne the temple, & of the other thinges therto belōgyng.

AFter this, he brought me to the A
tēple, and measured the postes,
which were of both sydes syre
cubites thicke, accordyng to the
widenes of the tabernacle. The
bredth of ꝑ doze was .x. cubites, & the wal-
les of the dore on eyther syde. v. cubites. He
measured the length therof, which cōteyned
xl. cubites, & the bredth .xx. Then went he in
& measured the doze postes: which were two
cubites thicke: but the doze it selfe was syxe
cubites, and the bredth of the doze was, viij.
cubites. He measured the length and bredth
therof, which were euery one .xx. cubites,
before the temple.

And he sayde vnto me: this is the holiest
of all. He measured also the wall of the hou-
se, which was. vi. cubites. The chābres that
stode roūde about the house, were euery one
iiij. cubites wyde: and one stode harde vpon
another, wherof ther were .xxxiij. ther stode
postes beneth by the walles roūde about the
house, to beare thē vp: but in the wall of the
house, they were not fastened. The syde

DD cham-

chambres were, ꝑ hyer ꝑ wyder, & had steppes thorowe them rounde about the house.
Thus was it wyder above, ꝑ frō the lowest
B men myght go to the hyest by ꝑ mydd chābres. I sawe also ꝑ the house was very hye rounde aboute. The foundatyon of the syde chābres was a meterodde, yis. vi. cubites broade. The thicknes of the syde wall without, contened. v. cubites, and so dyd the out wall of the chambres in the house.

Betwene the chambres was the wydenes. xx. cubites rounde about the house. The chambre dores stode ouer agaynst the out wall, the one dore was toward ꝑ north, the other towarde the south: and the thyckenesse of the out wall was. v. cubites rounde about Nowe the buylding that was separated towarde the west, was. lxx. cubites wyde: the wall of the buylding was. v. cubytes thicke rounde about, and the length foure score cubites & ten. So he measured the house which was an. C. cubytes longe, and the separated buylding with the wall were an. C. cubytes longe also. The wydenes before the house, and of it that was separated towarde the
C east, was an. C. cubytes.

And he measured the length of the buylding before and behynde with the chambres vpon both the sydes: and it conteyned an. C. cubytes. The vnnermer temple, the porch of the fore court, the syde postes, these thre had syde wyndowes and pyllers rounde about oueragaynst the postes, frō the grounde vp to the wyndowes. The wyndowes thē selues were syled ouer with bordes: and thus was it above ꝑ dore vnto the vnmost house: and without also. Yee, the whole wall on euery syde both within and without was sīled ouer with great bordes. There were cherubins and date trees made also, so that one
D date tree stode euer betwixte to cherubyns. One cherub had two faces, the face of a mā lokyng alyde toward the date tree, & a lions face on the other syde. Thus was it made rounde about in all the house. Yee, the cherubyns and date trees were made from the grounde vp above the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashyon of the sanctuarye was * euē as it appeared vnto me afore in ꝑ visiō. * The table was of wodde. iij. cubites hye and. ij. cubytes longe: hys corners, the length & the walles were of wodde. And he sayde vnto me: Thys is the table, that shall stande before the Lorde. The temple and the holyest of all had eyther of them two dores: and euery dore had. ij. lytle wyckettes which were folde in one vpō another, on euery side two. And vpon the dores of the temple, ther were made cherubins and date trees, like as vpon the walles: and a greate thycke balke

* Eze. i. e.
‡ Ero. xxv. c.

of wodde was before on the out syde of the porche. Upō both the sydes of the walles of the porch, there were made depe wyndowes and date trees, hauyng beames and balkes, lyke as the house had.

## The. xlij. Chapter.

Of the chambres of the temple for the prestes, and the holy thynges.

Then caryed he me out into ꝑ fore court towarde the north, & brought me into the chambre ꝑ stode ouer agaynst the backbuyldinge
A north ward, which had the lēgth of an. C. cubytes: whose dore turned toward the north. The wydenes conteyned. l. cubytes: ouer agaynst the. xx. cubytes of the vnnermer court, and agaynst the paued worke that was in the court, besyde all these thre, ther stode pillers, one ouer agaynst another: And before thys chambre there was a walkyng place of. x. cubites wyde, and within was a waye of one cubite wyde ād their dores towarde the north. Thus the hyest chābres were alwaye narower then the lowest and myddelmost of the buyldynge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauyng pillers lyke the fore court: therfore were they smaller then those beneth and in the middest to reken from the grounde vpwarde.

The wall without that stode by the chā-
B bres towarde the vtmost court vpō the fore syde of the chambres, was. l. cubytes longe: for the length of the vtmost chambres in the fore court was. l. cubytes also: but the lēgth therof before the temple was an. C. cubytes. These chambres had vnder them an intraūce of the east syde, wherby a man myght go in to them out of the fore court, thorowe the thicke wall of the fore court towarde ꝑ east, ryght ouer agaynst the separated buylding. Before the same buyldyng vpon thys syde, there were chambres also which had a waye vnto them, lyke as the chambre on the north syde of the same length and wydenesse.

They intraunce, fashyō and dores were
C also of the same maner. Yee, euen lyke as the other chambre dores were: so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chābers towarde the north & the south which stāde before the backe buyldynge: those be holy habytatyons, wherein the prestes that do serupce before the Lorde, must eate ꝑ most holy offerynges: and there must they laye ꝑ most holy offeringes, meat offerynges, synne offerynges, and trespace offerynges: for it is an holy place. When the prestes come therin, they shall not go out into the fore courte: but (seynge they be holy) they shall leaue the clothes of their ministration,



cyon, and put on other garmētes, when they haue any thyng to do with the people.

Nowe whē he had measured all the vnner-
D mer house, he brought me forth thorowe the east porte, and measured the same rounde about. He measured the east syde with ꝑ meterode, which rounde about conteyned. v. C. meterodde: And the north syde measured he which conteyned rounde about euē so moch. The other two sydes also towarde the south and the west, which he measured, conteyned ether of them. v. C. meterodde. So he measured all the foure sydes, where there went a wall rounde aboute. v. C. meterodde lōge, and as broade also which separated the holy from the vnholy.

## The. xliij. Chapter.

The seeth the glory of God goyng into the temple, from whence it had before departed. He menyoneth the ydolatry of the children of Israel, for which they were consumed and brought to naught. He is cōmaūded to call them agayne to repentaunce.

So he brought me to the dore ꝑ turneth toward the east. Behold, then
A came the glory of the God of Israel frō out of ꝑ east, whose voyce was lyke a great noyse of waters, and the earth was lyghtened with his glory. His syght to
* Eze. i. e. & x. & xl. loke vpon was * lyke the fyrst, that I sawe when I went in, what tyme as ꝑ cytie shuld haue bene destroyed: * and like the visyon ꝑ
* Eze. i. a & x. and. xi. d I sawe by the water of Cobar. Then fell I vpō my face: but the glory of the Lord came into the house, thorowe the east dore. So a wynde toke me vp, and brought me into the vnnermer court: and beholde, the house was full of the glory of the Lorde.

I heard one speaking vnto me out of the
B house: and there stode one by me, that sayde vnto me: O thou sonne of man, * this rowme is my seate, & the place of my fotesteppes,
* Eze. xl. a. and. xlvi. a. & po. xli. a where as I wyll dwell amonge the children of Israel for euermore: so that the house of Israel shall nomore defyle my holy name: nether they, ner their kynges thorowe their whordome, thorowe their hye places, & thorowe the deed bodyes of their kinges: which haue builded their thresholdes i maner hard vpō my thresholdes, & their postes almost at my postes: & a wall betwyxte me and them.

Thus haue they defyled my holy name
C wt their abhominations, ꝑ they haue cōmytted. Wherfore, I haue destroyed them in my wrath. But now they shal put awaye their whordome & the deed bodies of their kinges
* Jacha. ii. a. out of my syght, ꝑ I maye dwell among thē for euermore. * Therfore, O ꝑ sonne of mā, shewe thou the housholde of Israel a tēple, that they maye be ashamed of their wickednes, & measure thē selues an exāple therat.

And when they be ashamed of all their
D workes, then shewe them the fourme & fashyon of the temple, the comming in, the go-

ynge out, all the maner and descripcyō therof: yee, all the vses & ordinaunces of it, that they maye kepe and fulfyll all the fashyons and customes therof.

This is the descriptiō of ꝑ house. Above,
D vpon the mount roūde about all the corners, it shalbe ꝑ holyest of all. Beholde, that is the descripcyon and fashyon of the house. Thys is the measure of the aultar, after the true cubite: which is a spāne longer then another cubyte, his botome in the middest was a cubite longe and wyde, and the ledge that wēt rounde about it, was a spanne broade. This is the heyght of the aulter. From the ground to the lower steppes, the length is two cubites: and the bredth one cubite: and from the lower steppes to the higher, are foure cubytes, and the bredth but one cubite.

* The aultar was. iiij. cubytes hye, and * cro. xxvij. a from the aultar vpwarde stode. iiij. hornes, and it was. xij. cubytes lōge and. xij. cubites broade, vpon the foure corners: the couering of the aultar was. xiiij. cubites lōge & broad vpon the foure corners, and the ledge that
E went rounde about had halfe a cubite, and ꝑ botome therof rounde about one cubite: hys steppes stode towarde the east. And he sayd vnto me: Thou sonne of man, thus sayth the Lorde God: these are the ordynaunces and lawes of the aultar: in the daye, whan it is made to offer burntofferinges, and to sprenckle bloude therupon. To the prestes, to the leuites that be of the sede of * Sadoch, and * Exe. xliiij. c and. xlviij. b treade before me to do me serupce, sayeth the Lorde God. Unto these gene thou a yonge bullocke for a synoffering: & take the bloude of hym, and sprenckle his foure hornes with all: and the foure corners of the aultar coueringe, with the ledge that goeth roūde about, her with shalt thou clense it, and reconcyle it.
* Thou shalte take the bullocke also of the * Leui. xvi. c synoffering, and burne him in a seuerall pla-
F ce without the sanctuary.

The next daye, take a goatbucke, wout blemyth for a synofferynge, to reconcyle the aultar withall, lyke as it was reconcyled wō the bullocke. Nowe whan thou hast made it cleane, then offre a yonge bullocke * without * Leui. xxiij. c blemyth, and a rāme out of the flocke without blemyth also. Offer thē before the Lord: and let ꝑ preste cast * salt therupō, and geue *Leui. ii. b. them so vnto the Lord for a burntoffreyng.
G Seuen dayes shalt thou bryngе euery daye a goatbuck. A yonge bullocke and a ramme of the flocke, both without blemyth, shall they offre. Seuen dayes shall they reconcyle and clense the aultar, and offre vpon it. Whē these dayes are expyred, then vpon the eight daye and so forth, the prestes shall offre their burntofferinges and healthofferinges vpon the aultar: so will I be mercyfull vnto you, sayth the Lorde God.

## ¶The.xliij.Chapter.

¶He sheweth what doze of the temple is shut. He is commaunded to vpbrayd the people with their offence. The vncircumcised in hert and in the flesshe. Who are to be admitted to the seruice of the temple: & who to be refused. He sheweth what prestes he wold haue admitted into the holy place, and also theyr office.

A After this, he brought me againe to the outwarde doze of the sanctuary on the east syde, and that was shut. Thē sayd ꝑ Lozd vnto me: This doze shalbe styll shut: & not opened foz eny mā to go thozowe it: but only foz ꝑ Lozde God of Israel: yee, he shall go thozowe it, els shall it be shut styll. The prince hym selfe shall come thozowe it, that he maye eate bread befoze the Lozde. At the pozche shall he come in, and there shall he go out againe. Then brought he me to the doze vpon the nozth syde of the house. And as I loked aboute me, beholde, *the glozy of the Lozd fylled the house: and I fell downe vpō my face. So the Lozde spake vnto me: O ꝑ sonne of man, fasten thys to thyne herte: beholde, and take diligent hede to all ꝑ I wyll saye vnto the, concernyng all the ozdynaunces of the Lozd, & all his lawes: pondze well with thyne hert the cōmynge in of the house and the goyng fozth of the sanctuary: & tell that obstynate houshold of Israell. Thus sayth the Lozde God: O house of Israel, ye haue nowe don ynough withall youre abhominacyons, seyng that ye haue brought into my sanctuary straungers, hauyng vncircumcysed hertes and flesshe, where thozowe my sanctuary is defyled, when ye offre me bread, fatt, and blonde.

Thus with all youre abhominacions ye haue broken my couenaūt, and not kepte the holy ozdynaunces of my sanctuary: but sett kepers of my sanctuary, euen after youre awne mynde. Therfoze thus sayth the Lozde God: Of all the straūgers that dwell amōg the chyldzen of Israel, no straunger (whose hert and flesshe is not circumcised) shall come within my sanctuary. No, ner the leuites that ben gone backe fro me: and haue disceaued the people of Israel with all errources, goyng after theyr ydoles: therfoze shall they beare their awne wyckednes. Shulde they be set and ozdeined to ministre vnder the dozes of the house of my sanctuary? And to do seruyce in the house: to slaye burntofferynges and sacrifyces foz the people: to stande befoze thē, and to serue them, seynge the seruyce that they do them, is befoze theyr ydoles, and cause the house of Israel to stomble thozowe theyr wickednes? * Foz the which cause I haue pluckte oute myne hande ouer them, sayth the Lozde, so ꝑ nowe they must beare theyr awne iniquitie, and not to come nye me, to serue me with theyr prestlode, in my sanctuary, and moost holyest of all: that they maye beare theyr awne shame and abhominacyons, which they haue done. Shulde I vse them to be pozters of the house, and to all the seruyce that is done therin? But the prestes, the leuites, the sonne of * Sadoch, that kepte the holy ozdynaunces of my sanctuary, whē the chyldzē of Israel were gone fro me, shall come to me, to do me seruyce, to stande befoze me, and to offre me the fat and the blonde, sayth the Lozde God.

They shall go into my sanctuary, and treade befoze my table: to do me seruyce, and to wayte vpon myne ozdynaunces. Nowe when they go in at ꝑ dozes of the ynnermer court: they shall put on lynen clothes, so that no wollyne come vpon them whyle they do seruice vnder the dozes of ꝑ innermer court, and within. They shall haue fayre linen bonettes vpō their heades, and lynen bzeches vpō their loynes, which in their labour they shall not put about them. And whē they go fozth to the people into the outwarde court, they shall put of the clothes wherin they haue ministred, and laye them in the habitatiō of the sanctuary, and put on other apparell, lest they vnhalowe the people with theyr clothes.

* They shall not shaue theyr heades, ner nozyth the bushe of theyr heare, but rounde theyr heades onely. * All the prestes that go into the inmost court, shall dzyncke no wyne. † They shall mary no wedowe, nether one that is put frō her husbāde: but a mayde of the seede of the house of Israel, oz a wedowe that hath had a prestе befoze.

* They shall shewe my people the difference betwene the holy and vnholy, betwixt the cleane and vncleane. If any discozd arise, they shall discerne it: & geue sentence after my iudgementes. Moreouer my solempne feastes, my lawes and ozdinaunces shall they kepe, and halowe my sabbathes. ☞ * They shall come at no deed persone to defyle them selues, except it be father oz mother, sōne oz daughter, bzother oz syster, that hath had yet no husbande, in soch maye they be defyled.

And when he is clensed, ther shalbe reckened vnto him. vij. dayes: and yf he go into ꝑ sanctuary agayn to do seruice, he shall bzing a synoffering, sayth the Lozde God. * They shall haue an heritage: yee, I my selfe wyll be their heritage: els shall ye geue thē no possession in Israel, foz I am their possessyon. The meatofferynges, synofferyng and trespaceofferinge shall they eate, & ☞ euery dedicate thynge in Israel, shalbe theyrs. The fyrstlinges of all the fyrst frutes, and all freywillofferinges shalbe the prestes.

Ye shall geue vnto the preste also all the fyrst frute of your first bozne, all I saye, & all that is separated vnto God, all youre heue offeringes (I saye) shalbe the prestes, & also ꝑ fyrstlinges of youre dough, ꝑ God maye pzospere



spere the residue. * But no deed carcon shall the prest eate, ner soch as is deuoured of wilde beastes, foules oz catell:

## ¶The.xlv Chapter.

¶Out of all the lāde of promes ar ther separate.iiii. portcions, of which the fyrst is geuē to the prestes and to the temple, the seconde to the leuytes: the thyrde to the cītye: the fourth to the pzynce. An exhoztacyon to the heades of Israel. Of iust weyghtes and measures. Of fyrst frutes. &c.

A When ye deuyde the lāde by the lot, ye shall put a lyde one * parte foz the Lozde, to be holy from other landes: namely. xxv. M. meteroddes lōge, and. x. M. bzoade. This shalbe holy, as wyde as it is rounde about. Of thys parte there shall belonge vnto the sanctuary v. C. meteroddes in all the foure cozners, & .l. cubites wyde rounde about to the suburbes And from this measure, namely of .xxv. M. meteroddes lōge, & .x. M. bzoade, thou shalt measure, wherin the sanctuary and the holyest of all maye stande.

The residue of that holy grounde shalbe the prestes, which do seruyce in the sanctuary of the Lozde, and goo in befoze the Lozde to seruc hym, that they maye haue rowme to dwell in.

B As foz the sanctuary, it shall stande foz it selfe: and to the leuites that serue in the house, there shalbe geuen .xx. habitatyons, of the xxv. M. legth and .x. M. bredth: ye shall geue also vnto the cītye a possession of .v. M. meteroddes bzode, and .xxv. M. lōge, beside the parte of the sanctuary: that shalbe foz the whole house of Israel. * Upon both the sydes of the sanctuaryes parte, and by the cytie, there shalbe geuen vnto the pzince, what soeuer lyeth oueragaynst the cītye, as farre as reacheth westwarde & eastwarde: which shalbe as longe as one parte, from the west vnto the east.

This shalbe hys awne lande in Israel, ꝑ my pzynces be nomoze chargeable vnto my people. And soch as remaynceth yet ouer in ꝑ lande, shalbe geuen to the house of Israel accozding to theyr tribes. Thus sayth ꝑ Lozd God: O ye pzinces, ye haue nowe oppzessed and destroyed ynough: nowe leaue of, handle nowe accozding to the thynge ꝑ is equall and lawfull: & thzust out my people nomoze sayth the Lozde God. * Ye shall haue a true weyght, a true ephah, and a true bath. The ephah and the bath shalbe a lyke. One bath shall conteyne the tenth parte of an homer, and so shall one ephah do: their measure shall be after the homer. * One syckle maketh .xx: geras. So twentye sycles, and .xxv. and .xv. sycles make a pounde. Thys is the heaueofferynge, that ye shall geue to be heaued: namely, the .xvj. parte of an ephah, out of an homer of wheate, and the .xvj. parte of an ephah, out of an homer of barly. The oyle shalbe measured with the bath: euen the tēth parte of one bath out of a coz.

Ten bathes make one homer: foz one homer fylleth ten bathes. And one lambe from two hundzed shepe out of the pasture of Israel: foz a meatofferyng, burntofferyng, and healthofferyng, to reconcyle them, sayth the Lozde God. All the people of the lande shall geue thys heaueofferynge with a fre wyll. Agayne, it shalbe the pzinces parte to offre burntofferynges, meateofferinges & drinckofferinges vnto the Lord, in the holy dayes, newe moones, sabbathes, and in all the hye feastes of the house of Israel. The synoffering, meateofferyng, burntoffring & healthofferyng shall he geue to reconcyle the house of Israel. Thus sayth the Lozde God: The fyrst daye of the first moneth thou shalt take a ponge bullocke without blemysh, and clēse the sanctuarye. So the preste shall take of the bloude of the synofferyng, and spzynckle it vnto the postes of the house, and vpon the foure cozners of the aulter, with the dozeposstes of the innermer courte. And thus shalt thou do also the seuenth daye of the moneth * (foz soch as haue synned of ignozaunce, oz beynge disceaued) to reconcyle the house wall. * Upon the .xiij. daye of the fyrst moneth, ye shall kepe easter. Seuen dayes shall the feaste contynue, wherin there shall no sowze ner leuened bzeed be eaten.

Upon the same daye shall the pzince geue foz him selfe & all the people of the lande, a bullocke foz a synoffering. And in the feast of the seuen dayes he shall offre euery daye a bullocke and a ram, ꝑ are without blemysh, foz a burntoffering vnto ꝑ Lozde: and an hegeate daylye foz a synoffering. Foz ꝑ meatofferynges he shall geue euer an ephah to a bullocke, an ephah to a ram, and an hyn of oyle to an ephah. Upon the fyfteenth daye of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes: wt the synoffering, burntoffering, meatoffering, and with the oyle.

## ¶The.xlvi.Chapter.

¶The sacrifyces of the Sabboth and of the newe moones. Thozowe which dozes they must go in, or come out of the temple. &c.

Thus sayth the Lozde God: ꝑ doze of the innermer court towarde ꝑ east shalbe shut the vj. wozcking dayes: but in the sabboth and in the daye of the newe moone, it shalbe opened. Then shall ꝑ pzince come vnder the doze pozche, and stande still wout by the doze check. So the prestes shall offre vp his burnt and healthofferinges. And he shall wozchyp at the dozeposte, and go hys waye fozth agayne: but the doze shall nomoze be shut tyll the euenynge.

On the same maner shall the people of the lande also do their wozchyp befoze ꝑ Lozde without thys doze vpon the sabbathes and

newe moones. This is nowe the burntofferyng, ỹ the prince shall bryng vnto ỹ Lorde vpon the sabboth: syxe lambes without blemysh, ād a ram without blemish, & an ephah for a meatoffering, with the ram. As for the lābes, he maye geue as many meatofferinges to them as he will: and an hyn of oyle to an ephah. In the daye of the newe moneth, it shalbe a yonge bullocke without blemish, syxe lābes and a ram also without blemish. With the bullocke he shall geue an ephah, & with the ram an ephah also for a meatoffering: but to the lambes, what he maye come by. And euer an hyn of oyle to an ephah.

C When the prynce cōmeth, he shall go vnder the doze porche, and euen there departe forth agayne. But when the people of the lande come before the Lord in the hye solēpne feaste, as many as come in by the north doze to do worshyp, shall go out agayne at the south doze. And they that come in at the south doze, shall go forth agayne at ỹ north doze. There shall none goo out at the doze, where he came in, but shall go ryght forth ouer on the other syde, and the prynce shall go in and out amonge them.

D Upon the solempne and hye feaste dayes this shalbe the meatofferyng. An ephah to a bullocke and an ephah to a ram, and to the lambes, as many as he will: but euer an hyn of oyle to an ephah. Nowe when the prynce bryngeth a burntofferyng or an healthoffering with a free wyll vnto the Lorde, ỹ east doze shalbe opened vnto hym, that he maye do with his burnt and healthofferinges, as he doth vpon the sabboth: and when he goth forth, the doze shalbe shut after him agayne. He shall dayly bryng vnto the Lorde a lābe of a yeare olde without blemysh for a burnt offering: this shall he do euery morning.

E And for a meatoffering, he shall geue the syxte parte of an ephah, and the thyrd part of an hyn of oyle, to myngle with the cakes, euery morning. Yee, this shalbe a dayly meatofferinge vnto the Lorde: for an euerlasting ordinaunce: and thus shall the lambe meatoffering and oyle be geuen euery morning, for a daylye burntofferinge.

Moreouer, thus sayeth the Lorde God: If the prynce gyue a gyfte vnto any of hys sonnes, then shall it be hys sonnes heritage perpetuall, that he maye possesse it. But yf he wyll geue one of hys seruauntes, some of hys heritage, it shalbe hys ☞ to the * fre yeare, and then to returne agayne vnto the prince: for hys heritage shalbe hys sonnes onely. * The prince also shall take none of the peoples enheritaunce, ner put them from their possession: but to his awne sonnes shall he geue his possession, that my people be not scatered abroade, but that euery man maye haue hys awne.

* Exod.xxi.a Nu.xxxvi.c

* iiij.Reg.viij.b

And he brought me thorowe the intraūce at the syde of the doze to the habitatyō of the sanctuary, that belongeth to the prestes and stode towarde the north, and beholde, there was a place vpon the west syde, then sayde G he vnto me. This is the place where the prestes shall dyght the trespace and synofferynges, and bake meateofferinges, ỹ they nede not beare them into the outwarde court: and so to vnhalowe the people. So he brought me into the vtmost courte, rounde about all the foure corners. Beholde, in euery corner of the court, there was yet a lytle courte. Yee in all the foure corners of ỹ court, there was made a lytle court of .xl. cubites lōge, & .xxx. cubites broade: these foure lytle courtes were of one like measure: and there went a ridge wall rounde about them all foure, vnder the which there were harthes made rounde about. Then sayde he vnto me: Thys is the kechin where the ministers of the house shall dyght the slayne offeringes of the people.

## ¶ The .xlvij. Chapter.

¶ The bisyon of the waters that came out of the temple. The coastes of the lande of promes, and ỹ diuisyon therof by trybes.

A Fter this, he brought me agayne before the doze of the house: A and beholde, there gushed oute waters from vnder the postes of the house eastwarde, for the house stode towarde the east, that ran downe vpon the ryght syde of the house, which lyeth to ỹ aulter southwarde. Then caryed he me out to the north doze, and brought me forth there rounde about by the vtmost doze that turneth eastwarde. * Beholde, there came forth the water vpō the right syde. Now whā the man that had the meterodde in hys hande went vnto the east doze, he measured a .M. cubites, and then he brought me thorowe the water, euē to the ancles: so he measured yet a thousande, and brought me thorowe the water agayne vnto the knees: yet measured he a thousande, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then B was it such a ryuer, that I myght not wade thorowe it. The water was so depe, that it was nedeful to haue swimmed, for it might not be waded ouer. And he sayde vnto me: hast thou sene thys, O thou sonne of man? and with that, he brought me to the ryuer banck agayne.

* Zach.xiij.a and.xiiij.b

Nowe when I came there, there stode many trees vpon either syde of the ryuer bancke. Then sayde he vnto me: Thys water that floweth oute towarde the east, and runneth downe into the playne felde, commeth into the see: and from the see runneth out: & maketh the waters whole. Yee, all that lyue & moue, whervnto thys ryuer commeth, shall recouer,



* Mat.xiij.c and.xiij.f † Joh. iiij.a. and.viij.d

recouer. * And where thys water commeth, ther shalbe moch fysh. For all that † cōmeth to this water, shalbe lusty and whole. By this ryuer shall the fyshers stāde from Engaddy vnto En Eglaim, & there spread out their nettes: for there shalbe great heapes of fysh, lyke as in the mayne see. As for his clay e and pyttes, they shall not be whole, for why? it shalbe occupyed for salt.

C By this ryuer vpon both the sides of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, ner ther shall their frute perysh: but euer be rype at theyr monethes: for theyr water runneth oute of theyr sanctuarye. Hys frute is good to eate, and his leafe profytable for medicyne. Thus sayth the Lorde God: Let thys be the border, wherin ye shall deuyde the lande vnto the .xii. tribes of Israel, with the lyne. Parte it indyfferētly vnto one as vnto another: * of the which lande I swore vnto yō fathers, that it shulde fall to youre enherytaunce.

* Gene.xxvi.c

This is the border of the lande vpon the northsyde, from the mayne see, as men go to zadada: namely Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, and ỹ lieth vpon the coastes of Haueran. Thus the borders frō the see forth, shalbe Hazar Euan the border of Damascus, the north and the borders of Hemath, that is the north parte.

The east syde shall ye measure from Haueran and Damascus, from Galead and the lande of Israel by Jordane and so forth, frō the see coast, that lyeth eastwarde: and this is the east parte.

D The southsyde is, from Thamar forth to the * waters of stryfe vnto Cades the ryuer to the mayne see: and that is the south parte.

* Nume.xx.b Deu.xxij.b

The west parte: namely the greate see frō the borders therof, tyll a mā come vnto Hemath: thys is the west parte.

* Nu.xxxiiij.c

* Thys lande shall ye parte among you, accordyng to the trybes of Israel, and deuyde it to be an heritage for you, * and for the straungers that dwell amonge you, and beget children. For ye shall take them amonge the chyldren of Israel, lyke as though they were of youre awne housholde and contrey, and they shall haue heritage wt you amonge the chyldren of Israel.

* Leuit.xix.g Deu.x.d and.xxiij.c

Loke in what trybe the straunger dwelleth, in the same trybe shall ye geue hym hys heritage, sayth the Lorde God.

## ¶ The .xlviij. Chapter.

¶ The lottes of the .xij. trybes. The partes of the possession of the prestes and of the temple, of the leuites, of the citye, of the prynce are rehearced. The lottes of the other trybes. The gates of the citye.

A These are the names of the trybes that lye vpon the northsyde, by the waye of Hetlon, tyll thou cōmest vnto Hemath and Hazar Enam, the borders of Damascus towarde the north besyde Hemath: Dan shall haue hys porcyon from the east quarter vnto the west. Upon the borders of Dan from the east syde vnto the west, shall Asser haue his porcion. Upon the borders of Asser from the east parte vnto the west shall Nephtaly haue his porcion.

Upon the borders of Nephtaly from the east quarter vnto the west, shall Manasses haue his porcyon. Upon the borders of Manasses from the east side vnto the west, shall Ephraim haue hys porcyon. Upon the borders of Ephraim from the east parte vnto ỹ west, shall Ruben haue hys porcyon. Upon the borders of Ruben from the east quarter vnto the west, shall Juda haue his porcyon. Upon the borders of Juda frō the east part vnto the west, ye shall set a syde one porcion of .xxv. M. meteroddes longe and brode, like as an another porcyon frō the east syde vnto the west, wherin the sanctuary shall stande.

* Eze.xlv.a. * As for the porcyō that ye shall separate, out for the Lorde, it shalbe .xxv. M. longe & .x. M. brode. Which separated holy porcion shall belonge vnto these: namely to the prestes, towarde the north .xxv. M. and towarde the west .x. M. brode, towarde the east .x. M. brode also, & towarde the south .xxv. M. longe, wherin ỹ sanctuary of the Lord shall stāde. Yee, this same place shalbe the prestes, that are of the children of * Sadoch and haue kept my holy ordinaūce: which went not astraye in the erroure of the children of Israel, lyke as the leuites ar gone astraye: and thys separated pece that they haue of lande, shalbe the most holy, harde vpō the borders of the leuites. And next vnto ỹ prestes shall the leuites haue .xxv. M. longe, and .x. M. broade. Thys shalbe on euery syde .xxv. M. longe, and .x. M. brode. Of this porcyō they shall sell nothing, ner make any permutatiō therof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lorde.

* Eze.xliij.b and.xliiij.c

The other .v. M. after the bredth ỹ lyeth by the .xxv. M. shalbe comē: it shall belonge to the citye and to the suburbes for habitations, and the citie shall stāde in the middest therof. Let this be the measure: towarde the north parte .v. C. & .iiij. M. towarde ỹ south parte .v. C. & .iiij. M. towarde the east part, .v. C. & .iiij. M. towarde the west parte .v. C. and .iiij. M.

The suburbes harde vpon the citye, shall haue towarde the north .l. and .ij. C. towarde the south .l. and .ij. C. towarde the east .l. and .ij. C. towarde the west also .l. and .ij. C. As for the residue of the length, that lyeth harde vpon the separated holy grounde: namely .x. M. towarde the east, and .x. M. towarde the west, nexte vnto the holy porcion: it and the increase therof shall serue for their meat:

that laboure in the citye. They that laboure for the wealth of the citye, shall mayntayne thys also, out of what tribe soeuer they be in Israel.

All that is separated of the .xxv. M. lōge and .xxv. M. brode on the foure partes, that shall ye put aside for the separated porcyon of the sanctuary, and for the possession of the citye. The residue vpon both the sides of the sanctuary and possessyon of the citye, shall belonge to the prynce, before the place of the xxv. M. vnto the eastende, & before the place of the .xxv. M. westwarde vnto the borders of the citye: this shalbe the prynces porcyon. Thys shalbe the holy place, and the house of the sanctuary shall stande in the myddest. Moreouer, from the leuytes and the citys possession, that lye in the middest of the princes parte: loke what remayneth betwixt the border of Juda and the border of Beniamin, it shalbe the princes.

Nowe of the other tribes.

From the east parte vnto the west, shall Beniamin haue his porcyon. Upon the borders of Beniamin from the eastside vnto ỹ west, shall Simeon haue his porcion. Upon the borders of Symeon from the east parte vnto the west, shall Issakar haue his porciō. Upon the borders of Issakar from the east syde vnto the west, shall Zabulon haue hys porcion. Upon the borders of Zabulon from the east parte vnto the west, shall Gad haue his porcyon. Upō the borders of Gad southward, the coastes shall reach from Thamar forth vnto the waters of stryfe to Cades, & to the floude, euen vnto the mayne see.

Ezech.xlvii.. Jos.xiii. xiiij

Thys is the lande with hys * porcyons, which ye shall dystribute vnto the trybes of Israel, sayeth the Lorde God. Thus wyde shall the citye reach vpon the northy parte. v. C. and .iiij. M. measures. The portes of the citye, shall haue the names of the trybes of Israel. Thre portes of the northside: one Ruben, another Juda, the thyrde Leui.

Upon the eastside. v. C. and .iiij. M. measures, with thre portes: the one Joseph, another Beniamin, the thyrde Dan. Upon the southside. v. C. and .iiij. M. measures, with the thre portes: the one Symeon, another Issachar, the thyrde Zabulon. And vpon the westside. v. C. and .iiij. measures, with thre portes also: the one Gad, another Aser, the thyrde Nephtali. Thus shall it haue .xviij. M. measures roūde about. And from that tyme forth, the name of the citye shalbe, the Lorde is there.

The ende of the Prophecye of Ezechiel.

# The booke of the prophete Daniel.

## The fyrst Chapter.

The prophete sheweth the captyuite of Jehoakim kynge of Juda. Of the sonnes that were in captyuite, the kynge commaundeth to chose which of them shulde be taught the learnynge and language of the Chaldees. They are alowed the kynges kechynge. Daniel abstaynyth from the meate of the kynge of Babylon.

IN the thyrde yeare of ỹ rayne of Jehoakim king of Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, & besieged it: * and the Lorde delyuered Jehoakim the kynge of Juda into hys hande, with certayne ornamentes of the house of God, which he caryed awaye vnto the lande of Sēnar, to the house of his God, and there he brought them into hys goddes treasury. And the kynge spake vnto Aspha-naz the chefe chamberlayne, that he shulde bryng hym certayne of the chyldren of Israel, that were come of the kynges sede and of princes, yonge swyngaldes without eny blemysh, but fayre and weltauored, instruct in all wysedome, connynge and vnderstandynge: which were able to stande in the kinges palace, to reade and to learne for to speake Chaldeysh.

* 4.Reg.xxiiij. 2.Par.xxvi.

Unto these the kynge appoynted a certayne porcion of his awne meate, and of the wyne, which he dranke hym selfe, so to norysh them thre yeare: that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda: namely Daniel, Ananias, Misael ād Azarias. Unto these, the chefe chāberlayne gaue other names, and called Daniel, Balthalar: Ananias, Sidrach, Misael, Misach: and Asarias, Abednago. But Daniel was at a poynt with hym selfe, * that he wolde not be defyled thorowe the kynges meate, ner the wyne which he dronke. And this he desyred of the chefe chāberlayn, lest he shuld defyle hym selfe. So God gaue Daniel fauoure and grace before the chefe chāberlayn that he sayde vnto him: I am afrayde of my Lorde the kyng, which hath appoynted you your meate and drincke: lest he spye your faces to be worse lykyng then the other swyngaldes of your age, and so ye shall make me lose my head vnto the kynge.

* Gen.xliii. Dobie.i.b Judic.xiii.a

Then Daniel answered Melassar, whom the chefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayd: O proue but ten dayes with thy seruaūtes, and let vs haue potage to eate, & water to drincke: then loke vpon oure faces, & theyrs that eate of the kinges meate. And as thou seyst, so deale



so deale with thy seruauntes. So he consented to them in thys matter, & proued them .x. dayes. And after the ten dayes, theyr faces were better lykinge and fatter, then all the yonge swyngaldes, which dyd eate of ỹ kynges meate.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue nowe these foure swyngaldes cōnynge and lernyng in all scripture and wysdome: but vnto Daniel specially, he gaue vnderstandynge of all vysyons and dreames. Nowe when the tyme was expyred, that the kynge had appoynted to bryng in these yonge swyngaldes vnto hym: the chefe chāberlayne brought thē before Nabuchodonosor, and the kinge communed with them. But amōg them all were founde none soche as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kinge which in all wysdome and matters of vnderstandinge, that he enquered of them, founde them ten tymes better, then all the sothsayers and charmers, ỹ were in all his realme. And Daniel abode styll, vnto the fyrst yeare of kynge Cyrus.

## The.ii. Chapter.

The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of thē both the dreame and the interpretacyō therof. They answere that they cannot shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solute the question. The Lorde openeth the mysterye vnto Daniel. Daniel is brought vnto the kynge, & sheweth hym hys dreame and the interpretacion therof. Of the euerlastynge kyngdome of Christ.

IN the seconde yeare of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame, * where thorow his spyrete was vered, and his slepe brake from hym. Then the kynge commaūded to call to gether all the sothsayers, charmers, witches and caldees, for to shewe the kynge hys dreame. So they came, and stode before the kynge. And the kynge sayde vnto thē: I haue dreamed a dreame, and my spyrete was so troubled therwith, that I haue clene forgotten, what I dreamed. Upon this the Caldees answered the kynge ☞ in the Syrians speache: O kynge, God saue thy lyfe for euer. Shewe thy seruauntes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees theyr answere and sayde: It is gone from me. Yf ye wyll not make me vnderstande the dreame with the interpretacyon therof, ye shalldye, and youre houses shalbe pyled. But yf yee tell me the dreame and the meanynge therof, ye shall haue of me gyftes, rewardes and greate honoure: onely, shewe me the dreame and the signifycacyon of it. They answered agayne, and sayde: the kynge must shewe his seruaūtes the dreame, and so shall we declare what it meaneth. Then the kynge answered, saying: I perceaue of a trueth, that ye do but prolonge the tyme: for so moche as ye se, that the thynge is gone from me. Therfore ye wyll not tell me the dreame, ye shall all haue one iudgement. But ye fayne & dissemble wt vayne wordes, which ye speake before me, to put of the tyme. Therfore tell me the dreame, & so shall I knowe, yf ye can shewe me, what it meaneth. Upō this, ỹ Caldees gaue answere before the kynge, and sayde: there is no mā vpō earth, that can tell the thinge, which the kynge speaketh of: yee, there is nether kynge, prince ner Lorde, that euer asked soche thynges at a sothsayer, charmer or Caldeer: for it is a very harde matter, ỹ the kynge requyreth. Nether is there any, that cā certifye the kynge therof, excepte the goddes: whose dwellynge is not amonge the creatures.

* Job.viii.b. Danie.viii. a. and.b.a.

For the which cause the kynge was wroth with greate indignation, and commaūded to destroye all the wyse men at Babylon: & the proclamacyon went forth, and the wyse mē were slayne. They sought also to slaye Daniel with his companyons Then Daniel enquered of Arioch the kinges steward, of the iudgement and sentēce, that was gone forth alredy to kyll soch as were wyse at Babylō. He answered and sayde vnto Arioch beynge then ỹ kynges debyte. Why hath the kynge proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this, wente Daniel vp, and desyred the kynge, that he myght haue leysoure, to shewe the kynge the interpretacyon, & then came he home agayne & shewed the thynge vnto Ananias, Misael & Asarias his cōpanions: ỹ they shulde beseche the God of heauē for grace in thys secret, that Daniel & hys felowes with other soche as were wyse in Babylō, perished not. Thē was ỹ mysterye shewed vnto Daniel in a vysyon by nyght. And Daniel praysed the God of heauē. Daniel also cried loude, & sayde: O that the name of God myght be praysed for euer and euer, for wysdome and strength are hys awne: * he chaungeth the tymes and ages † he putteth downe kynges, he setteth vp kynges: * he geueth wysdome vnto ỹ wyse, & vnderstandinge to those that vnderstande, he openeth the depe secretes: he knoweth the thynge that lyeth in darcknesse † for the lyght dwelleth with hym. I thācke the, & prayse ỹ (O thou God of my fathers) ỹ thou hast lent me wysdome & strength, & hast shewed me ỹ thynge, that we desyred of the, for thou hast opened the kynges matter vnto me.

* Dani.vii.d † Luke.i.c Job.xxxiii.c Jere.xxvii.a. Danie.iii.c. * Job.xxxii.b i.Timo.vi.c. † i.John.i.b.

Upon this went Daniel in vnto Arioch, whom the kynge had ordened to destroye the wyse at Babylō: he went vnto him, & sayde: destroye not soche as are wyse in Babylon, but bryng me in vnto the kyng, and I shall shewe the kynge the interpretacyon. Then Arioch brought Daniel into the kynge in all the haste, and sayde vnto hym: I haue foūde a man

a man amonge the presoners of Juda, that
shall shewe the kynge the interpretacyon.
Thē answered the kynge, & sayde vnto Da-
niel, whose name was Balthazar. Art thou
he that cāst shewe me the dreame, whiche I
haue sene, & the interpretacyon therof? Da-
niel answered the kynge to his face, & sayde:
As for thys secrete, for the which the kynge
maketh inquisicyon: it is nether the wyse, the
sorcerer, the charmer ner the deuell conturer,
* Math.xi.c. that cā certifye the kynge of it. * Only God
in heauen can open secretes, and he it is, that
sheweth the kynge Nabuchodonosor, what
is for to come in the latter dayes.

E Thy dreame, & that which thou hast sene
in thyne head vpon thy bed, is this: O kynge
thou dydest cast in thy mynde, what shulde
come hereafter. So he that is ỹ opener of my-
steries, telleth the, what is for to come. As
for me, this secrete is not shewed me, for eny
wysdome that I haue, more then eny other
lyuinge: but onely ỹ I myght shewe ỹ kynge
the interpretacyō, and that he myght knowe
ỹ thoughtes of his awne herte. Thou kynge
sawest, and beholde: there stode before the a
greate Image, whose fygure was maruelous
greate, and hys visage grymme. The
Image heade was of fyne golde, hys brest &
armes of syluer, his body and loynes were of
copper, his legges were of pyrō, hys fete were
parte of yron, and parte of earth.

* Math.xxi.c Luke.xx.b. * This thou sawest tyll, the tyme ỹ, with
out eny handes, there was hewen of, a stone
which smote the Image vpon the fete, that
were both of yron and earth, and brake them
to poulder: then was the yron, the earth, the
copper, the syluer and golde broken altoge-
ther in peces: and became lyke the chaffe of
corne, that the wynde bloweth awaye from
the somer floores, that they can no more be
founde. But the stone that smote the ymage,
became a greate mountayne, which fulfylleth
the whole earth: This is the dreame. And
now we will we shewe before the kyng, what
F it meaneth.

* Dani.v.d. * O kynge, thou art a kynge of kynges:
For the God of heauē hath geuē the a kyng-
dome, ryches, strength and maiesty: & hath
delyuered the all thynges, that are amonge
the children of men: the beastes of the felde, &
the foules vnder the heauen, and geuen the
dominion ouer thē all. Thou art that golden
head. After ỹ there shall arise another kyng-
dome, which shall be lesse then thyne. The
thyrde kyngdome shalbe lyke copper, & haue
dominacyon in all lādes. The fourth kyng-
dome shall be as stroge as yron. For lyke as
yron breaketh and breaketh all thynges: Yee,
euen as yron beateth euery thynge downe, so
shall it beate downe and destroye.

Where as thou sawest the fete and toes,
parte of earth and parte of yron: that is a de-
uyded kyngdome, whyche neuertheles shall
haue some of the yron grounde mixte with it
for so moche as thou hast sene the yron mixte
with the claye.

The toes of the fete that were parte of
yron and parte of claye, sygnifyeth: that it
shalbe a kyngdome partely stronge and par-
tely weake. And where as thou sawest yron
mixte wyth claye: they shall mingle them
selues wyth the sede of symple people, & yet
not cōtynue one wyth another, lyke as yron
will not be souldered wyth a potsherde.

In the dayes of these kynges, shall ỹ God G
of heauen set vp an * euerlasting kyngdome * Esay.xl.b
whych shall not perish, & his kyngdome shal
not be geuen ouer to another people: yee, the
same shall breake & destroye all these kyng-
domes, but it shall endure for euer.

And where as thou sawest, that wythout
eny handes there was cut out of ỹ * mounte * Dehn.viii.
a stone, which brake the yron, the copper, ỹ ‡ Math.xxi.
earth, the syluer and golde in peces: by that
hath the greate God shewed the kyng, what
will come after this. This is a true dreame,
and the interpretacyon of it is sure.

Then the kynge Nabuchodonosor * fell * Act.x.b.xiii.
downe vpon his face, & bowed him selfe vn-
to Daniel, and commaunded that they shuld
offre meat offerynges and swete odoures vn-
to hym. The kynge answered Daniel, and
sayde: yee, of a trueth youre God is a God
aboue all goddes, a Lorde aboue all kynges,
and an opener of secretes: seynge thou canst
discouer this mysterie. So the kynge made
Daniel a greate man, and gaue hym many &
greate gyftes.

* He made him ruler of all the countrees * Gen.xli.a.
of Babylon, and Lord of all the nobles, that
were at Babylon. Nowe Daniel intreated ỹ
kynge for Sidrach, Misach and Abednago,
so that he made them rulers ouer all the offi-
cers in the lande of Babylon: But Daniel
hym selfe remayned styll in the courte by the
kynge.

## ¶ The.iii. Chapter.

¶ The kynge setteth vp a golden Image, which he commaundeth to be worshypped. Sydrach, Misach, and Abednago are accused, because they disobeyed the kynges commaundment. They are brought vnto the kynge and commaunded to worshyppe the Image. They refuse to do it and are put into a burnynge ouen. By beleue in God they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after the syght of the myracle.

A Nabuchodonosor the kynge caused a golden Image to be made, whych was.lx. cubytes hye, and syxe cu-
bytes thycke. This he made to be
set vp in the felde of Dura in the land of Ba-
bylon & sent oute to gather together the du-
kes, Lordes and nobles, the iudges and offi-
cers, the debytes and shreues: with all the ru-
lers of the lande: that they myght come to ỹ
dedicacyō of the Image which Nabuchodo-
nosor



nosor the kynge had set vp: So the dukes,
Lordes and nobles, the iudges and offycers,
debytes and shreues with all ỹ rulers of the
lande gathered them together, and came vn-
to the dedycatynge of the Image, that Na-
buchodonosor the kynge had set vp.

Nowe whē they stode before the Image,
B which Nabuchodonosor set vp, ỹ bedel cried
out with all his might: O ye people, kynred-
des and tunges, to you be it sayde: that whē
ye heare the noyse of the trompettes, which
shalbe blowen, with the harpes, shawmes,
Psalteries, Symphonies and all maner of
Musick: ye fall downe and worshippe ỹ gol-
dē Image, that Nabuchodonosor the kynge
hath set vp. Whoso then falleth not downe
& boweth him selfe, shall euen the same houre
be cast into an hote burnynge ouen. Ther-
fore, when all the folcke herde the noyse of ỹ
trompettes that were blowen, with the har-
pes, shawmes, Psalteries, Symphonies ād
all kynde of Melody, then all ỹ people, kyn-
redes and nacyons fell downe, and bowed
them selues vnto the goldē Image, that Na
buchodonosor the kynge had set vp.

Now were there certayne men of the Cal
C dees. that wente euen then and accused the
Iewes, and sayde vnto the kynge Nabucho
donosor: O kyng, God saue thy lyfe for euer,
Thou beynge kynge hast geuen a commaū-
dement, that all men whē they heare ỹ noyse
of the trompettes, harpes, shawmes, psalte-
ries, symphonies and all the other melodies:
shall fall downe and bowe them selues to-
warde the golden Image: whoso then fell
not downe & worshypped not that, he shulde
be cast into an hote burnynge ouen. Nowe
* Dani.ii.g. are there certayne Iewes, * whom thou hast
set ouer the offyces of the lande of Babylon:
namely, Sydrach: Mysach and Abednago.
These men (O kyng) regarde not thy com-
maūdment, yee, they will not serue thy god-
des, ner bowe them selues to ỹ golden Ima-
ge, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath
and displeasure, commaunded, that Sidrach
Misach and Abednago shulde be brought
vnto hym. So these men were brought be-
fore ỹ kynge. Then Nabuchodonosor spake
vnto them, & sayde: what? O Sidrach Mi-
sach and Abednago, will not ye serue my
goddes? nor bowe youre selues to the golden
Image, that I haue set vp. Well, be redy her-
after, whē ye heare the noyse of the trompet-
D tes blowe with the harpes, shawmes, psal-
teries, symphonyes and all the other melo-
dyes: that ye fall downe, and worshyppe the
Image which I haue made. But yf ye wor-
shyppe it not, ye shall be cast immediatly in
to an hote burnyng ouen. Let se, what God
is there, that maye delyuer you oute of my
handes? Sydrach, Misach and Abednago
answered the kynge, & sayde: O Nabucho-
donosor, we ought not to cōsente vnto the in
this matter, for why? oure God whō we ser-
ue, * is able to kepe vs frō the hote burnyng * Matth.vi.g.
ouen (O kynge) and can rycht well delyuer
vs out of thy handes. And though he will
not, yet shalt thou knowe (O kyng) that we
will not serue thy goddes, ner ho reuerēce to
ỹ Image, which thou hast set vp. Then was
Nabuchodonosor full of indignacyō, so that
the countenaunce of his face chaunged vpon
Sidrach, Misach, and Abednago. Therfore
he charged and commaunded, that the ouen
shuld be made seuē tymes hotter, then it was
wonte to be: & spake vnto the strongest wor
thies that were in his hoste, for to bynde Si-
drach, Misach and Abednago, and to cast
them into the hote burnynge ouen.

So these men were bounde in their cotes
hosen, shues wyth their other garmentes, & E
cast into the hote burnynge ouen: for the kyn
ges commaundemēt was so strayte, and the
ouē was exceedynge hote. As for the mē that
put in Sidrach, Misach & Abednago, ỹ flā-
me of the fyre destroyed them. And these thre
mē Sidrach, Misach & Abednago fell dow-
ne in the hote burnynge ouen, beynge faste
boūde. Thē Nabuchodonosor ỹ kyng mar-
ueled, and stode vp in all hast: he spake vnto
hys councell and sayde: dyd not ye cast these
thre mē bounde into the fyre? They answe-
red, and sayde vnto the king: Yee, O kynge.
He answered, and sayde: lo, for all that, yet
do I se foure mē going lowse in the myddest
of the fyer, and nothynge corrupte: and the
fourth is lyke ỹ sōne of God to loke vpō. D

Upon thys went Nabuchodonosor vnto F
the mouth of the hote burning ouen: he spa-
ke also, and sayde: O Sidrach, Misach and
Abednago, ye seruaūtes of the hye God, go
forth, & come hyther. And so Sidrach, Mi-
sach & Abednago went out of the fier. Then
the dukes, lordes & nobles, & the kinges coū-
cell came together to se these mē, * vpō whō * Esa.xliii.a
the fyer had no maner of power in theyr bo-
dies. In somoch ỹ the very here of their heed
was not burnt, & theyr clothes vnchaūged:
yee, there was no smell of fier felt vpō them.

Then spake Nabuchodonosor, and sayde,
Blessed be the God of Sidrach, Misach and
Abednago: * which hath sent his angell, & dā * Psalm.
defended his seruauntes, ỹ put theyr trust in xxxiiii.a.
him: that haue altered the kinges cōmaunde- Dani.vi.d.
ment: and leoperde their bodies ther vpō: ra- Actes.xii.c
ther then they wolde serue or worshippe eny
other God, excepte their awne God onely. G
Therfore I will and commaunde, that all
people, kynredes and tunges, which speake
any blasphemy agaynst ỹ God of Sydrach,
Misach, and Abednago, shall dye, and their
houses shalbe prysed: Because, * there is no * Esa.xliii.b.
God that maye saue, as thys. So the kynge Dece.xiii.b.
promoted

promoted Sidrach. Misach, & Abdenego, in the lande of Babylon.

## ¶ The.iiii. Chapter.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth it. Nabuchodonosor is out of hys realme, and eateth with beastes. He confesseth the power of God, and is restored into hys kyngdome.

A * Dani.vi.c. * Nabuchodonosor kynge vnto all people, kynreddes and tunges that dwell vpon the whole earth: peace be multiplied amõg you. I thought it good to shewe the tokens and maruelous worcke, ỹ the hye God hath wrought vpon me. O, howe great are his tokens, and howe * Psal.cxlv.b Danie.vii.d. Luke.i.c myghtie are his wonders! * his kyngdome is an euerlasting kyngdome, and his power lasteth for euer and euer.

I Nabuchodonosor beyng at rest in myne house, and florishynge in my palace, sawe a dreame, which made me afrayed: & the thoughtes that I had vpõ my bedd, with the visyons of myne head, troubled me. * Then * Danie. ii.a. sent I out a commission, that all they which were of wysdome at Babilõ shulde be brought before me, to tell me the interpretacyõ of the dreame. So there came the sothsayers, charmers, Caldees and coniurers of deuels: to whom I tolde the dreame, but what it betokened, they coulde not shewe me: tyll at ỹ last, there came one Daniel (other wyse called Balthazar, according to the name of my B God) which hath the spyrete of ỹ holy goddes in him, to whom I tolde the dreame, saying: O Balthazar, thou prince of Sothesayers: For so moche as I knowe, that thou hast the spyrete of the holy Goddes and no secrete is hyd from the. tell me therfore, what the vysyon of my dreame (that I haue sene) maye sygnifie. I sawe a visyon in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greate and myghtye: the heygth reached vnto the heauen, and the bredth extended to all the endes of the earth: hys leaues were fayre, he had very moche frute, so that euery man had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my head a visyon vpõ my bed: & behold, a watcher & the holy one came downe frõ heauen, & cryed myghtely, saying. Hewe downe ỹ tree, breake of his braũches, shake of his leaues, and scatre hys frute abrode: that all the beastes maye get them awaye frõ vnder him, and the foules from his braunches. Neuertheles, leaue the grounde of hys rote styll in the earth, & bynde him vpon the playne felde, with cheynes of yron and stele. With the dewe of heauen shall he be wet, & he shall haue hys parte in the herbes of the grounde with other wylde beastes.

C That mans herte of his shall be take frõ hym, and a beastes herte shall be geuen hym, tyll seuen yeares be come and gone vpõ him.

This crande of the watcher, is a cõmãdment grounded and sought out in the councell of him, that is most holy: to learne mẽ for to vnderstande, that the hyest hath power ouer the kyngdomes of men, & geueth them, to whom it lyketh him, and bringeth the very out caste of men ouer them. Thys is the dreame, that I kyng Nabuchodonosor haue sene. Therfore O Balthazar, tell thou me what it signifyeth: for so moch as all ỹ wyse men of my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for the spyrete of the holy Goddes is in the.

Then Daniel (whose name was Balthazar) helde hys peace by the space of an houre and hys thoughtes troubled hym. So the kynge spake, & sayde: O Balthazar, lett neither the dreame ner the interpretacyõ therof D feare the. Balthazar answered, saing: O my Lorde, this dreame happẽ to thyne enemies, and the interpretacyon to thyne aduersaries. As for the tree that thou sawest which was so great & myghtye, whose heygth reached vnto the heauen, and hys bredth vnto all the worlde: whose leaues were fayre, and ỹ frute moch: vnder the which the beastes of ỹ felde had theyr habitacyon and vpõ whose braũches the foules of the ayre dyd syt.

Euen thou (O kynge) art the tre, greate and stronge. Thy greatnes increaceth, & reacheth vnto the heauẽ, so doth thy power to ỹ endes of the earth. But where as the kynge sawe a watcher euen an holy angell, ỹ came downe from heauẽ, and sayde: hewe downe the tree, and destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon the playne felde with cheynes of yron & stele: he shall be wet with the dewe of heauẽ, and hys parte shall be with ỹ beastes of the felde, E tyll seuẽ yeares be come and gone vpõ hym: Thys (O kynge) is the interpretacyon, yee, it is the very deuyce of hym, that is hyest of all, and it toucheth my Lorde the kynge.

Thou shalt be cast out frõ men, and thy dwellinge shalbe with the beastes of ỹ felde: with grasse shalt thou be fed lyke an oxe. Thou must be wet with ỹ dewe of the heauen: yee, seuen yeares shall come, & go vpon the, tyll thou knowe, * ỹ the hyest hath po- * Danie.iii. Jerre.xxvii.a. wer vpon the kyngdomes of men, & geueth thẽ to whom he lyst. Moreouer, where as it was sayde, that the rote of the tree shulde be left styll in the grounde: it betokeneth, ỹ thy kyngdome shal remayne whole vnto the, after thou hast lerned to knowe, that ỹ power commeth from heauen. Wherfore, O kynge, be cõtent with my coũcell, that thou mayest redeme thy synnes with almoyse * and thyne offences with mercy to poore people: for thys shall be an helynge of thyne errour. * Eccli.xli.d

All these



All these thynges touche the, kynge Nabuchodonosor.

F So after.xii. monethes, the kyng walked vp and downe in the palace of the kingdome of Babylon, and sayde. Thys is the greate cyte of Babylon, which I my selfe) with my power and strength) haue made a kynges courte, for the honour of my mageslye. While these wordes were yet in ỹ kynges mouth there fell a voyce from heauen, sayinge: O kynge Nabuchodonosor, to the be it spokẽ: Thy kyngdome shall departe from the, thou shalt be cast out of mẽs company: thy dwellynge shalbe with the beastes of ỹ felde, so ỹ thou shalt eate grasse lyke as an oxe, tyll seuẽ yeares become and gone ouer the. euen vntyll thou knowest, that the hyest hath power vpon the kyngdomes of men, & that he may geue them, vnto whom it pleaseth him. The very same houre was thys matter fulfylled vpon Nabuchodonosor: so ỹ he was cast out of mens company, and dyd eate grasse lyke an oxe. Hys body was wet with the dewe of heauen, tyll hys heares were as great as Aegles fethers, and hys nayles lyke byrdes clawes.

G When thys tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauẽ, and myne vnderstandinge was restored vnto me agayne. Then gaue I thãckes vnto the hyghest. I magnifyed and praysed him that ly- * Dani.iiii.f. ueth for euermore, * whose power endureth alwaye, and hys kyngdome from one generacyon to another: in comparyson of whom all they that dwell vpon the earth, are to be reputed as nothynge.

* Psa.cxxxv.b. * He handleth according to his will, amõg the powers of heauen & amonge the inhabitours of the earth: and there is none ỹ maye resyste his hande, or saye: what doest thou?

* Job.xlii.b. * At ỹ same tyme was myne vnderstãdinge geuen me agayne, and I was restored to the honoure of my kingdome, to my dignite, and to myne awne shape agayne. My great estates and Princes sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshyppe.

Then dyd I Nabuchodonosor, loue, magnifye and prayse the kynge of heauẽ: for all his workes are true, and hys wayes ryght. As for those that go on proudly, he is able to brynge them downe.

## ¶ The. v. Chapter.

¶ Balthazar kynge of Babylon, abusynge the vessels of the temple, seeth an hande wrytynge in the wall. The sothesayers called of the kynge, cannot expõde the wrytynge. Daniel is called, which readeth it, and interpreteth it also. Balthazar beynge slayne, Darius succedeth in hys rowme.

A KYnge Balthazar made a great bãcket to his thousand Lordes: with all these thousande he made great chere, and when he was dronken with wyne commaunded to bring hym the golden and syluer vessels * which hys father Nabuchodonosor had taken oute of the temple at Jerusalem: that the kynge & his Lordes with his quene and concubynes myght drincke therout. * i.pa.xxvi.c

So they brought the golden vessell, that was taken oute of the temple of the Lordes house at Jerusalem. Then the kynge and his Lordes with his quene and concubines drõcke out of them. They droncke wyne, and praysed theyr Idoles of golde, syluer, copper yron, wodde and stone.

In the very same houre there appeared B fyngers, as it had bene of a mans hande wrytynge, ryght ouer agaynst the candelstycke vpon the playne wall in the kynges palace: & the kynge sawe the palme of the hande that wrote. * Then chaunged the kynge his coũ- * Jerem.l.a. tenaũce, and his thoughtes troubled hym, so that the ioyntes of his body choke, and hys knees smote one agaynst ỹ other. * wherfo- * Dani.ii.a. re the kinge cried myghtely, that they shulde bringe hym the charmers. Caldees and coniurers of deuels. The kynge spake also to the wyse men of Babylon, and sayde: Who so can rede this writing, & shewe me the playne meaning therof: shalbe clothed with purple, haue a cheyne of golde about his necke, and rule the thyrde part of my kyngdome.

Upon this, came all the kinges wyse mẽ: but they coulde nether reade ỹ writynge, ner shewe the kinge what it signifyed. Thẽ was the kynge sore afrayed, in so moch, ỹ hys coloure chaũged, and his Lordes were sore vexed. So by reason of this matter, that had C happened to the kynge & his Lordes, ỹ quene went vp herselfe into the banket house, and spake vnto the kinge, sayinge: O kyng, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kyngdome, that hath the spyrete of the holy goddes within him, * as it was sene in thy * Dani.v.a. fathers dayes. He hath vnderstandynge and wysdome lyke ỹ goddes. Ye the kynge Nabuchodonosor thy father made this man chefe of the sothsayers, charmers, Caldees ãd readers of destines: because that soche an aboundaunt spyrete, knowledge & wysdome (to expounde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee. euen in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kynge. So the kinge spake vnto Daniel, and sayde. Art thou that Daniel, one of the presoners of Juda, whom my father the kynge brought out of Jewry? I haue heard speake of the, that thou hast the spyrete of the holy goddes, experience and vnderstandinge, and that there hath bene greate wysdome founde in the.

D in ỹ. Nowe haue there bene brought me, wise & conninge charmers, to reade thys wryting and to shewe me the meanynge therof. But they coulde not tell me, what thys matter signifyed Then hearde I saye, that thou canst expounde darcke thynges, and declare harde doutes. Well than, yf thou canst reade thys wrytynge, & shewe me the meanynge therof thou shalt be clothed w purple, haue a cheyne of golde aboute thy necke, and rule the thyrd parte of my kyngdome.

E Daniel answered, & sayde before the kyng: * Is for thy rewardes, kepe thē to thy selfe, or geue thy ryche gyftes to another: yet not theleſſe, I will rede ỹ wryting vnto ỹ kyng, & shewe him the interpretacyon therof * O kynge heare. God ỹ hyest gaue vnto Nabuchodonosor thy father, the dignitie of a kyng with worshyppe & honour, so that all people, kinreddes & tunges stode in awe and feare of hym, by reason of the hye estate, that he had lent hym. For why, he slewe whō he wolde: he smote, whōit pleased him. Agayne: whom he wolde, he set vp: and whom he lyst, he put downe. * But because his hert was so proude, and his stomack set so fast vnto royalnesse: he was deposed frō his kynglye trone, & hys magesty was taken from hym. He was shut out frō amonge men, hys herte was lyke a beastes herte, and hys dwellynge was F with the wylde asses: he was fayne to eate grasse lyke an oxe, & hys body was wet with the dewe of the heauē, tyll he knewe, that the hyest had power vpon ỹ kyngdomes of men and setteth ouer them, whom he lyst.

And thou his sonne (O Balthazar) for all this, hast not submytted thyne herte, though thou knewest all these thinges: but hast magnifyed thy selfe aboue the Lorde of heauen, so that the vessels of hys house were brought before the: that thou, and thy Lordes, with thy quene and concubynes, myght dryncke wyne therout. And hast prayſed the Idoles of syluer and gold, copper and yron, of wodd and stone. As for the God * in whose hande consysteth thy breth and all thy wayes: thou hast not loued hym.

G Therfore is the palme of thys hande sent hyther from hym, to token vp this wryting. And this is the scripture, that is written vp: Mane, Thetel, Phares. Nowe the interpretacion of the thynge is this: Mane, God hath nombred the kyngdome, and brought it to an ende: Thetel, thou art weyed in the balaunce, and art founde to lyght: Phares, thy kyngdome it delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthazar, to cloth Daniel wyth purple, to hange a cheyne of golde aboute hys necke, and to make a proclamacyon concernynge hym: that he shulde be the ruler of the thyrde parte of hys kyngdome. * The very same night was Balthazar ỹ kynge of the Caldees slayne, and ‡ Darius out of Medea toke in the kyngdome, beynge .lxii. yeare of age.

* Esa.xlvii.
‡ Dani.v.c.

## ¶ The. vi. Chapter.

¶ Daniel is made ruler ouer the Lordes. The Imagynacyon of an acte agaynst Daniel. The proclamacyon of the acte, wherof Daniel is accused vnto the kynge as transgressoure. He is put into a denne of Lyons by the commaundement of the kynge. He is delyuered by kayth in God. Daniels accusars are put vnto the Lyons to be torne in sonder. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

A IT pleased Darius to set ouer his kingdome an .C. and .xx. Lordes, whyche shulde be in all hys kyngdome about. Aboue these he set thre Prynces (of whom Daniel was one) that the Lordes myght gene accomptes vnto them, and the kynge to be vndiscaled.

But Daniel exceaded all these Prynces and Lordes, for the spyrte of God was plenteous in him: so that the kynge was mynded to set hym ouer the whole realme. Wherfore the Princes and Lordes sought, to pycke out in Daniel some quarell agaynst the kyngdome: yet coulde they fynde none occasyon ner faute vpon hym. For why: he was so kaythfull, that there was no blame ner dishonesty founde in hym.

B Then sayde these men: we wyll get no quarell agaynst thys Daniel, excepte it be in the lawe of hys God. Upon this, wente the prynces & Lordes together vnto the kinge, & sayde thus vnto hym: kynge Darius, God saue thy lyke for euer. All the greate estates of the realme: as the Prynces, Dukes, Senatours and Judges, are determed to put oute a commaundement of the kynge, & to make a sure statute: namely, ỹ whoso desyreth any peticyon, ether of any God or man (within this .xxx. dayes) excepte it be onely of the, O kynge: the same person may be cast into the Lyons denne. Wherfore, O kyng, confyrme thou this statute, and make a wrytinge: that the thing which the Medes and Perses haue ordeyned be not altered ner broken.

So Darius made the wrytinge, and cōfyrmed it. Nowe when Daniel vnderstode ỹ the wrytinge was made, he wente into hys house: and ỹ windowes of his wall towarde Jerusalē stode opē. There kneled he downe vpon hys knees, thre tymes a daye: there he made hys peticyon, and prayſed hys God, lyke as hys maner was to do afore tyme.

C Then these men made searche, and founde Daniel makynge hys peticyon & prayinge vnto hys God. So they came to the kynge, & spake before him concernynge his commaūdement, sayinge: O kyng, hast thou not subscribed the statute, ỹ within .xxx. dayes who so requyreth his peticion of any God or man but onely of thy selfe, O kynge: he shalbe cast into the denne of the Lyons? The kynge answered

* Dani.vi.c.
* Act.xvii.d.
* iiii. Regū. b.d.
Math.v.a
* Dani.ii.c.
* Dani.iiii.d
* vii.c.



swered, and sayde: yee, it is true. It must be as a lawe of the Medes & Perses, that maye not be broken.

D Then answered they, and sayde vnto the kynge: Daniel one of the preſoners of Juda O kyng, regardeth nether the, ner thy statute, that thou hast made, but maketh his peticyon thre tymes a daye. When the kynge hearde these wordes, he was sore greued, and wolde haue excused Daniel, to delyuer hym, and put of the matter, vnto ỹ Sunne went downe, to ỹ intent that he myght saue hym.

These men perceaupng the kynges mynde, sayde vnto him: knowe this (O kynge) ỹ the lawe of the Medes and Perses is, that ỹ commaundement & statute which the kynge maketh, maye not be altered. * Then ỹ king bad them bringe Daniel, and they cast hym into the Lyons denne.

The kynge also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, euē he shall defende the. And there was brought a stone, and layed vpon the hole of ỹ denne: this the kyng sealed with his awne ryng E ge, and with the sygnet of hys prynces: that the kynges cōmaundement concernynge Daniel, shulde not be broken.

So the kynge wente into hys palace, and eate no meate ỹ nyght nether was there any mynstrelsy brought in before hym, nether coulde he take any slepe. But bytymes in the morynge at the breake of the daye, ỹ kynge arose, and wente in all haste vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yee, the kynge spake, and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuinge God, is not thy God (whom thou alwaye seruest) able to delyuer the from the lyons? Daniel sayde vnto the kinge. O kyng, God saue thy lyke for euer. * Why God hath sent his angell F * which hath shut the lyons mouthes, so that they might not hurte me. For why: mine vngyltynesse is founde out before hym. And as for the, O kynge, I neuer offended the.

Then was the kynge exceadinge glad, & commaūded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurte was foūde vpon him. For he put hys trust in hys God. And as for those men which had accused Daniel, ỹ kyng commaunded to bringe them, and to cast thē in the Lyons denne: them, theyr chyldren and theyr wyues. * So the Lyons had the mastry of them, and brake all theyr bones a sonder, or euer they came at the grounde.

* Dani.vi.c.
‡ Jud.xiiii.c.
i.Reg.xvii.c.
Hebr.xi.f.
*Dan.xiiij.g
*Dani.iii.f.

G * After thys, wrote kynge Darius vnto all people, kynreddes, and tūges, that dwelt in all landes: peace be multiplyed with you. Why commaundement is, in all my dominyon and kyngdome, that men feare and stande in awe of Daniels God.

* For he is the lyuynge God, which abydeth euer: hys kyngdome shall not kayle, and his power is euerlastinge. * It is he that delyuereth, and saueth: he doth wonders and maruelous worckes, in heauen and in earth: he hath preserued Daniel from the power of the Lyōs. This Daniel prospered in the reygne of Darius and Cyrus of Persia.

* Dan.xiij.c
* Esa.xliii.b
Olee xiii.a.
Danie.iii.f

## ¶ The. vii. Chapter.

¶ A vision of .iiij. beastes is shewed vnto Daniel. The vision is interpreted of .iiij. kyngdomes of the worlde Of the power & increase of Antichrist. Of the euerlastynge kyngdome of Christ.

A IN ỹ fyrst yeare of Balthazar kyng of Babylon, sawe Daniel a dreame, and a vision was in hys heade vpon hys bedde. Which dreame he wrote, and the summe of the matter is thys: Daniel spake and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of the heauen stroue vpon the see, and foure greate beastes came vp from the see, one vnlyke another.

The fyrst was as * a lyon, and yet had he ‡ Aegles wynges. I sawe, that his wynges were pluckt from hym, and he taken awaye from the earth: that he stode vpon hys fete as a mā, and that there was geuen him a mans herte.

* Jer.iiii.a.b. Ezech.i.b. and.x.b. ‡ Eze.xvii.a.

B Beholde, ỹ secōde beast was lyke a * beare, & stode vpon the one syde. Amōg his teeth in his mouth he had .iii. greate longe teeth, & it was sayde vnto him. Aryse, eate vp, moch flesh. Then I loked, and beholde, there was another lyke vnto a leoparde, this had wynges as a foule, * euen foure vpon the backe. Thys beast had foure heades, and there was power geuen hym. After this I sawe in a vision by nyght, and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had great yron teeth, it deuoured and destroyed, and stamped the residue vnder hys fete. It was farre vnlyke the other beastes that were before it: for it had * ten hornes, wherof I toke good hede.

*Pro.xxviij.c
* Dan.viii.b and.vi.a. i.Macha.i.a.
* Apo.xiij.a. and.xvii.c

C And beholde, there came vp amonge thē, another lytell horne, before whō there were thre of the fyrst hornes pluckte awaye. Beholde, this horne had eyes lyke a man, and a mouth speakynge presumptuous thynges.

* I loked tyll the seates were prepared, and tyll ỹ olde aged sat him downe. His clothinge was as whyte as snowe, and the hearres of hys head lyke the pure woll. Hys trone was lyke the fyre flame, and hys wheles as the burning fyre. There drew forth a fyrie streame, and went out from hym. * A thousande tymes a thousande serued him. & M. tymes ten thousande stode before hym. The iudgement was set, and the bokes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which the horne spake

* Apoca.i.c. iiii.a.rr.b. Danie.v.a.
* Apoca.v.b.

I beheld,

I beheldē, tyll the beaste was slayne, and his
* Mat.xxv.d Apoca.xix.d xx.c. body destroyed, * geuen ouer to be brent in
the fyre.

As for the power of the other beastes also
it was taken awaye, but theyr lyues were
prolonged for a tyme and season. I sawe in
* Mat.xxiii.c. Acres.i.b Apoc.i.a. a visyō by nyght, and beholde, * there came
one in the cloudes of heauen lyke the sonne
of a man, which wente vnto the olde aged,
before whom they brought him. Then gaue
* Phill.ii.a. he him * power & dignite regall, that all peo
‡ Mathew. xxviii.c. Iohn.xiii.d. ple, trybes and tūges shulde serue him. * His
power is an euerlastinge power, which shall
* dani.xiiii.c neuer be put downe: & his kyngdome endu-
reth vncorrupte. My herte was vexed, * &
I Daniel had a troubled spyrete within me, &
the visyōs of my head made me afrayed: tyll
* Deu.xx.d. I gat me vnto * one of them that stode by,
to knowe ỹ trueth, cōcernynge all these thin-
ges. So he tolde me, and made me vnderstā-
de the interpretacyon of the thynges.

E These foure great beastes, are foure kyn-
ges which shall aryse out of the earth. These
shall take in the kyngdome of the sayncte
of the most hyest, and possesse it styll more
& more for a longe season. After thys I requy-
red diligently to knowe the trueth, cōcernīg
the fourth beast, which was so farre vnlyke
ỹ other beastes, and so horrible: whose teeth
were of yron, and his nayles of brasse: which
deuoured and destroyed, and stamped the re-
sydue vnder his fete. I desyred, also to kno-
*Apoc. xiii.a and.xvii.c we the trueth, as touchynge the * ten hornes
that he had vpon his heade, and thys other
which came vp afterwarde, before whose fa
ce there fell downe thre, which horne had eyes
and a mouth that spake presumptuous thin-
ges, and loked with a grymmer visage then
hys felowes. I beheldē, and the same horne
made battayll agaynst the sayncte, yee and
F gat the victory of them, vntyll the tyme that
the olde aged came, that the iudgement was
geuen to the chefest saintes: and tyll the tyme
that the sayntes had the kyngdome in posses-
syon. He gaue me thys answere. That fourth
beaste shalbe ỹ fourth kyngdome vpō earth:
it shalbe more then all other kyngdomes, it
shall deuoure, treade downe, āde destroye all
other landes.

G * The ten hornes, are ten kynges, ỹ shall
* zacha. i. c. arise out of ỹ kyngdome, after whom there
shall stāde vp another, which shalbe greater
then the fyrst. He shall subdue thre kynges, &
shall speake wordes agaynst ỹ hyest of all: he
shall destroye the sayntes of the most hyest,
* Danie.vii.c. * and thynche, ỹ he maye chaūge tymes and
‡ Apoca.xii.d lawes. They shalbe geuē vnder hys power,
* vntyll a tyme, two tymes, & halfe a tyme.

But the iudgement shalbe kepte, so that
hys power shalbe takē from him, for he shall
be destroyed, and perysh at the last. As for ỹ
kyngdome, power and all might that is vn-
der the heauen: it shalbe genē to the holy peo-
ple of the moost hyest, * whose kyngdome is *Luke.i.c
euerlastynge: yee, all powers shall serue and dani.vii.d
obeye hym. Thus farre extende the wordes.
Neuertheles, I Daniel was so vexed in my
thoughtes, that my countenaunce chaunged
* but the wordes I kepte styll in my herte. * Luke.ii.c

## The. viii. Chapter.

¶ A visyō of a stryke betwene a ramme & an hegoate.
The vnderstandyng of the vysyon is of the battell be-
twene the kynge of Persia and the kynge of the Gre-
cyens. Of the shamefull kynge Antiochus.

IN the thyrde yeare of the raygne of A
kynge Balthazar, there appeared a
visyon vnto me Daniel, after that
I had seue the * fyrst. I sawe in a * dani.vii.a
visyon (and whē I sawe it, I was at Susis
in the chefe cyte, which lyeth in the lande of
* Elam) and in the visiō, me thought I was * Iere.xlix.d Ezec.xxviii.
by the ryuer of Ulai.

Then I loked vp, & sawe: & beholde there
stode before ỹ ryuer, a rāme, which had two
hornes: and these two hornes were hye, but
one was hyer then another, & the hyest came
vp behinde. I sawe ỹ this rāme pushed with
his hornes, agaynst ỹ west, agaynst ỹ north,
& agaynst the south: so that no beastes might
stande before him, ner defende them from his
power: but he dyd as hym lysted, and waxed B
greatly. I toke hede vnto thys, & then came
there an he goate from the west ouer ỹ whole
earth, and touched not the grounde.

Thys goate had a maruelous wrethen
horne betwixte his eyes, & came vnto the rā-
me, that had the two hornes (whō I had seue
afore by the ryuer syde) and ranne fearcely
vpō him with his might. I sawe him drawe
nye vnto the ramme, beinge very fearce vpō
hym: yee, he gaue hym soche a stroke, that he
brake his two hornes. Nether had ỹ ramme C
so moch strength as to stande before him: but
he cast hym downe, troade hym vnder hys
fete: & no man was able to delyuer the rāme
out of hys power.

The goate waxed exceadinge greate, and
whē he was at the strōgest, his great, horne
was broken also. * Then grewe there other * danie.viii.a and.xi.a. Zach.i.a
foure soch lyke in the Iceade, toward the. iiii.
wyndes of the heauen. Yee, out of one of the
leest of these hornes, there came vp yet ano-
ther horne, which waxed maruelous greate:
toward the south, toward the east, and to
ward the fayre pleasaunt lande. It grewe
vp to the hoost of heauen, wherof it dyd cast
some downe to the grounde, and of the sta-
res also, and trode them vnder fete.

Yee, it grewe vp vnto the prynce of the
hoost, from whom the daylye offerynge was
takē, and the place of hys Sanctuary casten
downe. And a certayne season was geuen
vnto it, agaynst ỹ daylye offeringe (because
of wyckednesse) that it myght cast downe ỹ
veryte to the grounde, and so to prosper in
all thinges



all thynges, that it wente aboute.

D Upō this I hearde one of the saincte spea-
kynge, which sayncte sayde vnto one that as-
ked this question. Howe longe shall this vi-
syon of the daylye sacrifyce and of the wa-
stinge abhominacyon endure: that the San-
ctuary and the power shall so be troden vn-
der fote? And he answered him: Unto ỹ euē-
nynge & the mornynge, euen two thousande
and thre hundreth dayes: then shall the Sā-
ctuary be clensed agayne.

E Nowe when I Daniel had sene this visiō
and sought for the vnderstandynge of it: be-
holde, there stode before me a thinge like vn
to a man. And I herde a mans voyce in the
riuer of Ulay, which cryed, and sayd: O Ga
briel, make this man vnderstande the visyō.
So he came, and stode by me. But I was
afrayed at hys commynge, and fell downe
vpon my face.

Then sayde he vnto me, O thou sonne of
man, marcke well, for in the last tyme shall
this visiō be fulfylled. Now as he was spea
kynge vnto me, I waxed faynte, so ỹ I sun-
cke downe to the groūde. But he toke holde
vpon me, and sett me vp agayne, sayinge:
Beholde, I will shewe the, what shall hap-
pen in ỹ last wrath: for in the tyme appoyn-
ted it shalbe fulfylled.

The ramme which thou sawest with the
two hornes, is the kynge of the Medes and
Perles: but the goate is the kynge of Grecke
lande: the greate horne that stode betwyxte
hys eyes, that is the principall kynge. But
where as it brake, and foure other rose vp in
the steade: it signifyeth, that out of this peo-
ple shall stande vp * foure kyngdomes, but
dani.viii.a not so myghtye as it.

F After these kyngdomes (whyle vngodly-
nesse is a growinge) there shall aryse a kyng
of an vnshamefast face, whych shalbe wyse
in darcke speakynges.

He shalbe myghtye and stronge, but not
in his awne strēgth. He shall destroye aboue
measure, and all that he goeth aboute shall
prospere: he shall slaye the stronge and holy
people. And thorowe hys craftynes, falshed
shall prospere in hys hande, hys herte shalbe
proude, and many one shall he put to death
in his welthynesse. He shall stāde vp agaynst
dani.viii.c 2.Thess.ii.b. the Prynce of Prynces, * but he shalbe de-
stroyed wythout hande. And thys visyon
that is shewed vnto the, is as sure as ỹ euē-
dani.viii.d. nynge and the mornynge. * Therfore wryte
thou vp thys syght, for it wylbe longe or
it come to passe.

Upon this was I daniel very faynte, so
that I laye sycke certayne dayes: but when
I rose vp, I wente aboute the kynges busy-
nesse, and marueled at the visyon, neuerthe-
lesse no man knewe of it.

## The.ix. Chapter.

¶ Daniel desyreth to haue that perteynyd of God
whych he had promysed concernynge the returne of
the people from theyr bannyshement in Babylon. A
true confession. Daniels prayer is heard. Gabriel
the Aungel expounded vnto hym the vysyon of the
lxx. weakes. The anoyntynge of Christ. The buyl-
dynge agayne of Jerusalem vnder Nehemiah. The
death of Christ.

IN the fyrst yeare of Darius the A
sonne of Ahasuerus, * whych * Dani.v.c.
was of the sede of the Medes, & was made kynge ouer the realme
of the Caldees: yee, euen in ỹ fyrst
yeare of his raygne, I Daniel desyred to kno
we the yearly nōbre out of the bokes, wher-
of the Lorde spake vnto * Jeremy the Pro- * Iere.xxv.b and.xxix.b.
phete: that Jerusalem shulde lye waste. lxx.
yeares: and I turned me vnto God the Lor-
de, for to praye and make myne intercession,
with fastynge, sacke clothe & ashes, I prayed
before the Lord my God, and knowledged,
sayinge.

* O Lorde, thou greate and fearfull God, * ii. Esd.i.a. and.ix.c.
thou that kepest couenaunt and mercy wyth
them, which loue the, and do thy commaun-
demētes. * We haue synned, we haue offen- * Baruch.i.b
ded, we haue bene disobedient and gone back:
yee, we haue departed from all thy preceptes
and iudgementes.

We wolde neuer folowe thy seruātes the B
Prophetes, that spake in thy name to oure
kynges and princes, to oure forefathers, and
to all the people of the lāde. * O Lord, righ- * Esdre.i.d.
teousnesse belongeth vnto the, vnto vs per-
tayneth nothynge but open shame: as it is
come to passe thys daye vnto euery man of
Juda, and to them that dwell at Jerusalem.
Yee, vnto all Israel, whether they be farre or
nye: thorowe out all lādes: wherin thou hast
strowed them, because of the offences, that
they had done agaynst the.

Yee, O Lorde, vnto vs, to oure kynges &
princes, to oure forefathers: euen to vs all,
* that haue offended the belongeth opē sha- * iii.Esd.viii.a
me. But vnto the, O Lorde oure God, per- C
tayneth mercy and forgeuenesse. As for vs,
we are gone backe from hym, and haue not
obeyed the voyce of the Lorde oure God, to
walke in hys lawes, * whych he layed beko-
re vs by hys seruauntes the Prophetes: yee * ii. Esd.i.b. & Bach.ix.b.
all Israel haue transgressed, and gone backe
from thy lawe, so that they haue not hercke-
ned vnto thy voyce.

Wherfore, the curse & othe * that is writ- *Deu.xxviii. xxix. Leui.xxvi.
ten in the lawe of Moses the seruaūt of God
(against whō we haue offended) is poured
vpō vs. * And he hath performed his wor- * Baruc.ii.a
des, whych he spake agaynst vs, & agaynst
oure iudges that iudged vs: to bryngе vpon
vs soch a greate plage, as neuer was vnder
heauen, lyke as it is nowe come to passe in
Jerusalem. Yee, all this plage, as it is wryt-
ten in the lawe of Moses, is come vpon vs.
Yet made we not oure prayer before ỹ Lorde

PP oure God,

oure God, that we myght turne agayne frō oure wickednesse, & to be learned in thy verite. Therfore hath the Lorde made haste, to wynge this plage vpō vs, for the Lorde oure God is ryghteous, in all his workes whych
D he doth: for why? we wolde not herken vnto hys voyce.

* Baruc.ij.b & Ezro.viij.viij and.xviij.b. *And nowe, O Lorde oure God * thou that with a myghtie hande hast brought thy people out of Egypte, to get thy selfe a name which remayneth this daye: we have synned, O Lorde, & done wyckedly agaynst all thy ryghteousnes: yet let thy wrothfull displeasure be turned awaye (I beseche the) frō thy cyte Jerusalem thy holy hyll. And why? for oure synnes sake, and for the wyckednesse of oure forefathers is Jerusalē & thy people abhorred, of all thē that are aboute vs: Now therfore, O our God, heare the prayer of thy seruaunt, and hys intercessyon. O let thy face shyne ouer thy Sāctuary, that lyeth waste: for the Lordes sake.

E O my God, enclyne thyne eare, and herken) at the leest for thyne awne sake) open thyne eyes: beholde howe we be desolated, yee, and the cytie also, whych is called after thy name: for we do not cast oure prayers before ỹ in oure awne ryghteousnes, no: but onely in thy great mercyes: O Lorde, heare: O forgeue Lorde, O Lorde consydre, tarye not ouer longe: but for thyne awne sake do it. O my God: for thy cyte and thy people is called after thy name.

As I was yet speakynge at my prayers, knowledgynge myne awne synnes, and the synnes of my people, makynge so myne intercessyō before the Lorde my God, for ỹ holy hylles sake of my God: yee, whyle I was yet speakynge in my prayer, beholde, the mā Gabriel. (* whō I had sene afore in the vi-
* Dani.viij.c and.viij.a. syon) came flyinge to me, and touched me aboute the offering tyme in the euenynge. He infourmed me, & spake vnto me: O Daniel sayde he, I am nowe come to make the vnderstande it. For as soone as thou begānest
F to make thy prayer, it was so diuised, & therfore am I come to shewe the. And why? *
* Dan.x.c.d. For thou art a man greatly beloued.

Wherfore, ponder the matter well, that thou mayest learne, to vnderstāde the visyō. Lxx. wekes are determed ouer thy people, and ouer the holy cytie: that the wyckednes maye be consumed, that the synne may haue an ende, that the offence maye be reconciled, and to bynge in euerlastinge ryghteousnesse, to fulfyll the visyons and the prophetes,
G and to anoynte the moost holy one. Understande this then, and marcke it well: that frō the tyme it shalbe concluded * to go and re-
* 1. Par.xxxvi. bi.d. 1. Esdras.i.a. payre Jerusalem agayne, vnto Christ (or ỹ anoynted) prince: there shalbe seuen wekes: Then shall the stretes and walles be buyl-

ded agayne. lxij. wekes, but with harde troublous tyme. After these. lxij. wekes, shall Christ be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the Prince, and destroye the cyte & the Sanctuary: and hys ende shall come as the water floude. But the desolacyon shall contynue tyll the ende of the battell.

He shall make a stronge bonde with many, for the space of a weke: & when the weke is halfe gone, he shall put downe the slayne and meatoffringe. * And in the temple there * 1. Mac.i.viij. Mar.xiij.b. shalbe an abhominable desolacyon, tyll it haue destroyed all. And it is cōcluded, that this wastynge shall contynue vnto the ende.

## ¶ The.x. Chapter.

¶ Where appeareth vnto Daniel a man clothed in lynen, whych sheweth hym wherfore he is sent.

IN the thyrde yeare of Kynge Cirus of Persia, there was shewed vnto Daniel (other wyse called Balthasar) a matter, yee, a true matter, but it is yet a longe tyme vntoit. He vnderstode the matter well, and perceaued what the visyon was. At the same tyme, I Daniel mourned for ỹ space of thre wekes, so that I had no lust to eate bread: as for flesshe and wyne there came none wythin my mouth: No, I dyd not once anoynte my self, tyl the wole thre wekes were out.

Upon the. xxiiij. daye of the firste moneth, I was by the greate floude, called Tygris * I lyft vp myne eyes, and loked: and beholde, a mā clothed in lynē, whose loynes were * dani.viij. Apoca.i.c. gyrded vp with fyne golde of Araby: his body was lyke the Chrysolite stone, hys face (to loke vpon) was lyke lyghtenynge, hys eyes as the flame of fyre, hys armes and fete were lyke fayre glysterynge metall, but the voyce of his wordes was lyke the voyce of a multitude.

B * I Daniel alone sawe thys visyon: & the men that were wyth me, sawe it not: but a * dani.viij. ‡ Actes.ix.a. greate fearfulnesse fell vpon them, so ỹ they fled awaye, and hyd them selues. I was left there my selfe alone, and sawe this great visyon, so longe tyll there remayned nomore strength wythin me: yee, I lost my coloure clene, I wasted awaye, and my strēgth was gone. Yet heard I the voyce of hys wordes: and as soone as I heard it, fayntnesse came vpon me, and I fell downe flat to the groūde vpon my face. And behold, an hande touched me, whych set me vp vpon my knees & vpon the palmes of my handes, sayinge vnto me. * O Daniel, thou well beloued man: * dani.ix.b take good hede of the wordes, that I shall saye vnto the, and stande ryght vp, for vnto the am I nowe sent. *

And when he had sayde these wordes, I C stode vp trēblynge. Then sayde he vnto me: feare not Daniel: for why, sence ỹ fyrst daye that thou



that thou set thyne herte to vnderstāde, and dydest chasten thy selfe before thy God: thy wordes haue bene herde. And I had come vnto the, when thou begannest to speake had
* Iosue.v.d. Daniel.xii.a. not the prynce ouer the kyngdom of the Perses wythstāde me. xxj. dayes. But lo, * Michael one of the cheefe prynces, came to helpe and I was left to cōtynue ther with the kinges of Persia, & am come to shewe the, what shall happen vnto thy people in the latter dayes. For it wylbe longe yet or the vysyon be fulfylled.

Nowe when he had spoken these wordes vnto me, I cast downe my head to the groūde and held my tunge. Beholde, there touched my lyppes one very lyke vnto a man. Then opened I my mouth, and sayde vnto
D him, that stode before me, O my Lorde, my toyntes are lowsed in the visyō, and there is nomore strength within me. Howe may my Lordes seruaunt then talke wyth my Lord? seynge there is no strēgth in me, so that I cānot take my breth? Upon this there touched
Dani.x.d. me agayne, one moch lyke a man * and confor-ted me, sayinge. O thou man so well beloued, feare not: be cōtent, take a good hert vnto the, and be stronge. So when he had spoken vnto me, I recouered, and sayde. Speake on my Lord, for thou hast refreshed me. Then sayd he: knowest thou wherfore I am come vnto the? nowe wyll I go agayne to fyght wyth the prince of the Perses. As soone as I go forth, lo, the prince of Grekelāde shall come. Neuertheles, I wyll shewe ỹ ỹ thynge, that is fast noted in the scripture of trueth. And as for all ponder matters, there is none that helpeth me in thē, but Michael youre prynce.

## ¶ The.xj. Chapter.

¶ A prophecy of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypte, and of the bonde therof, and of the battell wyth the kyngdome of Syria. Of the Jewes that flye vnto the kynge of Egypte, whom Antiochus the kynge of Syria persecuteth, whych figureth vnto vs Antychrist. The pryde of Antiochus.

A AND in the fyrst yeare of Darius of Media, I stode by hym, to cōforte him, and to strengthe hym, & nowe wyll I shewe ỹ trueth. Beholde, there shall stande vp yet thre kynges in Persia, but the fourth shalbe farre rycher then they all. And when he is in the cheefest power of hys ryches, he shall prouoke euery man agaynst the real-
Dan.viij.a. me of Grekelande. * Then shall there aryse
* 1. Macha.i.a. yet a myghtye kynge, that shall rule wyth greate dominion, and do what hym lyst. * And as soone as hys kyngdome cometh vp, it shalbe destroyed, and deuyded towarde the foure wyndes of the heauen. They that come after hym, shall not haue soche power & dominyon as he: but hys kyngdome shalbe scatred, yee, euen amonge other then those.

And the kyng of the south shalbe myghtyer, then his other prynces. And one shall be strōger then he, & shall rule hys dominyon wyth greate power.

And in the ende of yeares they shalbe joyned together, and the kynges daughter of ỹ south shall come to the kynge of the North, for to make frēdshyppe, but she shall not op-
B tayne the power of that arme, nether shall she be able to ēdure thorowe his myght: but she, and soch as brought her (yee and he that begat her, and confor-ted her for hys tyme) shalbe delyuered vp. Out of the braunches of her rote, there shall one stande vp in hys steade: whych with power of armes shall go thorowe the kynges lande of the north, and handle hym accordynge to hys strength. As for their Idols and prynces, with their costly Jewels of golde and syluer, he shall cary the awaye captyues into Egypte, and he shall reygne more yeares then the kynge of the north. And when he is come into the kynges realme of the south, he shalbe fayne to turne agayne into hys awne lande. Wherfore hys sonnes shalbe displeased, & shall gather together a myghtye greate hoost of people: and one of them shall come, and go thorowe lyke a water flowde: then shall he returne, and go forth with defynge and boastynge vnto his awne lande.

Then the kynge of the south shalbe angry and shall come forth to fight against the kynge of the north: yee, he shall brynge a greate multitude of people together, and a C greate heape shalbe geuen into his hāde: these shall he cary awaye wyth greate pryde, for so moche as he hath cast downe so many thousādes, neuertheles, he shall not preuayle. For the kyng of the north shall gather (of the new) a greater heape of people then afore, and come forth (after a certayne tyme & yeares) wyth a myghtye hooste and exceadynge greate good.

At the same tyme there shall many stande vp agaynst the kynge of the south, so that ỹ wycked chyldren of thy people also shall exalte them selues (to fulfyll the vision) & then fall. So the kinge of the north shall come to laye sege, and to take the strōg fensed cyties: And the power of thē of the south shall not be able to abyde him, and the best men of the people shall not be so strōg, as to resyst hym. Shortely, when he commeth, he shall hādle hym as he lyst, & no man shalbe so hardy as to stande agaynst hym. He shall stande in the pleasaunt coūtre, whych thorowe him shalbe destroyed: he shall set hys face wyth all hys power to optayne hys kyngdom, and to be lyke it. Yee, that shall he do, and geue him vnto the daughters amonge wemen, to destroye hym. But he shall fayle, nether shall he optayne hys purpose. After thys shall he

set hys face vnto the. Iles, and take many of them. A prince shall stoppe hym, to do him a shame, beyde the confusyon that els shall come vnto him. Thus shall he tourne agayne to hys awne lande, stomble and fall, and be nomoze kounde: so he that came vpon hym & dyd hym violence, shall stande in hys place, haue a pleasaunt kyngdome: and after fewe dayes he shalbe destroyed, & that nether in wzath, ner i battell. In hys steade there shall aryse a vyle person, not holden wozthy of a kynges dignytie: this shall come in peaceably, and optayne the kyngdome wyth fayre wozdes: he shall fyght agaynst the armes of the myghtye (and destrope them) yee, and agaynst the prince of the couenaunt.

So after that he hath taken truce wyth him, he shall hãdle disceatfully: that he maye get vp, and ouercome hym with a small flocke: and so with craftynesse to get him to the fattest place of the lande, and to deale other wyse, thẽ ether his fathers oz graũdfathers dyd. Foz he shall destrope the thynge, that they had robbed & spoyled, yee, and all theyr substaũce: ymagenynge thoughtes agaynst the stronge holdes, and that foz a tyme. hys power and herte shalbe sterred vp wyth a greate armye agaynst the kinge of the south where thozowe the kynge of the south shalbe moued then vnto battell, with a greate & myghtye hoost also. Neuertheless, he shall not be able to stande, foz they shall conspyze against him. Yee, they that eate of his meate shall hurte hym: so that his hoost shall fall, & many be slayne downe.

These two kynges shalbe mynded to do myschefe, and talke of disceate at one table: but they shall not prospere, foz why, the ende shall not come yet, vnto the tyme apoynted *il.Mar.b.a * Then shall he go home agayne into hys awne lande with great good, and set his hert agaynst the holy couenaunt, he shalbe busye agaynst it, and then returne home. At the time apoynted he shall come agayne, and go towarde the south. So shall it happen other wyse then at the fyrst, yet ones agayne. And *Nu.xxiiii.d why? * ỹ chyppes with Italyans shall come vpon him, that he may be smyttẽ and turne agayne: that he may take indignaciõ against the couenaũt of holynesse, to medle agaynst it. Yee, he shall turne him, and drawe soch vnto him, as leaue the holy couenaunt.

He shall set myghtye men to vnhalowe ỹ Sanctuary of strength, to put downe the daylye offeringe, and to set vp the abhominable desolacyon. And soch as breake the couenaunt shall he flatter wyth fayre wozdes. But the people that wyll knowe their God, shall haue the ouerhande and prosper. Those also that haue vnderstandynge among the people shall enfourme the multitude: and foz a longe season, they shalbe persecuted wyth swearde, with fyre, wyth captiuite & wyth the takynge awaye of theyr goodes. Nowe when they fall, they shalbe sett vp wyth a lytle helpe: but many shall cleue vnto them faynedly.

Yee some of those which haue vnderstandyng shall be persecuted also, that they may be tryed, purifyed and clensed, tyll the tyme be out: foz there is yet another time appoynted. The kynge shall do what hym lyst * he *d.Thes.4 shall exalte and magnifye hym selfe agaynst all that is God. Yee, he shall speake marueylous thynges agaynst the God of all goddes wherin he shall prospere, so longe tyll the * wzath be fulfylled, foz the conclusyõ is de- * Apoc.xi.d uised alredy. He shall not regarde the God of hys fathers, but his lust shall be vpõ wemẽ. Yee, he shall not care foz eny God, foz he shall magnifye him selfe aboue all. In hys place shall he wozshype the myghtie stoute God: and the God whom his fathers knewe not, shall be honoure with golde and syluer, with pzecious stones and pleasaunt Jewels.

This shall be do, thozowe hys stroge fensed places, settinge vpe hys straunge God whom he confesseth and encreasinge his glorye. Soche as will receaue hym, & take hym foz God, he shall geue thẽ greate wozshyppe and power: yee, and make thẽ Lozdes of the multitude, and geue them the lande with rewardes. In the latter tyme shall the kynge of the south stryue wyth him: and the kynge of the nozthin lyke maner shall come against him with charettes, hozsmen and wt a greate nauy of shyppes. He shall come into the landes, destroye and go thozowe: he shall entre also into the fayre pleasaunt lãde: Many cyties and coũtres shall decaye * excepte Edõ, * Apo.xi.d Moab and the best of the chyldren of Ammon, whych shall escape from hys hande. He shall stretch fozth his handes vpon the countrees, & the lande of Egypte shall not escape hym. Foz thozowe his goynge in, he shall haue dominion ouer the treasures of syluer and golde, and ouer all the pzecious Jewels of Egypt, Libia and Ethiopia. * Neuertheless, the tydynges out of the East and the nozth shall trouble him, foz the whych cause he shall goo fozth to destroye and rote owte a greate multitude. The tentes of hys palace shall be pytched betwyxte the two sees, vpon the hyll of the noble Sanctuary, foz he * Apo.xiii. and.xv.c. shall come to his dethe, * and then shall no man helpe hym.

## The.xij.Chapter.

The prophecieth the resurrecyon of the deed. The darcknesse of the prophecye of Daniel.

The tyme wyll come also, that the great pzince * Michael, which standeth on thy peoples side, shal aryse vp, foz * there shall come a tyme of trouble, soch as neuer was, sens there began to be eny people, vnto that same tyme. Then shall thy people be delyuered, yee, all those ỹ be founde wzytten in the boke. * Many of them that slepe in the dust of the earth, shall awake: some to the euerlastynge lyfe, some to perpetuall shame & repzofe. * The wyse (soch as haue taught other) shall glyster, as the shynynge of heauen: and those ỹ haue instructe the multitude vnto godlynesse, shalbe as ỹ starres, wozlde without ende.

And thou O Daniel, shut vp these wozdes, and seale the boke tyll the last time. Many shall go aboute here and there, and then shall knowledge increase. So I Daniel loked, & beholde, there stode (as it were) other two: one vpon thys shoze of the water, the other vpon yonder syde. And one of thẽ sayd vnto hym, which was clothed in lynen and stode aboue vpon the waters of the floude. How lõge shall it be to the ende of these wõderous wozckes?

* Then herde I the man wyth the lynen clothes, which stode aboue vpon the waters of the floude: whẽ he helde vp hys ryght and left hande vnto heauen, and sware by hym whych lyueth foz euer * that it shall tary foz a tyme, two tymes and halfe a tyme: & whẽ the power of the holy people is clene scatred abzode, then shall all these thynges be fulfylled.

I herde it well, but I vnderstode it not. Then sayde I: O my Lozd, what shall happen after that? he answered: Go thy waye Daniel, foz these wozdes shall be closed vp & sealed, tyll the last tyme: and many shalbe purifyed, clensed & tryed. (as it were wt fyre) But the vngodly shall lyue wyckedly * and those wicked (as many of them as they be) shall haue no vnderstãdynge. As foz soch as haue vnderstãding, they shall regarde it. And frõ the tyme fozth ỹ the daylye offerynge shalbe put downe & the abhominable desolaciõ sett vp, there shalbe a M.CC.&.C. dates * Dwell is hym, that wayteth, & cometh to the thousande. iij. C. and. xxxv. dayes. Go thou thy waye nowe tyll it be ended: take thy rest, and byde thy lot, tyll the dayes haue an ende.

The ende of the Prophecye of Daniel.



# The booke of the Prophete Oseas.

## The fyrst Chapter.

The tyme wherin Oseas prophecyed. Oseas by takynge an harlot to hys wyfe, signifyeth the Idolatrye of the people. The destruccion of the ofspringe of Jehu, & of the Israelytes, is prophecyed.

This is the wozde of the Lozde, that came vnto Oseas the sonne of Beery * in the dayes of Oseas, Joathan, Achas and Jezechias kynges of Judã: and in the tyme of Jeroboã sonne of Joas kynge of Israel. *4.reg.xiiij. rb.rbi. and.rbv.c.

Fyrst, when the Lozde spake vnto Oseas he sayde vnto hym. * Go thy waye, take an harlott to thy wyfe, and get chyldren by her: foz the lande hath commytted greate whozdome agaynst the Lozde. So he went, & toke Gomer the daughter of Deblaim: whych conceaued, and brought fozth a sonne. And the Lozde sayde vnto hym: call hys name Jesrael, foz * I wyll shortly auẽge the bloude of * Jesrael vpon the house of Jehu, & wyll bzynge the kyngdome of the house of Israel to an ende. Then wyll I breake the bowe of Israel, in the valley of Jesrael. * Leui.xxi.b. Ezec.xxiii.v. *iiij.re.xv.c. and.rbiii. and rbiii.b. *iij.re.xxi.b.

She conceaued yet agayne, and bare a daughter. And he sayde vnto hym. Call her name. Lozuhamah (that is, not optayninge mercy) * foz I wyll haue no pytie vpon the house of Israel, but fozget them, and put thẽ cleane out of remembzaunce. * Neuertheless, I wyll haue mercy vpon the house of Juda, and wyll saue thẽ, euen thozowe the Lozde theyr God. But I wyll not delyuer them thozowe eny bowe, swearde, battell, hozses oz hozsmen. *iiij.re.xvii. * Gen.xlix.b iiij. re.xix.g

Nowe, whẽ she had weaned Lozuhamah, she conceaued agayne, and bare a sonne. Then sayde he: call hys name, Loamy. Foz why? ye are not my people, therfoze will not I be your God. And though the nombze of the chyldren of Israel be as the lande of the see, whych can nether be measured ner tolde: yet in the place where it is sayde vnto thẽ * ye be not my people: euen there shall it be * Rom.ix.e. thus repozted of them * they be the chyldren of the lyuynge God. * Then shall the chyldren of Juda and the chyldren of Israel be gathered together agayne and chose them selues one head, and then departe out of the lande: foz greate shalbe the daye of Israel. *Iohn.i.a. * rv.xxvii.g

## The.ij.Chapter.

The people is called vnto repentaunce.

Tell youre brethren, that they are my people: and youre systerne, that they haue optayned mercy. As foz youre mother, ye shall chyde wt her,

*Jere.iij.a. her, and reproue her *for she is not my wyfe, neither am I her husbande, onlesse she put awaye her whordome out of my syght, & her aduoutry frō her brestes. Ikno I shall stryppe her naked, & sett her *euen as she came in
*Ezec.xvi.a. to the worlde: yee, I shall laye her waste, ād make her lyke a wyldernesse, & slaye her for thyrste. I shall haue no pite also vpō her chil
*Joh.viij.d. drē *for they be the chyldren of fornicacyon.

Their mother hath brokē her wedlocke, and she that bare thē *is come to confusion.
*iiij.Regum xvi.a. For she sayd: I will go after my louers, that geue me my water and my breād, my woll & flaxe, my oyle and my dryncke. But I will
B hedge her waye with thornes, and stoppe it, that she shall not fynde her fote steppes: and though she runne after her louers, yet shall she not get them: she shall seke them, but not
*Leui.xx.e. fynde them. * Then shall she saye: well, I wyll go turne againe to my fyrst housbāde, for at that tyme was I better at ease, thē nowe But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer & gold
*Ezec.xvi.d. * whych she hath hanged vpon Baal.

Wherfore, nowe will I go take my corne and wyne agayne in their season, and fet a layne my woll & my flax, whych I gaue her, to couer her shame. * And nowe will
*Jere.xiii.e. I discouer her foolyshnesse, euen in the syght of her louers, & no man shall delyuer her out of my hādes. Moreouer, I will take awaye
C all her myrth *her holy dayes, her newmoones, her Sabbathes and all her solēpne feastes: I wyll destroye her vynepardes & fygg
*Deu.xvi.c. trees, though she sayeth: lo, heare are my rewardes, that my louers haue geuen me. I wyll make it a wodde, and wylde beestes shall eate it vp. I wyll punysh her also for
*Judic.ii.b and.x.d. dayes of Baal * wherin she censed hym, decknge hym wyth her earynges & cheynes: whē she folowed her louers, and forgat me, sayeth the Lorde.

Wherfore beholde, I wyll call her agayne
D bringe her into a wyldernes, & speake frēdly vnto her: there will I geue her her vyniar-
*Josu.xv.d des agayne, yee & the * valley of Achor also to shewe her hope and comforte. Then shall
*Judic.v.a. she synge there *as in the tyme of her youth,
& Exo.xv.a. and *lyke as in the daye when she came out of the lāde of Egypte. Then (sayeth ỹ Lorde she shall saye vnto me) O my housbande, & shall call me nomore Baal: for I wyll take awaye those names of Baal frō her mouth,
*Leui.xxvi.a yee, she shall neuer remēbre their names eny more. * Thē wyll I make a couenaunt with them, with the wylde beastes, with the foules of the ayre, and wyth euery thynge that crepeth vpon the earth.

*Esa.ii.a. * As for bowe, swerde and battel, I will de stroye soch out of the lande, & wyll make
*Leui.xxvi.d. thē to slepe safely. * Thus wyll I marry the vnto myne awne selfe for euermore: yee, euē to my selfe wyll I marry ỹ, in rygdteousnesse, in equite, in louynge kyndnesse and mercy. In fayth also wyll I marry the vntō my selfe, and thou shalt knowe the Lorde. At the same tyme wyll I shewe my selfe frendly & gracyous vnto the heuens, sayeth the Lord: and the heauēs shall helpe the earth and the earth shall helpe the corne, wyne and oyle, & they shall helpe Israel. * I wyll sowe them * i.Esd.viij. vpon earth, for a sede to myne awne selfe, & ‡ Osee.ij.c. wyll haue mercy vpon her, that was wythout mercy. And to them whych were not my people, I wyll saye: thou art my people and he shall saye: thou art my God.

## ¶ The.iij. Chapter.

¶ Of the loue of God towarde the people.

Then sayde the Lorde to me: * Go yet A
*Oze.iij.a thy waye & wowe an aduouterous womā, whō thy neyghboure loueth, as the Lorde doth the chyldrē of Israel: how be it they haue respecte to straunge goddes, *Esa.xvij.b Amos.v.a. & loue the wyne kannes. Soo I gat her
D for.xv. syluer lynges, and for an Homer & an halfe of barlye, & sayde vnto her: Thou shalt byde with me a lōge season, but se that thou playest not the harlot, & loke ỹ medle wō none other mā, & then will I kepe my selfe for the.

* Thus the chyldren of Israel shall syt a *Osee.iij.d great whyle without kynge and prince, with out offering and aulter, without preste & reuelacyon. But afterwarde shall the chyldrē of Israel conuerte, and seke the Lorde theyr God, and * Dauid theyr kynge: & in the lat- *Ezec.xxxiv. ter dayes they shall worshyppe the Lorde, & xxxvij.d. hys louynge kyndnesse.

## ¶ The.iiij. Chapter.

¶ A complaynte agaynst the people and the prestes of Israel.

Heare the worde of the Lord, O A
ye chyldren of Israel. For the Lorde must punysh, them that dwell in the lande. And why? There is no trewthe, there is no mercie, there is no knowledge of God in the lande: but swearyng, lyēge, manslaughter: theft & aduoutry haue gottē the ouerhande, and one bloudgyltinesse foloweth another. Therfore shall the land be in a miserable case, and all they that dwell therin, shall be roted out. The beastes in the felde, the foules in the ayre, & the fyshes in ỹ see shall dye. Yet is there none, ỹ wyll chastē nor reproue another. * For thy people rebuke the the prestes, * Mala.ii. whych shulde reformme other men.

Therfore stombleth thou in the daye tyme B
& the prophet wō the in ỹ nyght. I wyll bring thy mother to spēce, and why? * my people *Osee.iv.d perish, because they haue no knowledge. Seinge then ỹ thou hast refused vnderstāding, therfore wyll I refuse the also: so that thou shalt nomore be my preste. And for so moche as thou hast forgottē ỹ lawe of thy God, I wyll



wyll also forget thy chyldrē. The more they increased in the multitude, ỹ more they synned agaynst me, therfore wyll I chāge theyr honoure into shame. * They eate vp the synnes of my people, and corage them in theyr *Leui.vi.d. Ezec.xliij.d. wickednesse. * Thus the preest is become lyke the people. Wherfore I wyll punish them
*Esa.xxiiij.a for their wicked wayes, and rewarde thē accordynge to their awne ymaginacyons. *
C They shall eate, & not haue ynough. They
*Leu.xxvi.d Judich.vi.c. Aggei.i.a. haue vsed whordome, therfore shall they not prospere: and why? they haue forsaken the Lorde and not regarded hym.

Whordome, wyne & dronckennesse taketh the herte awaye. * My people aske councell
xliij.reg.i.a. at their stockes, their staffe must tell thē. For an whorysshe mynde hath deceyued them so that they cōmitte fornicacion agaynst theyr
iiij.Reg.xvij.b. God. * They make sacrifyces vpon the hye mountaynes, & burne their incense vpon the hilles, yee, amōg the okes, groues & bushes,
D for there are good shadowes. Therfore, youre daughters are become harlottes, and youre spouses haue brokē theyr wedlocke, I
*Mat.xxv.d. wyll not punish youre daughters for beinge defyled, & youre brydes ỹ became whores: * seynge the fathers thē selues haue medled wō harlottes, & offered wō vnthryftes: but the people ỹ wyll not vnderstāde must be punyshed.

Though thou Israel art disposed to playe the harlot, yet shuldest not thou haue offen-
ded, O Juda: thou shuldest not haue runne
*iiij.Reg.ij.b. Amos.v.d. to Gilgal * ner haue gone vp to Bethauen, * ner haue sworne, the Lord lyueth. For Israel is gone backe lyke a wanton cowe. The Lorde therfore shall make her fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronckennes hath put thē backe, & brought them to whordome. Their rulers loue rewardes, bringe, (saye they) to their awne shame. A wynde shall take holde of theyr fethers, and they shalbe confounded in theyr offrynges.

## ¶ The. v. Chapter.

¶ Against the prestes and rulers of Israel.

Ye prestes: heare this, take hede, ỹ A
housholde of Israel: geue care, O thou kynglyhouse, for it wer youre parte to se Judgement done, but you are become a snare vnto Mysphah, and a spred net vnto the mount of Thabor. They kyll sacrifyces by heapes, And turne farre frō the Lord,
*Ose.viij.d. Amos.xviij.d. & I haue bene a rebuker of thē all. * I know Ephraim well ynough, & Israel is not hyd fro me: for Ephraim is become an harlot: &
B Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorysh hert, so that they cannot knowe ỹ Lord.
*Osee.iij.d. * But the pryde of Israel will be rewarded him in hys face, yee, both Israell & Ephraim shall fall for theyr wickednesse, and Juda wō thē also. * They shall come with their shepe *Jere.xlij.d. ‡Deut.xiij.c. and bullockes ‡ to seke the Lorde, but they Ezec.xiiij.a shall not fynde him, for he is gone from thē. C As for the Lorde, they haue refused him, and brought vp baskarde childrē: a moneth therfore shall deuoure them with their portyōs. Blowe with the shawmes at Gibea, and wō the trompet in Ramah, crye out at Bethaue vpon the pōsyde of Ben Jamin. In the tyme of the plage shall Ephraim be layed wāste, therfore dyd I faythfully warne the trybes of Israel. Yet are the princes of Juda become lyke them * that remoue the landemarckes, * Deu.xix.c. and.xxvij.c. therfore wyll I poure out my wrath vpon thē lyke water. Ephraim is oppressed, & can haue no right of the lawe: for why? they folowe the doctrynes of vngodly men. Therfore
D will I be vnto Ephraim as a moth, and to the house of Juda as a caterpyller.

When Ephraim sawe hys sycknesse, and Juda hys dysease, * Ephraim wente vnto *iiij.Reg.xvi.b Assur, and sent vnto kyng Jareb: yet coulde not he helpe you, ner ease you of your payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to ỹ house of Juda. Euen, I will spoyle them, & go my waye. I wyll take thē wyth me, and no man shall rescue thē. I will go, and returne to my place, tyll they knowledge that they haue synned and seke me.

## ¶ The. vj. Chapter.

¶ Affliccyon causeth a man to returne to God. The wyckednes of the prestes.

In theyr aduersite they shall erlye se- A
ke me, & saye: come, let vs turne agayne to the Lorde: * for he hath smytten *Job.v.b. vs, and he shall heale vs: he hath wounded vs, and he shall bynde vs vp agayne: after two dayes shall he quycken vs, in the thyrde daye he shall rayse vs vp, so that we shall lyue in hys syght. Then shall we haue vnderstādynge, & endeuoure oure selues to knowe the Lorde. He shall go forth as the spryng of B
the daye, & come vnto vs * as the euenynge *Joel.xvij.d. and morynge rayne vpon the earth.

O Ephraim, what shall I do vnto the? O Juda, howe shall I intreate the? seyng youre loue is lyke a morynge cloude, & lyke a dewe ỹ goeth early awaye. Therfore haue I cut downe the Prophetes, and let thē be slayne for my wordes sake: so that thy punishment C
shall come to lyght. * For I haue pleasure in *Osee.vi.b and.xv.a louynge kyndnesse ‡ and not in offringe: yee, ‡Jere.vij.c. in the knowledge of God, more thē in burntsacrifyce. But euē lyke as * Adā dyd, so ha- *Gene.xvij.b ue they broken my couenaunt, and set me at naught. Gilead is a cite of wicked doers of malycyous people & bloudshedders. And as theues armed wayte for him that passeth by the waye: such is the councell of the prestes whych with one agreed counsell murther cruelye euche as kepe the waye: yee they dare do all vnspeakable mysche fe. * Horyble *Jere.xviij.d

thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, & Israel is defyled: yee and thou Juda hepest an haruest for thy selfe, when I returne the captyuitie of my people.

## ¶ The. vij. Chapter.

¶ Of the byces and wantonnes of the people.

A WHē I vndertake to make Israel whole, then ꝑ vngraciousnesse of Ephraim and the wyckednes of Samaria commeth to lyght: then go they about wt lyes: therfore ꝑ theafe robbeth within: & wout the spoyler destroyeth. They cōsidre not in their hertes that I remembre all their wickednes. Nowe ther awne inuentyōs haue beset thē whych, I se well ynough. * They make the kynge and the prynces, to haue pleasure in theyr wyckednes and lyes. All these burne in aduoutry, as it were an ouen that the baker heateth, when he hath left kneadynge, tyll the dowe be leuended. Euen so goeth it this haye with oure kynges and princes, for they begynne to be wodde dronckē thorowe wyne: they vse familiarite with soch as disceaue them. They with the ymaginacyon of their herte are lyke an ouen, their slepe is all ꝑ nyght lyke the slepe of a baker, in the morynge is he as hote as the flame of fyre: they are all together as hote as an ouen.

* Roms. i. d.

B

C They haue deuoured their awne iudges, all theyr kynges are fallen: yet is there none of thē ꝑ calleth vpon me. ☞ Therfore must Ephraim be myxte amonge the Heathen: Ephraim is become lyke a cake, ꝑ no mā turneth, straūgers haue deuoured his strength, yet he regardeth it not: he waxeth full of gray heares, yet wyll he not knowe it * and ꝑ pryde of Israel is cast downe before theyr face, yet wyll they not turne to ꝑ Lord theyr God, ner seke hym for all thys.

*Osee. v. a.

Ephraim is lyke a doue, that is begyled, and hath no herte. * Now call they vpō the Egyptyans, nowe go they to the Assyriās: but whyle they be goynge here and there, I shall spreade my net ouer them, & drawe thē downe as the foules of the ayre: & accordyng as they haue bene warned, so will I punishe thē. * Woe be vnto them, for they haue forsaken me. They must be destroyed, for they haue set me at naught, * I am he that haue redemed thē, and yet they dissemble wyth me. * They call not vpon me with theyr hertes, but lye houlynge vpon theyr beddes. Where as they come together, it is but for meate & dryncke, and me will they not obeye. I haue taught them, and defended theyr arme, yet do they ymagin myschefe against me. They turne thē selues, but not to the most hyest, & are become as a broken bowe. Their prynces shalbe slayne with the swearde, for the malyce of theyr tunges, soche scornnes shall they haue in the lande of Egypt.

iiii. Reg. rvi. b

* Esa. i. a.

D

* Ie. xxxi. a.

* Mat. xv. a. Esa. xx. c. Ezec. xxxiiii. c

## ¶ The. viij. Chapter.

¶ The destruccyon of Juda and Israel, because of theyr ydolatrye.

SEt the horne to thy mouth, and blowe: swyftly (as an Aegle) shall the enemye come against the house of the Lorde: for they haue broke my * couenaūt, & trāsgressed my lawe. Israel shulde haue sayde vnto me: ꝑ art my God, we knowe ꝑ: but he hath refused the thyng ꝑ is good, therfore shall the enemy folowe vpō hym. * They haue ordened kynges, but not thorow me: they haue made prynces, & I must not knowe of it. * Of their syluer & golde haue they made them Images, to bringe them selues to destruccyon. * Thy calfe, O Samaria, shalbe taken awaye, for my wrothfull indignacyō is gone forth agaynst the. Howe longe will it be, or they can be clēsed. For the calfe came frō Israel, the worke man made it, therfore cā it be no God, but euē i peaces shall ꝑ calfe of Samaria be broke. ☞ They haue sowne wynde, therfore shall they reape a storme.

A

* Deu. xxvi. b

* iii. Reg. xii. c.

B

☞

Their sede shall beare no corne, there shall no meale be made of theyr increase: though they reape, yet shall straūgers deuoure it vp. Israel shall perissh, the Gētiles shall intreate him as a fonle vessell. Hence they wēt vp to the Assyriās, they are become lyke a wylde asse in the deserte.

* Ephraim geueth rewardes to get louers and though they hyre them amonge the hethen, yet nowe wyll I gather thē vp. They shall begynne to be weeryed wyth the burthen of kynges and prynces. Ephraim hath made many aulters to do wyckednes, hys aulters (I saye) he had to his sinne. Though I schewe thē my lawe neuer so moch, they counte it but straūge doctryne. Where as they do sacrifyce, offeryng the flesshe and eatinge it: the Lorde wyll haue no pleasure therin: but wyll remembre theyr wickednes, & punishe their synnes. * Israel turneth agayne into Egipt, they haue forgotten him ꝑ made them, they buylde fayre palaces, and Juda maketh many stronge cyties: * therfore will I sende a fyre into theyr cyties, and it shall consume their places.

* iiii. Reg. xvii. c. Eze. xvi. b.

C

D

* Deu. xxvi. iiii. re. xvii. c.

* iiii. re. xvii. b.

## ¶ The. ix. Chapter.

¶ Of the hunger and captiuitye of Israel.

REioyce not thou triumphe, O Israel, make no boastynge ouer ioyouse thynges as do the Heathen, for thou hast commytted aduoutry agaynst thy God: whorysshe rewardes hast thou loued, more then all the cornefloores. * Therfore shall they nomore enioye the corne floores and wyne presses, and theyr swete wyne shall fayle them. They will not dwell in the Lordes lande * but Ephraim turneth agayne into Egypte, and eateth vncleane thynges amonge the Assyriās: They poure out no wyne for a drinckoffring vnto the Lorde, nether geue they hym their slayne offerynges: but they be vnto them as mourners meates, wherin all they that eate thē, are defyled. For ꝑ bread that they haue soch lust vnto, shall not come into the house of the Lorde. ☞ What wyll ye do then in the solempne dayes, and in the feast of the Lorde? Lo, they shall get thē awaye for the destruccyon: Egypt shall receaue them, and Noph shall bury them.

A

* Osee. ix. a.

B

☞

The nettles shall ouergrowe theyr pleasaunt goodes, and burres shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visitacyon is come, the dayes of recompensynge are at hande. And then shall Israell knowe that they were decepued by a prophete folysshe mad, and in a frensey: for the multitude of thyne iniquitye God shall multiplye enemyes agaynst the. Ephraim hath made him self a watchmā of my God, a prophete ꝑ is become a snare to do hurte in euery strete, and abhominacyon in the house of his God. They be gone to farre, & haue destroyed them selues, lyke as they dyd afore tyme * at Gabaa: therfore theyr wyckednes shalbe remembred, and their synnes punyshed.

Iud. xix. a. i. Reg. x. c. ii. Reg. xv. c.

C

I founde Israell lyke grapes in the wyldernes, and sawe their fathers as the fyrst * kygges in the toppe of the fygge tre. * But they are gone to Baal Peor, & runne awaye fro me to ꝑ shamefull Idoll & are become as abhominable as their louers. ☞ Ephraim flyeth lyke a byrde, so shall their glorye also: In so moch, that they shall nether begette, cōceaue ner beare chyldren. And though they bringe vp eny, yet will I make them childeles amōge men. Yee, wo shall come to thē, when I depart from them. * Ephraim (as me thynckē) is plāted in welthynes, lyke as Tyrus, but nowe must she bringe her awne chyldren forth to the manslayer.

Jer. xliii. a Num. xxv. b

* Ge. xlvi. a

D

O Lorde thou shalt geue thē: what shalt thou geue them? geue them an vnfrutefull wombe & drye brestes. All their wyckednes is done at * Gilgall, there do I abhorre thē. For the vngracyousnes of their awne inuēcyons, I will dryue them out of my house. I will loue them nomore, for all their prynces are vnfaythfull. Ephraim is hewen downe, their rote is dryed vp, so ꝑ they shall bringe no more frute, yee, and though they bringe forth eny, yet will I slaye euen the best beloued frute of their body. My God shall cast them awaye, for they haue not bene obediēt vnto him, therfore shall they go astraye amonge the Heathen.

* Josu. iiii. d

## ¶ The. x. Chapter.

¶ Against Israell and hys Idols.



ISrael was a goodly * vyne, but he hath brought forth vnprofytable frute: yee, ꝑ more frute he had, the mo aulters he made: the more good I dyd to their lande, the more frendshype shewed they to their ymages. Theyr herte is deuyded, therfore wyll they be destroyed. The Lord shall breake downe their ymages, he shall destroye theyr aulters. Then shall they saye: we haue no kynge, for why? we haue not feared ꝑ Lord. And what shall then the kynge do to vs? They comen together, and sweare vayne othes: they be confederat together, therfore groweth their punishment, as the wedes in the forowes of the lande.

A

* Osee. x. a. b.

They that dwell in Samaria haue worshypped the calfe of Bethauē: therfore shall the people mourne ouer them, yee, & the prestes also, that in theyr welthynesse reioysed wyth them: and why? it shall passe awaye frō them. It shall be brought to the Assirian, for a present vnto kynge Jareb. Ephraim shall receaue full punyshment. Israell shalbe confounded for hys awne ymaginacyons, Samaria wt his kynge shall vanyshe awaye as the scomme in the water. ☞ The hye places of Auen where Israell do synne, shall be cast downe: thystles and thornes shall growe vpō theyr aulters. * Then shall they saye to the mountaynes: couer vs, and to the hylles: fall vpon vs.

B

☞

* Lu. xxiii. c. Apo. vi. c.

O Israell, thou hast synned as * Gabaa dyd afore tyme, where they remayned: shuld not the batayll then come vpon the wycked chyldren, as well as vpon the Gabaonites? I wyll chasten them, euen after myne awne desyre, the people shalbe gathered together ouer them, when I punyshe them for their great wyckednesse. Ephraim was vnto me, as a cowe ꝑ is vsed to go to plowe, therfore I loued hym, and fell vpon his fayre necke. I drowe Ephraim, Juda plowed, and Jacob played ꝑ hulbāde mā: Sowe vnto righteousnes, and reape the frutes of weldoinge: plowe vp your freshe lande, for it is tyme to seake the Lorde tyll he come and rayne righteousnesse vpon you. But you haue plowed vngodlynes: ye haue reped iniquytie, you haue eaten the frute of lyes. Seynge thou puttest thy cōfydence in thyne awne wayes, and leanest to the multitude of thy worthyes: there shall growe a sedicyon amonge thy people. All thy stronge cyties shalbe layed waste, euen as Salmana was destroyed with his kamplyers, thorowe him that was auenged of Arbell, in the daye of batayll, where the mother perysshed with her chyldren. Euen so shall it go with you (O Bethell) because of youre malicyous wickednesse. Lyke as the morynge goeth awaye, so shall the kynge of Israel passe.

* Iud. xix. a.

## ¶ The.xj.Chapter.

¶ Agaynst the vnkyndnesse of Israell.

A
*Exo.iiij.b. and.vi.b. Mat.ij.c.
When Israell was younge, I loued him: & *& called my sonne oute of the lãde of Egypt. But ỹ more they were called, ỹ more they wẽt backe,
*Num.xxv.b. Iu.Reg.xij.c. iiij.Reg.xvi.c.
* offeringe vnto Idols of Baal, & censynge
Images.
I lerned Ephzaim to go, &
bare them in myne armes, but they regarded
not me, ỹ wolde haue helped them. I led thẽ
with coardes of frendshyppe, and with ban-
Exo.xvi.c.
des of loue. I was euen he, ỹ layed the yocke
vpõ their neckes. * I gaue their foder my selfe
that they shulde not go agayne into Egypt.
And nowe is Assur theyr kynge. For they
wolde not turne vnto me. Therfore shall the
swearde begynne in their cyties, the stoare ỹ
they haue layed vp, shalbe destroyed and ca-
ten: and ỹ because of their awne ymaginacy-
ons. And my people shall stonde in a doubte
B
whether to tozne them, for when the prophe-
tes called them to the most hiest, not one yet
wolde gyue him his glory.

What greate thynges haue I geuen the,
O Ephzaim? howe kyndthfully haue I defen-
ded the, O Israel? haue I dealt with the as
*Gene.xix.d Deu.xxix.d.
with * Adama? or haue I intreated ỹ lyke
Seboim? No, my hert is other wise mynded.
Yee, my mercy is to feruent: therfore haue I
not turned me to destrope Ephzaim in my
wzothfull displeasure. For I am God and no
man, I am euen that holy one in the middest
of the, though I came not within the cytie.

C
*Apoc.x.a.
The Lozde roareth lyke a lyon, that they
maye folowe hym: yee, *as a lyon roareth
he, ỹ they maye be afrayed lyke the chyldren
of the see: ỹ they maye be scatred awaye from
Egypt, as mẽ scarre byrdes: & frayed awaye
(as doues vse to be) frõ the Assyrians lande:
and that because I wolde haue them tary at
home, sayeth ỹ Lozde. But Ephzaim goeth
aboute me with lyes, and ỹ house of Israell
dissembleth. Only Juda holdeth hym with
God, and with the true holy thynges.

## ¶ The.xij.Chapter.

¶ Agaynst the vayne trust of the people.

A
Ephzaim is fed with ayre, and
folowe th after ỹ east winde: he is
*Iiij.Reg.xvij.b. Esa.lvij.b.
euer increasynge lyes and destruc-
cyon. They be cõfederate with the
Assyrians, * their oyle is caryed
into Egypt. The Lozde hath a courte to hol-
de vp Juda, and wyll punyshe Jacob. After
*Gen.xxv.c.
their awne wayes and accozdynge to theyr
awne inuẽcyons, shall he recõpense thẽ. * He
toke his brother by the hele, whẽ he was yet
*Os.xij.d.
in his mothers wombe: and in hys strength
he wzestled with God. He * strowe with the
*Os.xij.d.
angell, and gatt the victozye: so ỹ he prayde
& desyred hym. * He founde him at Bethell,
*Os.xij.d.
and there he talketh with vs.

B
Yee, the Lozde God of hoostes, euen the
Lozde him selfe remembred him. Then turne
to thy God, kepe mercy and equite, & hope
styll in thy God. But ỹ art lyke ỹ marchaũt
ỹ hath a falce weyght in his hande, he hath a
pleasure to occupie extozcyõ. Ephzaim thin-
keth thus: * Tush, I am rich, I haue good
* Apoc.iij.
ynough: In all my wozckes shall not one
fawte be founde ỹ I haue offended. Yet am
I the Lozd thy God, euẽ as when I brought
the out of the lande of Egypte, and sett ỹ in
thy tentes, and as in the hye feaste dayes.

C
I haue spoken thozowe the prophetes, &
shewed diuerse visiõs and declared my selfe
by the ministracion of the prophetes. But at
Gilaad is ỹ abhominacyõ, they are fallen to
vanyte. At Gilgal they haue slayne oxen: as
many heapes of stones as they had in theyr
lãde fozowes, so many aulters haue they ma
de. * Jacob fled ito ỹ lãde of Sitia, & Israell
*Gen.xxix.b.
serued foz a wife, & foz a wife he kepte shepe.

By a prophete ỹ Lozde brought them out
of Egypt, and by a prophet he preserued thẽ.
But Ephzaim hath puoked him to displea-
sure thozowe his abhominacyons, therfore
shall his blonde be poured vpõ him selfe, and
the Lozde hys God shall rewarde hym hys
blasphemyes.

## ¶ The.xiij.Chapter.

¶ Of the abhominacyon of Israell.

When Ephzaim spake, the hethen trẽ-
bled: and he was exalted amõge the
A
Israelytes, but he is gone backe to
Baal, therfore must he dye. And no-
we they synne moze and moze: * of their syl-
*Esa.xlvij. Eze.xxiij. Oseæ.xiij. and.xliij.a.
uer, they make thẽ molten ymages, after the
ymaginacyons of ther awne brayne ỹ is,
very ydols, and yet all is nothinge but the
wozke of the craftesman: Notwithstandynge
they preache of ỹ same to such as there sacrifi
ceth: who so will kysse ỹ calues, offreth per-
fectlye. Therfore, they shalbe as ỹ mozninge
cloude, and as the dewe that early passeth a-
waye and lyke as dust that ỹ whozle wyn-
de taketh awaye, frõ the floze, and as smoke
that goeth out of the chymney.

I am the Lozde God, which brought the
*Exo.xx.a.
B
out of the lande of Egypt: that thou shuldest
knowe no God but me onely, and that thou
*Esa.xliij.b.
shuldest haue * no Sauioure but only me. I
toke diligent hede of the in the wyldernesse ỹ
dzye lande. But when they were well fedde
and had ynough, they waxed proude, & forgat me * therfore will I be vnto thẽ as a lyõ
*Cyro.xxiij.
and as a leopard in ỹ waye to ỹ Assyrians.
I will come vpon thẽ as the beare, ỹ is robbed
of her whelpes, & I will breake ỹ stubburne
herte of theirs. There will I deuoure thẽ as
a lyon: yee: ỹ wylde beastes shall teare thẽ.

*Job.xxij.a.
* O Israel, thine iniquite hath destroyed
ỹ but in me only is thy helpe. Where are thy
kynges nowe, that shulde helpe the in all thy
cyties? Yee, and thy iudges, of whom thou
saydest:



1.Reg.viij.a. saydest: * gyue me a kyng and princes? well,
I gaue the a kynge in my wzath, and in my
displeasure will I take hym frõ the agayne.
The wyckednesse of Ephzaim is bounde to-
gether, and hys synne lyeth hyd. Therfore,
shall sozowes come vpon hym, as vpon a
woman that trauayleth. An vndiscrete sonne
is he, foz he consydzeth not, that he shulde
not haue bene able to haue endured in the
tyme of hys byrth, had not I defended hym
from the graue, and delyuered hym from
death.

D
Os.xiij.b.c. Apoc.vi.a.
* O death, I will be thy death: O hell, I
wyll be thy stynge. Yet can I se no comfozte,
foz when he is nowe the goodlyest amonge
the bzethzẽ, the east wynde (euen the wynde
of the Lozde) shall come downe frõ the wil-
dernes, and dzye vp his cõduytes, & dzyncke
vp his welles: he shall spoyle the treasure of
all pleasaunt vessels.

As foz Samaria, they shalbe made waste,
and why? they are dysobedient vnto theyr
God. They shall perysshe with the swearde,
theyr chyldren shalbe slayne, and their wemẽ
great with chylde shalbe rypte vp.

## ¶ The.xiiij.Chapter.

¶ The destruccyon of Samaria.

A
*Jer.xviij.a. Eze.xviij.c. and.xxxiij.c. Mic.vij.c.
O Israell, * turne the nowe, vnto ỹ
Lozde thy God, * foz ỹ hast taken
a greate fall thozowe thy wicked
nes. Take these wozdes with
you, when ye turne to the Lozde,
*ps.xcij.a. Heb.iij.c.
and saye vnto hym: O, forgeue vs all oure
synnes, receaue vs graciously, * & then wyll
we offre the bullockes of oure lyppes vnto
the: Assur shalbe nomoze oure helper, nether
will we ryde vpon hozses eny moze. Ys foz
the wozckes of oure handes, we wyll no-
B
moze call vpon them: Foz it is thou that art
oure God, thou shewest euer mercye vnto ỹ
fatherlesse.

O (yf they wolde do this) I shulde heale
theyr sozes: yee, with all my herte wolde I
loue them: so that my wzath shulde cleane be
turned awaye from them. Yee, I wolde be
vnto Israel as the dewe, and he shulde gro-
we as the lylie, and hys rote shulde breake
C
out as Libanus. His braunches shulde spre-
de out abzoade and be as fayre as the olyue
tre and smell as Libanus. They that dwell
vnder hys shadowe, shulde come agayne,
and growe vp as the cozne, & flozyshe as the
vyne he shulde haue as good a name, as the
wyne of Libanus.

D
O Ephzaim, what haue I to do wyth
Idols eny moze? I wyll graciously heare
hym, and lede hym forth. I wyll be vnto the
as a grene fyrre tre, vpõme shalt thou fynde
*Jer.ix.d.
thy frute. * Who so is wise, shall vnderstand
thys: and he that is ryght entrncte, wyll re-
*Os.xiij.c.
garde it. * Foz the wayes of the Lozde are
eyghteous, soch as be Godly wyll walke in
them. As foz the wycked, they wyll stomble
therin.

¶ The ende of the prophecye of Oseas.

# ¶ The booke of Joel the prophete.

## ¶ The fyrst Chapter.

¶ A prophecy agaynst the Jewes. He exhorteth the
prestes to prayer and fastynge foz the wyckcrye that
was commynge at hande.

This is the wozde of ỹ Lõz-
A
de, that came vnto Joell the
sonne of Phatuel. Heare, O
yee elders: ponder this well,
all ye that dwell in the lan-
de: yf euer there happened
soch a thinge in youre dayes,
oz in the dayes of youre fathers. Tell youre
chyldren of it, and lett them shewe it vnto
their chyldren, and so they to certifye theyr
posterite therof. Loke what the caterpyller
hath lefte, that hath the grashoper eate vp:
what the grashoper lefte, that hath the lo-
B
custe eaten vp: and what the locuste hath
left, that hath the blaskynge cõsumed. Wake
vp ye dzonckardes, and wepe: mourne all ye
wyne suppets, because of youre swete wyne,
for it shall be taken awaye frõ youre mouth.
Yee, a myghtye and an vnnumerable people
shall come vp into my lande: these haue teeth
lyke the teeth of lyons, and chaftebones lyke
the lyonelles. * They shall make my vyne- *Deu.xxxij.b.
yarde waste, they shall pyll of the barckes
of my fyggetrees, strype them bare, cast thẽ
awaye, and make the braunches whyte.

Wake thy moone as a wyzgin doth that
gyrdeth her selfe with sacke, because of her
byrde grome. For the meate and dzynckof-
fringe shalbe taken awaye from the house of
the Lozde, and the prestes the Lozdes minys-
ters shall mourne. The felde shalbe wasted,
the lande shalbe in a mysserable case: for the
cozne shalbe destroyed, the swete wyne shall
C
come to cõfusyon, and the oyle vtterly dcso-
late. The housbandmen and the wyne gar-
deners shall loke pyteously and make lamẽ-
tacyon, foz the wheate, wyne and barly, and
because the harueste vpon the felde is so clene
destroyed. The grapegarderers shall make
greate mone, when the vyneyarde and fyg-
getrees be so vtterly wasted. Yee, all the põ-
gawnettes, palmetrees, appletrees, & the other
trees

trees of the felde shall wyther awaye. Thus the merye cheare of the chyldren of men, shall come to confusyon.

Gyrde you, and make youre mone, O ye prestes, mourne ye mynystres of the aulter: goo your waye in, and slepe in sack cloth, O ye officiers of my God: for the meat & drinkofferinge shall be taken awaye frō the house of youre God. Proclayme a fastinge, call the cōgregacyon, gather the elders * and all the inhabitours of the lande together into the house of the Lorde your God, and crye vnto ỹ Lorde: alas, alas for thys daye. And why? the daye of the Lorde is at hāde, and cometh as a destroyer from the almyghtye. Shall not the meates be taken awaye before oure eyes, & the myrth also and ioye from the house of our God? The sede shall perysshe in the grounde, the garners shall lye waste, the flores shalbe broken downe, for ỹ corne shall be destroyed. O what a sygbynge make the kyne? the bullockes are very euell lykynge, because they haue no pasture: and the shepe are fampished awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wyldernes, and the flame hath brent vp all the trees of the felde. Yee, the wylde beastes crye also vnto the: for the water riuers are dryed vp, and the fyre hath consumed the pastures of the wyldernesse.

## ¶ The.ij. Chapter.

¶ The prophecyeth the commynge and cruelnye of theyr enemyes. An exhortacyon to moue them to conuert.

Blowe out the trōpette in Syon, and crye vpon my holy hyll, that all soche as dwell in ỹ lande, maye tremble at it: * for the daye of the Lorde commeth, and is harde at hande: a darcke daye, a gloompynge daye, a cloudy daye, yee, and a stormy daye, lyke as ỹ morynnge sprydeth out vpon ỹ hylles. Namely, a greate and myghtye people: soch as haue not bene sence the beginninge, nether shall be after them for euermore. Before him shall be a consumynge fyre, and behynde him a burnynge flame. The lande shalbe as a garden of pleasure before him, but behinde him shall it be a very waste wyldernesse, and there is no man, that shall escape hym: They are to loke vpon lyke barbed horses, & runne lyke horsmen. They skippe vp vpō the hylles, as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a myghtye people redy to the batayll.

The folke shalbe afrayed of hym, all faces shalbe as blacke as a pot: These shall rūne lyke gyauntes, and leape ouer the walles lyke men of warre. Euery man in his goinge shall kepe hys araye, and not goo out of hys path. There shall not one dryue another, but eche shall kepe his awne waye. They shall breake in at the wyndowes, & not be hurte: They shall come into the cytie, & runne vpō the walles. They shall clyme vp vpon the houses, and skyppe in at the wyndowes lyke a thefe. The earth shall quake before hym, yee, ỹ heauens shalbe moued. * The sunne & the moone shall be darckened, and the starres shall withdraw ther bryghtnes. The Lord shall shewe hys voyce before hys hoost, for his hoost is greate, stronge, and myghtye to fulfyll hys commaundement. Thys is that greate and marueylous fearfull daye of the Lorde. ‡ And who is able to abyde it?

Nowe therfore sayeth ỹ Lorde. * Turne you vnto me with all your hertes, with fastinge, weppynge and mournynge, rēte your hertes, and not youre clothes. Turne you vnto ỹ Lord your God, * for he is gracious and mercyfull, longe sufferynge and of great cōpassyon: and redy to pardone wyckednes. Then (no doute) he also shall turne, and forgeue, and after his chastenynge, he shall lett your increase remayne, for meat and drinckoffrynges vnto ỹ Lord your God? * Blowe out with the trōpette in Syon, proclayme a fastynge, call the congregacyon, and gather the people together: warne the congregacyō, gather the elders, brynge the chyldren & sucklynges together. Lett the brydegrome go forth of his chābre, and the bryde out of her closet. Lett the prestes serue the Lorde betwyxte ỹ porch and the aulter, wepinge and sayinge: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne heritage be brought to soch confusyon, lest ỹ heathen be lordes therof. * Wherfore shulde they saye amonge the heathen: where is nowe theyr God.

Then shall the Lorde be gelous ouer his lande, and spare hys people: yee, the Lorde shall answere, and saye vnto his people: Beholde, I wyll sende you corne, wyne & ople, so that ye shall haue plenty of them: and I will nomore geue you ouer to be a reproffe amonge the heathen. Agayne, as for him of the north, I shall dryue him farre from you: and chute him out into a drye & waste lande, his face towarde the east see, and his hynder partes towarde the vtmost see. The stynche of him shall go vp, and his fylthy corrupcyō shall fall vpō him selfe, because he hath dealt so proudly. Feare not (O lande) but be glad and reioyce, for the Lorde will do great thinges. Be not ye afrayed nether (O ye beastes of the felde) for the pastures shalbe grene, and the trees shall beare their fruite: the fyggetrees and vyneyardes shall geue theyr increase.

Be glad then (O ye chyldren of Syon) & reioyce in the Lorde youre God, for he hath



hath geuen you a teacher of ryghteousnesse: * & he it is that shall sende you downe showers of rayne, early and late in the fyrst moneth: so that the garners shalbe full of corne, and the prelles plenteous in wyne and ople. And as for the yeares that the greshoper, locuste, blastynge, and caterpiller (my greate hoost, which I sent amonge you) haue eaten vp, I shall restore them to you agayne. So ỹ ye shall haue ynough to eate, & be satisfyed: and prayse the name of the Lorde your God, that so marueylously hath dealte with you.

And my people shall neuer be confounded any more. Ye shall well knowe, that I am in ỹ myddest of Israell, and that I am youre God: yee, and that there is none other, and my people shall no more be brought to confusion.

* After this, will I poure out my spyrete vpon all flesh: and your sonnes and your daughters shall prophecy: your olde men shall dreame dreames, and youre yonge men shall se visyōs, yee, in those dayes I will poure out my spyrete vpon seruautes and maydens. I will shewe wonders in heauē aboue and tokens in the earth beneth: bloude and fyre, and the vapoure of smoke. The sunne shalbe turned into darckenes, and the mone into bloude: before the greate & notable daye of the Lord come. And the tyme shall come, that * whosoeuer calleth on the name of the Lorde, shalbe saued. For vpon the mounte Syon and at Jerusalem, there shalbe a salnacyon, lyke as ỹ Lorde hath promysed: yee, and amonge the other remnaunt, whom the Lorde shall call.

## ¶ The.iij. Chapter:

¶ Of the iudgement of God agaynst the enemyes of hys people.

For take hede: in those dayes and at the same tyme, when I turne agayne the captiuyte of Juda and Jerusalem: I shall gather all ye ople together, and brynge them in ỹ valley of Josaphat: and there will I reason with thē: because of my people and heritage of Israel: whō they haue scatred about in the nacyons: and parted my lāde: yee, they haue cast lottes for my people, the yonge mē haue they set in the bordel house, & solde ỹ damsels for wyne, that they myght haue to drincke. * Thou Tirus and Sidon and all ye borders of the Philistines: what haue ye to do wt me? Will ye dekye me? well, yf ye will nedes dekye me, I shall recompence you, euen vpon your heade, & ỹ rycht worthely: for ye haue taken awaye my syluer and golde, my fayre and goodly Jewels, and brought thē into your goddes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto ỹ Grekes, ỹ ye myght brynge them farre from the borders of their awne countrees.

Beholde therfore, I wyll rayse them out of the place, where ye haue solde them, * and will rewarde you euen vpō your head. Your sonnes and youre daughters wyll I sell thorowe the handes of the chyldrē of Juda, and so they shall geue them forth to sell, vnto thē of Saba, a people of a farre countre: for the Lorde him selfe hath sayde it. Crye oute these thynges amonge the Gentyles, proclayme warre, wake vp the gyauntes, let thē drawe nye, let them come vp all ỹ lusty warryours of thē. * Make you swerdes of your plowshares, and speares of youre sycles & sythes. Let the weake man saye: I am stroge. Muster you, & come, all ye heathen roūde about: gather you together, there shall ỹ Lord laye all thy gyauntes to the grounde. Lett ỹ people aryse, & get thē to the valley of Josaphat for there will I sytt, & iudge all heathē roūde about. * Laye to your sythes, for ỹ harueste is rype: come, get you downe: the wyne presse is full, yee, ỹ wynepresses runne ouer, for their wickednes is waxen greate.

In the valley appoynted, there shalbe many, many people: for the daye of the Lorde is nye in the valley appoynted. * The sunne & moone shalbe darckened, & the starres shall withdraw their lyght. * The Lorde shall roare out of Syon, and crye out of Jerusalē, that the heauens and the earth shall quake withall. But the Lorde shalbe a defence vnto hys awne people, and a refuge for the chyldren of Israel. Thus shall ye knowe, that I the Lorde youre God dwell vpon my holy mounte of Syon. Then shall Jerusalem be holy, & there shall no straungers go thorowe her any more.

* & Then shall the mountaynes dropp swete wyne, and the hylles shall flowe with mylcke. All the ryuers of Juda shall haue water ynough, and out of the Lordes house there shall flowe a spryng, to water the broke of * Sitim: but Egypte shalbe layed waste, and Edom shalbe desolate: because they haue dealte so cruelly with ỹ chyldren of Juda, and shed innocent bloude in theyr lande. Agayne, Juda shalbe inhabited for euermore, & Jerusalē frō generacyō to generacyō: for I will not leaue their bloude vnauenged. And the Lorde shall dwell in Syon.

¶ The ende of the prophecye of Joel.

¶ The boothe

# ¶ The booke of the prophete Amos.

## ¶ The fyrst Chapter.

¶ The tyme of the prophecy of Amos. The worde of the Lorde agaynst Israh, agaynst Tyre, agaynst Edom, and agaynst the sonnes of Ammon.

A THese are the sermons that were shewed vnto Amos, (which was one of the shepherdes at Thecua) vpō Israell, in the tyme of * Oſiah kynge of Juda, and in the tyme of * Jeroboam ꝑ sonne of Joah kynge of Israel, two yeare before the earth quake. And he sayde: * The Lorde shall roare oute of Sion, and shewe his voyce from Jerusalem: so that the pastures of the shepherdes shalbe in a myserable case, & the toppe of Charmel dryed vp. Thus sayeth the Lorde: for thre and foure wyckednesses of * Damascus, I will not spare her: because they haue throshed Galaad with yron flayles. But I will sende a fyre into the house of Hazaell, the same shall consume the palaces of Benadab. Thus will I breake ꝑ
B barres of Damascus, and rote out the inhabyter from the felde of Auen, And him that holdeth the scepter, out of the pleasaūt house: so that the people shalbe dryuen out of kayre Siria, sayeth ꝑ Lorde. Thus sayeth ꝑ Lord: For thre and foure wickednesses of * Gaza, I will not spare her: because they make the presoners yet more captyue, and haue dryuē them into the lande of Edom. Therfore will I sende a fyre into ꝑ walles of Gaza, whych shall deuoure her houses. I will rote out thē that dwell at Asdod and him that holdeth ꝑ scepter of Ascalō, and stretche out myne hāde ouer Accaron, that the remnaunt of the Philistines shall perysshe, sayeth the Lorde.

C Thus sayeth the Lorde: For thre & foure wickednesses of the cytie of * Tyre, I wyll not spare her: because they haue increased the captiuyte of the Edomites, and haue not remembred the * brotherly couenaunt. Therfore, wyll I sende a fyre into the walles of Tyre, that shall consume her palaces. Thus sayeth the Lord: For thre and foure wickednesses of * Edom I wyll not spare hym, because ‡ he persecuted hys brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion all waye by hym. Therfore wyll I sende a fyre into Theman, which shall deuoure the
D palaces of Bosra.

Thus sayeth the Lorde: for thre & foure wickednesses of the chyldren of * Ammon, I wyll not spare them: because they rypt vp the wemen greate wyth chylde in Galaad, to make the borders of their landes the wyder. Therfore, I will kyndle a fyre in ꝑ walles of Rabbath, that shall consume her palaces: with a greate crye, in the daye of batayll, in tempest and in the daye of storme: so that their kynge shall go into captiuyte he & hys princes together, sayeth the Lorde.

## ¶ The.ij. Chapter.

¶ Agaynst Moab, Juda, and Israel.

THus sayeth the Lorde: For thre and foure wyckednesses of * Moab, I wyll not spare hym: & because he brent the bones of the kynge of Edom to asshes. Therfore, wyll I sende a fyre into Moab, which shall cōsume the palaces of Carioth: so that Moab shall perysshe with noyse and the sounde of a shawme. I wyll rote out the iudge from amonge them, & slaye all hys princes with him, sayeth the Lorde. Thus sayeth the Lorde: for thre and foure wyckednesses of * Juda, I wyll not spare him: because he hath cast a syde ꝑ lawe of the Lorde, and not kepte hys commaundementes: for why? * they wolde nedes be disceaued with the lyes that theyr forefathers followed. Therfore, will I sende a fyre into Juda, which shall consume the palaces of Jerusalem.

Thus sayeth ꝑ Lorde: For thre and foure wickednesses of Israel, I will not spare him
C because he hath solde the ryghteous for money, & the poore for shoes. They treade vpon poore mens heades, in the dust of the earth, & croke the wayes of the meke. The sonne and the father go to the harlot, to dishonoure my holy name, they lye beside euery alter vpon clothes taken to pledge, and in the house of theyr goddes they dryncke the wyne of the oppressed. Yet destroyed I the * Amorite before them, that was as hye as the Cedre trees, and as stronge as the okes: notwithstandynge I destroyed his frute from aboue and his rote from vnder:

* Agayne, I brought you out of ꝑ lande of Egypt, & led you fourty yeares thorowe the wildernes, that ye might haue the Amorites landes in possessiō. I rayſed vp prophetes amonge youre chyldren, and abstayners
D amonge youre yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? * But ye gaue ꝑ abstayners wyne to dryncke, ‡ yee, ye commaūded the prophetes sayinge. Prophecy not. Beholde, I will crasshe you in sonder, lyke as a wayne crasheth, that is full of sheaues: so that the swifte shall not escape nether the stronge be able to do eny thynge: no, the gyaunte shall not saue his awne lyfe. The archer shall not abyde, and the swyfte of foote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomack as a gyaunte, shall in that daye be fayne to runne his waye naked, sayeth the Lorde.



## ¶ The.iij. Chapter.

¶ The reproueth the house of Israel of wyckednes.

A HEare, what the Lord speaketh vnto you (O ye chyldrē of Israel) namely, vnto all the trybes, whō I brought out of Egypt, and sayde:
* you only haue I accepted frō all the generacyons of the earth: therfore, will I visit you in all your wickednesses. Haye twayne walke together excepte they be agreed amonge them selues? * Doth a lyon roare in the wodde, except he haue a praye? Or crieth a lyons whelpe out of his denne, except he
B haue gotten somthinge? Doth a byrde fall in a snare vpon the earth where no fouler is? Taketh a mā his snare vp from the groūde, afore he catche somwhat? Crye they out Alarum with the trōpet in the cytie, and ꝑ people not afrayed? Commeth there eny plage in a cytie without it be the Lordes doynge? Nowe doth ꝑ Lorde God no maner of thinge, but he telleth his secrete before vnto hys seruauntes the prophetes. When a lyon roareth, who wyll not be afrayed? Seinge then ꝑ Lorde God him selfe speaketh, * who wyll not prophecy?

C Preach in the palaces at Asdod, and in ꝑ palaces of the lande of Egypt, and saye: gather you together vpon the mountaynes of Samaria, so shall ye se greate murther and violent oppressyon amōge thē, for why? they regarde not ꝑ thinge that is ryght, sayeth ꝑ Lorde: they gather together euell gottē goodes, and laye vp robbery in their houses:

Therfore, thus sayeth the Lorde God. This lande shalbe troubled and beleged ro-
D unde about, thy strength shalbe plucte frō ‡, and thy palaces robbed. Thus sayeth ꝑ Lorde. lyke as an heardman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the chyldrē of Israel (ꝑ dwell in Samaria, haunynge their couches in the corner, their beddes at Damascus, shalbe plucte awaye. * Heare, & beare recorde in ꝑ house of Jacob (sayeth ꝑ Lorde God of hoostes) ꝑ when I begynne to vysett the wyckednesse of Israel, I will vysett ꝑ aulters at Bethell also: so that the hornes of the aulter shalbe broken of, and fall to the grounde.

As for the wynterhouse & sommerhouse I will smyte them downe: and the houses of yuery: yee, and many other houses shall perysshe, and be destroyed, sayeth the Lorde.

## ¶ The.iiij. Chapter.

¶ Agaynst the gouernors of Samaria.

A HEare thys worde ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wronge, and oppresse the nedy: ye that saye to your lordes: bryngе hyther, let vs drynke. Therfore, the Lorde hath swore by hys holynes: The dayes shall come vpon you, ꝑ the enemyes shall carry you away in chyppes, & your posterite shalbe caryed awaye vpō fyshers hokes. Ye shall get you out at the gappes one after another, euē the kynges palace shall you ouer throwe, to make a waye to escape, sayeth the Lorde.

Ye came to * Bethell for to worcke vngracyousnes, and haue increased your sinnes at * Galgal: ye brought your sacrifyces in ꝑ morynge, and youre tythes vnto the thirde daye. Ye made a thankofferynge of leuen, ye prompted freewill offeringes, and proclamed them. Soch lust had ye, O ye chyldren of Israel, sayeth the Lord God. Therfore haue I geuen you dyll teeth in all youre cyties, and scarsnesse of bred in all your palaces: yet will ye not turne vnto me, sayeth the Lorde. Whē there were but thre monethes vnto the harueſt, * I withelde the rayne from you: ye I rayned vpon one cytie: and not vpō another, one pece of grounde was moysture wt rayne, and the groūde that I rayned not vpon, was dryе. Wherfore two, yee, thre cyties came vnto one, to dryncke water: but they were not satisfyed, yet will ye not turne vnto me, sayeth the Lorde.

I haue smytten you with drouth & blastinge: and loke howe many orchardes, vynеyardes, fyggetrees & olyuetrees ye had: the caterpyller hath eaten them vp. But yet will ye not turne vnto me, sayeth the Lorde. Pestylence haue I sent amonge you, * as I dyd in Egypt: your yonge mē haue I slayne with the swerde, and caused your horses to be taken captyue: I made the stynkynge sauour of youre tentes to come vp into youre nostrels. Yet will ye not turne vnto me, sayeth the Lorde. Some of you haue I ouerthrowen, * as I ouerthrewe Sodome and Gomorre: so that ye were as a bronde plucte out of the fyre. Yet wyll ye not turne vnto me, sayeth the Lorde. Therfore, thus will I handle the agayne, O Israel, ye euen thus will I handle the. Make the ready then to mete thy God, O Israel. For lo, he maketh the mountaynes, he ordeyneth the wynde, he sheweth man what he is aboute to do: he maketh the morynge and the darckenes, he treadeth vpon the hye places of the earth: the Lorde God of hoostes is his name.

* Josu.vbi.a. iij. Reg.viij.c. Osee.xiiij.c. † Osee.ix.c. and.xij.b.

* Deu.xi.b. and.xxviij.b. Jere.xliij.a. Joel.iij.c.

* Gene.xix.c. ij.Pet.ij.b.

## ¶ The.v. Chapter.

¶ A complaynte of the captyuite of Israel.

HEare thys worde, O ye house of Israel, & why? I must make thys mone for you. The vyrgyn Israel shall fall, & neuer ryse vp agayne: she shalbe cast downe vpon her awne

awone grosde, and no mā shall helpe her vp.
For thus sayeth the Lorde God: Where as there dwelt a. C. in one cytie, there shalbe lefte scarce an hundred therin: & where there dwelt an C. there, shall scarce ten be left in the house of Israel. Neuertheles, thus sayth
B the Lorde vnto the house of Israell: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Gilgal, and go not to Berlaba: for Gilgal shalbe caryed awaye captyue, and Bethel shall come to naught. Seke the Lorde, that ye maye lyue: lest the house of Joseph be brent with fyre and consumed, & lest there be none to quēche Bethell.
Ye turne the lawe to wormwod, & cast
*Job.ix.a. downe ryghteousnes vnto ỹ groundc. * Ye
C forsake the Lord ỹ maketh the. vij. starres & ỹ Oriōs, ỹ turneth the nyght into daye, and
*Amos.ix.d. of ỹ daye he maketh darcknesse. * He calleth the waters of the see, and poureth them out vpon the playne grounde: the Lorde is hys name. He rayseth destruccyon vpon ỹ myghtye people, & bringeth downe the strōge holde. But they owe him euell will, ỹ reproueth them openly: and who so telleth thē the playne trueth, they abhorre hym. For so moche then as ye oppresse the poore, and robbe him
*deu.xv.bijj.c of his best substenaunce: * therfore, where as
Soph.i.c. ye haue buylded houses of square stone, ye shall not dwell in thē. Marueylous pleasaunt vyneyardes shall ye plante, but the wyne of them shall ye not drincke: & why? as for the multitude of youre wyckednesses and youre
D stoute synnes, I knowe them ryght well.
*Ero.xxiij.a Enemyes are ye of the ryghteous, * ye take
micb. iij.c. rewardes, ye oppresse ỹ poore in iudgemēt. Therfore, the wyse must nowe be fayne to holde his tunge, so wycked a tyme is it.
Seke after the thinge that is good, & not euell, so shall ye lyue: yee, the Lorde God of hooستes shalbe with you, accordinge to your
*Ps.xcvij.b. awone desyre. * Hate the euell, and loue the
Roma.xij.b. good: * set vp ryght agayne in the porte: and
*Deu.xvj.d. (no doute) the Lorde God of Hooستes shalbe mercyfull vnto the remnaunt of Joseph. If
E no (sayeth the Lorde God, ỹ God of hostes) there shall be mournynge in all stretes, yee, they shall saye i euery strete: alas, alas. They shall call the housbandman to lamentacyon, and soch as can mourne to mournynge. In all vyneyardes there shall be heuynesse, for I will come amonge you, sayeth the Lorde. Wo be vnto them that desyre the daye of the Lorde. Wherfore wolde ye haue it? As for ỹ daye of the Lorde, it shalbe darcke and not cleare. Yee, lyke as when a man runneth frō a lyon, and a Beer meteth with him: or whē he cōmeth into the house, & leaneth his hāde
F vpon the wall, a serpent byteth him. Shall
*Joel.ij.b. not the daye of the Lorde be darcke, * & not
Sopho.i.c. cleare? shall it not be cloudy, & no shyne in it?
*Esa.i.b. and.lxvij.a. * I hate and abhorre your holy dayes, &
where as ye cense me when ye come together, I wyll not accepte it. And though ye offre me brent offrynges and meat offrynges, yet haue I no pleasure therin. As for your fat thanckofferynges, I wyll not loke vpon them: Awaye with that noyse of thy songes, I will not heare thy playes of musyck: but se that equytie flowe as the water, and ryghteousnesse as a myghtye streame.
G O ye house of Israel, * gaue ye me offrynges and sacrifyces those fourty yeares longe in the wyldernes? yet haue ye set vp tabernacles to your * Moloch, and ymages of your Idols, yee, and the starre of your God Rempha, fygures which ye made to worshyppe them. Therfore wyll I cause you to be caryed awaye beyonde Damascus, sayeth the Lord, whose name is the God of hostes.

*Mich.vi.b. Mala.i.a.

*Iere.vij.a. Actor.vij.a.

*Leui.xx.a. iij.Reg.xij.

## ¶The.vj.Chapter.

¶Agaynst the prynces of Israell spunge in pleasures.

A Wo be to ỹ proude welthy in Syō to soch as thinke them so sure vpon the mount of Samaria? whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. Go vnto Calne, and se: and from thence get you to Hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Ye are taken out for the euell daye, euen ye that syt in the stole of wylfulnesse. Ye that
B lye vpō beddes of Yuery, and vse youre wāntonnesse vpon your couches: ye that eate the best lambes of the flocke, & the fattest calues of the droue: ye that synge to the lute, and in playenge of instrumentes compare youre selues vnto * Dauid: ye that dryncke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sory for Josephs hurte. Therfore, nowe shall ye be the fyrst of them, that shall be led awaye captiue, and the lusty chere of the wylfull shall come to an ende.

A *Lu.vi.c.

*Job.xxij. Esa.v.d.

C * The Lorde God hath swore euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therin: so that though there remayne ten men in one house, they shall dye.
So their nexte kynsfolckes and the deed buriers shall take them, and cary awaye theyr bones, and saye vnto him, that is in the vnnermer house: is there yet eny mo by ỹ? And he shall answere: they are all gone, holde thy tunge (shall he saye) * for * they wolde not remembre the name of the Lorde.

*Iere.xlvij. Amos.bij.d

*Dem.viij. c.

Beholde, the Lorde is mynded to smyte the greate houses, so that they shall decaye: and the lytle houses, ỹ they shall cleue a sunder. Who can runne vpō horses, or plowe with oxen vpō ỹ harde rockes of stone? For why ye haue turned true iudgement into bytternesse & ỹ frute of ryghteousnesse into wormwod: Yee, euē ye, that reioyse in vayne thinges: ye ỹ saye: haue not we optayned hornes in oure awne strength? Wel, take hede, O ye house of Israel, sayeth the Lorde God of hooستes: I will bringe a people vpō you, whych shall trouble you, from ỹ waye that goeth towarde Hemath, vnto the broke in the medowe.

## ¶The.vij.Chapter.

¶Of the captiuyte of Israel and Juda.

A The Lorde God shewed me soch a vysyon: beholde, there stode one that made grashoppers, euen when the corne was shotynge forth, after ỹ kyng had clypt his shepe. Now when they vndertoke to eate vp all the grene thinges in the lande, I sayde: O Lord God, be mercyfull, I beseche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lord sayde: well, it shall not be. Agayne, ỹ Lord shewed me thys visyon: beholde, the Lorde God called the fyre to punyth wythall, & it deuoured ỹ great depe: yee, it cōsumed a parte all redy.
Then sayde I: O Lorde God, holde thyne hande: for who shulde els helpe vp Jacob
B ỹ is brought so lowe? So the Lord was mercyfull therin, and the Lorde God sayd: wel, it shall not be.
Moreouer, he shewed me thys vysyō: beholde, the Lord stode vpon a plastered wall and a masons trowel in his hande. And the Lord sayd vnto me: Amos, what seest thou I answered: a masons trowell. Then sayde the Lorde: beholde, I wyll laye the trowell amōge my people of Israel, & wyll nomore ouer se them, but ỹ hye hylchapels of Isaac must be layed waste, and the churches of Israell made desolate, * & as for the house of
*iiij.Re.xvij.a Jeroboā, I wyll stande vp agaynst it with
C the swerde. Upon thys sent Amasyah the preest to Bethel vnto Jeroboam the kynge of Israel, sayēge. * Amos maketh the hou-
*iij.Re.xvij.b se of Israel to rebel agaynst the, ỹ lāde can not awaye wyth hys wordes. For Amos sayeth, Jeroboā shall dye wyth the swerde, and Israell shall be led awaye captiue out of theyr awne lande. And Amasiah sayde
*Esa.xxx.b. vnto Amos, Gett the hēce * (ỹ canst se so well) and fle into the lande of Juda: get the there thy lyuinge, and prophecy there: and prophecy nomore at Bethell, for it is the kynges chapell, and the kynges courte.
Amos answered, and sayde to Amasiah:
D * As for me I am nether prophet, ner pro-
*Zacha.xiij.a phetes sonne: but a keper of catell. Now as I was brealynge downe molberies, & goig after the catell, the Lorde toke me, & sayd vnto me: Go thy waye, and prophecy vnto my people of Israell. And therfore, heare ỹ nowe the worde of the Lorde: Thou sayest: prophecy not agaynst Israel, & speake nothynge agaynst the house of Isaac. Wherfore, thus sayeth ỹ Lord: Thy wyfe shalbe defyled in the cytie, thy sonnes and daughters shall be slayne with the swearde, & thy lāde shalbe measured out wyth ỹ line. Thou thy selfe shalt dye in an vnclene lāde, * & Israel
*iiij.Re.xvij.b shalbe dryuen out of his awne contre.

## ¶The.viij.Chapter.

¶Agaynst the rulers of Israell. The Lorde sweareth that he wyll fulfyll the thynges whych he hath determyned agaynst Israell.

A The Lorde God: shewed me thys vysyon: and beholde, there was a maunde w̄ sommer frute. And he sayde: Amos, what seyst thou? I answered: a maunde w̄ sōmer frute. Then sayde the Lorde vnto me: the ende cōmeth vpon my people of Israel, I wyll nomore ouerse them. In ỹ daye shall the songes of the tēple be turned into sorowe, saieth ỹ Lord God, many deed bodyes shall lye in euery place, and be cast
B forth secretly. * Heare thys, O ye that op-
*Esay.v.c presse the poore, and destroye the nedy i the lande, saying: Whē will the newe moneth be gone, that we maye sell vytaple, & the Sabboth, that we maye haue scarcenesse of corne: to make the buthel lesse, and the Sycle greater? We shall set vp falsse wayghtes, ỹ we maye get the poore vnder vs wyth theyr money, and the nedy also for shoes: yee, let vs sell the chaffe for corne.
C * The Lorde hath swore agaynst ỹ pryde
*Amos.bij. of Jacob: these workes of theyrs wyll I neuer forget. Shall not the lande tremble, & all they that dwell therin, mourne for this? Shall not theyr destruccyon come vpō the lyke a water streame, and flowe ouer thē as ỹ floude of Egypte? * At ỹ same tyme sayeth the Lord God) ☞ I shall cause the Sūne to go downe at none, and the lande to be darcke in the cleare daye. * Your hye feastes
*Deu.xij.a. wyll I turne to sorowe, & youre songes to mournynge: I will bringe sack cloth vpon all backes, and baldnes vpon euery head: yee, soch a mournynge wyll I sende them. * as is made vpon an only begotten sonne,
*Iere.xl.d and they shall haue a myserable ende.
Beholde, the tyme commeth (sayeth the Lorde God) that I shall sende an hunger in to the earth: ☞ not the hunger of bred, ner the thyrst of water: but an hūger to heare ỹ worde of the Lorde: so ỹ they shall go frō ỹ one see to ỹ other, yee, frō ỹ north vnto the east, rūnynge aboute to seke ỹ worde of the Lorde, & shall not fynde it ☞ In ỹ tyme, shall the fayre virgins & the ponge men perysh for thyrst, yee, euen they that sweare in the execrable calfe of Samarya, & saye: as truly as thy God lyueth at Dan, and as

truly

truly as thy God lyueth at Berſaba. Theſe ſhall fall, and neuer ryſe vp agayne.

## ¶The.ix. Chapter.

¶ Thre at enpnges agaynſt Iſrael. No man can eſcape the hande of God.

I SAwe the Lorde ſtandynge vpō the aulter, & he ſayde: ſmyte the doore cheke, ỹ the poſtes maye ſhake wythall. For theyr couetouſneſſe ſhall fall vpon all theyr heades, & theyr poſterite ſhalbe ſlayne with the ſwerde. * They ſhall not flé awaye, there ſhall not one of them eſcape, ner be delyuered. * Though they were buryed in the hell, my hande ſhall fetch thē from thence: though they clyme vp to heauen, yet ſhall I caſt them downe: though they hyde them ſelues vpon ỹ toppe of Carmel, yet ſhall I ſeke them out, and bryngе them from thēce: though they crepe downe from my ſyght into the depe of the ſee, I ſhall
B commaūde the ſerpente, euen there to byte them. If they goo awaye before theyr enemyes into captiuite, then ſhall I commaūde the ſwerde, there to ſlaye them.

Thus wyll I ſett myne eyes vpon thē, for theyr harme and not for theyr wealth. For whē ỹ Lorde God of hooſtes toucheth a lāde, it cōſumeth awaye, and all they ỹ dwell therin, muſt nedes mourne: And why? theyr deſtruccyon ſhall aryſe as enery ſtreame & runne ouer them, as the ſloude in Egypte.

* He that hath hys dwellynge in heauen, & groundeth hys tabernacle in the earth: * he that calleth the waters as the ſee, & poureth them out vpon the playne grounde: his name is ỹ Lorde. O ye chyldren of Iſrael, are ye not vnto me, euen as ỹ Moꝛyans, ſayeth the Lorde: haue not I brought Iſrael out of the lande of Egypte, * The Philiſtynes frō Capthoꝛ, and the Syrians from Cyre? Beholde, the eyes of the Lorde are vpon the realme that ſynneth, to rote it clene out of the earth: Neuertheleſs, * I will not vtterly deſtroye the houſe of Jacob, ſayeth the Lorde.

For lo this I prōmyſe: though I ſyfte ỹ houſe of Iſrael amōge all nacyons (lyke as they vſe to ſyfte in a ſyue) yet ſhall not the ſmalleſt grauell ſtone fall vpon the earth: But all ỹ wicked doers of my people, that ſaye: Tuſh, the plage is not ſo nye, to come ſo haſtely vpon vs: thoſe ſhall perych wyth the ſwerde. * At that tyme will I buylde agayne the ☞ tabernacle of Dauid, that is fallen downe, and hedge vp his gappes: and loke what is broken, I ſhal repayre it: yee, I ſhall buylde it agayne, as it was afore tyme: that they maye poſſeſſe the remnaūt of Edom, yee, and all ſoch people as call vpon my name wyth thē, ſayeth ỹ Lorde, whych doth theſe thynges.

Beholde, the tyme commeth (ſayeth the Lorde) that the plowman ſhall ouer take ỹ mower, & treader of grapes, hym that ſoweth ſede. * The mountaynes ſhall droppe ſwete wyne, ād the hylles ſhall be frutefull & I wyll turne the captiuyte of my people of Iſrael: they ſhal repayre ỹ waſte cyties, and haue them in poſſeſſion: they ſhall plāte vynegardes, ād dryncke the wyne therof they ſhall make gardēs, & enioye the frutes of them. And I wyll plante thē vpon theyr awne grounde, ſo that I will neuer rote them out agayne from theyr lande whych I haue geuen them ſayeth the Lorde thy God.

¶The ende of the Prophecye of Amos.

# ¶The booke of the Prophete Abdy.

¶ Agaynſt Edom, & the truſt that they had in ryches.

THys is the viſyon ỹ was ſhewed vnto Abdy. Thus hath the Lord God ſpoken vpō * Edom: We haue hearde of ỹ Lorde that there is an embaſſage ſent amōge the heathen: Vp let vs aryſe, and fyght agaynſt them. Beholde, * I wyll make the ſmall amonge the heathen, ſo that thou ſhalt be vterly deſpyſed. The pryde of thyne herte hath lyft ỹ vp thou that dwelleſt in ỹ ſtronge holdes of ſtone, & haſt made the an hye ſeate: Thou ſayeſt i thyne hert: who ſhall caſt me downe to the grounde? * But though thou wēteſt vp as hye as the Aegle, and madeſt thy * neſt aboue amonge the ſtarres: yet wolde I plucke the downe frō thence. Yf the theues and robbers came to the by nyght, thou takige thy reſt: ſhulde they not ſteale, tyl they had ynough? Yf the grape gatherers came vpō the, wolde they not leaue the ſome grapes? But how ſhall they rype Eſau, and ſeke out hys treaſures?

Yee, the men that were ſwoꝛne vnto the, ſhal dryue ỹ out of ỹ boꝛders of thyne awne lande. They that be now at one wt the, ſhall diſceaue the, and ouercome the: Euen they ỹ eate thy bred, ſhal betraye the, oꝛ euer thou perceaue it. * Shall not I at ỹ ſame tyme deſtroye the wyſe men of Edom, ād thoſe ỹ haue vnderſtandyng, frō ỹ mount of Eſau? Thy gyaūtes (O Themā) ſhalbe afrayed, foꝛ thoꝛow ỹ ſlaughter they ſhalbe all ouer thꝛowne vpon the mount of Eſau. Shame ſhall come vpon ỹ, foꝛ the malyce that thou ſhewedeſt to thy * brother Jacob: yee, foꝛ euermoꝛe ſhalt thou periſh, ād that becauſe of



of the tyme, when thou dydeſt ſet thy ſelfe agaynſt hym, euen when ỹ enemyes caryed awaye hys hooſt, & when ỹ aleauntes came in at his poꝛtes, & caſt lottes vpon Jeruſalem, and thou thy ſelfe waſt as one of them.

D Thou ſhalt nomoꝛe ſe the daye of thy bꝛother, thou ſhalt nomoꝛe beholde the tyme of hys captiuite: ỹ ſhalt nomoꝛe reioyſe ouer the childrē of Juda, in the daye of theyr deſtruccyon, thou ſhalt tryūphe nomoꝛe in ỹ tyme of theyr trouble. Thou ſhalt nomoꝛe come in at the gates of my people, in the tyme of theyr decaye: thou ſhalt not ſe theyr miſery in the daye of theyr fall.

E Thou ſhalt ſende out no mā agaynſt theyr hooſt, in the daye of theyr aduerſyte: nether ſhalt thou ſtande waytynge any moꝛe at ỹ coꝛners of ỹ ſtretes, to murthur ſoch as are fled, oꝛ to take thē preſoners, that remayne in the daye of theyr trouble. Foꝛ ỹ daye of ỹ Lorde is harde by vpon all the heathen.

*Jere.l.c Joel.iii.b * Lyke as thou haſt done, ſo ſhalt thou be dealte wythall, yee, thou ſhalt be rewarded euen vpon thyne head. Foꝛ lyke wyſe as ye haue drōncken vpō myne holy hyll, ſo ſhall all heathen dryncke cōtynually: yee, drincke ſhall they, and ſwalowe vp, ſo that ye ſhalbe, as though ye had neuer bene.

☞ F But ☞ vpon the mount Syon ſhall ỹ ſaluacyō be, and holynes, theſe ſhalbe holy, & the houſe of Jacob ſhall poſſeſſe euen thoſe, * that had them ſelues afoꝛe in poſſeſſiō.

*Jacha.ii.b ☞ Jere.b.c Moꝛeouer ☞ the houſe of Jacob ſhalbe a fyꝛe, the houſe of Joſeph a flame, and the, * houſe of Eſau ſhalbe ỹ ſtrawe: whych they
G ſhall kyndle and conſume, ſo that nothyng ſhalbe left of the houſe of Eſau, the Lorde hym ſelfe hath ſayde it. They of the South ſhall haue the mount of Eſau in poſſeſſion: and loke what lyeth vpon the groūde, that ſhall the Philyſtynes haue: the playne feldes ſhall Ephꝛaim and Samaria poſſeſſe: and the mountaynes of Galaad ſhall Benjamin haue: And thys hooſt ſhalbe ỹ chyldren of Iſraels preſoners: Now what ſo lyeth from Canaan vnto Zareptah, and in Sepharad, that ſhalbe vnder the ſubiecte cyō of Jeruſalem: and the cyties of the ſouth ſhall enherete it. Thus they that eſcape vpon the hyll of Syon, ſhall go vp to punyſh the mount of Eſau, * and the kyngdome ſhalbe the Lordes,

*Jach.xiiii.b

¶The ende of the boke of the prophecye of Abdy.

# ¶The boke of the Prophete Jonas.

## ¶The fyrſt Chapter.

¶ Of the flyght of Jonas when he was ſente to preache. A tempeſte aryſeth, and caſteth hym in the ſee for hys diſobedyence.

THe worde of the Lorde came vnto * Jonas ỹ ſonne of Amythay, ſaying: & Aryſe, & get ỹ ☞ to Nineue that * greate cyte: and preache vnto thē, how that † theyr wyckednes is come vp before me. And Jonas made hī ready to flé ☞ vnto Tharſis from the preſence of the Lorde, and gat hym downe to Joppa: where he founde a ſhyp ready for to go vnto Tharſis. So he payde hys fare, ād wente aboꝛde, that he myght go with them vnto Tharſis, from the preſence of ỹ Lorde. But the Lorde hurled a greate wynde into the ſee, and there was a myghtye tempeſt in the ſee: ſo that the ſhyppe was in ieoperdy of goynge in peces. Then the maryners were afrayde, and cryed euery man vnto his God: and the goodes that were in the ſhyppe, they caſt into ỹ ſee, to lyghten it of them. But Jonas gatt hym vnder the hatches, where he layed him downe & ſlōbred.

A *Jon.i.a † Jonas.iii. * Gene.x. † Gen.xbiii.

So the maſter of the ſhyppe came to hym and ſayde vnto him: why ſlombereſt thou? Vp, call vpon thy God: yf God (happely) wyll thynke vpon vs, that we peryſh not. And they ſayde one to another: come, let vs caſt lottes: that we maye knowe, foꝛ whoſe cauſe we are thus troubled. * And ſo they caſt lottes, and the lot fell vpon Jonas. *Joſu.vii.c.

C Then ſayd they vnto him: tel vs, foꝛ whoſe cauſe are we thus troubled? what is thyne occupacyō? whence cōmeſt thou? (and whether goeſt thou?) what coūtre man art thou, ād of what nacyō? He anſwered them: I am an Ebꝛue, and I feare the Lorde God of heauen, whych made both the ſee, & dꝛye lande. Then were the men exceadyngly afrayed, & ſayde vnto hym: why dydeſt ỹ ſo? (foꝛ they knewe, that he was fled from the preſence of the Lorde, becauſe he had tolde thē) & ſayd moꝛeouer vnto hī: What ſhall we do vnto the, that the ſee maye ceaſſe frō troublynge vs? (foꝛ the ſee wꝛought and was troublous) he anſwered them: Take me, ād caſt me into the ſee, ſo ſhall it lett you be in reſt: foꝛ I wote, it is foꝛ my ſake, that this great tempeſte is come vpon you.

D Neuertheleſſe, the men aſſayed wyth rowynge, to bꝛynge the ſhyppe to lande: but it wolde not be, becauſe the ſee wꝛought ſo: & was ſo troublous agaynſt them. Wherfoꝛe they cryed vnto ỹ Lord, & ſayde: * O Lord let vs not peryſh foꝛ thys mans death, *Deu.xxi.b.

nether laye thou innocent blonde vnto our charge: for thou, O Lord, hast done, euē as thy pleasure was.

So they toke Jonas, and cast hym into the see, and the see lefte ragynge, And ý mē feared the Lorde exceadyngly, doyng sacrifyces and makinge vowes vnto the Lorde.

## ¶The.ii.Chapter.

¶Jonas is swalowed of a whale. The prayer of Jonas

A * Mat.xii.d

BUt the Lorde prepared a greate fyshe, to swalow vp Jonas * So was Jonas in ý bely of ý fysh, thre dayes & thre nyghtes. And Jonas prayed vnto the Lorde hys God, out of the fysches bely, and sayd. * In my trouble I cal

‡ Psal.cxx.c. led vnto the Lorde, and he herde me: out of ý bely of hell I cryed, & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see, & the floude cōpased me

B * Psal.xlii.d aboute: yee, * all thy waues and roules of water went ouer me, I thought that I had bene cast awaye out of thy syght: but I will yet agayne loke towarde thy holy temple.

The waters compased me, euen to ý very soule: the depe laye aboute me, & the wedes were wrapte aboute myne head. I wēt downe to the botome of the hylles, and was barred in with earth for euer. But thou, O

C Lorde my God, hast brought vp my lyfe agayne out of corrupcīō. Whē my soule fainted wythin me, I thought vpon the Lorde: & my prayer came in vnto the, euen into thy holy temple. They that hold of vayne va-

D nyties, wyll forsake his mercy. But I will do the sacrifyce with the voyce of thākesgyuynge, & wyll paye that I haue vowed: for why? saluacyon commeth of the Lorde. And the Lorde spake vnto the fysh, ād it cast out Jonas agayne vpon the dryye lande.

## ¶The.iii.Chapter.

¶Jonas is sent agayne to Ninive. The repentaunce of the kyng of Ninive.

A

* Jona.i.a. ☞ THen came the worde of the Lorde vnto Jonas agayne, sayenge * vp, and get the to Ninive ☞ that great cytie & preach vnto them ý preachynge which I bade the. So Jonas arose, & wente to Ninive at the Lordes commaundement. Ninive was a greate cyte vnto God, namely, of thre dayes iourney,

B ‡ Ezech.xxvi.a ☞ And Jonas wente to, & entred into the cytie: euen a dayes iourney, & cryed, sayēge: There are yet .xl. dayes ād then shall Ninive be ouerthrowen. ☞ * And the people of Ninive beleued God, and proclaymed fastynge, and arayed thē selues in sack cloth, as well the greate as the small of thē. And the tydiges came vnto the kyng of Ninive which arose out of hys seate, and dyd hys apparell of and put on sack cloth, and sate hym downe in asshes.

And it was cryed & commaunded in Ninive, by the auctorite of the kynge and hys Lordes, sayenge: * se that nether man or beest, oxe or shepe taste ought at all: ād ý they nether fede ner drinke water: but put on sack cloth both man & beast: and crye myghtely vnto God: * yee, se that euery mā turne frō his euell waye, and from the wyckednesse, that he hath in hande.

C * Mat.xii.b, Luke.xi.a

* Jer.xviii.c

Who can tell? God maye turne, & repente, and cease from his fearce wrath, that we perysh not. And whē God sawe theyr workes how they turned from their wicked wayes * he repented on the euell, which he sayd he wolde do vnto them, and dyd it not.

D * Ezech.xxxiii.b,

## ¶The.iiii.Chapter.

¶Jonas is reproued of God.

A THerfore Jonas was sore dyscontent and angrie. And he prayed vnto the Lorde, and sayde: O Lorde, was not thys my sayinge (I praye the) when I was yet in my countre? therfore I hasted rather to fle vnto Tharsis, * for I knowe wel ynough that thou art a mercyfull God, full of compassyon, longe sufferyng, and of greate kyndnes and repentest when thou shuldest take punyshment, * And now O Lord, take my lyfe fro me (I beseche ý) for I had rather dye then lyue. Then sayde the Lord: art thou so āgrie? And Jonas gat hym out of the cytie, and satt downe on the east syde therof: and there made hym a booth, ād sat vnder it in the shadowe, tyll he myght se, what shulde chaunce vnto the cytie.

* Ezech.xxxiii.b * Joel.ii.c, * Jon.iii.a

B

And the Lord God prepared a wylde vyne, whych sprange vp ouer Jonas, that he myght haue shadowe aboue his head, to delyuer hym out of his payne. And Jonas was excedynge glad of the wylde vyne.

But vpon the nexte morowe agaynst ý spryng of ý daye. The Lord ordened a worme, whych smote the wylde vyne, so that it wythered awaye. And when ý Sunne was vp, God prepared a feruent east wynde: & ý Sunne bett ouer ý head of Jonas, that he faynted agayne, & wyshed vnto his soule, that he myght dye, ād sayd: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Art thou so angrie for ý wylde vyne? And he sayd: yee, very angrie am I, euē vnto the deeth. And ý Lord sayd: thou hast compassion vpon a wylde vyne, wheron ý bestowdest no labour: ner madest it growe whych sprange vp in one nyght & perysshed in another: And shulde not I then haue cōpassyō vpō Ninive that greate cytie, wherin there are aboue an. C. & .xx. thousand persones, that knowe not theyr ryght hand from the lefte, besydes moch catell?

C

D

## ¶The ende of the Prophecye of Jonas.



# ¶The boke of the Prophete Micheas.

## ¶The fyrst Chapter.

¶Of the destruccyon of Samaria because of theyr Idolatrye.

A

* Hos.i.a. * Esa.i.a * Jere.xxvi.a. * Dan.ix.a. * Esa.i.a

THys is the worde of the Lorde, ý came vnto Micheas ý Morasthite, i the dayes of * Jothan * Ahas ād * Jehezekiah kynges of Juda: whych was shewed hym vpon Samaria & Jerusalē. * Heare al ye people, marcke this well O earth and all that therin is. Yee, ý Lorde God hym selfe be wytnesse amonge you euen the Lord frō his holy temple. For

* Esa.xxvi.c why? * beholde, ý Lorde shall go out of his place, & come downe, & treade vpon the hye thynges of the earth. The moūtaynes shall cōsume vnder him, & the valleyes shal cleue asunder: lyke as waxe cōsumeth at the fyre, & as the waters runne downwarde. And all thys shalbe for the wyckednesse of Jacob. and the synnes of the house of Israel.

* Jere.xiii.c

B

* Jere.xiii.a Jos.viii.a

But what is the wyckednesse of Jacob? Is not * Samaria? Whych are the hye places of Juda? Is not ‡ Jerusalem? Therfore I shall make Samaria an heape of stones i the felde, to laye aboute the vyneyarde: her stones shall I cast into the valley, and discouer her foundacyons. All her Images shall be broken downe & all her garmentes shall

* Deu.xxiii.c be brent in the fyre: yee, all her Idols will I destroye: for why? * they are gathered out of ý hyre of an whore, & into an whores hyre shall they be turned agayne. Wherfore I will mourne & make lamentacīō, bare & naked will I go: I must mourne lyke the dragons, and take sorowe as the Estriches: for

C theyr wounde is past remedy: And why? it is come into Juda, & hath touched the porte of my people at Jerusalen alredy. * Wepe

* Jere.l.c not, lest they at Geth perceaue it.

Thou at Bataphra, welter thy selfe in ý dust & asshes. Thou ý dwellest at Saphyr, get the hence with shame. The proude shall boost nomore for verysorowe: and why? her neyghboure shal take frō her what she hath The rebellyous cytie hopeth, ý it shall not be so euell: but for all ý, the plage shall come from the Lorde, euen into the porte of Jerusalē, The greate noyse of ý charettes shall

* Mich.i.c fearce thē, that dwell at * Lachys, which is an occasyon of the synne of the daughter of

D Syon, for in the came vp the wyckednesses of Israel. Yee, she sent her courlers into the lande of Geth.

The houses of lyes will dysceaue ý kynges of Israel. And as for ý (O thou ý dwellest at Mozalla) I shal bring a possessioner vpon ý, & the plage of Israel shal reach vnto Odolla. Make the balde, & shaue the, because of thy tender chyldren: Make the clean balde as an Aegle, for they shalbe carped awaye captiue from the.

## ¶The.ii.Chapter.

¶Threatnynges agaynst the synfull people.

A

WO vnto them, that Imagyn to do herme, ād deuyse vngracyousnesse vpō theyr beddes, to perfourme it i ý cleare daye: for ther power is agaynst God. When they couet to haue lande, * they take it by vyolence, they robbe men of theyr houses. * Esa.xxxi.a

Thus they oppresse a man for his house & euery man for his heryptage. Therfore thy sayeth the Lorde: Beholde * agaynst thys housholde haue I deuysed a plage, wherout ye shall not plucke your neckes. Ye shall nomore go so proudly, for it wyll be a perlous tyme. In that daye shal thys terme be vsed and a mournynge shalbe made ouer you on thys maner: We be vtterly desolate, ý porcyon of my people is translated. Whā will he parte vnto vs the laude, that he hath taken from vs? * Amos.b.b

B

Neuertheles * there shalbe noman to deuyde the thy porcyon in the cōgregacyon of ý Lorde. Tush, holde your tūge (saye they) It shall not fall vpon thys people, we shall not come so to confusyon, sayeth the house of Jacob. Is ý spyrite of the Lorde so cleane awaye? or is he so mided? Treuth it is, my wordes are frendly vnto thē ý lyue ryght: but my people doth the contrary, therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple. * Hu.xxviii

C

Ye haue turned youre selues to fyght, the wemen of my people haue ye shut out from their good houses, & taken awaye my excellent gyftes from theyr childrē. Up, get you hence, for here shall ye haue no rest.

Because of theyr Idolatrye they are corrupte, & shal myserably perysh. If I were a fleshly felowe, & a preacher of lyes, ād tolde them that they myght syt bybbynge & bollyng, & be droncken. O ý were a Prophete for thys people, But I will gather the i dede, O Jacob, & dryue ý remnaunt of Israell all together. I shal cary them one with another, as a flocke in the folde, and as ý catell in theyr stalles, that they maye be dysquyeted of other mē. Who so breaketh ý gappe, he shall go before. They shall breake vp ý porte, & go in & out at it. The Kynge shall go before them, and the Lorde shalbe vpon the head of them.

D

## ¶The.iii.Chapter.

¶Agaynst the tyranny of Princes, and false Prophetes.

A

*Deu.xviii.d Jeremy.b.a
i pla.i.xxvii.a Esaye.b.c

AND I sayde: heare, O ye heades of the house of Jacob, & ye leders of ỹ house of Israell: * Shulde not ye knowe, what were lawfull and ryght? ‡ But ye hate the good, and loue the euel: ye plucke of mennes skynnes, and the flesh from theyr bones: ye eate the flesh of my people, and flay of theyr skynne: ye breake theyr bones, ye choppe them in peces as it were in to a cauldron, & as flesh ito a pot

*Esa.i.b Eze.viii.c i.Pet.iii.b.

Now the tyme shall come, * that whē they call vnto the Lorde, he shall not heare thē, but hyde hys face from them, because that thorow theyr awne Imagynacyons they haue dealte so wyckedly.

And as concernynge the prophetes that dysceaue my people, thus the Lorde sayeth

* Ezec.xiii.d

agaynst them. * When they haue eny thynge to byte vpon, then they preach that all shalbe well: but yf a man put not some thig in to theyr mouthes, they preach of warre agaynst hym.

*Dan.xvbiii.c

* Therfore youre vysyon shalbe turned to nyght, & youre prophecienge to darcknesse.

C The Sunne shall go downe euer those prophetes, & the daye shalbe darcke vnto thē. Then shall the vysyon seers be ashamed, ād the sothsayers confounded: yee, they shalbe fayne, all the packe of them, to stoppe theyr

*Jere.i.c Ezech.iii.a

mouthes, for they haue not Gods worde. * As for me, I am full of strēgth, & of ỹ spyrete of the Lorde, full of iudgement & boldnesse: to shewe the house of Jacob theyr wyckednes, and the house of Israel theyr synne.

D

O heare this ye rulers of the house of Jacob, & ye iudges of ỹ house of Israel, ye that abhorre the thynge that is laufull, & wrest

* Abacuc.i.b

alyde ỹ thyng ỹ is streyght. * Ye that buylde vp Syon with bloude, and Jerusalem wt

‡ Ezech.xxii.b

doynge wronge. ‡ O ye iudges, ye geue sentēce for gyftes: O ye preastes, ye teach for

*Jere.vi.b

lucre. * O ye prophetes, ye prophecy for money. Yet will they be taken as those ỹ holde vpō God, and saye: Is not the Lord amōge vs? Tush, there can no myshortune happen

‡ Jere.xxvi.d * Jere.ix.b. xii.xx.b and.xxi.a Luke.xxvi.d.

vs. ‡ Therfore shall Stō (for youre sakes) be plowed lyke a felde * Jerusalem shall become an heape of stones, and the hyll of the temple shall be turned to an hye wodde.

## C The.iiii. Chapter.

C Of the callynge of the Gentyles, and conuersyon of the Iewes.

A

‡ Acto.xxvi.g Esa.ii.a.

BUT ‡ in the latter dayes it will come to passe, that the hyll of the Lordes house shalbe sett vp hyer then eny mountaynes or hylles: Yee, the people shall preasse vnto it, and the multitude of the Gētiles shall haste them thyther, sayeng: Come, ‡ let vs go vp to the hyll of the Lorde,

‡ Esa.ii.a Psal.cxxii.a. ‡ Psal.xlix.c Esa.ii.a Luke.xxiiii.d

and to the house of the God of Jacob: that he maye teach vs hys waye, and that we maye walcke in his pathes. ‡ For the lawe shall come out of Sion, & the worde of God from Jerusalem, and shall geue sentence amonge the multitude of the heathen ād reformе the people of farre coūtrees: so that of theyr swerdes they shall make plowshares, & sythes of theyr speares.

B

*Esa.xi.b and.lxb.d

* One people shall not lyft vp a sweard agaynst another, yee, they shal nomore learne to fyght: but euery man shall syt vnder his vineyard & vnder his fygge tre, & no mā to fraye him awaye: for ỹ mouth of ỹ Lord of hostes hath spokē it. Therfore, where as all the people haue walcked euery man in ỹ name of hys awne God, we wyll walcke in the name of oure God for euer ād euer. * At

*Sopho.iiij

the same tyme, sayeth the Lorde, will I gather vp the lame ād the out castes, & soch as I haue chastened: & wyll geue yssue vnto ỹ lame, ād make of the out castes a great people: * and the Lorde hym selfe shalbe theyr

*Luke.i.c

kynge vpō the mount Syon, from thys tyme forth for euermore. And vnto the. (O ỹ tower of * Eder, thou stronge holde of the

* gen.xxxv.d

daughter Syon) vnto the shall it come: cuē the lordshipe ād kyngdome of the daughter Jerusalē. Why then art thou now so heuy? is there no kynge in the? are thy counceilers awaye that thou art so payned, as a womā in her trapuayle? And now (O thou daughter Syon) be sory, let it greue the as a wyfe labozyng wyth chylde: for now must thou get the out of the cytie, and dwell vpon the playne felde: Yee, vnto Babylon shalt thou go, there shalt thou be delyuered, * and there

*Micah.b.b

the Lorde shall lowse the from the hande of thyne enemyes.

D

Now also are there many people gathered together agaynst the, sayig: what, Siō is curled, we shall se oure lust vpō her. But they knowe not * the thoughtes of ỹ Lorde, they vnderstande not his coūcell, that shall gather them together as the sheues in the barne. Therfore get the vp, O thou daughter Syon, and thrasshe out the corne: for I wyll make thy horne yron, & thy clawes brasse, that thou mayest grynde many people: theyr goodes shalt thou appropriate vnto the Lorde, and theyr substaunce vnto the ruler of the whole worlde.

* Esa.xlviii

## C The.v. Chapter.

C Of the destruccyon of Jerusalem.

A

AFter ỹ shalt thou be robbed thy selfe, O ỹ robbers daughter: they shall laye sege agaynst vs, & smyte ỹ iudge of Israel wt a rodde vpon the cheke. * And ỹ

* Mat.ii.a John.vii.b.

Bethleē Ephrata, art lytle amonge ỹ thousādes of Juda, Out of ỹ shal come vnto me, which shal be ỹ gouernoure in Israel: whose out goynge hath bene frō the begynning, & frō euerlastynge. In the meane whyle he plageth



plageth them for a seasō, vntyll the tyme that she (which shall beare) haue borne: then shall the remnaunt of his brethren be cōuerted vnto ỹ children of Israel. He shall stāde

xxx.xxxiiii.d Joyn.f.a Romā.i.b.

fast, ‡ and geue fode in the * strength of the Lord, and in the victory of the name of the Lord his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

B

Then shall there be peace, so that the Assyrian maye come into youre lāde, & treade in youre houses. We shall bringe vp seuen shepherdes and viii. princes vpon thē: these shall subdue the land of Assur wt the sworde,

*Gene.x.b., Micah.iiii.c

and ỹ lande of * Nymrod with their naked weapēs. ‡ Thus shal he deliuer vs from the Assirian, when he cōmeth within oure land, and setteth his fote within oure borders.

C

And ỹ remnaūt of Jacob shall be amōge the multitude of people, as the dewe of the Lorde, and as the droppes vpon the grasse, that tarieth for no man, and waytety of no

*Gen.xlix.b

body. * Yee, ỹ residue of Jacob shalbe amōge the Gentiles and the multitude of people, as the lyon amōge the beastes of the wodd, and as ỹ Lyons whelpe amonge a flocke of shepe: which (when he goeth thorowe) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shalbe lift vp vpon thyne enemyes, and all thyne aduersaries shall perish.

D

The tyme shall come also, sayeth ỹ Lord, that I will take thine horses from the, and destroye thy charettes. I wil breake downe the cityes of thy lande, and ouerthrowe all

*Deu.xvbiii.b

thy stroge holdes. * All witcherafftes wyll I rote oute of thyne hād, there shall no mo

*Naum.i.b.

sothsayinges be within the. * Thine Idols and thyne Images will I destroye out of ỹ so ỹ thou shalt nomore bowe thy selfe vnto the worckes of thyne awne handes. Thy groues will I plucke vp by ỹ rotes, & breake downe ỹ cities. Thus will I be auenged also, vpō all ỹ heathen that will not heare.

## C The. vi. Chapter.

C An exhortacyon to beare ỹ iudgement agaynst Israell beynge vnkynde. what maner of sacrifyces do please God.

A

*Esa.lviii.a

HEarkē now what the Lord sayeth: * Up, reproue the mountaynes, & lett the hylles heare thy voyce. O heare the punishemēt of the Lord, ye mountaynes, & ye mightie foundaciōs of the earth: for the Lord will reproue his people, & reason wt Israel. O my people, what haue I done vnto ỹ? or wherī haue I hurte the? geue me answere. * Because I brought

*Exo.xliii.c

B

*Num.xii.a

the from the lande of Egipte, and deliuered the out of ỹ house of bondage? * Because I made Moses, Aarō and Miriam to lede ỹ: Remembre (O my people ‡) what Balach ỹ kyng of Moab had ymagyned agaynst the

Num.xxii xxiii xxiiii.xxb

and what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal, that ye maye knowe the louyng kyndnelles of the Lorde.

What acceptable thinge shall I offre vnto the Lord? shal I bowe my knee to the hie God? Shall I come before hym with brent offrynges, and wyth calues of a yeare olde? Hath the Lord a pleasure in many thousand rammes, or innumerable streames of oyle? C

Or shall I geue my fyrst borne for myne offences, & the frute of my body for the synne of my soule? I will shewe the, O mā, what is good, & what the Lorde requyreth of the Namely, to do right, to haue pleasure in louinge kyndnesse, to be lowly, & to walcke wt thy God, * The Lordes voyce crieth vnto ỹ

*Esa.i.d.

citye, & the man ỹ shall be saued cōsidereth thy name (O Lorde) Herken what is your rodde, & here him ỹ warnith you? * Shuld

*Leuit.xix.g. Deute.xxb.c Prouer.xx.b Ezech.xiii.b.

I not be displeased, for ỹ vnrightuous good in ỹ houses of ỹ wycked, & because ỹ measure is myniched? Or shulde I iustifie ỹ falce balaūces and ỹ bagge of disceatfull weyghtes, amonge those that be full of riches vnryghtuously gottē. where the cytesins deale with falchede, speake lyes, & haue disceatfull tunges in their mouthes?

D

Therfore, I will take in hāde to punish ỹ, & to make ỹ desolate, because of thy sinnes.

*Leu.xxvi.i. Osee.iiii.b. Agge.i.a

* Thou shalt eate, & not haue ynough: yee, ỹ shalt bringe thy selfe downe. Thou shalt

*deu.xxbiiic

fle, but not escape: & those that thou woldest saue, will I delyuer to the * sworde. Thou shalt sowe, but not reape: ỹ shalt presse out oliues, but oyle shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must, but shalt dryncke no wyne. Ye

* iii.re.xbi.

kepe the ordinaunces of * Amri, and all the customes of the house of Ahab: ye folowe their pleasures, therfore wyll I make the waste, and cause thy inhabyters to be abhorred, O my people: & thus shalt thou beare thyne awne shame.

## C The. vii. Chapter.

C A complaynt of the spyrytell nombre of the ryghtuous. Agaynst the trueth ought we not to holde wyth oure greatest frendes.

A

WO is me: I am become as one, that

*Rom.iii.b.

goeth a gleanynge in the haruest, There are no mo grapes to eate, yet wold I fayne (wyth all my herte) haue of the best frute. * There is not a godly man vpō earth, there is not one righteous amōge men. They labour all to shed bloud, and euery man hunteth his brother to death: yet they saye they do well whē they do euel. As the prince will, so sayeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desireth: & the hearers alowe hi. The best of thē is but as a thistle, & the most righteous of thē is but as

a bzeer in the hedge. But when the daye of thy preachers cōmeth, that thou shalt be vi-
* Iere.xx.a. syted: thē shall they be wasted awaye. * Let no man beleue his frende, ner put hys confy-
B dēce in a brother. Kepe þ pozte of thy mouth
* Matth.x.c Deute.xiii.b and.xxviii.b. Isa.xxviii.b and.lviii.b. from her that lyeth in thy bosome: * foz the sonne shal put his father to dyshonoure, the daughter shall rise agaynst her mother, the daughter in lawe against her mother in law: and a mans foes shalbe euen they of hys awne housholde.

Neuertheles, I will loke vp vnto þ Lozd I wyll pacientlye abyde God my sauyoure:
*Mych.vii.a my God shal heare me. * O thou enemye of myne, reioyce not at my fall, foz I shall get vp agayne: & though I sytt i darcknesse, yet the Lozde is my lyght. I wyll beare the punishemēt of þ Lozd (foz why, I haue offended hi) tyll he syt i iudgemēt vpō my cause, & se þ I haue right. He wyll bzyng me fozth to the lyght, & I shall se his rightuousnesse.

C She that is myne enemy shal loke vpon
*Iiii.re.xix.a it, & be cōfoūded, which now saieth. * Where is thy Lozd God? Myne eyes shall beholde her, when she shalbe trodē downe, as þ claye
* Amos.ix.c. in þ stretes. * The tyme will come, that thy gappes shal be made vp, & the lawe shal go abzode: & at þ tyme shal they come vnto the frō Assur vnto the stroge cityes, & from the stroge cityes vnto the ryuer: frō the one see to þ other, frō the one moūtayne to þ other.

Notwythstandynge, þ land must be wasted, because of them that dwell therin, and foz the frutes of their awne Imaginacions. Therfoze fede thy people with thy rodde, þ flocke of thine heritage which dwel desolate in the wodde: that they maye be fedde vpon the moūt of Charmell, Balan & Galaad as afoze time. Maruelous thīges wil I shewe
D thē, * lyke as whē they came oute of Egipte
* Exo.xxxiii.a Thys shall the Heathen se, and be ashamed
*Iob.xxxix.d foz all their power, * so that they shall laye their hande vpon their mouth, and stoppe
* Gene.iii.c their eares. * They shal lycke the dust lyke a serpent, & as the wozmes of the earth, that tremble in their holes. They shalbe afrayed of the Lozd oure God, & they shall feare the.

Where is there soch a God as thou? that pardonest wyckednes, and fozgeuest the offences of the remnaunt of thyne heritage? He kepeth not his wzath foz euer: and why?
*Jerem.xv.d his delite is to haue cōpassiō: * he shal turne agayne, and be mercyfull to vs: he shal put downe oure wyckednesses, and cast all oure synnes into the botome of þ see. Thou shalt kepe thy trust with Jacob, & thy mercy foz Abzaham, lyke as thou hast swozne vnto oure fathers longe agoo.

The ende of the prophecy of Micheas.

# The booke of the Prophet Nahum.

## The fyrst Chapter.

The destruccyon of Niniue and of the deliuerraunce of Israel.

THys is the heuy burthen of Niniue, whych Nahum of Elchos dyd wzite as he sawe it. * The Lozde is a gelous God, & a taker of vengeaunce is the Lozde, and wzothfull. * The Lozde taketh vengeaunce of his enemyes, and reserueth displeasure foz his aduersaries. * The Lozd suffreth longe, he is of great power, & so innocēt that he leaueth no man faultlesse
* Deute.vii.b
* Roma.ii.a
* Roma.ii.a Exo.xxxiiii.a † Jere.xxx.b
B befoze him. The Lozd goeth fozth in tēpest & stozmy wether, the cloudes are the dust of his fete. Whē he rebzoueth the see, he dzyeth it vp, & turneth all the floudes to dzie lande Balan is desolate, Charmel & the pleasure of Lybanus wasteth awaye. The moūtaynes tremble foz him, the hylles consume. At the sight of him, the earth quaketh: yee, the whole wozld, and all þ dwell therin. * Who
* Jerem.x.b Esa.xxviii.a Abacuc.iii.a Sopho.iii.b maye endure befoze hys wzath? Oz who is able to abide his gryme displeasure? His anger taketh on lyke fyze, and the harde rockes are clouen in sunder befoze him.

Full gracious is the Lozd, and a stronge holde in the time of trouble, he knoweth thē that put their trust in hym: when the floude renneth ouer, and destroyeth the place, and
C whē the darcknesse followeth styll vpon his enemyes. What do ye Imagin thē agaynst þ Lozd on this maner? (Tush, whē he hath once made an ende, there shall come nomoze trouble.) Foz like as the thoznes that stike together, and as the dze strawe, so shall the dzockardes be consumed together, euē when they be full. There come oute of the soch as Imagin myschefe, & geue vngracious counsell agaynst the Lozde.

Therfoze thus sayeth the Lozd: Let thē
D be as well prepared: yee, & as many as they can, yet shall they be hewē downe, and passe awaye. And as foz þ, I will vexe þ, but not vtterly destroye the. And now wil I bzeake his rodde from thy backe, & burst thy bōdes in sonder. But the Lozde hath geuen a commaundement concernynge the, þ there shall
* Micha.i.d come nomoze sede of thy name. * The carued & casten Images will I rote out of the house of thy God. Thy graue shal I prepare foz the, and thou shalt be confounded.

## The.ii. Chapter.

The describeth the victozye of the Caldees agaynst the Niniuites.

Beholde



A
* Esa.lii.a Roman.x.c. BEholde, * vpon the mountaynes come þ fete of him, that bzingeth good tydinges: & preacheth peace. O Juda, kepe thy holy dayes, perfourme thy promyses: foz Belial shall come nomoze in the, he is vtterly roted out.

The scaterer shall come vp agaynst the, & laye sege to the castell. Loke thou well to þ stretes, make thy loynes stronge, arme thy selfe with all thy myght: foz the Lozd shal restoze againe the glozy of Jacob, lyke as the glozy of Israel. The destroyers haue bzokē them downe, & marred þ wyne bzaunches. The childe of his gyauntes glysstereth, hys men of warre are clothed in purple. His charettes are as fyze, when he maketh him fozward, & his spere shaftes are soked in venim
B The charettes rolle vpō þ stzetes, & welter in þ hye wayes. They are to loke vpon lyke cressettes of fyze, & go swyftly, as þ lyghtninge. Whē he doth but warne his giautes, they fall in their araye, & haskely they clymme vp the walles: yee, the engins of þ warre are prepared all ready. The water poztes shall be opened, and the kynges palace shall fall. The quene her selfe shall be led awaye captiue, and her gentyl wemen shal mourne as the doues, & grone within their hertes.
*Nah.xiiii.b Sopho.iii.a * Niniue is like a pole full of water, but thē shal they be fayne to flee. Stand, stāde, (shal they crie) & there shall not one turne backe. Awaye wt the syluer, awaye with the golde foz here is no ēde of treasure. There shalbe a multitude of all maner of costly oznamētes Thus must she be spoyled, emptied & clene striped out: that their hertes may be melted awaye, their knees tremble, all their loynes be weake, & their faces blacke as a pot.

C Where is now the dwellyng of the lyōs, & the pasture of þ lyons whelpes? where the lyon & the lyonesse wēt wt the whelpes, & no man frayed thē awaye? But þ lyon spoyled ynough foz hys ponge ones, & deuoured foz his lyonesse: he filled his dēnes wt his praye, & his dwellig place wt that he had rauished. Beholde, I will vpō the, sayeth the Lozd of hostes, and will set fyze vpō thy charettes þ they shall smoke with all, & the swerde shal deuoure þ ponge lyōs. I will make an ende of thy spoyling frō out of þ earth, & þ voyce of thy messaungers shall nomoze be herde.

## The.iii. Chapter.

The fall of Niniue.

A
*Eze.xxiii.a Abacuc.ii.b. WO * to þ bloudthursty citie, which is all full of lyes & robbery, & wyll not leaue of frō rauishing. There a man maye heare scourging, russhynge, the noyse of the wheles, þ cryenge of the hozses, and þ rollinge of the charettes. There þ hozse mē get vp wt naked swerdes, & glysteringe speares: there lyeth a multitude slayne, & a greate heape of deed bodyes: there is no ende of deed coarses: yee, mē fall vpō their bodyes,
B And that foz þ greate and manyfolde whozdome, of þ fayze & beutyfull harlot: which is a mastresse of witchcrakt: yee, and selleth þ people thozow her whozdome, & the nacyōs thozow her witchcrakt.

* Beholde, I will vpon þ (sayeth þ Lozd of hostes) and will pull thy clothes ouer thy
* Esa.xlvii.a Ezech.xvi.d head: þ I maye shewe thy nakednes amōge the Heathen, and thy shame amōge þ kyngdomes. I will cast dyzte vpon the, to make the be abhozred, & a gasynge stocke: Yee, all they that loke vpon the, shall starte backe, and saye: Niniue is destroyed.

Who will haue pitie vpon þ? where shal I seke one to cōfozte the? Art þ better then
* Exec.xxx.c the greate cite of * Alexandria? that laye in the waters, and had þ waters roūde aboute it: which was stroglye fenced & walled with þ see? Ethiopia & Egipte were her strength & þ exceadig great, aboue measure. Aphzica & Lybia were her helpers, yet was she dzyuen awaye, & bzought into captiuite, her pōge chyldzen were smittē downe at the head
C of euery stzete, þ lottes were cast foz þ most auncyent men in her, & all her myghtye men were bounde in chaines. Euen so shalt thou also be dzoncken, & hyde thy selfe, and seke some helpe agaynst thyne enemy. All thy stronge cities shalbe lyke fygetrees with ripe figges: whych when a man shaketh, they shall fall into the mouth of the eater.

Beholde, thy people within the, are but wemē: the poztes of thy lāde shalbe opened vnto thyne enemyes, and the fyze shall deuoure thy barres. Dzawe water now agaynst þ be beleged, make vp thy strog holdes go into þ claye, tēpze þ mozter, make strong
* Esa.x.a.xxx f.xxvi.b. Zacha.x.b. bzick: * yet þ fyze shal cōsume the, þ swerde shal destroye the: yee, as the locuste doth, so shal it eate þ vp. Jt shal fal heuely vpō þ as þ locustes: yee, ryght heuely shall it fall vpō the, euē as þ grechoppers. Thy marchaūtes haue benc nōbzed wt the starres of heauē: but now shal they spzede abzode as the locustes & flē their waye: Thy lozdes are as the grechoppers, & thy captaynes as the multitude of grechoppers: whych when they be colde, remayne in the hedges: but whē the Sunne is vp, they flē awaye, & no mā can tel where they are become. Thy shepherdes are a slepe (O kyng of Assur) thy wozthyes are layed downe, thy people is scatred abzode vpō the mountaynes, & no man gathereth them together agayne. Thy woūde cannot be hyd, thy plage is so sozе. All they that heare this of the, shal clappe their hādes ouer the. For what is he, to whom thou hast not alwaye bene doyng hurte?

The ende of the prophecy of Nahum.

The

# ¶ The booke of the Prophet Abacuck.

## ¶ The fyrst Chapter.

¶ A complaynte agaynst Israel.

A THis is þ heuy burthē, which the Prophet Habacuk dyd se.
* Psa.xxii.a * O Lorde, * how longe shall I crie, & thou wylt not heare? * Job.xix.a. how lōge shall I complayne vnto the, suffrynge wronge, & þ wylt not helpe?
Why letteſt þ me se werynesse and laboure? * Eccle.iiii.a * Tyrānye & violence are before me, power ouergoeth right: for þ lawe is toarne in peces, & there can not right iudgemēt go forth
B And why? the vngodly is more set by then the ryghtuous: this is þ cause, that wronge * Actes.xiiii.d iudgemēt proceedeth. * Beholde, amōge the Heathen, and loke well, wondre at it, and be abashed: for I wyll do a thynge in your tyme, whych though it be tolde you, ye shall not beleue.
* deu.xxviii.e * For lo, I wil rayse vp the Caldees, that bitter and swyfte people: which shall go as wyde as þ land is, to take possessiō of dwelling places, þ be not their awne. A grymme and boysterous people is it, these shall sit in iudgemēt & punishe. Their horses are swyfter then the cattes of the mountayne, & byter
C then * þ wolues in the euening. Their horsemen come by greate heapes frō farre, they * Soph.iii.a fle hastely to deuour as þ Aegle. They come all to spoyle: out of them commeth an east wynde, whych bloweth and gathereth their captiues, lyke as the sande. They shal mocke þ kynges, and laughe the princes to scorne. They shall not set by eny stroge holde, for they shall laye ordinaūce agaynst it, and take it. Then shall they take a fresh corage vnto thē, to go forth & to do more cruel,
* Esa.xlvi.a ii.pa.xxviii.d xpsa.lxxxix.c Esa.i.a and so ascribe the power vnto * their God.
But thou O Lorde my God ‡ my holy one, thou art from the begynninge, therfore shal we not dye. O Lord, thou hast ordened thē for a punishemēt, and sett thē to reproue
D the myghtye. Thyne eyes are clene, thou mayest not se euel, thou canst not beholde, þ
‡ Jere.xii.a. Psa.xxxviii.a thinge that is wycked. ‡ Wherfore thē dost thou loke vpon þ vngodly, and holdest thy tunge, when the wycked deuoureth the man þ is better thē him selfe? Thou makest men as the fyshe in the see, and lyke as þ creppyng beastes, that haue no gyde, they take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioice ād are glad. Therfore offre they vnto their net, & do sacrifice vnto their yarne: because that thorowe it their porcyon is become so fat, & their meate so plenteous. Wherfore, they cast out their net agayne, & neuer cease to slaye the people.

## ¶ The.ii. Chapter.

¶ Of the vysion of the prophete. Agaynst polyng, couetousnes, and Idolatrye.

I Stode vpō my watch, & set me vpon my bulwarcke, to loke and se what he A wolde saye vnto me, and what answere I shulde geue him that reproued me. But the Lord answered me, & sayde: Wryte the vision playnely vpon thy tables, that who so commeth by, maye rede it ‡ for the vision ‡ Daniel.viii. is yet farre of for a tyme, but at the last it shal come to passe, & not fayle. * And though ‡ Hebr.x.b he tary, yet wayte thou for him, for in very dede he will come, & not be slacke. Beholde, the vnrightcouse thinketh him selfe in sauegarde as in a strōg holde: ‡ but þ iuste shal lyue by his fayth. Lyke as þ wyne disceaueth ‡ Romans.i. Galath.iii. Hebr.x.d the dronckarde, euen so þ proude shall fayle B and not endure. He openeth his desire wyde vp as the hel, * & is as vnsaciable as death. * Pro.xxvii All Heathen gathereth he to hym, and heapeth vnto him all people.
But shall not all these take vp a prouerbe agaynst him, & mocke him with a byworde, & saye: Wo vnto him that heapeth vp other mens goodes? How longe will he lade hym selfe with thicke claye? O how sodēly wyll they stāde vp, that shal byte, & awake, that shal teare þ in peces? yee, thou shalt be their praye? * Seinge þ hast spoyled many Hea- * Abdi.i.d. then, therfore shal the remnaunt of the people spoyle the: because of mens bloude, & for the wrōge done in the lande, in the cītye and vnto all them that dwell therin.
* Wo vnto him, that couetously gathereth euell gottē goodes into his house: that * Esa.lvi.b Abdi.i.a. he maye set hys nest an hye, to escape from þ power of misfortune. Thou hast deuysed C the shame of thine awne house, for thou hast slayne to moch people, and hast wilfully offended: so that the very * stones of the wall * Luk.xix.a shal crie out of it, and the tymbre that lyeth betwyxte the ioyntes of the buylding shall answere. ‡ Wo vnto him, that buyldeth the ‡ Ezec.xxiiii. Nah.iii.a Habac.iii.c towne with bloude, & mayntaineth the cītye with vnrightuousnes. Shall not the Lord of hostes bringe this to passe, that the labourers of the people shal be brēt with a greate fyre, & that the thinge wher vpō the people haue weeried thē selues, shalbe lost? ‡ For þ ‡ Prouer.xvii. Num.xiiii. Esa.xi.b earth shalbe full of knowledge of þ Lordes honoure, lyke as the waters þ couer the see.
Wo vnto him that geueth his neyghboure dryncke, puttynge in gall and makyng D him droncken, * that he maye se hys preuytees. Therfore with shame shalt thou be filled, in steade of honoure. Dryncke thou also, tyll thou stombre with all: for the cuppe of the Lordes right hāde shall compasse the aboute, and shamefull spetyng in steade of thy * Gene.ix.d.



Jerem.i.c. Ezech.i.c. thy worshippe. * For the wrōge that þ hast done in Libanus, shall ouerwhelme the, and the wilde beastes shal make the afrayed: because of mens bloud, & for the wronge done in the lande, in the citie, and vnto all soch as dwell therin.
What helpe then will þ ymage do, whom the workman hath fashioned? Or þ vayne cast ymage, wherin because the craftesman putteth his trust, therfore maketh he dōme Idols? Wo vnto hym, that sayeth to a pece of wod: aryse, & to a domme stone: stāde vp. For what instruccyon maye soch one geue? Behelde it is layed ouer with gold & syluer Psal.xi.a. and there is no breth in it. * But the Lorde in his holy temple is he: whō all the worlde shulde feare.

## ¶ The.iii. Chapter.

¶ A prayer of the prophet Habacuc for the ignoraunce.

A O Lorde, when I herde speake of þ, I was afrayed. Thy worcke that thou hast takē in hande, shalt thou perfourme in his tyme, O Lord: & whē thy tyme cōmeth, thou shalt declare it. In thy very wrath þ thinckest vpon mercy. God cōmeth from Theman, & the holy one from the mount of Pharan. Selah.
His glory coureth þ heauens, & the earth is full of his prayse. His shine is as þ sunne, and beames of lyght go out of hys handes, there is his power hyd. Destruccyon goeth Amos.iv.a. B before hym, & a pestilent syckenesse go from his fete. * He standeth, & measureth þ earth He loketh, & the people consume awaye, the mountaynes of þ worlde fal downe to poulder, & þ hilles are layne to bowe thē selues, for his goinges are euerlastynge and sure.
I sawe, that the pauilyons of the Moryans & the tētes of þ land of Madian were vexed for werynesse. Wast thou not angrie O Lord, in the waters? was not thy wrath in the floudes, & thy displeasure in þ see? yes when thou sattest vpon thine horse, & when thy charettes had þ victory. Thou shewedst thy bowe openly, lyke as thou haddest promysed wt an othe * vnto the trybes. Selah. Gen.xlvi.c
Thou dydest deuyde þ waters of þ earth. When the mountaines sawe the, they were afrayed, the water streame wente awaye: the depe made a noyse at the lyftinge vp of C Josua.x.c. thyne hand. The * Sunne & Moone remayned styll in their habitacyō. Thyne arowes wente out glisterynge, and thy speares as þ Josua.xi.a shyne of the lyghtenyng. * Thou trodest downe the land in thyne anger, and dydest thresshe þ heathē in thy displeasure. Thou camest forth to helpe thy people, to helpe thine anoited. Thou smotest downe þ head the house of þ vngodly, & discoueredest hys foūdaciōs, euē vnto þ necke of him. Selah.
Thou dydest stryke throrow wt his sceptre the heades of his playne people: which come as a stormy wynd to scatre me abrode, & are glad whē they maye eat vp þ pooze secretly Thou makest a waye for thine horses in the see, euē in þ mudde of great waters. Whē I heare this, my body is vexed, my lyppes trēble at þ voyce therof, my bones corrupte, I am afraied where I stāde. O þ I myght rest in the daye of trouble, þ I myght go vp vnto our people, which are alredy prepared.
For the tygg trees shal not be grene: & the vynes shal beare no frute. The laboure of þ olyue shalbe but lost, & the lande shall bring no corne: þ shepe shalbe taken out of þ folde, and there shalbe no catel in the stalles. But as for me, I wyll be glad in the Lorde, and will reioyce in God my Sauyoure. * The * Psa.xxxiii.b Lord God is my strength, he shal make my fete as the fete of hertes: & he which geueth the victory, shal bring me to my hye places synginge vpon my psalmes.

¶ The ende of the prophecy of Habacuc.

# ¶ The booke of the Prophet Sophony.

## ¶ The fyrst Chapter.

¶ Threatnynges agaynst Juda & Jerusalem because of their Idolatrye.

THis is the worde of þ Lord, which cam vnto Sophony the sōne of Chusi, the sonne of Gedoliah, þ sōne of Amariah, the sonne of Hezekiah in the tyme of * Josiah the sonne of * Amō kyng of Ju- * iiii.Reg.xxi. and.xxii. da. I wyll gather vp all thynges in þ lande * iiii.Reg.xxii. (sayeth the Lord) I wyll gather vp man & beast: I wyll gather vp the foules in þ ayre and the fysh in the see (to þ greate decaye of the wycked) and wyll vtterly destroye the men out of the lande, sayeth þ Lord. I will B stretch oute myne hāde vpon Juda, & vpon all soch as dwell at Jerusalē. Thus will I rote oute þ remnaūt of Baal from this place, & the names of the * Remurins and pre- * iiii.Reg.xxiii.h. stes: yee, & ‡ soch as vpon their house toppes ‡ Deu.xvii.b worshippe and bowe thē selues vnto the hoste of heauen: which sweare by þ Lord, & by their Malchom also: which starte a backe from the Lord, and nether seke after þ Lord ner regarde hym.
* Be still at the presence of the Lord God, * Zacha.ii.a. for the daye of the Lord is at hande: yee, the Lord hath prepared a slayne offeryng, and called hys gestes therto. And thus shall it happen in the daye of the Lordes slaynofferyng. I will viset the princes, * þ kynges * iiii.Reg.xxiii. chyldren, and all soch as were straunge clothinge. In the same daye also wyll I vysit all those, that treade ouer the threshold so proudly,

C proudly, which fyll their Lordes house with robbery & falshede. At ỹ same tyme (sayeth the Lorde) there shalbe herde a greate crye
*iii.esd.iii.a from the *fysh porte and an howlinge from the other porte, and a greate murthur from ỹ hylles. Howle ye that dwell in ỹ myll, for all the marchaũt people are gone, & all they that were laden with syluer, are roted out.

At the same tyme will I seke thorow Jerusalem with lanternes, & vyset them that
* Jerem.v.c continue in their dregges, and saye in their
Deute.xxix.c hertes: * Tush, ỹ Lord will do nether good
Jere.xxiii.c. ner euell. Their goodes shalbe spoyled, and
* Amos.v.c. their houses layed waste: * they shal buylde houses, & not dwell in them, they shall plãte vynyardes, but not drincke ỹ wyne therof.

D
*Joel.ii.a For ỹ greate * daye of ỹ Lord is at hande, it is herde by & commeth on a pace. Horrible is the tydinges of the Lordes daye, thẽ shal the gyaunte crye out: for that daye is a daye of wrath, a daye of trouble and heuynesse, a daye of vtter destruccion & misery, a darcke & glomynge daye, a cloudy & stormy daye, a daye of the noyse of trõpettes & shawmes, agaynst the stronge cyties & hie towres. I will bringe the people into soch veracion, ỹ they shal go aboute lyke blinde mẽ, because they haue synned agaynst the Lord. Their
bloude shalbe shed as the dust, & their bodies
*Ezec.vii.d as the myre. * Nether their syluer ner their
*Soph.iii.b golde shalbe able to deliuer them in that wrothful daye of the Lorde, but the * whole lande shalbe consumed thorow ỹ fyre of his gelousy: for he shall soone make clene rydde
dauncе of al them that dwell in the lande.

## C The.ii. Chapter.

C He moueth to returne to God, prophecyinge vnto the one destruccyon, & to the other delyuerannce.

A Tampne youre selues & serche O ỹ Nacyon ỹ hast no delire to ỹ lawe or ỹ thing go forth ỹ God hath concluded, & or the tyme come wherin man shall passe awaye as the dust: or ỹ fearfull wrath of ỹ Lord come vpõ you: yee, or ỹ daye of ỹ Lordes sore displeasure come vpon you. Seke ỹ Lord all yee meke harted vpõ earth, ye ỹ worcke after his iudgemẽt: seke
* iiii.re.xx.a ryghteousnesse, seke * lowlynesse: ỹ ye maye
Jona.iii.a. be defended in ỹ wrothful daye of the Lord:
† Esa.xliii.c † For Gaza shal be destroyed, and Ascalon
Jere.xlvi.a. shall be layed waste. They shall cast out Asdod at the noone daye, and Accaron shalbe
Ezech.xxv.c pluckte vp by the rotes

B Wo vnto you ỹ dwell vpon the see coost ye murtherous people: the worde of ỹ Lord shal come vpon you. O Canaan thou lande of the Philistines, I will destroye ỹ, so that there shall no man dwell in the eny more, & as for ỹ see coast, it shall be heardemens cotages & shepe foldes: yee, it shalbe a porcion for soch as remayne of the house of Juda, to fede ther vpon. In ỹ houses of Ascalon shall they rest towarde nyght: for the Lord their God shal vyset thẽ, & turne awaye their captiuite. * I haue herde ỹ despite of Moab, & the blasphemyes of ỹ children of Ammon how they haue shamefully intreated my people, & magnified them selues within the borders of their lande. Therfore, as truly as I lyue (sayeth the Lord of hostes the God of Israel) Moab shalbe as Sodome & Ammõ as Gomorra: euẽ drie thorne hedges, salt pittes & a perpetuall wyldernes. The residue of my folcke shal spoyle thẽ, the rẽnaunt of my people shal haue thẽ in possessiõ. * This shall happen vnto them for their pryde, because they haue dealte so shamefully with ỹ Lorde of hostes people, & magnified thẽ selues aboue thẽ. The Lord shall be grymme vpon them, * & destroye all the goddes in ỹ lande. And all the Iles of the heathen shall worshippe him, euery man in his place.

*Esa.xv.c
Jere.xlviii.c
Ezech.xxv.c
*Zach.ix.b
*Esa.xi.c

D Ye Morpãs also shall perish wt my swerde: yee, he shall stretch out his hãde ouer the
*Tob.xiii. north, and destroye Assur. * As for Nimue, he shall make it desolate, drye & waste. The flockes & all the beastes of ỹ people shall lye in ỹ middest of it, pellicanes & storckes shal abyde in the vpper postes of it, foules shall synge in the wyndowes, & rauens shall sytt vpon ỹ balckes, for ỹ boordes of Cedre shal be vpuen downe. This is the proude and carelesse cytye, that sayde in her herte. * I am,
*iiii.re.xix
Esa.xlvii. and there is els none. O how is she made so waste, that the beastes lye therin! Who so goeth by, mocketh her, and poynteth at her with his fynger.

## C The.iii. Chapter.

C Agaynst ỹ gouerners of Jerusalem, of scallynge of all the Gentyles. A cõfort to the residue of Israel.

W O to ỹ abhominable, fylthie, & cruell cytie: which will not heare, ner be reformed. Her trust is not in ỹ Lorde, nether will she holde her to her God. Her rulers within her are as roarynge * lyõs: her
*Zeph.iii.a iudges are as ‡ wolues in ỹ euenyng, whych
‡ Habuc.i. leaue nothyng behide them tyll ỹ morowe. Her prophetes are lyght persones & vnfaithfull mẽ: her prestes vnhalowe ỹ sanctuary & do wronge vnder the pretence of the lawe. But ỹ iust lord ỹ doth no vnright, was amõge thẽ, euery morning shewing thẽ his lawe clearly, & ceassed not. But ỹ vngodly wyll not lerne to be ashamed. Therfore wil I rote oute this people, & destroye their towres: yee, ãd make their stretes so voyde, that no mã shal goo therin. Their cityes shalbe broken downe, so that no body shall be left, ner dwell there eny more.

I sayd vnto thẽ: O feare me, and be con- B
tent to be reformed. That their dwellinge shulde not be destroyed, & that there shulde happen vnto them none of these thynges, wherwith



wherwith I shall vysett thẽ. But neuertheles, they stande vp early, to folowe the fylthynes of their awne ymaginacions. Therfore, ye shall wayte vpõ me (sayth ỹ Lorde) vntyll the tyme that I stande vp: for I am determined, to gather the people & to bring the kingdomes together, that I may poure
Zeph.i.a out myne anger, ye all my wrothfull * displeasure vpon thẽ. ‡ For al the worlde shall
Soph.i.c be consumed with the fyre of my gelousy.
And then will I clẽse the lyppes of the people, that they maye euerychone call vpon ỹ name of the Lorde, and serue him with one shulder. Soche as I haue subdued, and my
Jacmp.i.b children also whom I haue scatred abrode, shall bryng me presentes beyonde the waters of Ethiopia.

In that tyme shalt thou nomore be confounded, because of all thy ymagynacions, wher thorow thou haddest offended me: for
* I will take awaye the proude boasters of thyne honour frõ the, so that thou shalt no more triumphe because of my holy hyl. In ỹ also will I leaue a small poore simple people, which shall trust in the name of ỹ Lord.
C The remnaunt of Israell shall do no wyckednes, ner speake lyes: nether shall there eny disceatfull tunge be foũde in their mouthes. For they shalbe fed, ãd take their rest, and no man shal make them afrayed. Geue thãkes, O daughter Syõ, be iopfull, O Israel: reioyce & be glad from thy whole hert, O daughter Jerusalem, for the Lorde hath takẽ awaye thy punyshement, and turned backe thyne enemyes. The kyng of Israel, euẽ the Lord hym selfe is with the: so ỹ thou nedest nomore to feare eny myshortune.

D In that tyme it shalbe sayde to Jerusalem: feare not, & to Syon: let not thyne hãdes be slacke, for the Lorde thy God is with the, it is he that hath power to saue: he hath a speciall pleasure in the, & a maruelous loue towarde the: yee, he reioyseth ouer the wt gladnesse. Soch as haue bene in heuynesse, will I gather together, and take out of thy congregacion: as for the shame and reproche that hath bene layed vpon the, it shalbe farre from the. And lo, in that tyme wyll I de-
Mic.vii.b. stroye al those that vexe ỹ: * I wil helpe the lame, and gather vp the cast awaye: yee, I will get them prayse and honour in all landes, where they haue bene put to shame. At ỹ same tyme will I gather you. I wil get you a name and a good reporte amonge all people of the erth, when I turne backe your captyuite before your eyes, sayeth the Lorde.

C The ende of the prophecy of Sophony.

# C The boke of the Prophete Aggeus.

## C The fyrst Chapter.

C The tyme of the Prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

IN the secõde yeare of kyng
*Darius, in the. vi. moneth
*i.Esd.vi. Dani.b.c. and.vi.a. the fyrst daye of ỹ moneth, came the worde of the Lord (by the Prophete Aggeus)
*i.Esd.ii. iii.iiii.v. vnto * Zorobabel the sonne of Salathiel ỹ prynce of Juda, & to Josua the sonne of Josedech the hye prest, sayinge. Thus speaketh the Lorde of hostes,, and sayeth. This people doth saye. The tyme is not yet come to buylde vp the Lordes house. Then spake ỹ Lord by ỹ prophete Aggeus, and sayde. * Ye your selues
* Jere.xxii.a can finde tyme to dwell in siled houses, and shall thys house lye waste? Consyder nowe youre awne wayes in youre hertes (sayeth the Lorde of hostes) * ye sowe moch, but ye
* Leu.xxvi.d Mich.vi.b. Osee.iiii.b. Mala.iii.b. bryng lytle in: ye eate, but ye haue not ynough, ye drynck, but ye are not fylled: ye decke youre selues, but ye are not warme: and he that earneth eny wages, putteth it in a broken purse.

Thus sayeth the Lorde of hoostes. Consyder youre awne wayes in youre hertes, get you vp to ỹ mountayne, fetch wood, ãd C
buylde vp the house * that it maye be acce- *iii.Re.viii. d.
ptable vnto me, & that I may therwe myne honoure, sayeth ỹ Lorde. Ye loked for moch and lo it is come to lytle, & though ye bringe it home, yet do I blowe it awaye. And why so sayeth the Lorde of hostes? * Euen *i.Cor..iii.b and.ir.c. ii.Cor.vi.c. because that my house lyeth so waste, and ye ronne euery man vnto hys awne house. Wherfore, the heauẽ is forbydden to geue you eny dew, and the earth is forbydden to geue you encrease. * I haue called for a
*Deu.xxviii. b. drouth, both vpon the lande and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euery thynge that ỹ groũde bryngeth forth, vpon men & vpon catell, yee, and vpon all handy labour.

Now when Zorobabel ỹ sonne of Salathiel, & Jesua the sonne of Josedech the hye preste wt the remnaunt of the people, herde the voyce of the Lorde theyr God, and the wordes of ỹ Prophete Aggeus (lyke as the D
Lorde theyr God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes angell sayde in ỹ Lordes message vnto the people, * I am with you, sayeth ỹ Lorde. ‡ So the Lorde waked vp the spyrete of
* Deu.xxviii.d. and.xxxi.g. Jere.xxviii.c. Agge.ii.a. ‡i.Esd.v.a. Zorobabel the Prynce of Juda, and the spyrete of Jesua ỹ sonne of Josedech ỹ hye prest, and the spyrete of the remnaunt of all the

people: that they came and laboured, in the
houſe of the Lorde of hoostes theyr God.

## ¶ The.ii. Chapter.

¶ He shewed that the goodlynes of the second temple shall excede the fyrst, because of the comming of Christ.

A UPon the.xxiiii. daye of the.vi. moneth, in the seconde yeare of kynge Darius, the.xxi. daye of ỹ seuẽth moneth, came ỹ worde of ỹ Lord by the prophete Aggeus, sayẽge: speake to Zorobabel the sonne of Salathiel prince of Juda, & to Jesua the sonne of Josedech the hye preste, & to the residue of ỹ people, and saye. * Who is left amõg you, ỹ sawe thys houſe in her fyrst bewtye? But what thynke ye now by it? Is it not in youre eyes, euẽ as though it were nothinge? Neuertheleſſe, be of good chere, O Zorobabel (sayeth the * Deu.xxxi.b Lord) * be of good cõfort, O Jesua ỹ sonne Josu.i.b. of Josedech hye preste: take good hertes vnto you also all ye people of the lãde, sayeth the Lorde of hoostes, & do accordynge to the * Agge.i.b. worde (* for I am with you, sayth ỹ Lord of hostes) lyke as I agreed with you, when ye came out of ỹ lande of Egypt: & my spyrite shalbe amonge you, feare ye not.

B For thus sayeth the Lord of hostes: * yet * Hebr.xii.d. once more wil I shake heauẽ and earth, the * Esa.lx.a. see, and ỹ drye land, yee, * I wyll moue all Heathen, & the conforte of all Heathen shall come, & so wyll I fyll thys houſe wyth ho- * Deu.viii.b noure, sayeth ỹ Lorde of hostes. * The syluer is myne, & the golde is myne, sayeth the Lord of hoostes. Thus the glory of the laſt houſe shalbe greater then ỹ fyrst, sayth the Lord of hostes: & in thys place wyll I geue peace, sayeth the Lorde of hostes.

C The.xxiiii. daye of the nynth moneth in the seconde yeare of kynge Darius, came the worde of ỹ Lorde vnto ỹ prophete Aggeus, sayenge. Thus sayeth ỹ Lorde God of hoostes. Aske the prestes cõcernynge the lawe, * Jere.xl.c and saye: * yf one beare holy flesh in hys cotte lappe, & with his lappe do touch the bred potage, wyne, oyle, or eny other meate: shal he be holy also? The prestes answered and sayde: No. Then sayd Aggeus: Nowyf one beyng defyled wt a deed carcase, touch eny of these: shall it also be vnclene? The pre- * Leui.v. stes gaue answere, & sayde: * yee, it shalbe Num.xix.b. vncleane. Then Aggeus answered & sayde: euen so is thys people & thys nacyon before me, sayeth ỹ Lord: & so are all the workes of theyr handes, yee, and all that they offre, is vncleane.

And now (I praye you) consydre from this daye forth, & how it hath gone wt you afore or euer there was layed one stone vpõ another in ỹ tẽple of ỹ Lord: ỹ when ye came to a corne heape of.xx. buchels, there were scarce ten: * & that when ye came to the * Agge.i.a. wyne presse for to powre out.l. pottes of wyne, there were scarce.xx. For I smote you wt heate, blastyng & hayle stones in all the labours of youre handes: yet was there none of you, ỹ wolde turne vnto me, sayeth ỹ Lord. Cõsydre then from this daye forth & afore: namely, from the.xxiiii. daye of the nynth moneth, vnto the daye that the foũdacyon of the Lordes temple was layed: D
marck it well, * is not ỹ sede yet in the barne? haue not the vynes, the fyggetrees, the * Joach.di.i pomgranates, and olyue trees bene yet vnfrutefull? but from thys daye forth, I shal make them to prospere.

Moreouer, the.xxiiii. daye of the moneth came the worde of the Lorde vnto Aggeus agayne, sayẽge: Speake to Zorobabell the prynce of Juda, & saye: I wyll shake both heauen & earth, and ouerthrowe ỹ seate of the kyngdomes, yee, & destroye the myghty kyngdome of the Heathen. I wyll ouerthrowe the charrettes, & those that syt vpõ them, so that both horse and man shall fall downe, euery man thorow his neyghbours swerde. And as for the, O Zorobabel (sayth the Lorde of hoostes) thou sonne of Salathiel my seruaunt: I wyll take the (sayeth the Lorde) at the same tyme, and make the as a seale, for I haue chosen the, sayeth the Lorde of hostes.

¶ The ende of the prophecy of Aggeus.

# ¶ The booke of the Prophete Zachary.

## ¶ The fyrst Chapter.

¶ He moueth the people to returne to the Lorde, and to eschue the wyckednesse of theyr fathers. De prefygureth Christ and the Apostles.

A IN the eyght moneth of the seconde yeare of kynge Darius, came the worde of the Lord vnto * zacharie ỹ sonne of Barachias, the sonne * Esai.xl. of Addo, the prophete, sayẽge: The Lorde hath bene sore displeased at youre forefathers. And saye thou vnto them: thus sayth ỹ Lorde of hostes: * Turne you vnto me (sayeth the Lor- * Jer.xxxi.c de of hostes) and I wyll turne me vnto you, Malach.iiii. sayth the Lorde of hoostes. * Be ye not ly- * Jerem. xxv.a. ke your forefathers, vnto whõ the prophetes cryed afore tyme, sayeng. Thus sayeth Esai. lviii. a. the Lord God of hostes. * Turne you from * Ose.xii. Tob.viii.b. youre euell wayes, and from youre wycked ymaginacyõs. * But they wolde not heare * Jer.xliii. ner regarde me, sayeth the Lorde. What is now become of youre forefathers and the prophetes



prophetes? are they yet styll alyue? But dyd not my wordes and statutes) which I commaunded by my seruauntes the prophetes) touche youre forefathers? Upon this, they gaue answere and sayde: like as the Lorde of hoostes deuised to do vnto vs, according to oure owne wayes and ymagynacyons, euen so hath he delt with vs.

B Upon the.xxiiii. daye of the.xi. moneth whych is the moneth Sebah, in the seconde yeare of Darius, came the worde of the Lorde vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayng. I sawe Zacha.di.a by nyght and lo, there sat one vpon * a redd Apocall. di. a horse and stode styll amonge the myrre trees, that were beneth vpon the grounde, and behynde hym were there redd, speckled, and whyte horses. Then sayde I, O my Lorde, what are these? And the aungel that talked wyth me, sayde vnto me. I wyll shewe the what these be. And the man that stode amõge the myrre trees answered & sayde: These are they whom the Lorde hathe sente to go thorowe the worlde. And they answered the C aungel of the Lorde, ỹ stode among the myrre trees and sayde. We haue gone thorowe the worlde: and beholde all the worlde dwell at ease and are careleſſe.

Then the Lordes aungel gaue answer and sayde: O Lorde of hoostes, howe longe wylt thou be vnmercyful to Jerusalem and Zach.xiv.b. to the cyties of Juda? * with whõ thou hast Malach.i.a. bene displeased nowe these thre score & ten yeares. So the Lorde gaue a louynge and a confortable answere vnto the aungel ỹ talked wyth me. And the aungel that comened with me, sayd vnto me: Crye thou, & speake. Thus sayeth the Lorde of hoostes. I am exceadynge gelous ouer Jerusalem and Siõ, and sore displeased at the careleſſe Heathen: for where as I was but alytle wroth, they dyd theyr beste that I myght destroye them Esai.lxiii.a. Therfore thus sayeth the Lord: * I wyl turne me agayne in mercye toward Jerusalem, so that my houſe shalbe buylded in it, sayeth the Lorde of hoostes, yee, and the plommet shalbe layed abroade in Jerusalem, sayeth ỹ Lorde of hoostes.

D Crye also, and speake thus sayeth ỹ Lorde of hoostes. My cyties shalbe in good prosperyte agayne, the Lorde shall yet confort Sion: & chose Jerusalem: Then lyfte I vp myne eyes, & sawe, & beholde foure hornes Deut.xiii.d. And I sayde vnto the aungel, that talked wt me what be these? he answered me. * These are the hornes which haue scatered Juda, Israel & Jerusalem abroade. And the Lord shewed me foure carpenters. Then sayde I: what wyll these do? He answered and sayde Those are the hornes which haue so strowed Juda abroad, that no man durste lyft vp hys hede: But these are come to fray them awaye: & to caste out the hornes of the Gentiles: whyche lyfte vp theyr horne ouer the lande of Juda, to scatre it abroade.

## ¶ The.ii. Chapter.

¶ The renewinge of Jerusalem and Juda.

A LIft vp myne eyes agayne, and loked: & beholde * a man with a measure lyne in hys hand. Then sayde I: whether goeste thou? & he sayde vnto me: To measure Jerusalem, ỹ I maye se how longe & howe brode it is. And behold the aungell that talked wyth me, went hys waye forth. Then went there oute another angel to mete him, & sayde vnto hym: Rũne speake to thys ponge man, and saye: Jerusalem shalbe enhabyted wythout eny wall, for the very multitude of people and catell that shalbe therin: * Yee, I my selfe (sayth ỹ Lorde) wyll be vnto her a wall of fyer roũde * Deut.xiii.b. Zachar.ix.a aboute, and wylbe honoured in her. B

O get you forth, O fle from the lande of the north, sayth the Lorde, yee * whome I † Jere.xxiii.b haue scatred into ỹ foure wyndes vnder heauen, sayth the Lorde. Saue thy selfe, O Syon: thou that dwellest with the daughter of Babylon, for thus sayeth the Lorde of hoostes. After that glorious power hath he sent me out to the Heathen, whych spoyled you, * for who so toucheth you, shall touch ỹ aple of hys owne eye. Beholde, I wyll lyft vp myne hande ouer them †: so that they shalbe spoyled of those: whyche afore serued them, and ye shall knowe, that the Lord of hostes hath sente me. C

* Jerem.xl.a. xxxii.b. & xxx.c Psalm.xviii.b Actes.xi.a. † Esay.xiiii.a

Be glad, & reioyce, O daughter of Syon: for lo, * I am come to dwell in the myddest of the, sayth the Lorde. At the same time * Zrod.xxv.a there shal many Heathen cleue to the Lord Mat.xxviiii.c and shalbe my people. Thus wyll I dwel in the myddest of the, and thou shalte knowe ỹ the Lorde of hoostes hath sente me vnto the. D
The Lorde shal haue Juda in possessyon for hys parte in the holy ground, and shal chose Jerusalem yet agayne. * Let all flesh be styl * Soph.i.a before the Lorde, for he is rysen oute of hys holy place.

## ¶ The. iii. Chapter.

¶ Of the lawe and dyr estate of Christ, vnder the figure of Jesue the preest. A prophecy of Christe.

AND he shewed me Jesua the hye preest A
standyng before the angel of the lord
* and Satan stode at his ryght hand * Psal.cix.a Matth.viii.a to resyst hym. And the Lord sayde vnto Sa- Jud.i.b. tan. The Lorde reproue the (thou Satan,) yee, the Lorde that hath chosen Jerusalem, reproue the. Is not thys a brand taken out of the fyre? Nowe Jesua was clothed in vncleane raiment, and stode before the aungel whych answered and sayde vnto those that stode before hym, take awaye the foule clothes from hym. And vnto him he sayde. Beholde, I haue taken awaye thy synne from ỹ and wyl decke the wyth chaung of raymet.

he sayde moreouer, sett a fayre myter vpon hys heade. So they set a fayre myter vpon hys heade, & put on clothes vpon hym, and ỹ angel of the Lord stode there. Then ỹ angel of the Lord testifyed vnto Jesua, and spake thus sayeth the Lord of hostes. If thou wilt walke in my wayes, & kepe my watch: thou shalte rule my house, & kepe my courtes, & I wyll geue the place amonge these that stãde here. Heare (O Jesua) thou hye preste, thou and thy frẽds that dwell before the, for they are wõderous people. Behold, I wyl bring forth *the braunches of my seruaunt: for lo, ỹ stone ỹ I haue layed before Jesua: vpon ‡ one stone shalbe vii. eyes. Beholde I wyl hewe hym out (sayeth the Lorde of hostes) & take awaye the synne of the lãde in one day. Then shal euery man cal for his neyghbour vnder the vyne and vnder the fyggtree, sayth the Lorde of hoostes:

*Esay.xliii.a Jere.xxxii.a and xxxiii.c zach.vi.b ‡ esa.xlviii.c. Jere.ii.a

## The.iiii. Chapter.

The vysion of the golden candelsticke and the exposicion therof.

And ỹ angel that talked with me cam agayne, and waked me vp, as a man that is rayled out of hys slepe & sayd vnto me: what seyst ỹ? And I sayde I haue loked, and beholde: a cãdelstycke al of golde with a boule vpõ it, & his seuen lampes ther in, and vpon euery lãpe seuen stalkes.

*Apoca.xi.a And *two olyue trees therby, one vpon the ryght syde of the boule, and ỹ other vpõ the lyfte syde. So I answered, and spake to the angel that talked wt̃ me saying, O my Lord what are these? the angell that talked wyth me answered and sayde vnto me: knowest thou not what these be? and I sayde: No my Lorde. He answered & sayde vnto me: This is the worde of ỹ Lorde vnto zorobabel, sayinge: *Nether thorow an hooste of men nor thorowe strengthe, but thorowe my spyrete, sayeth the Lorde of hoostes. What art thou thou great mountayne, before zorobabel? ỹ must be made euen. And he shal bringe vpỹ fyrste *stone, so that men shal crye vnto him good lucke good lucke.

*Esay.xli.a

*Ec.xxviii.c

Moreouer, the worde of the Lord came vnto me sayinge. * The hãdes of zorobobel haue layed the foundacyon of the house: hys handes, shall also fynyshe it, * that ye maye knowe howe that the Lorde of hoostes hath sent me vnto you. For he that hath bene dispysed a lytle season, shall reioyce, when he seeth the tynne weyght in zorobabels hande. The.vii. eyes are the Lordes whych go thorow ỹ whole worlde. Then answered I, and sayd vnto him, what are these two olyue trees vpon the ryght and lefte syde of ỹ candel stick? I spake moreouer, and sayd vnto him what be these two olyue braunches (whych thorow the two golden pypes) emptie them selues into the gold? He answered me & sayd

*philipen.i.a

*De.xviii.b

knowest thou not, what these be? And I sayde, no, my Lorde. Then sayd he * These are the two olyue braunches, that stande before the ruler of the whole earth. *Apo.xi.a

## The.v. Chapter.

The vysion of the flyinge booke, signifyinge the curse of theues and such as abuse the name of God, by the vysion of the measure, is signified the bringing of Juda to Babylon.

Then I turned me, lyfting vp myne eyes, & loked, & beholde, a flyinge booke. And he sayd vnto me: what seest ỹ? I answered: I se a flyinge booke of. xx. cubytes longe, and. x. cubytes brode. Then sayed he vnto me: This is the curse ỹ goeth forth ouer the whole earth: for all theues shalbe Judged after this booke & all swearers shalbe iudged accordynge to ỹ same, & I wyl bryuge it furth (sayeth ỹ Lorde of hoostes) so ỹ it shall come to ỹ house of ỹ theefe, & to the house of him, ỹ falsly sweareth by my name: & shall remayne in hys house, & consume it, wt̃ the tymbre and stones therof. Then the angel ỹ talked wt̃ me, wente forth and sayd vnto me; lyft vp thyne eyes and se, what is this that goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreouer: Euen thus are they (ỹ dwel vpon the whole earth) to loke vpõ. And beholde, there was lyft vp a talent of leade: & lo, a woman sat in ỹ myddest of ỹ measure. And he sayde: this is vngodlynes. So he cast her into the myddest of the measure, and threwe the lompe of leade into the mouth of the measure.

Then lyfte I vp myne eyes, & loked: and behold, there came out. ii. wome, and ỹ wind was in their wynges (for they had wynges lyke the wynges of a storke) & they lyft vp ỹ measure betwixt the earth and ỹ heauẽ. Then spake I to ỹ aungel that talked wt̃ me: whyther wyl these beare ỹ measure? And he sayd vnto me: into the lande of *Synear to buyld them an house, whiche when it is prepared, the measure shalbe set there in his place.

*Gen.x.b

## The.vi. Chapter.

By the foure charrettes he descryebeth the prosperitye of foure kyngdomes.

Moreouer, I turned me, lyfting vp myne eyes, and loked, & beholde, there came foure charetes out from betwyxte two hylles, whiche hylles were of brasse.

*zachar.iii. Apo.vi.a In the fyrst charret were *red horses, in the second charet were black horses, in the third charet were whyte horses, in the fourth charet were horses of dyuers colours and stroge. Then spake I, and sayde vnto the aungell that talked with me: O lord what are these. The aungell answered, and sayde vnto me: * These are the. iiii. wyndes of the heauen, which be come forth to stande before the ruler of all the earth. That with ỹ blacke horse went

*Jere.iii.



weste into the lande of ỹ north, & the white folowed them, and the spekled horses wẽte forth towarde ỹ south. These horses were very stronge, and wente out: & sought to go & take theyr iourney ouer the whole earth. And he sayde: get you hence, & go thorow the worlde. So they wente thorow out the worlde. Then cryed he vpon me, and spake vnto me, sayeng: behold, these that go towarde ỹ north, shall stylle my wrath in the north countre.

And the worde of ỹ Lord came vnto me, sayeng. Take of ỹ presoners that are come from Babylon: namely, Heldai, Tobiah, & Idaia: & come thou ỹ same daye, & go into the house of Josiah, the sonne of Sophony. Then take golde, & syluer, & make crownes therof, and set them vpon ỹ head of Jesua, the sonne of Joledeh, the hye preste, & speake vnto hym. Thus sayth the Lorde of hoostes. Behold, the man whose name is * the braũche: & he ỹ shall springe vp after him, ‡ shall buylde vpỹ tẽple of the Lorde, yee, euen he shal buylde vp ỹ tẽple of the Lorde. * He shall beare ỹ prayse, he shal syt vpon the Lordes trone, & haue the dominacyon.

zach.iii.b

‡ zal.cxxbii

Apo.xiii.b. b.b.

* A preste shal he be also vpon his trone, & a peaceable coũcel shalbe betwixte them both. And the crownes shalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaiah, and Hen the sonne of Sophony. And soch as be farre of, shal come & buylde the tẽple of the Lorde, that ye maye knowe, how that ỹ Lorde of hoostes hath sẽt me vnto you. And thys shall come to passe, yf ye wyll herken dilygently vnto the voyce of the Lorde youre God.

zal.cxbii. b.b.bi.bii

## The.vii. Chapter.

The estimacion of fastynge without mercye. The dysplynge of charyte, & the obstynacye of the people.

It happened also in ỹ fourth yeare of kynge Darius, ỹ the worde of ỹ Lorde came vnto Zachary in the fourth daye of ỹ nynth moneth, which is called, Casleu: what tyme as Sarasar & Rogomelech & the men ỹ were wt̃ them sent vnto Bethell for to praye before the Lorde: and that they shulde saye vnto the prestes, which were in the house of the Lord of hoostes, and to the prophetes. Shuld I wepe in the * fyfth moneth, & absteyne as I haue done nowe certayne yeares? Then came ỹ worde of ỹ Lorde of hoostes vnto me sayẽge. Speake vnto all the people of the land, and to the prestes, and saye: when ye fasted and mourned in ỹ fyfth * & seuenth moneth (now this. lxx. yeares) dyd ye fast vnto me? When ye dyd eate also and drincke, dyd ye not eate & dryncke for youre awne selues? Are not these the wordes, which the Lorde spake by his prophetes afore tyme, whẽ Jerusalem was yet inhabited and welthy, she and the cytyes rounde aboute her: whẽ there dwelt men, both towarde the south and in the playne countrees?

zach.iii.b

Ital.cxxviii. Ne.xxvb

Jere.xli.a. Ne.xxb

And the worde of the Lorde came vnto zachary, sayẽge. Thus sayeth the Lorde of hoostes. * Execute true iudgement: shewe mercy & loupnge kyndnesse, euery man to hys brother. Do the wyddowe, the fatherles, the straunger, & poore no wrong: & let no man ymagen euel agaynst hys brother in hys herte. * Neuertheles, they wolde not take hede, but turned theyr backes, and stopped theyr eares, ỹ they shulde not heare: yee, they made theyr hertes as an Adamant stone lest they shulde heare the lawe & wordes, * which ỹ Lord of hoostes sent in hys holy spyrete by ỹ prophetes afore tyme.

*zach.viii.c. Ezro.xxii.c. Leui.xix.a. Job.xxiiii.a Jere.vii.a.

* Jere.vii.c.

ii. Pet.i.d.

Wherfore the Lord of hoostes was very wroth at thẽ. And thus is it come to passe: * that lyke as he spake and they wolde not heare: euen so they cryed, and I wolde not heare (sayth the Lord of hoostes) but scatered them amonge all Gentyles, whom they knewe not. Thus the lãde was made so desolate, ỹ there trauayled no man in it neither to, ner fro, for ỹ pleasaunt lande was vtterly layed waste.

* Jere.xi.b.

## The.viii. Chapter.

Of the returne of the people vnto Jerusalem, and of the mercy of God towarde them. Of good workes. The callynge of the Gentyles.

And the worde of ỹ Lord came vnto me, sayẽge. Thus sayth the Lord of hoostes. I was in a great gelousy ouer Sion, yee, I haue bene very gelous ouer her in a great displeasure thus sayeth ỹ Lord of hoostes. I will turne me agayne vnto Syon, & wyll dwell in the myddest of Jerusalem: * so that Jerusalem shalbe called a faythfull & true cytye, ỹ hyl of the Lorde of hoostes, yee, an holy hyll.

* Esa.i.d.

Thus sayth the Lorde of hoostes. There shall yet olde men & wemen dwel agayne in ỹ stretes of Jerusalem: yee, & soch as go wt̃ staues in their hãdes for very age. The stretes of ỹ cytye also shalbe full of yõge boyes and damselles, playinge vpon the stretes.

Thus sayeth the Lord of hoostes: yf ỹ residue of this people thynke it to be vnpossible in these dayes, * shuld it therfore be vnpossyble in my syght, sayth ỹ Lord of hoostes? Thus sayth the Lorde of hoostes: Behold, I will delyuer my people from ỹ lande of the east & west, and wyll bryuge them agayne: that they maye dwell at Jerusalẽ. * They shalbe my people, & I wyll be theyr God, in treuth and ryghteousnesse.

* Ital.xlv.d.

* Jere.xii.f. Apo.xxi.c. Heb.viii.f.

Thus sayth the Lorde of hoostes: let your handes be stronge, ye that now heare these wordes by ỹ mouth of ỹ prophetes, whych be in these dayes ỹ the foundacyon is layed

*Agge.i.a. vpon the Lord of hooſtes houſe that the tẽple maye be builded. For why: *before theſe dayes, nether mennes nor catel coulde wynne eny thinge, nether myght eny man come in and out in reſt, for trouble: but I lett euery man go agaynſt his neyghboure.

*Agge.ii.c. Neuertheles, I wyll now intreate ỽ reſydue of thys people nomore as afore tyme, ſayth the Lord of hooſtes, *but they ſhalbe a ſede of peace. The vyneyarde ſhal geue her frute, ỽ grounde ſhall geue her increaſe, ℭ and the heauens ſhall geue theyr dewe: and I ſhall cauſe the remnaunt of thys people, to haue all theſe in poſſeſſion. And it ſhall come to paſſe, that lyke as ye were a curſe amonge the Heathen (O ye houſe of Juda, and ye houſe of Iſrael) Euen ſo wil I deliuer you, that ye ſhalbe a bleſſing: feare not, but let your handes be ſtronge.

For thus ſayth the Lord of hooſtes: lyke as I deuyſed to punyſh you, what tyme as your fathers prouoked me vnto wrath, ſayeth ỽ Lord of hooſtes, & ſpared not. Euen ſo am I determined now in theſe dayes, for to do well vnto the houſe of Juda & Jeruſalem, therfore feare ye not. Nowe ỽ thynges * Ephe.iiii.c, Zacha.viii.b, Malach.ii.b. that ye ſhall do, are theſe: * Speake euery man the treuth vnto hys neyghboure, execute iudgement truly, and peaceably wythyn your portes, none of you ymagin euel in his herte agaynſt hys neyghboure, and loue no falſe othes: for all theſe are ỽ thynges that I hate, ſayeth the Lorde. And the worde of the Lord of hooſtes, came vnto me, ſayeng: thus ſayeth the Lorde of hooſtes. The faſt of the fourth moneth, ỽ faſt of the fifth, the faſt of the ſeuenth, and the faſt of the tenth, ſhall be ioye and gladneſſe, and proſperous hye feaſtes vnto the houſe of Juda: Onely, loue the treuth and peace.

D Thus ſayeth the Lord of hooſtes. There ſhall yet come people, and the inhabiters of many cytyes, & they that dwell in one cyte * Eſa.ii.a, Oſee.iii.a, Jere.xxxi.a. ſhal go to another, ſayeng. * Up, let vs go, & praye before ỽ Lorde, let vs ſeke ỽ Lorde of hooſtes, I wyll go w̃ you: yee, moch people & myghtye heathen ſhal come & ſeke ỽ Lord of hooſtes at Jeruſalem, and to praye before ỽ Lord. Thus ſayeth ỽ Lord of hooſtes. In ỽ tyme ſhall ten men (out of all maner of languages of the Gẽtyles) take one Jewe by the hemme of hys garmẽt, & ſaye: we wyll go w̃ you, for we haue herde, that God is amonge you.

## ℭ The.ix. Chapter.

ℭ The conuerſyon of the Gentyls. The comyng of Chriſt ſpoken on an Aſſe.

A THe worde of the Lorde ſhalbe receaued at Adrach, & Damaſcus ſhalbe hys offeryng: for the eyes of all men & of ỽ trybes of Iſrael ſhall loke vp vnto ỽ Lord. The borders of Hemath ſhall be herde therby, Tirus alſo & Sidon, for they are very wyſe, * Tirus ſhall make her ſelf ſtrõge, heape vp ſyluer as ỽ ſande, & golde as ỽ claye of ỽ ſtretes. Beho'd, ỽ Lord ſhal take her in, & haue her in poſſeſſyon: * he ſhal ſmyte downe her power into ỽ ſee, and ſhalbe cõſumed w̃ fyre. This ſhall Aſcalon ſe, & be afrayed. * Gaza ſhalbe very ſory, ſo ſhall Accaron alſo, becauſe her hope is come to confuſion. For ỽ kynge of Gaza ſhal perych, & at Aſcalon ſhall no man dwell.

*Ioel.iii.b. *Ezech.xxv.b. *Jer.xlvii. Amos.i.b. B

Straungers ſhall dwell at Aſdod, & as for ỽ pryde of the Philyſtynes, I ſhall rote it out. * Theyr bloude wyll I take awaye from theyr mouth, & theyr abhominacyõs from among theyr teeth. Thus they ſhalbe left for our God, yee, they ſhalbe as a prince in Juda, & Accaron lyke as a Jebuſy. And ſo wyll I cõpaſe my houſe rounde about w̃ my men of warre goynge to & fro: that no oppreſſoure come vpon thẽ eny more. For * Actes.ix. 1.Cor.xiii. and.xv. that haue I ſene now with myne eyes.

*Eſa.xlii.c. Mat.xxi.a. John.xii.b. * Reioyce ỽ greatly, O daughter Syon be glad, O daughter Jeruſalẽ. For lo, thy kynge cõmeth vnto the, euen the ryghteous and Sauioure, Lowly & ſymple is he, he rydeth vpon an aſſe, & vpon ỽ foale of an aſſe. I will rote out ỽ charrettes frõ Ephraim, & the horſe from Jeruſalem, ỽ batel bowes ℭ ſhalbe deſtroyed. He ſhall geue the doctrine of peace vnto ỽ Heathen, * & his dominyon ſhalbe from ỽ one ſee to ỽ other, & from the floudes to the endes of the worlde. *Iohel.iii.b.

Thou alſo thorow the bloude of thy couenaũt: ſhalt let * thy preſoners out of the *pitte wher i̇ his no water. Turne you now to ỽ ſtrõge holde, ye ỽ be in preſon, * & longe for to be deliuered. And this daye I bryng ỽ worde, ỽ I wyll reward ỽ double agayne. For Juda haue I bent out as a bowe for me & Ephraim haue I fylled. Thy ſonnes, O Siõ, will I rayſe vp agaynſt ỽ Grekes, & make ỽ as a gyauntes ſwearde: ỽ Lorde God ſhalbe ſene aboue them, & hys dartes ſhall go forth as ỽ lyghtenynge. The Lord God ſhall blowe the trompet, and ſhal come forth as a ſtorme out of the ſouth. *Eſa.xli.a. Apo.ix.a. *Exo.viii.c

D The Lord of hooſtes ſhall defende them, they ſhal cõſume & deuoure, & ſubdue them with * ſlynge ſtones. They ſhall dryncke & rage, as it were thorow wyne. They ſhalbe fylled lyke ỽ baſens, & as ỽ hornes of ỽ aultar. The Lord their God ſhal delyuer them in the daye, as ỽ flock of his people: for as precyous ſtones of a dyademe they ſhall be lett vp ouer his lande. O how proſperous and goodly a thynge ſhal that be! The corne ſhall make ỽ yonge men chearefull, and the new wyne the maydens. *Zacha.ix. 1.Mac.xviii.

## ℭ The.v. Chapter.

ℭ The people is moued to require the doctryne of treuth of the Lorde. The Lorde promiſeth to byleſt and conforte the houſe of Iſrael.





I Deu.xxviii.b PRaye the Lorde then by tymes to geue you ỽ latter rayne, * ſo ſhal the Lorde make bright cloudes, and geue you rayne ynough for all the increaſe of the felde. For vayne is the anſwere of Idols. The ſothſayers ſe lyes, and tell but vayne dreames: the conforte that they geue, is nothyng worth. Therfore, go they altraye lyke a flocke of ſhepe, and are troubled, becauſe they haue no *ſhepherde. My wroth full diſpleaſure is moued at the ſhepherdes, & I will vyſet the goates. For the Lorde of hoſtes will graciouſly viſet his flock, the houſe of Juda, and holde them as a goodly fayre horſe in the batel. Out of * Juda ſhal come the helmet ‡ the nayle the batelbowe, and all the princes together. They ſhalbe as ỽ gyauntes, which in the batell treade downe the myre vpon the ſtretes. They ſhal fyght for the Lorde ſhalbe wyth them, ſo that the horſemen ſhalbe confounded. *Eſay.xliii. Gen.xlix.b Ieſa.xxii.d. *Eſay.x.a Zech.xiii.a

ℭ I wyll comforte the houſe of Juda, and preſerue the houſe of Joſeph. I wyll turne them alſo, for I pitie them: and they ſhal be lyke as they were, when I had not caſt thẽ of. For I the Lorde am their God, & wyll heare thẽ. Ephraim ſhalbe as a gyaunt, & their hert ſhalbe chereful as thorow wyne: yee, their children ſhall ſe it, and be glad, & their hert ſhall reioyce in the Lorde. I wyll blowe for them and gather them together, for I wyll redeme them. They ſhall increace, as they increaſed afore. I wyll ſowe thẽ amonge the people, that they may thynche vpon me in farre countrees: they ſhall lyue with their children, & turne agayne. I wyll bryng them agayne alſo from the lande of Egypt, and gather them out of Aſſyria. I wyll carye them into the lande of Galaad & to Libanus and they ſhal wante nothinge. He ſhall go vpon the ſee of trouble, & ſmyte the ſee waues: ſo that all the depe floudes ſhalbe dryed vp. The proude boaſtynge of Aſſur ſhalbe caſt downe, and the ſceptre of *Egypte ſhall be taken awaye. I wyll cõforte thẽ in the Lorde, that they maye walke in his name, ſayeth the Lorde. D

## ℭ The.xi. Chapter.

ℭ The deſtruccion of the temple. The care of the faythfull is committed to Chriſt by the father. A greuous bylyon agaynſt Jeruſalem and Juda.

A OPen thy dores, O Libanus, that ỽ fyre maye cõſume thy Cedre trees. Howle ye Fyrre trees for the Cedre is fallen, yee, all the proude are waſted awaye. Howle (O ye oke trees of Baaſan) for the myghtye ſtronge wood is cut downe. Men may heare the ſhepherdes mourne, for their glorye is deſtroyed. Men may heare the lyons whelpes roare, for the pryde of Jordane is waſted awaye.

Thus ſayeth the Lorde my God: Fede the ſhepe of the ſlaughter, whiche ſhalbe ſlayne of thoſe ỽ poſſeſſe them: yet they take it for no ſinne, but they that ſell them, ſaye: The Lord be thãcked, I am rich: yee, their awne ſhepherdes ſpare thẽ not. Therfore wyll I nomore ſpare thoſe that dwell in the lande, (ſayeth the Lorde) but lo, I wil deliuer the people, euery mã into his neyghbours hãde and into the hande of his kynge: that they maye ſmyte the lande, and out of their handes I wyll not delyuer them. 25

I my ſelfe fedde ỽ ſlaughter ſhepe (a poore flocke verely) and toke vnto me two ſtaues: the one is called louyng mekeneſſe, the other is called deſtroyer, & ſo kepte the ſhepe. Thre ſhepherdes I putt out of offyce in one moneth, for I myght not awaye wyth thẽ, nether had they eny delyte in me. Then ſayde I: I wyll fede you nomore * ỽ thynge that dyeth, let it dye: and that wyll perych, let it perith, and let the remnaunt eate, euery one the flethe of his neyghboure. I toke alſo my louynge meke ſtaff, and brake it, ỽ I myght diſanull the * couenaunt, which I made wyth all people. And ſo it was broke in that daye. *Apoc.xvii.c *Oſee.ii.c

Then the poore ſymple ſhepe that had a reſpect vnto me, knewe therby, that it was the worde of the Lorde. And I ſayde vnto them: yf ye thynck it good, bryng hyther my prayce: yf no, then leaue. ‡ So they waied downe. xxx. ſyluer pens, the value ỽ I was prayſed at. And the Lorde ſaid vnto me: caſt it vnto the potter (a goodly prayce for me to be valued at of them) and I toke the. xxx. ſyluer pens, and caſt them to the potter in ỽ houſe of the Lorde. Then brake I my other ſtaf alſo (namely deſtroyer) ỽ I might lowſe ỽ brotherhead betwixt Juda and Iſrael. And the Lorde ſayde vnto me. Take ỽ alſo the ſtaff of a foolyſh ſhepherde: for lo, I wyl rayſe vp a ſhepherde in the lãde, which ſhal not ſeke after ỽ thinges that be loſt, ner care for ſuch as go aſtraye: he ſhal not heale ỽ woũded, he ſhall not norych the thinge that is whole: but he ſhal eate the fleſh of ſoch as be fat, and teare theyr clawes in peces. ‡ Mat.xxvii.c D

O Idols ſhepherde, that leaueth the flocke. The ſworde ſhall come vpon hys arme and vpon hys ryght eye. Hys arme ſhalbe cleane dryed vp, and hys ryght eye ſhalbe ſore blynded.

## ℭ The.xii. Chapter.

ℭ Of the deſtruccion and buyldynge agayne of Jeruſalem.

A THe heuy burthen which ỽ Lorde hath deuyſed for Iſraell. Thus ſayeth the Lorde * which ſpred the heauẽs abrode, layde the foundacion of the earth ‡ and geueth man the breath of lyfe. Beholde, I wyll make Jeruſalem a cuppe of ſurfet, vnto all the people that are rounde about her. *Eſa.xl.c xliiii.c. xlv.b ‡Gene.ii. b

*Zach. xiiii c *Yee, Juda hym selfe also shalbe in the sege agaynst Jerusalem. At the same tyme wyll I make Jerusalem an heuy stone for al people, so that al soch as lyft it vp, shalbe toarne and rente, and all the people of the earth shalbe gathered together agaynst it.

B ‡In that daye, sayeth the Lorde, I wyll ‡Abdi. i c Amos. i. a make all horses abashed, and those that ryde vpon them, to be out of their wittes. I wyl opē myne eyes vpon the house of Juda, and smyte all ỹ horses of the people with blindnesse. And the princes of Juda shall saye in their hertes. The inhabyters of Jerusalem shall geue me consolacio in the Lorde of hostes their God. In that tyme will I make ỹ princes of Juda lyke an hote burnynge ouē with wood, and lyke a cressel of fyre among the strawe: so that they shall consume all ỹ people rounde aboute them, both vpon the ryght hande & the left. Jerusalem also shalbe inhabyted agayne: namely, in the same place where Jerusalem standeth.

C The Lorde shall preserue the tētes of Juda lyke as a fore tyme: so ỹ the glory of the house of Dauid: & the glory of the cytesyns of Jerusalem, shalbe but lytle regarded, in cōparison of ỹ glory of Juda. In that daye shall the Lorde defende ỹ cytesyns of Jerusalem: so that the weakest then amonge thē shalbe as *Dauid: and the house of Dauid shalbe lyke as Gods house, ād as the Aungell of the Lorde before them. *1. Re. xvii f

At the same tyme will I go about to destroye all soch people as come against Jerusalem. Moreouer, vpon the house of Dauid and vpon the cytesyns of Jerusalem *will I poure out the spyrete of grace & cōpassion, so ỹ ‡they shall loke vpō me, whō they haue pearsed: & they shal bewepe hī as mē mourne for their only begottē sōne: yee, & be sory for him, as mē are sory for their first chyld. *Ezec. xxxvi d Joel. ii f Actu. ii. b ‡John. xix. d

D *Then shall there be a great mournyng at Jerusalem, ‡lyke as the lamentacion at Adremmon in the felde of Maggadon. And the lande shall bewayle euery kinred by thē selues. The kinred of ỹ house of Dauid thē selues alone, and their wiues by thē selues: The kynred of the house of *Nathan them selues alone, and their wyues by thē selues. The kynred of the house of Leui them selues alone, and their wyues by them selues. The kynred of the house of Semei them selues alone, and their wyues by them selues. In lyke maner, all ỹ other generacios euerychone by them selues alone, and their wyues by them selues. *Luc. xviii. c ‡ii. pa. xxxvi. c *1. Re. xvi a

## The. xiii. chapter.

Of the well of grace and truth. Of the cleane rydaunce of Idolatry, and of false prophetes.

A IN that tyme shall the house of Dauid and the cytesyns of Jerusalem haue an open *well, to wash of synne and vnclennesse. And then (sayeth the Lorde of hostes) *I wyll destroye the names of Idoles out of the lāde: so that they shall nomore be put in remembraunce. *Ezec. xxxvi d Zach. xiii. b Johan. xix. d ‡Esay. iii. c Ezech. xxi. d

*As for the false prophetes also, and the vnclene spyrete, I shall take thē out of ỹ lande. So that yf any of them prophecye any more, ‡his awne father ād mother that begat him, shall saye vnto hī. Thou shalt dye for thou speakest lyes vnder the name of ỹ Lorde: yee, his awne father ād mother that begat him, shall woūde him, whē he prophecieth. And then shall those prophetes be cōfoūded, euery one of his visiō when he prophecieth: nether shal they were sacke clothes any more, to disceaue men with all. But he shall be sayne to saye: *I am no Prophet: I am an husbandeman, for so am I taught ‡by Adam fro my youth vp. And yf it be sayde vnto hym: how came these woundes then in thine hādes? He shal answere. Thus am I wounded in the house of myne awne frendes. *Jerem. xxiii ‡Deu. xviii. b B

Aryse, O thou swearde, vpōmy shepherde, and vpon the Prince of my people, saieth the Lorde of hostes. *Smyte the shepherd, and the shepe shalbe scatred abrode, and so wyll I turne myne hande to the lytle ones. And it shall come to passe (sayeth ỹ Lorde) that in all the land two partes shalbe roted out, *but the thyrde parte shall remayne therin. ‡And the same thyrde parte wyll I bringe thorow ỹ fire, & wil clense thē, as the siluer is clensed: yee, & trye thē lyke as golde is tryed. Then shall they call vpōmy name and I will heare them: I wyll saye: it is my people. And they shal saye: Lorde my God. *Zach. xiii. b Mat. xxvi. d Mar. xiiii. d *Amos. ix. b ‡Job. xiii. a Esa. xlviii. a Psal. cxvii a Prou. xvii a Deut. i. xiii. b Sapien. iii. c Eccles. ii. a

## The. xiiii. Chapter.

The waslynge of the church vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

BEholde, ỹ daye of the Lorde cōmeth, that ỹ shalt be spoyled ād robbed, for I will gather together all ỹ Heathen to fight agaynst Jerusalē: so ỹ the citie shal be wonne, the houses spoyled, and the wemē defiled. The halfe of the citie shal go awaye into captiuite, and the residue of the people shal not be caried out of the citie. After that shall ỹ Lorde go forth to fight agaynst those Heathen, as men vse to fyght in ỹ daye of battel. Thē shall his fete stand vpō ỹ moūt olyuete, that lyeth vpon ỹ east syde of Jerusalē. And ỹ moūt olyuete shall cleue in two, eastwarde and westwarde, so ỹ there shalbe a great valley, and the halfe moūt shall remoue towarde ỹ north, & the other towarde the south. And ye shall flē vnto ỹ valley of my hylles, for the valley of the hylles shall reach vnto Asal. Yee, flē shall ye ‡lyke as ye fled for the earthquake in ỹ dayes of Oziah kynge of Juda. And the Lorde my God shal come, & al saintes wt him. In that daye shal it not A B ‡Amos. i. d



it not be lyghte, other cleare or dymme. *This shalbe that speciall daye whiche is knowne vnto ỹ Lorde: nether day ner nyght but about the euenyng tyme it shalbe light. *In that tyme shall there waters of lyke runne out frō Jerusalem: the halfe potte of them towarde the east see, and ỹ other halfe towarde the vttermost see, ād shall cōtinue both somer and wynter. *And the Lorde hym selfe shalbe kynge ouer all the earth. *Zach. xiiii c Zach. xiii. a Ezec. xlvii a Abdi. i. d

C At ỹ tyme shall there be one Lorde onely, & his name shalbe but one. Yē shall go about the whole erth, as vpō a felde: frō Gibea to Rēnō, & frō the south to Jerusalē. Shē shal be set vp, & inhabited i her place: frō Ben Jamyns porte, vnto ỹ place of the fyrst porte, & vnto the corner porte: & from the tower of *Hananeell, vnto the kinges wyne presses. There shal men dwel, & there shalbe no more curslinge, but Jerusalē shalbe safely inhabited. This shalbe the plage, wherwith the Lorde will smyte all people, ỹ haue fought agaynst Jerusalē. Namely, their flesh shall cōsume awaye, though they stād vpō their fete, their eyes shalbe corrupt in their holes and their tunge shal cōsume in their mouth. *Ezech. xlvii d Zach. xiii. a Apoc. xvii a Iudic. xvii. b Iere. xxxi. f

In that daye shall ỹ Lorde make a great sedicion amōge thē, so ỹ one man shall take another by the hande, & laye his hādes vpō the handes of his neyghboure. *Juda shall fyght also against Jerusalē, & the goodes of all ỹ Heathē shalbe gathered together roūd aboute: golde & syluer & a very great multitude of clothes. And so shall this plage goo ouer horses, mules, camels, asses, & all the beastes ỹ shalbe in ỹ host, lyke as pōder plage was. Euery one ỹ remayneth then of all the people, which cam agaynst Jerusalem, shall go vp yerly, to worshyppe the kynge (euen the Lorde of hostes) *and to kepe the feast of tabernacles. And loke what generacion vpon the earth goeth vp to Jerusalem for to worshypp the kynge (euē the Lorde of hostes) vpon the same shall come no rayne. Yf the kynred of Egypte go not vp, & come not, it shall not rayne vpon them nether. *Zach. xiii. a Ezech. xxxviii. b Esa. xix. b Zacha. i. b

D This shalbe ỹ plage wherw the Lorde wil smyte all ỹ Heathen, ỹ come not vp to kepe ỹ feast of tabernacles: yee, this shalbe ỹ synne plage of Egipt & ỹ sine plage of al people ỹ go not vp to kepe ỹ feast of tabernacles. At that tyme shall the rydyng gere of the horses be holy vnto the Lorde, & the kettels in the Lordes house shall be lyke the basens before the aulter: yee, al the kettels in Jerusalē and Juda, shalbe holy vnto the Lorde of hostes: and all they that slaye offeringes, shall come & take of them, & dyght thē there in. And at that tyme there shall be no mo Canaanites in the house of the Lorde.

C The ende of the Prophecye of zacharye.

# C The booke of the Prophete Malachy.

## C The fyrst Chapter.

C A complaynte agaynst Israel and her preistes.

THe heuy burthē, which ỹ Lorde sheweth agaynste Israell, by Malachy. I haue loued you, sayeth the Lorde: & yet ye saye: wherin haste thou loued vs? *Was not Esau Jacobs brother, sayeth ỹ Lorde? ‡yet haue I loued Jacob, and hated Esau: * yee, I haue made hys hylles wast and his heritage a wildernesse for dragons. And though Edom sayde: well, we are destroyed, we wyll go buylde vp agayne the places that be wasted, yet (sayeth the Lorde of hostes) *what they buylded, that brake I downe: so that it was called a cursed lande, and a people, whome the Lorde hath euer bene angry with all. A *Mala. i. a ‡Roma. ix. d *Jos. xxiii a *Abdi. i. a

Youre eyes haue sene it, and ye youre selues must cōfesse, ỹ the Lorde hath brought ỹ lāde of Israel to great honoure. *Shuld not a sonne honoure his father, & a seruaūt his master? *Yf I be now a father, where is myne honoure? Yf I be the Lord, where am I feared? sayeth the Lorde of hostes. B *Exo. xx. a ‡Deu. xxvii. a

Now to you preistes, ỹ despyse my name. And yf ye saye: wherin haue we despised thy name? In this, ỹ ye offre vnclene bred vpon myne aulter. And yf ye wil saye: wherin haue we offered any vnclene thinge vnto the? In this ỹ ye saye: the aulter of the Lorde is not to be regarded. Yf ye offre the blynde, is not that euel? And yf ye offre the lame and sycke, is not that euell? *Yee, offre it vnto thy prince, shal he be contēt with the, or accepte thy persone, sayeth ỹ Lorde of hostes? C *Leu. xxii. c Eze. xliii. e.

And now make youre prayer before God, that he maye haue mercy vpon vs: for soche thinges haue ye done. Shal he regard your perssonnes, thinke ye, sayeth the Lorde of hostes? Yee, what is he amonge you, that wyl do so moch as to shut the dores, or to kindle the fyre vpon myne aulter for naught? * I haue no pleasure in you, sayeth the Lord of hostes: ‡and as for the meatoffringe, I wyl not accepte it at youre hande. *For frō the risyng vp of the sonne vnto the going downe of the same, my name is greate amonge the Gēttles: yee, in euery place shal there sacrifice be done, and clene meatoffring offred vp vnto my name: for my name is great amonge the heathen, sayeth ỹ Lorde of hostes. But ye haue vnhalowed it, in that ye saye, the aulter of the Lorde is not to be regarded, and the thyng that is set therupon not worthy to be eaten. *Genes. xliii. a D ‡Esai. i. b *Esa. xxiii. a

Now saye ye: It is but labour and trauayle,

naple, ād thus haue ye thought scorne at it (sayeth the Lorde of hoostes) offrynge robbery, yee, the lame and the sycke. Ye haue brought me in a meatoffrynge, shulde I accepte it of your hāde, sayeth ꝑ Lorde? Cursed be the disseȳbler, which hath in his flocke one that is a male, ād when he maketh a vowe, offereth a spotted one vnto ꝑ Lord. For I am a greate kynge (sayeth the Lorde of hoostes) and my name is fearfull among the heathen.

## ¶The.ii.Chapter.

¶The threatenynges agaynst the prestes bepnge seducers of the people.

AND now (O ye prestes) this cōmaundement tousheth you: yf ye wyll not heare it, ner regard it, to geue ꝑ glory vnto my name, sayeth the Lorde of hoostes, *I will sende a curse vpon you, & will curse youre blessynges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte youre sede, and cast donge in youre faces, euen the donge of youre solempne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent thys commaundemēt vnto you: that my *couenaūt which I made with Leui, might stande sayeth the Lorde of hoostes.

I made a couenaunt of lyfe & peace wyth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ād had my name in reuerence. The lawe of truthe was in his mouth, ād there was no wickednesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one awaye frō their synnes. *For in the prestes lyppes shulde be sure knowledge, ꝑ men may seke the lawe at his mouth, for he is a messaunger of the Lorde of hoostes. But as for you, ye are gone clene out of ꝑ waye, ād haue caused the multitude to be offēded at the lawe: *ye haue broken the couenaūt of Leui, sayeth the Lorde of hoostes. Therfore wyll I also make you to be despysed, and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes, but haue bene parciall in the lawe.

*Haue we not all one father? Hath not one God made vs? ‡ why doth euery one of vs then despise his awne brother, & so breake the couenaūt of oure fathers? Now hath Juda offended: yee, the abhominacion is dōne in Israel and in Jerusalē *for Juda hath defyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the mā that doth this: (yee, both the master ād the scoler) out of the tabernacle of Jacob with hym that offreth vp meatoffryng vnto ꝑ Lorde of hoostes. Now haue ye brought it to this poynte agayne, ꝑ the aulter of the Lorde is couered with teares, weppynge and mournynge: so that I wyll nomore regard the meatoffrynge, nether wyl I receaue or accepte eny thyng at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a couenaunt betwixte ꝑ and the wyfe of thy youth, thou halt despysed. *Yet is she thyne awne companyō and maryed wyfe.

So dyd not the one, and yet had he an excellent spyrete. What dyd then the one? He sought the sede promised of God. Therfore loke well to your spyrete, and let no man despyse the wyfe of his youth. Yf ꝑ hatest her ‡put her awaye sayeth ꝑ Lorde God of Israell and geue her clothynge for the scorne, sayeth the Lorde of Hoostes. Loke well then to youre spyrete, ād despyse her not. Ye greue the Lorde with your wordes, & yet ye saye: wherwith al haue we greued him? In this, that ye saye. Al that do euel are good in the syght of God, and soch please hym. Or els where is the God that punisheth?

## ¶The.iii.Chapter.

¶Of the messenger of the Lorde John Baptist. Of the daye of the Lorde, and of Eliah.

BEholde, *I will sende my messaūger, whiche shall prepare the waye before me: ād the Lorde ‡whom ye wolde haue, shal soone come to his temple, yee, euē the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, saieth the Lorde of hoostes. But who may abyde the daye of his cōmyng? Who shalbe able to endure, when he appeareth? For he is like a goldsmythes fyre, ād lyke walshers sope. He shal syt him downe to trye and to clense the syluer, he shall pourge the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meatofferinges vnto the Lorde in righteousnes. Then shall the offeryng of Juda and Jerusalem be acceptable vnto the Lorde, lyke as from the begynnynge ād in the yeares, a fore tyme. I wyll come and punysche you, ād I my selfe wyl be a swyfte wytnes agaynst the witches, agaynste the aduouterers, agaynst false swearers: yee, & agaynst those that wrongeously kepe backe the hyrelynges dewty: which vexe the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, saieth the Lorde of hoostes. For I am the Lorde that chaūge not, & ye (O chyldren of Jacob) wyll not leaue of *ye are gone awaye fro myne ordinaunces, and sens the tyme of your forfathers haue ye not kepte them.

*Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hoostes: ye saye, wherin shal we turne? Shulde a man vse falshed and disceat with God as ye vse



ye vse falshed and disceate with me? yet ye saye wherin vse we disceate wt the? *In Tithes & heaue offeringes. * Therfore are ye cursed wyth penury, because ye dissemble with me, all the sorte of you.

*Bringe euery Tithe into my barne, that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hoostes) yf I wyll not open the wyndowes of heauē vnto you, ād poure you out a blessyng with plenteousnesse. Yee, I shall reproue the consumer for your sakes, so ꝑ he shall not eate vp the frute of youre grounde, nether shall the vynyarde be barē in the felde, sayeth the Lorde of hoostes: In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasaūt lande, sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde:

It is but lost labour, to serue God: ‡what profyt haue we for keppynge his cōmaundementes, and for walkynge humbly before the Lorde of hoostes? * Therfore maye we saye, that ꝑ proude are happie, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lorde consydereth and heareth it. Yee, it is before him a memoryal boke, wrytten for soch as feare the Lorde, and remembre his name. And in the daye that I wyll make (sayth the Lorde of hoostes) they shalbe myne awne possession: and I will fauoure them, lyke as a man fauoureth hys awne sonne, that doth hym seruyce. Turne you therfore, and consydre what dyfference is betwyxte ꝑ righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

*For marck, the daye commeth that shal burne as an ouen: and all the proude, yee, ād all soch as do wyckednesse, shalbe strawe, & the daye that is for to come, shall burne thē vp (saieth the Lord of hoostes) so that it shal leaue them nether rote ner braunche.

But vnto you that feare my name, shall that Sonne of ryghteousnesse aryse, and health shalbe vnder his wynges: ye shal go forth, ād multiplie as the fat calues, ye shal treade downe the vngodly: * for they shalbe lyke the asshes vnder the soles of youre fete in the daye that I shall make, sayeth the Lorde of hoostes.

Remembre the lawe of Moses my seruaunt, *whych I commytted vnto hym in Oreb for all Israell, with the statutes and ordinaunces. Beholde, I wyll sende you *Elias the prophet: before the cōmynge of the daye of the greate and fearefull Lorde. ‡He shal turne the hertes of the fathers to theyr childzen, and the hertes of the chyldzen to their fathers, that I come not ād smyte the earth with curlynge.

# ¶The ende of the prophecy of Malachy: and cōsequētly of all the prophetes.

naple, ād thus haue ye thought scorne at it (sayeth the Lorde of hooستes) offrynge robbery, yee, the lame and the sycke. Ye haue brought me in a meatofferyng, shulde I accepte it of your hāde, sayeth ꝑ Lorde: Cursed be the disceibler, which hath in his flocke one that is a male, ād when he maketh a vowe, offereth a spotted one vnto ꝑ Lord. For I am a greate kynge (sayeth the Lorde of hostes) and my name is fearfull among the heathen.

## ¶ The.ii. Chapter.

¶ Thzeatenynges agaynst the prestes beynge ledu-cers of the people.

A

AND now (O ye prestes) this cōmaundement toucheth you: yf ye wyll not heare it, ner regard it, to geue ꝑ glory vnto my name, sayeth the Lorde of hostes, * I will sende a curse vpon you, & will curse youre blessynges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte your sede, and cast donge in youre faces, euen the donge of youre solempne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent thys commaundemēt vnto you: that my * couenaūt which I made with Leui, might stande sayeth the Lorde of hooستes.

*De.xxviiii.b

*Nu.xxv.c

B

I made a couenaunt of lyfe & peace wyth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ād had my name in reuerence. The lawe of truthe was in his mouth, ād there was no wickednesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one awaye frō their synnes. * For in the prestes lyppes shulde be sure knowledge, ꝑ men may seke the lawe at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone clene out of ꝑ waye, ād haue caused the multitude to be offēded at the lawe: * ye haue broken the couenaūt of Leui, sayeth the Lorde of hostes. Therfore wyll I also make you to be despysed, and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes, but haue bene parciall in the lawe.

*Osee.iiii.b

*deu.xxviii b

*Ephe.iiii a

¶

*Haue we not all one father? Hath not one God made vs? * why doth euery one of vs then despise his awne brother, & so breake the couenaūt of oure fathers? Now hath Juda offended: yee, the abhominacion is dōne in Israel and in Jerusalē * for Juda hath defyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the mā that doth this: (yee, both the master ād the scoler) out of the tabernacle of Jacob with hym that offreth vp meatoffryng vnto ꝑ Lorde of hostes. Now haue ye brought it to this poynte agayne, ꝑ the aulter of the Lorde is couered with teares, weppynge and mournynge: so that I wyll nomore regard the meatofferynge, nether wyl I receaue or accepte eny thyng at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a couenaunt betwixte ꝑ and the wyfe of thy youth, thou hast despysed. * Yet is she thyne awne companyō and maryed wyfe.

*zacha.viii b and.viii.c

*i.Esdr.ix.a Leui.xxi.c

*Mala.iii. Mat.i.a Luc.vii.c

*Gen.ii.d

D

So dyd not the one, and yet had he an excellent spyrete. What dyd then the one? He sought the sede promised of God. Therfore loke well to your spyrete, and let no man despyse the wyfe of his youth. Yf ꝑ hateth her * put her awaye sayeth ꝑ Lorde God of Israell and geue her clothynge for the scorne, sayeth the Lorde of Hostes. Loke well then to youre spyrete, ād despyse her not. Ye greue the Lorde with your wordes, & yet ye saye: wherwith al haue we greued him? In this, that ye saye. Al that do euel are good in the syght of God, and such please hym. Or els where is the God that punisheth?

*deu.xxiiii. Jerr.iii.a

## ¶ The.iii. Chapter.

¶ Of the messenger of the Lorde Johan Baptist. Of the daye of the Lorde, and of Elias.

A

BEholde, * I will sende my messaūger, whiche shall prepare the waye before me: ād the Lorde * whom ye wolde haue, shal soone come to his temple, yee, euē the messaunger of the couenaunt whom ye longe for.

*Math.xi. Mat.i.a Luc.vii.c

*Gene.xlix. and.b.d Esay.xl.iii.

Beholde, he commeth, saieth the Lorde of hostes. But who may abyde the daye of his cōmyng? Who shalbe able to endure, when he appeareth? For he is like a goldsmythes fyre, ād lyke washers sope. He shal syt him downe to trye and to clense the syluer, he shall pourge the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meatofferinges vnto the Lorde in righteousnes. Then shall the offeryng of Juda and Jerusalem be acceptable vnto the Lorde, lyke as from the begynnynge ād in the yeares, a fore tyme. I wyll come and punyshe you, ād I my selfe wyl be a swyfte wytnes agaynst the witches, agaynste the aduouterers, agaynst falle swearers: yee, & agaynst those that wrongeously kepe backe the hyrelynges dewty: which vexe the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, saieth the Lorde of hostes. For I am the Lorde that chaūge not, & ye (O chyldren of Jacob) wyll not leaue of * ye are gone awaye fro myne ordinaunces, and seing the tyme of your forfathers haue ye not kepte them.

B

*Mal.xxxiii. xxxiiii.xxxvii.

* Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hostes: ye saye, wherin shal we turne? Shulde a man vse falshed and disceat with God as ye vse

*zach.i.d

¶



ye vse falshed and disceate with me? yet ye saye wherin vse we disceate wt the? * In Tithes & heaue offeringes. * Therfore are ye cursed wyth penury, because ye dissemble with me, all the sorte of you.

*Mal.iii.a

*Bringe euery Tithe into my barne, that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hooستes) yf I wyll not open the wyndowes of heaue vnto you, ād poure you out a blessyng with pleinteousnesse. Yee, I shall reproue the consumer for your sakes, so ꝑ he shall not eate vp the frute of youre grounde, nether shall the vynyarde be barē in the felde, sayeth the Lorde of hostes: In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasaūt lande, sayeth the Lorde of hostes.

*Mal.iii.b

D

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde:

God.xxi.b Mal.xxviii.b

It is but lost labour, to serue God: * what profyt haue we for keppynge his cōmaundementes, and for walkynge humbly before the Lorde of hostes? * Therfore maye we saye, that ꝑ proude are happie, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

God.xxi.a Temp.xii.a

But they that feare God, saye thus one to another: the Lorde consydereth and heareth it. Yee, it is before him a memoryal boke, wrytten for such as feare the Lorde, and remembre his name. And in the daye that I wyll make (sayth the Lorde of hostes) they shalbe myne awne possession: and I will fauoure them, lyke as a man fauoureth hys awne sonne, that doth hym seruyce. Turne you therfore, and consydre what dyfference is betwyxte ꝑ righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

*For marck, the daye commeth that shal burne as an ouen: and all the proude, yee, ād all such as do wyckednesse, shalbe strawe, & the daye that is for to come, shall burne thē vp (saieth the Lord of hostes) so that it shal leaue them nether rote ner braunche.

*psa.xviii a

But vnto you that feare my name, shall that Sonne of ryghteousnesse aryse, and health shalbe vnder his wynges: ye shal go forth, ād multiplie as the fat calues, ye shal treade downe the vngodly: * for they shalbe lyke the asches vnder the soles of youre fete in the daye that I shall make, sayeth the Lorde of hooستes.

*Psal.i.d

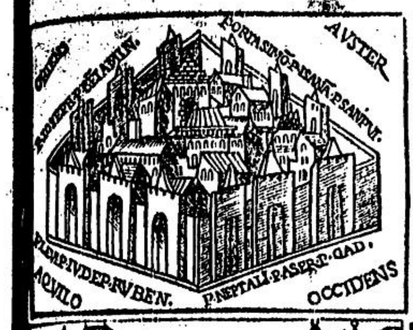
Remembre the lawe of Moses my seruaunt, * whych I commytted vnto hym in Oreb for all Israell, with the statutes and ordinaunces. Beholde, I wyll sende you * Elias the prophet: before the cōmynge of the daye of the greate and fearefull Lorde. * He shal turne the hertes of the fathers to theyr childzen, and the hertes of the chyldzen to their fathers, that I come not ād smyte the earth with curlynge.

*deu.xiii b.a

*Mat.xvii b xviii.b

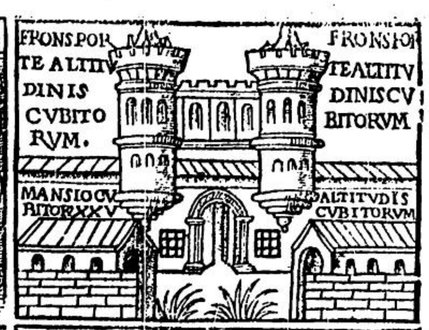
*Luc.i.a

## ¶ The ende of the prophecy of Malachy: and cōsequētly of all the prophetes.


















# ¶ The volume of the bokes called Hagiographa.

The thyrde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The reast of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the prophete.
The songe of the .iii. Chyldren in the oven.
The storye of Susanna.
The storye of Bel & of ỹ Dragon.
The prayer of Manasseh.
The fyrst boke of the Machabees.
The seconde boke of ỹ Machabees.



















# To the Reader.

IN consyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: & that the other folowyng, whych are called Hagiographa (because they were wont to be reade, not openly and in comen, but as it were in secret and aparte) are nether founde in the Hebrue nor in the Calde: in whych tonges they haue not of longe bene written (in lesse then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that also they are not receaued nor taken as legyttymate & leafull, as well of the Hebrues as of ỹ whole Churche, as S. Hierome theweth: we haue seperat them, & sett them alyde, that they may the better be knowen: to thyntent that men maye knowe of whych bokes wytnes ought to be receaued, and of whych not. For the sayde S. Hierome speakynge of the boke of Judith (which is Hagiogryphe) sayth, ỹ the auctoryte therof is not estemed worthy and sufficient to confyrme and stablyth the thynges that lyght in disputacyō. And generally of all ỹ bokes called Hagiogrypha, he sayth, that men maye reade them to the edifyinge of the people: but not to confyrme & strengthen the doctrine of the Churche. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. distinc. were he theweth his iudgement.

In the Prologe to the Pzoure.

In the Prologe before Judith.

In the Prologe to the Pzoure.

Lykewyse the Glose of. c. Canones. xvi. distin. which sayth, that men reade thē, but not in generall: as though he shulde saye, that generally and thorouly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsyfyed in many places, it appeareth suffycyently by Eusebius in his boke called Hystoria Ecclesiastica: Whych thynge is easye to be knowen euen now a dayes in certen poyntes, namely in the bokes of the Machabees: whose second boke S. Hiero. confesseth that he founde not in the Hebrue, by the meanes wherof it is become vnto vs the more suspect and the lesse receaued. In lyke maner is it of the thyrde and fourthe boke of Eldras, whych S. Hierome protesteth that he wolde not haue translated, esteamyng them for dreames: where as Josephus yet in his booke of hys Antiquities declareth ỹ summe of ỹ matter after the maner of a storye, as well of the boke of Machabees as of the. iii. of Eldras: all though he esteame the bokes compyled from the raygne of kynge Artaxerses vnto hys tyme, to be Hagiogrypha.

In the. iii. boke the. xxii. cap.

In the Prologe of Eldras.

In the. xi. & xii. of the Antiquytees.

In the Prologe vpon ỹ bokes of the kynges.

In ỹ. iiii. boke Agaynst Appion.

Wherfore then, whē thou wylt maynteyne any thynge for certen, rendryng a reason of thy fayth, take heade to proceade therin by ỹ lyuynge and pythythye Scriptures, folowynge S. Peter, whych sayeth: He ỹ speaketh, let hym speake as thoughe he spake the worde of God. He sayeth the worde of God, as a thynge most true and certen, opened by the Prophetes and Apostles, inspyred wyth the holy goost: of whom we haue wytnesse moare cleare then the daye. Lawers haue synge greate despyre to confyrme and stablyth theyr oppynyons by the lawe of man, saye, that they shame to speake wythout lawe: How moch more feare and dreade then ought he to haue, that sayth he is a Chrystian, the whych holdeth not hym selfe, or reasteth not in ỹ lawes of the lyuynge God: but in mennes inuencions, iudgynge of all thynges accordinge to them, and leanyng to an vncerten ymagynacyon and phantasye? Let vs therfore that are buylded on the foundacyon of the holy Prophetes and Apostles, and on the head corner stone (on whych they them selues were founded, and whych they preached, that is Jesus Chryst, the sure stone) leaue the thynges that are vncerten to folowe the certē: holdynge vs and reastynge vs in them, and fastenyng oure ancre there, as in a sure place. For oure Chrysten fayth consysteth not in doutefull thynges, but in playne and moost certen assuraunce, and in moost true persuasyon, taken & confyrmed by infallible verite. In whych God graunte vs to walcke perpetually, to thyntent that accordynge to it (fulfyllynge his holy wyll in vs, and settynge alyde all inuencyons contrary vnto hym) we maye lyue to hys honour, and to the edyfyinge of hys Churche.

1. Pet. iiii. c. 1. Pet. i. b. 2. Pet. i. b.

Erubescimꝰ sine lege loqui.

1. Cor. iii. c. Ephe. ii. b.

So be it.

48
10. 12.
63.



# The thyrde boke of Eldras.

## The fyrst Chapter.

Josias holdeth passeouer. After his death is Jechonias hys sonne made kynge in hys steade: whom the kyng of Egypte putteth out, and setteth in hys brother Joachim. Jerusalem is destroyed, & Sedechias is taken.

A

And * Josias helde the feast of Easter in Jerusalem vnto the Lorde, & slewe ỹ Passeouer the xiiii. daye of the fyrst moneth. He set the Prestes also in ordre (accordynge to theyr dayly courses) beyng arayed in lōge garmētes in the tēple of the Lord. And he spake vnto ỹ Leuites ỹ holy mynysters of Israel, ỹ they shulde halowe them selues vnto ỹ Lord, to set ỹ holy arcke of the Lord, in the house ỹ kyng Salomon the sonne of Dauid had buylded, and sayde. Ye shall no more beare ỹ Arcke vpon youre shulders. Now serue youre Lorde, & take ỹ charge of hys people of Israel, after youre vyllages and youre trybes: accordynge as kynge Dauid ỹ kynge of Israel, hath ordened, & accordynge as Salomon hys sonne hath honorably prepared: ye, loke ỹ yee al do seruyce in the temple, accordynge to the ordrynge & distribucyon of ỹ principall men which are appoynted out of ỹ trybes, to do seruice for ỹ chyldren of Israel. * Kyll the Passeouer, & prepare offringes for your brethren, & do accordynge to ỹ cōmaundement of the Lord, which was geuen vnto Moses. And vnto ỹ people ỹ was foūde Josias gaue. xxx. thousande of shepe, lambes, kyddes, & goates, & thre thousande oxen. These the kynge (of his kynglye liberalite) gaue vnto the people, accordynge as he had promised: & to ỹ Prestes for ỹ Passeouer, he gaue two M. shepe, & an hundreth oxen. Moreouer, Jechonias, & Semeias, & Nathanael brethren, & Halabias, Jehiel, & Josabad gaue them to the Passeouer, fyue thousande shepe & fyue hundred bullockes.

And when these thynges were brought to passe, ỹ Prestes & the Leuites stode goodly in theyr ordre, & had the vnleuened bred thorow out ỹ trybes. And after ỹ ordrynge of ỹ principall men in the trybes, they offered vnto the Lorde in ỹ syght of the people accordyng * as it is wrytten in the boke of Moses, & so they rosted ỹ Easter lambe as accordyng was. As for ỹ thācke offrynges & the other, they dyght them in kettels and pottes, & set them before the people wt good wyll, & afterwarde before them selues, and the Prestes. For ỹ Prestes offred the fatt, vntyll it tyme was expyred, but ỹ Leuites prepared for thē selues & for theyr brethren the chyldren of Aaron. The holy syngers also ỹ chyldren of Asaph stode in theyr ordre, accordyng as Dauid deuysed. So dyd Asaph zachary & Iduthun, whych were appoynted by ỹ kynge. Moreouer ỹ porters & dore kepers stode by ỹ dores & ỹ diligently, so ỹ none went out of his stādynge & seruice: for theyr brethren (ỹ Leuites) prepared for them. Thus were all thynges perfourmed, that belonged to the offerynge of the Lorde. In ỹ daye they helde the Passeouer, and offred thankofferynges beside ỹ sacrifyce of the Lorde, accordyng to the cōmaundement of kyng Josias.

So the chyldren of Israel whych were then present helde an honorable Passeouer & ỹ feast of swete bread. vii. dayes lōge. Yee soch a Passeouer was not kepte in Israel, from ỹ tyme of the Prophet Samuel. And all ỹ kynges of Israel helde not soch an Easter, as this which kyng Josias helde, & the prestes, ỹ Leuites, ỹ Jewes & all Israel, of all them ỹ were at Jerusalem. And in the xviii. yere of ỹ raygne of Josias was this Passeouer kept. And wt a parfecte herte dyd kynge Josias ordre all his workes, before ỹ Lord, & the thynges ỹ were wryttē of hym in tymes past, cōcernyng those that synned & were vngodly agaynst ỹ Lord before all people, & that sought not ỹ worde of ỹ Lord vpon Israel. * After al these actes of kyng Josias, Pharao ỹ kyng of Egypte wēt vp and came towarde Carmis by Euphrates, & Josias went to mete hym. Then sent the kyng of Egypte vnto Josias saying: what haue I to do wt the, O kyng of Juda? I am not sent of ỹ Lord to fyght agaynst the, for my warre is vpon Euphrates, go thou thy waye home agayne in all ỹ haste. And Josias wolde not turne agayne vpon hys chare, but vnderstoke to fyght agaynst hym, & herkened not vnto ỹ worde of the prophet, which he tolde him out of ỹ mouth of God, but pyched a battayll agaynst hym in the felde of Mageddo. And ỹ princes prealled to kyng Josias. Then sayde ỹ kyng vnto his seruauntes. Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vp vpon ỹ secōde charett, came to Jerusalem, dyed, & was buryed in his fathers sepulcre. And in al Jewry they mourned for Josias, yee the rulers also wt theyr wyues made lamētacion for hym vnto this daye. And this was done euer styll in Israel.

1. Par. xxv. 1. Reg. vi.

Deu. xii. d.

B

Deu. xii. d.

C

D

* iiii. Reg. xxiii. c. ii. Para. xxxv. d.

These thynges are wrytten in the boke of ỹ storyes of ỹ kynges of Juda, namely, all the actes and workes of kynge Josias, his kynglye power & maiesty, his vnderstandyng in the lawe of God, & what he dyd, yee thynges which are not wrytten in the boke

* iii.Reg. xxiii.f. ii.Para. xxvi.a.

of ꝑ kynges of Israel & Juda. * And ꝑ people toke Iechonias the sonne of Iosias and made hym kynge in steade of Iosias his father, when he was .xxxiii. yeare olde. And he raygned ouer Israel thre monethes. And the kyng of Egypte put him downe, that he shuld not raygne in Ierusalem, & rayled vp a taxe of ꝑ people: namely, an. C. talētes of syluer & one talent of golde. The kynge of Egypt also made Ioachim his brother kyng of Juda & Ierusalem. As for them of ꝑ kynges counsell vō the kyng him selfe & zaracles his brother, he toke them, & caryed them awaye presoners into Egypt. Fyue & twētie yeare olde was Ioachim, when he was made kyng in ꝑ lāde of Juda & Ierusalem, and he dyd euell before the Lord. After this, * Nabuchodonosor ꝑ kyng of Babylō came vp, & bounde him with bādes of bron, & caryed hym vnto Babylon. Nabuchodonosor also toke all ꝑ vessels ꝑ were halowed in ꝑ tēple of ꝑ Lord, & all the Jewels, & caryed them vnto Babylon, & brought them in to his awne temple at Babylon. Of his vnclēnes & vngodlynes, it is wrytten ī the boke of ꝑ actes of ꝑ kynges. And Ioachim his sonne raygned in his steade. He was made kyng beynge .xviii. yeare olde, and raygned but thre monethes & .x. dayes in Ierusalem, & dyd euell before ꝑ Lord. So after a yeare, Nabuchodonosor sent & caused him to be brought vnto Babylon with ꝑ holy vessels of the Lord, & made Sedechias hys brother kyng of Juda & Ierusalem, whē he was .xxi. yeare olde: & he raygned .xi. yeare.

* iiii.Reg. xxiiii.a.

And he dyd euell also in the syght of the Lorde, & cared not for ꝑ wordes ꝑ were spoken vnto him * by the prophet Jeremy at the mouth of ꝑ Lord. And where he had made an othe vnto kyng Nabuchodonosor, he forswore him selfe, & fel from hym hauyng a stynneck & a hert, & transgressed all ꝑ statutes and ordynaunces of ꝑ Lorde God of Israel. The rulers also & heades of the people of ꝑ Lord dyd moch euell, & became vngodly, more then the heathen, beynge defyled in all maner of abhominaciōs. Yee & defiled ꝑ holy tēple of ꝑ Lorde at Jerusalem. And the God of theyr fathers sent his messaūgers vnto thē, to turne them backe & to call them agayne from theyr synnes: for he wolde fayne haue spared them for his holy tabernacles sake. Neuertheles, they had his messaungers in derysyon: & loke what God spake vnto thē by hys prophetes, they made but a sporte of it. This drew on so lōge, tyll ꝑ Lord was wroth wō his people for theyr vngodlynes, & tyll he caused the kynges of the Caldees to come vp, which slew theyr pōge men wō the swerde, yee euen ī the cōpasse of their holy tēple, & spared no body, nether ponge ner olde, nether mayden ner ponge man: but they were all delyuered into the power of the kynges of the Caldees, & all the holy vessels of the Lorde & the kynges treasures toke they, & caryed them vnto Babylon. * As for the house of the Lorde, they went vp in to it, & brent it, & brake downe ꝑ walles of Jerusalem, set fyre vpon her towres, destroyed all her noble buyldinges & brought them to naught, and the people that were not slayne with ꝑ swerde they caryed vnto Babylon.

* Jer. xxvi. and. xlii.d.

Thus became they presoners and bonde men of ꝑ kynge of Babylon, tyll they were delyuered & raygned for them selues, * whē ꝑ wordes of ꝑ Lorde were fulfylled, whych he promysed them by the mouth of the prophet Jeremy, and tyll the lāde had her rest: namely, all the tyme that it laye wayst, had it rest and quyetnes .lxxvii. yeares.

* Jer. xxv. and. xxix.c.

## ¶ The.ii. Chapter.

¶ Cyrus geueth lycence to the Jewes to returne to Jerusalem, and restoreth them the vesselles of the tēple. After that are there letters sende to Artaxerses, which accuse the Jewes for buyldynge of the cytye: and so is the buyldyng dryuen of vntyll the.ii. yeare of Darius.

NOw when kyng Cyrus raigned ouer the Perſians, & when ꝑ Lord wolde perfourme ꝑ worde that he had promised by the mouth of the prophet Jeremy: the Lord rayled vp ꝑ spyrite of Cyrus, the kynge of Persians, so that he caused thys writynge to be proclaymed thorow oute hys whole realme, sayinge: Thus sayeth the kynge of Persians: The Lorde of Israel that hye Lorde hath made me kynge of the lande, and cōmaunded me to buylde hym an house at Ierusalem in Iewry. If there be eny now of youre people, the Lord be with hym, and go vp with him to Ierusalem. And all they that dwell roun de aboute that place shall helpe them, whether it be with golde, wō syluer, wō gyftes, wō horses, and necessary catell, & all other thynges that are brought with a fre wyll to the house of the Lorde at Ierusalem.

II. Esdrall. xxvi.b. * I. Esd.ii.

Then the pryncipall men out of the trybes and vyllages of Juda and Beniamin stode vp: so dyd the prestes also and the Leuites (whom ꝑ Lorde had moued) to go vp, and to buylde the house of the Lorde at Jerusalem. And they that were aboute them, helped them with al maner of golde, and syluer, and catell also, and with many liberall gyftes, and thys dyd many one, whose mynde was stered vp ther to. * Kynge Cyrus also brought forth the vessels and ornamentes that were halowed vnto the Lorde, (whych Nabuchodonosor the kyng of Babylon had caryed awaye from Jerusalem, and consecrated them to hys Idoll & ymage) and delyuered them to Mythrydatus hys treasurer, and by hym they were delyuered to Salmanasar ꝑ debite in Iewry. And this was ꝑ nōbre of them: Two thousand & .iiii. C. syluer boules .xxx. syluer basens .xxx. basens of golde .ii. M. and .iiii. C. vessels of syluer, & a thousande besyde. All ꝑ vessels of golde & syluer were .v. M. viii. C. & .lx. These were nōbred vnto Salmanasar, & to them ꝑ were come agayne wō hym to Jerusalem out of ꝑ captyuyte of Babylon. * Now in ꝑ tyme of kyng Artaxerses ꝑ kyng of Persia, these men. Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius the Scribe, and other ꝑ dwelt in Samaria & in other places vnder ꝑ dompynō therof, wrote a letter vnto kynge Artaxerses, wherin they cōplayned vnto ꝑ kynge of them in Iewry & Jerusalem. The letter was made after thys maner.

I. Esd.iiii.b

¶ Syr, thy seruaūtes Rathimus the storye wryter, Sabellius the Scribe, & other iudges of the courte in Celosyria & Phenyces. Be it knowne & manyfest to oure Lorde ꝑ kyng, ꝑ the Jewes which are come vp from you vnto vs into ꝑ rebellious & wycked cytye, begynne to buylde it agayne, & the walles aboute it, & to sett vp the temple a new. Now yf thys cytye & ꝑ walles therof be set vp agayne, they shall not onely refuse to geue trybutes & taxes, but also rebell vtterly agaynst the kynge. And for so moch as they take thys in hāde now aboute ꝑ tēple, we thought it reason, to thynke no scorne of it, but to shewe it vnto oure Lorde the kyng, & to certyfye hym therof: to thintēt ꝑ yf it please the kyng, he may cause it to be sought in ꝑ bokes of olde: and ꝑ shalt fynde soche warnynge wrytten, & shalt vnderstāde, ꝑ thys cytye hath all waye bene rebelyous & dysobediēt, ꝑ it hath subdued kynges & cytyes, & that ꝑ Jewes whych dwell ther in, haue euer bene a rebellyous, obstynate, vnfaythfull, and fyghtynge people, for the which cause this cytie is walted. Wherfore now we certyfye oure Lorde the kynge, ꝑ yf thys cytye be buylded & occupyed agayne, & the walles therof set vp a new, ꝑ canst haue no passage into Celosyria & Phenices.

¶ Then wrote the kynge to Rathimus the storye wryter, to Balthemus, to Sabellius the Scribe, & to ꝑ other officiers & dwellers in Syria and Phenices, after thys maner: I haue red the epistle whych ꝑ sentest vnto me, and haue commaunded to make diligēt search, & haue founde, ꝑ the cytye hath euer rebelled kynges, ꝑ the same people are dysobedient, & haue caused moch warre, & that myghty kynges haue raygned in Jerusalē, which also haue rayled vp taxes of Syria and Phenices. Wherfore, I haue cōmaunded those people, ꝑ they shall not buylde the cytye, ꝑ they make no more in it, and ꝑ they proceade no forther wō the buyldynge: for so moch as it myght be the cause of warre, and displeasure vnto kynges.

Now when Rathymus and Sabellius the Scribe, & the rulers in the lāde had red ꝑ writynge of kyng Artaxerses, they gatt them together, & came in all ꝑ haste to Jerusalem wō an hoost of horsmē, and wō moch people of fote, & forbad thē to buylde. And so they left of from buyldynge of the tēple, vnto the secōd yeare of kynge Darius.



## ¶ The.iii. Chapter.

¶ Darius maketh a feast. The thre sentences of the thre ponge men, of whych the fyrst is declared.

KYnge Darius made a great feast vnto his seruauntes, vnto all hys courte, & to all the officers of Medea and Persia, yee to all ꝑ debytes and rulers that were vnder hym, from India vnto Ethiopia, an hūdreth & .xxvii. coūtres. So when they had eaten & dronken beyng satysfyed, and were gone home agayne, Darius the kyng wente into his chambre, layed hym downe to slepe, and so awaked.

Then the thre ponge men, that kepte the kynges personne, & watched hys body, commened amonge them selues, & spake one to another: let euery one of vs saye some thynge, & loke whose sentēce is wyser & more excellēt then the other, vnto hym shall kynge Darius geue greate gyftes, & clothe hym with purple. He shall geue hym vessels of golde to dryncke in, clothes of golde & coue rynges: he shall make hym a costely charet & a brydle of golde, he shall geue hym a bonet of whyte sylke, & a cheyne of golde about hys neck: yee he shalbe the secōde & pryncipall next vnto kyng Darius, & that because of his wysdome, and shalbe called the kynges kynsman.

So, euery one wrote his meanyng, sealed it, & layed it vnder ꝑ kynges pelowe, & sayde: when ꝑ kyng aryseth, we wyll geue him oure wrytynges, & loke whose worde ꝑ kynge & hys cheke Lordes iudge to be ꝑ moost wysely spoken, ꝑ same shall haue ꝑ victory. One wrote: Wyne is a strōge thynge. The second wrote: The kyng is stronger. The thyrd wrote: Wemen haue yet more strenghte, but aboue all thynges the trueth beareth awaye ꝑ victory. Now when the kyng was rysen vp, they toke theyr wrytynges & delyuered them vnto hym, & so he red thē. Thē sent he forth to call al his cheke lordes, all ꝑ debytes & rulers of the cōtrees of Medea & Persia. And when they were set downe in ꝑ coūcell, ꝑ wrytynges were red before them. And he cōmaūded to call for ꝑ ponge men, ꝑ they myght declare theyr meanynges thē selues by mouth. So when they were sent for, & came in, ꝑ kyng sayde vnto them: shewe vs & make vs to vnderstande what ꝑ thynges are ꝑ ye haue wrytten.

Then beganne ꝑ fyrſt (which had ſpoken of the ſtrengthe of wyne) & ſayde: O ye men, *Wyne is maruelous ſtrōge, & ouercōmeth them ꝑ dryncke it: it dyſceaueth the mynde, & bryngeth both the pooze man & the kyng to bondage & vanyte. Thus doth it alſo with the bondman & with the free, with the pooze & ryche: it taketh awaye theyr vnderſtandyng, and maketh them careleſſe and mery, ſo ꝑ none of them remembreth any heuynes det or dewtye: It cauſeth a man to thynke alſo that ꝑ thynge which he doth, is honeſt & good: & remēbreth not ꝑ he is a kyng, nor ꝑ he is inauctoryte, & that he ought not do ſoch thynges. Moreouer, when men are dryncking, they forgett all frendſhyp, all brotherly faythfulnes & loue: but as ſoone as they are dronken, they drawe out ꝑ ſwerde & wyll fyght: & when they are layed downe from ꝑ wyne, & ſo ryſen vp agayne, they cannot tell what they dyd: iudge ye now, is not wyne the ſtrongeſt? For who wolde els take in hand to do ſoch thynges? And when he had ſpoken this, he helde his tonge.

*Wyne.rr.a.

## ¶ The.iiii. Chapter.

¶ The declaracyon of the.ii. laſt ſentences of the young men, prophecyed in the Chapter before: of which the laſt, that is, that verytie beareth the victorye in all thynges, is moſt commended & alowed. Darius wryteth letters to all ꝑ rulers vnder hym, that they ſhulde ayde zorobabel to the buyldynge of Jeruſalem.

Then ꝑ ſeconde (which had ſayde, that the kynge was ſtrōger) beganne to ſpeake, ſaying: O ye men, are not they ꝑ ſtrongeſt & moſt excellēt, ꝑ conquere the lande, & the ſee, & all that is in ꝑ ſee, and in the earth? Now is the kynge lorde of all theſe thynges, & hath dompyon of thē all: and loke what he commaundeth, it is done. If he ſende his mē forth a warfare, they go, & breake downe hylles, walles & towres. They are ſlayne, & ſlaye (other men) themſelues, & ouerpaſſe not the kynges worde. If they get ꝑ victory, they bryngе ꝑ kyng all ꝑ ſpoyle. Lyke wyſe, the other ꝑ medle not with warres & fyghtynge, but tyll the grounde: when they reape, they bryngе tribute vnto the kynge. And yf the kynge alone do but cōmaunde to kyll, they kyll: yf he cōmaunde to forgeue, they forgeue: yf he cōmaunde to ſmyte, they ſmyte: yf he byd dryue awaye, they dryue awaye: yf he cōmaunde to buylde, they buylde: yf he commaunde to breake downe, they breake downe: yf he cōmaunde to plante, they plante. The commen people & the rulers are obedient vnto hym. And the kynge in the meane ſeaſon ſytteth hym downe, eateth, and dryncketh, and taketh his reſt: then kepe they watch rounde aboute the kynge, & not one of them darre get hym out of ꝑ waye, to do his awne buſynes, but muſt be obediēt vnto ꝑ kynge at a worde. Judge ye now, O ye men, how ſhulde not he go farre aboue vnto whō men are thus obedient? And when he had ſpoken this, he helde his tonge. The thyrd, whoſe name was zorobabel, which had ſpoken of wemen & of trueth, began to ſaye after this maner: O ye men, it is not ꝑ greate kynge, it is not ꝑ multytude of men, nether is it wyne ꝑ excelleth: Who is it then ꝑ hath the lordſhyp ouer them? Haue not wemen borne the kynge, and all ꝑ people that rule thoſe thynges? Haue not wemen borne thē, and brought them vp, ꝑ plante the vynes, wherout the wyne cōmeth? They make garmentes for all men, they geue honour vnto all men, & without wemen can not men lyue. If they gather golde, & ſyluer, & all precious thynges, and ſe a fayre well fauoured woman, they leaue all to gether, and turne theyr eyes onely vnto the woman, & gape vpon her, & haue more deſyre vnto her, then vnto ꝑ ſyluer & golde, or any maner of precious thyng. * A man leaueth his father ꝑ brought hym vp, leaueth his awne natural countre, & cleaueth vnto the woman: yee he ieopardeth his lyfe with ꝑ woman, & remēbreth nether father, ner mother, ner coūtre. By thys thē ye muſt nedes knowe, that wemen haue the dompynon ouer you.

¶ *Gene.ii.k. Mat.xix.a. 1. Corin.vi.a. Ephe.v.g.

Doth it not greue you? A man taketh his ſwerde, & goeth hys waye to ſteale, to kyll, to murther, to ſayle vpon the ſee, and ſeeth a lyon, and goeth in the darckneſs: & when he hath ſtollen, diſceaued and robbed, he bryngeth it vnto his loue. Agayne, a man loueth hys wyfe better then father and mother: yee many one there be, ꝑ rēne out of theyr wyttes, & become bondmen for theyr wyues ſakes: many one alſo haue periſhed, haue bene ſlayne, & haue ſynned becauſe of wemen.

And now beleue me, I knowe a kynge which is greate in hys power, and all lādes ſtande in awe of hym, & no man darre laye hande vpon hym: yet dyd Ile, that Apame (the daughter of ꝑ great kyng Bartacus) the kynges concubyne, ſat beſyde the kynge vpon the ryght hande, & toke of hys crowne from hys head, & ſet it vpon her awne head, and ſmote the kyng wyth her left hande. Moreouer, the kynge loked vpon her wyth open mouth: yf ſhe laughed vpon hym, he laughed alſo: but yf ſhe toke any diſpleaſure wyth hym, ꝑ kynge was fayne to flatter her, & to geue her good wordes, tyll he had gotten her fauour agayne.

O ye men, are not wemen then ſtronger? Greate is ꝑ earth, & hye is ꝑ heauen. Who doth theſe thinges? Then ꝑ kyng & ꝑ Prices loked one vpon another. So he beganne to ſpeake of ꝑ trueth: O ye men, are not wemē ſtrōger? Greate is the earth, hye is the heauen, lwyft is ꝑ courſe of the ſunne, * he compaſeth the heauen rounde aboute, & fetcheth his courſe

*Eccle.i.a.



hys courſe agayne to hys awne place in one daye. Is he not excellēt that doth thys? Yee greate is the trueth, & ſtrōger then all thynges. All the earth calleth vpon ꝑ trueth, the heauen prayſeth it, all workes ihake & trēble at it, & wt it is no vnryghteous thynge. Wyne is vnryghteous: ꝑ kyng is vnryghteous: wemen are vnryghteous: all the chyldren of men are vnryghteous, yee all theyr workes are vnryghteous, and there is no trueth in them, in theyr vnryghteouſnes alſo ſhall they be deſtroyed & periſh. As for the trueth, * it endureth, & is all waye ſtrōge: it lyueth and conquereth for euermore worlde without ende.

Eccli.rl.a. Eſdr.cbiii.a.

The trueth accepteth no perſonnes, it putteth no differēce betwixte riche or poore, betwyxte the myghtye or ſymple, but doth ryght vnto euery man, whether they be euell or good, and all men are louingly dealt wt̄ all in ꝑ workes of it. In ꝑ iudgemēt of it there is no vnryghteous thynge, but ſtrength kyngdom & power & maieſty for euermore. Bleſſed be the God of trueth.

And with that he helde his tōge, and all the people cryed, & ſayde: Great is ꝑ trueth, & aboue all. Then ſayde ꝑ kyng vnto hym: Aſke what thou wylt, more then is appoynted in ꝑ wryttynge, and I ſhall geue it the, for thou art founde wyſer then thy compaynons: ꝑ ſhalt ſyt next me, and be my kynſman. Then ſayde he vnto the kynge: Remēbre thy promyſe & vowe, which thou haſt vowed & promyſed (in the daye when thou cameſt to the kyngdome) to buylde vp Jeruſalem, & to ſende agayne all ꝑ veſſels and Jewels, ꝑ were taken awaye out of Jeruſalem: which Cyrus ſeparated, whē he offred in Babylon, & wolde ſende them agayne. And thy mynde was to buylde vp the tēple which ꝑ Edomytes brent, when Jeruſalem was deſtroyed by ꝑ Chaldees. This onely (O kyng) is ꝑ thynge that I requyre, thys is ꝑ maieſty, which I deſyre and aſk of the: that thou perfourme the vowe, which thou wyth thyne awne mouth haſt made vnto ꝑ kynge of heauen.

Then Darius the kynge ſtode vp, and kyſſed him, * & wrote a letter vnto all ꝑ debytes and ſhreues, to all the Lordes and nobles, that they ſhulde cōueye him forth, and all them ꝑ wolde go vp with him. He wrote a letter alſo vnto all ꝑ Shreues that were in Celoſyria and Phenices, and vnto Lybanus, ꝑ they ſhuld drawe Cedre trees from Lybanus vnto Jeruſalem, to buylde the cytie withall. Moreouer he wrote vnto all ꝑ Jewes ꝑ were gone out of hys realme into Jewry becauſe of the fredome, ꝑ no officier no ruler, nor Shreue, ſhuld come to theyr dores, and ꝑ all theyr lande which they had cōquered, ſhulde be free & not tributary. And that ꝑ Edomytes ſhulde geue ouer ꝑ cytyes and villages of the Jewes, which they had taken in: yee & that they ſhulde yearly geue xx. talētes to ꝑ buylдynge of ꝑ tēple, vntyll the tyme that it were fynyſhed, and to the dayly halowyng of the brent offrynges (as it is commaunded) ten talētes yearly alſo. And ꝑ all they which come from Babylon to buylde the cytie, ſhuld haue fre lybertye, they & theyr chyldren, & all the Preaſtes.

*ii.Eſd.ii.b. *iii.Eſd.bi.b.

He wrote ꝑ greatneſſe alſo, & cōmaunded that ꝑ holy garment ſhulde be geuen them, wherin they mynyſtred: & wrote ꝑ cōmaundementes ſhulde be geuen to ꝑ Leuites, vntyll the daye, that the houſe were fynyſhed, and Jeruſalem buylded vp: & commaunded that all they that watched the cytye, ſhulde haue theyr porcyons & wages.

He gaue ouer alſo all the veſſels ꝑ Cyrus had ſeparated from Babylon: and all that Cyrus had geuen in cōmaundemēt, ꝑ ſame charged he alſo, that it ſhulde be done & ſent vnto Jeruſalē. Now when thys ponge man was gone forth, he turned his face towarde Jeruſalem, and prayſed ꝑ kyng of heauen, and ſayde: * Of the commeth the victory, of the cōmeth wyſdome and clearneſſe, and I am thy ſeruaūt. Bleſſed art thou, which haſt geuen me wyſdome: that wyll I prayſe, O Lord, thou God of oure fathers.

*Eccle.i.a.

And ſo he toke the letters, & wente vnto Babylon. And when he came there, he tolde thys vnto all his brethren ꝑ were at Babylon, & they prayſed ꝑ God of theyr fathers, that he had geuen them refreſhyng & lybertе to go vp, and to buylde Jeruſalem & the temple (wherin the name of the Lord is called vpon) and they reioyſed with inſtrumētes and gladneſſe ſeuen dayes longe.

## ¶ The.v. Chapter.

¶ They that returne to Jeruſalem are nōbred. They begynne to laye the foundacyon of the temple, but are lett by the meanes of enemyes: and ſo is the buyldyng dyuen of by the ſpace of two yeares.

After thys were the prynципall men of all the villages choſen in the tribes and kynredes, that they ſhuld go with theyr wyues and chyldren, with theyr ſeruaūtes & maydens, with all theyr catell and ſubſtaūce. And Darius the kyng ſent with them a thouſande horſmen, to cōueye them ſafely vnto Jeruſalem, and theyr bretheren were glad, playeng vpon inſtrumentes, and ſyngynge. And theſe are ꝑ names of the men, wich wente vp out of the villages, accordyng to the tribes. Of the Preſtes, the ſonne of Phinehes, the ſonne of Aaron: Jeſus the ſonne of Joſedec, Joachim the ſonne of * zorobabel the ſonne of Salathiel (of ꝑ kynred of Dauid, out of the kynred of Phares of the tribe of Juda) which ſpake wonderfull thynges vnder Darius

*Mat.i.b.

the Kyng of Persia, in ỹ secõde yeare of his raygne in the fyrst moneth of Nisan.

These also are they of Jewry, whych came vp, and turned agayne vnto Jerusalem, out of ỹ captyuyte that Nabuchodonosor the Kynge of Babylon had brought vnto Babylon. And euery man sought hys possycyon agayne in Jewry hys cyte, they that came with zorobabel, and with Jesus, Nehemias, Saraias, Raelias, Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Oliorus, Emonias, one of theyr princes.

And the nõbre of them accordyng to their kynredes and rulers were. The chyldren of Phares, two thousande, an hundreth and lxxii. The chyldrẽ of Ares. iii. M. an. C. and lvii. The chyldren of Remo, an. C. and. xlii.
B The sonnes of Jesus & Joabes, a. M. iii. C. & two. The sonnes of Benin. ii. M. iiii. C. & lxx. The sonnes of Chorobaa. ii. C. &. v. The sonnes of Banica, an. C. and. lxviii. The sonnes of Rebech. iiii. C. and thre. The sonnes of Archad. iiii. C. &. xxvii. The sonnes of Cham. xxxvii. The sonnes of zorzoar. ii. M. and. lxvii. The sonnes of Adinu. iiii. C. and. lvi. The sonnes of Adarectis an. C. and viii. The sonnes of Ciaso & zelas an. C. and seuẽ. The sonnes of Azorec. iiii. C. &. xxxix. The sonnes of Jedarbone, an. C. and. xxxii. The sonnes of Hananias an. C. &. xxx. The sonnes of Asom. xc. The sonnes of Marsar iiii. C. &. xxii. The sonnes of zabarus. xcv. The sonnes of Sepholemon an. C. &. xxiii. The sonnes of Nepopas. lv. The sonnes of Hecanatus an. C. and. lviii. The sonnes of zebethanus an. C. and. xxxii. The sonnes of Ereapatros (whych is called also Enohadies & Modias.) iiii. C. and. xxiii. Of them of Gramos and Gabea an. C. and. xxi. Of them of Besselon and Ceage. lxv. Of them of Bastarus, an. C. &. xxii. Of them of Bechenobes. lv. Of ỹ sonnes of Lyptis, there were an. C. and. lv. Of the sonnes of Labõnus. iii. C. and. lvii. Of the sonnes of Sichem. iii. C. and. lxx. Of the sonnes of Suadon and Elimon. iii. C. and. lxxviii. Of the sonnes of Ericus. ii. M. an. C. &. xlv. The sonnes of Anaas. iii. C. and. lxx.

The prestes: The sonnes of Jeddus: The sonnes of Euther: The sonnes of El Jasib
C iii. C. &. lxxii. The sonnes of Emerus. ii. C. and. lii. The sonnes of Phasurius. iii. C. and lvii. The sonnes of Carea. ii. C. and. xxvii. The Leuytes: The sonnes of Jesus in Cadmihel, and Banus, and Serebias, & Edeas, seuentye and foure.

The whole nõbre of these from. xii. yeares was. iii. M. iiii. C. and. lxii. Of the sonnes, daughters & wyues, the whole summe was. iiii. M. ii. C. &. xlii. The sonnes of the prestes that praysed God in the tẽple: The sonnes of Asaph, of whome there were an. C. &. xxviii. But the dore kepers were: The chyldren of Esmenus: the chyldren of Aser: the chyldren of Amon: the chyldren of Accuba, Topa: the chyldren of Tobian hundred and. xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gasphar, the sonnes of Tobloch, the sonnes of Carie, the sonnes of Sud, the sonnes of Heliu, the sonnes of Sabaua, ỹ sõnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the sonnes of Desanon, ỹ sõnes of Nechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Atra, the sonnes of Hasten, the sonnes of Aliana, the sonnes of Manei, the sonnes of Nasisin, the sonnes of Accua, the sonnes of Agitta, the sonnes of Azui, the sonnes of Fauon, ỹ sõnes of Phalalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Coeli, the sonnes of Nasit, the sonnes of Agitta, the sonnes of Pedon, Salomon his sonnes, the sonnes of Asophot, ỹ sõnes of Phazida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gaddahel, ỹ sõnes of zapheus, the sonnes of Aggia, ỹ sõnes of Sacharet, the sõnes of Sabarthẽ, ỹ sõnes of Saroneth, the sonnes of Nallit, the sonnes of Ania, the sonnes of Salus, the sonnes of Addus, the sonnes of Suba, the sonnes of Enra, the sõnes of Rabotis, ỹ sõnes of Phalphat, the sonnes of Nalmon. All these ministred in the sanctuary, & were seruauntes of Salomon: euen. iiii. C. &. lxxii.

These folowynge are they, that went vp
D from Thelmellat Thelarsa (whose prynces were Carmelam and Careth) & myght not shewe forth theyr cytyes and kynredes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodaicus. Of the prestes that executed ỹ office of the prestehode, and were not founde: The sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whych maryed one of the daughters of Phargelen, and were named after hym. The wrytyng of the same kynred was sought in the regyster of theyr generacyon, but it was not founde: and therfore were they forbydden to execute the office of the prestehode. Unto them sayde Nehemias and Attharas, that they shulde haue no porcyon in the Sanctuary, tyll there rose vp an hye Prest, that were well instruct in the playne clearnes and trueth. (Of all Israel) beside seruauntes and



mayntes and maydens) there were. xlii. M. iii. C. and. xl. Now were there of seruautes and maydẽs. vii. M. iii. C. &. xxxvi. Of syngynge men ad syngynge women there were two hũdred, &. lxv. Foure hũdred and. xxxv Camels. Seuen thousand, &. xxxvi. horses. Two hundred thousande and. xlv. mules. Fyue. M. and. xxv. Asses.

E Their heades also & the rulers in the tribes, when they came to Jerusalem, & wolde buylde and set vp the tẽple of God agayne in his place, they gaue (after their abylitye, vnto the temple, to the treasure & to the seruice of the Sanctuary. xii. M. poundes of golde, fyue thousande of syluer, and an hundred prestes garmentes. And so dwelt the Prestes and the Leuytes, & the people that went out to Jerusalem, and in the countre there about, the syngers also & the porters, euery one of Israell in his awne lande.

1.Esd.iii.a * So when the seuenth moneth came, and when the chyldren of Israel were euery mã at his busynes, they came all wyth one consent into the courte, whyche was before the East dore. And there stode Jesua the sonne of Josedec and his brethren the Prestes, ãd zorobabel the sonne of Salathiel and hys brethren, settyng vp an aulter, to offre brẽt sacrifyces vpon it, as it is wrytten in the lawe of Moses.

There came people also of other coũtrees, and the heathen out of all lãdes to set vp ỹ aulter in his place, and offred sacrifyces ãd brent offrynges vnto the Lorde in the morynge. And so they helde the feast of tabernacles, * as it is commaunded in the lawe. And dayly offred they as accordynge was, and made ỹ sacrifyces appoynted, ỹ offrynges also of the Sabbathes & of the newe mones, and all holy feastes. * And al they that vowed offrynges vnto the Lorde, beganne at the newe mone of the. vii. moneth to offre vnto God, for the temple of the Lorde was not yet buylded. And they gaue vnto ỹ Masons and Carpenters, money, meate, & drynke with chearfulnesse. Unto them of Sidon also and Tyre they gaue carres, that they shulde cary Cedre trees frõ Libanus to be toystes & beames, ãd that they shulde make shyppes in the hauen of Joppe, accordynge as it was appoynted & ordeyned by Cyrus kynge of the Persians.

And in the seconde yeare they came into ỹ
1.Esd.xvii.b temple of God at Jerusalem. * In the secõd moneth begãne zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec and their brethren the Prestes and Leuites, and al they that were come vnto Jerusalẽ out of the captiuite of Babylõ, & layed the foũdacion of the temple, in the newe mone of the second moneth in ỹ secõd yeare ỹ they were come into Jewry & Jerusalẽ. And they appointed ỹ Leuytes (ỹ were aboue. xx. yeare old) vnto ỹ seruice of ỹ Lord: so Jesua & his sonnes and his brethren, al the Leuites stode together, & perfourmed the lawe and ordynaunce in the house of the Lorde.

And the Prestes stode, & had their garmẽtes & trompettes, and the Leuytes the sonnes of Asaph had Cymbals, & geuynge thankes and prayses vnto the Lorde, accordyng
1.par.xvi.b *as Dauid the kynge of Israell had ordeyned. And the long ỹ they dyd synge vnto the Lorde, was after this maner. * O synge vnto the Lorde, for he is gracious, & his goodnes vpõ Israel endureth foreuer. And all ỹ people blewe out with trompettes, and song with loude voyce, prayling the Lorde together in ỹ rearing vp of the house of ỹ Lorde.
1.Esd.iii.b * There came also from among the Prestes and Leuytes the rulers & elders, accordyng to the tribes and kinredes (soch as had sene the house afore) to the buyldyng of thys tẽple with great crye and great mournyng, many also with trompettes ãd great ioye: In somoch, that the trompettes might not well be heard for the weppynge and mournyng. For the commẽ people blewe goodly vpon the trompetteg.
1.Esd.iiii.a * Then came the enemyes of the tribes of Juda and Beniamin, to knowe what that trompettyng and noyse of shawmes might be. And they perceaued ỹ it was they which were come agayne out of captiuyte, & wold buylde the temple vp a new vnto the Lord God of Israel. So they went to zorobabel and Jesua, ãd to the rulers of the vyllages, and sayd vnto thẽ. Shall we buylde wyth you also? For we lyke wise haue heard your Lorde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, which brought vs hyther. Then zorobabell and Jesua and ỹ rulers of the vyllages of Israell sayde vnto them. It is not mete, that ye shuld buyld the temple of our God wt vs: we our selues alone wyll buylde vnto the Lorde, lyke * as Cyrus the Kynge of the Persians hath commaunded vs.
1.Esd.ii.a
But the Heathen in the lande layed them selues agaynst those ỹ were in Jewry, helde vp ỹ buylding from thẽ, layed wayte vpon them preuely, stopped such as brought any thynge to them, forbad them to buylde, and hyndered those that made thẽ passage, that the buyldyng shuld not be fynished: ãd this continued so longe as kynge Cyrus lyued: and so they put of the buyldyng for the space of two yeares, vntyl the raygne of kyng Darius.

## ¶ The. vi. Chapter.

¶ Aggeus and zachary prophecye. They buylde the temple without let or hynderaunce, by the commaundement of Darius.

A NOtwithstandynge in ỹ secõde yeare of ỹ raygne of Darius, * Aggeus & zachary the sonne of Addo prophecyed vpon them in Jewry and Jerusalẽ, in the name of the God of Israell. * Then zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec stode vp, and begaune to buylde the house of the Lorde at Jerusalem, whẽ the Prophetes of the Lord helped them. At the same tyme came Sysennes the vnder Shreue in Syria and Phenices, wyth the landelordes ãd hys companyons, and sayd vnto thẽ: Who hath bydden and commaunded you to buylde the house, to make the rofe and al other thinges agayne? And who are the woorcke mẽ, that buyld them? Neuertheless the elders of the Jewes had soch grace of ỹ Lorde, that they wolde not be let (though they were prouoked therto) but buylded on styl, vnto the tyme that kynge Darius were certifyed therof, and an anſwere receaued from hym. The letter that these men sent vnto kynge Darius, was after this maner.

Sysennes the vnder Shreue in Syria & Phenyces, and the landlordes wyth theyr companyons, which are head rulers in Syria and Phenyces, sende their salutaciõ vnto Darius the kynge. We certifye the lorde the kyng, ỹ we came into ỹ lande of Jewry, and went to Jerusalẽ: where we founde thẽ buylding the great house of God & the temple, with great costely free stone and wõ goodly tymbre for ỹ walles: yee they make great haste with the woorcke, & helpe one another, and it goeth forth prosperously in their hãdes, and with great dilygence and worshyp is it made. Then asked we the elders, who had cõmaunded them to make vp the house and the buyldinge, ãd this we dyd, to the intent that we myght certifye the perfectly, & wryte vnto the, the names of those that were the rulers of the woorke. So they gaue vs this anſwere: We are the seruauntes of the Lorde, which made heauen and earth: ãd as for this house *: it hath bene buylded and set vp afore tyme by the great & myghtie kyng of Jsrael. But when our fathers prouoked God vnto wrath, and synned agaynste the God of Jsraell, * he gaue them ouer into the power of Nabuchodonosor kynge of Babilon, the kynge of the Caldees, whych brake downe the house & brent it, & caryed awaye the people presoners vnto Babylon. * Neuertheles in the fyrst peare that kynge Cyrus raygned at Babilõ, Cyrus ỹ kyng wrote and commaunded to buylde vp thys house agayne: and al the ornamentes that Nabuchodonosor caryed awaye from Jerusalem vnto Babylon, and appropriated vnto his awne temple: these brought Cyrus forth agayne, & delyuered them to zorobabel and to Salmanasar the vnder Shreue, cõmaũdyng them ỹ they shulde bryng those same ornamẽtes agayne to Jerusalẽ into ỹ tẽple and to begynne frõ ỹ tyme forth, to buylde the temple agayne in his awne place. Then Salmanasar layed ỹ foũdaciõ of ỹ Lordes house at Jerusalem, ãd euer sence haue they buylded, & yet is it not ended. And therfore O kynge, yf thou thinckest it good, let it be sought in the Lybraryes & rolles of kynge Cyrus: yf it be foũde then, that it is done wỹ the councell & consent of kynge Cyrus, and yf oure lorde ỹ kynge be so mynded, let hym wryte vnto vs therof.

C

* Thẽ commaunded kyng Darius, to seke in the Lybraryes: ãd so at Egbathanis in a lytle cytie in Medea there was foũde soche a wrytynge: In the first peare of the raygne of Cyrus, the same kynge Cyrus commaũded that the house of the Lorde at Jerusalẽ shuld be buylded agayne (and odoures to be made there continually vnto ỹ Lord) whose heygth shalbe .x. cubites, and the bredeth, three score cubites, ãd foure square with thre hewen stones, with a loft of tymbre of the same countre, yee with a new loft, and the expenses therof to be geuen of the house of kynge Cyrus. And the ornamẽtes of golde and syluer, that Nabuchodonosor toke out of the house of the Lorde at Jerusalẽ, shalbe set agayne in the temple at Jerusalẽ, where they were afore. Sysennes also the vnder shreue in Syria and Phenices, the Princes and their companyons, & the other that be heade rulers in Syria & Phenices, shall not medle nor haue any thig to do with ỹ place.

*i. Esd. b. ii. Esd. iiii.

D

I Cyrus haue commaunded also, ỹ they shal buylde the house of ỹ Lorde whole vp ãd haue ordeyned them, to helpe those that become out of captiuyte: tyl the house of the Lorde be finished: ãd out of the trybute and taxing that is yearly raysed vp in Syria & Phenices, diligently to geue them a certayne summe to the offeringe of the Lord: & the same to be delyuered vnto zorobabel the ofycer, that he therwithal maye ordeyne oxẽ, rammes, lambes, and corne, salt, wyne and oyle, and that cõtinually euery peare: after the expences * which the Prestes that be at Jerusalẽ, shew to be made dayly: thys shall be geuen vnto them without delaye, ỹ they maye offer sacrifyces dayly to ỹ hyest God, for the kynge and for his seruauntes, and to praye for theyr lyues. Let it be proclaymed also on euery syde, that whosoeuer breaketh or despyseth this cõmaundemẽt of the king, shalbe hanged vpon a galows (made of his awne good) ãd all his goodes shalbe seasoned vnto ỹ king. The Lord therfore (whose name is there called vpon) rote out and destroye all the kynges ãd people, that vndertake by violẽce to hinder ỹ same, or to deale vncurteously wyth the house of the Lord at Jerusalem. I Darius the kinge haue ordeyned, that these thynges shalbe done with al dilygence.

*i. Esd. vi.

*Agge. i. c.

*i. Esd. b. a

*iii. Re. bi. a

*iiii. Reg xxiii xxb. Jer. xxvii. iii

*i. Esd. b, c

*i. Esd. vi.

## C The. vii. Chapter.

C The temple is fynished and dedycate: and the feast of vnleuended breade is holden.

A THen Sysennes the vndershreues in Celosyria, and Phenices, and the other Landlordes wyth their companyons, obeyed the thinges ỹ kynge Darius had ordeyned, and were dilygent in ỹ holy woorckes, and were felowe helpers with the olde rulers of the Jewes. And so the woorcke of the Sanctuary wente forth and prospered, when Aggeus ãd zachary prophecyed. And they perfourmed all thinges thorow ỹ cõmaundement of the Lorde God of Jsrael, and after the deuyce of Cyrus, Darius and Artaxerses kynges of Persia.

B And thus was oure house fynished vnto ỹ xxiii. daye of the moneth Adder, in the .vi. peare of kynge Darius. And the chyldrẽ of Jsrael the prestes and the Leuites, and the other that were come out of captyuyte, and soche as were ioyned vnto them, dyd accordynge as it is wrytten in the boke of Moses. And in the dedicacion of the temple: they offred an hũdred oxen, two hundred rammes, foure hundred lambes, & twelue goates, for the synnes of all ỹ people of Jsraell, after ỹ

C nombre of the trybes of Jsrael. The prestes also & the Leuites stode arayed in theyr prestly garmẽtes, after the trybes, ouer all the worckes of the Lorde God of Jsraell accordinge to the boke of Moses, and the porters by all the dores.

And the chyldren of Jsrael (with those ỹ were come out of captiuyte) helde the passeouer the fourtene daye of the fyrst moneth, when the prestes and the Leuites were sanctifyed. They ỹ came out of captyuite, were not all sanctifyed together: but the Leuites were all sanctifyed together, and so al they that came out of captiuyte, killed the easter lambe, for theyr brethren, for the prestes ãd for them selues. And the chyldren of Jsrael

D that came out of captyuyte, & escaped from al the abhominacions of ỹ heathen, sought the Lorde, and kepte the feast of vnleuened bread seuen dayes longe, eatynge and drynkynge and were mery before the Lord: that the Lorde had turned the deuyce of ỹ kynge of Assyria, and cõforted their handes to the woorckes of the Lorde God of Jsraell.

## C The. viii. Chapter.

C Esdras causeth the people to assemble and come together, and then readeth them the lawe. They kepe the feaste of Tabernacles.

A AND after hym * when Artaxerses the kyng of the Persians raygned, there wente vnto hym Esdras the sonne of

*i. Esd. viii. d.



Sarayas, the sõne of Azarias, the sonne of Helchiah, the sonne of Sallum, the sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sõne of Boccus, the sõne of Abysu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrst preste. This Esdras wente vp from Babylon (for he had good vnderstandynge in the lawe of Moses, that was geuẽ of the Lorde God of Jsrael, to be taught ãd done in dede.) And the kynge fauoured him and dyd him great worshyppe and honoure after all hys desyres. There went vp wyth hym also certayne of the chyldrẽ of Jsrael, of the prestes, of the Leuites, of the singers, porters and minystres of the temple at Jerusalem.

In the seuẽth yeare of the raygne of kinge Artaxerses, i the fyueth moneth, that is in the seuenth yeare of the raygne, they wẽt from Babylon in the new moone of the .v. moneth, & came the hye waye to Jerusalem after his commaũdement, lyke as the Lord had prospered theyr iourney. For in these Esdras gat great instruccion, that he shulde leaue none of the thynges behinde, which are in the lawe and commaundementes of God. And he taught whole Jsrael all righteousnes and iudgement.

Then came the Secretaries of kyng Artaxerses, ãd delyuered the wrytynges (that were come frõ Artaxerses the kynge) to Esdras ỹ preste & reder of the lawe of ỹ Lorde: And thys is the coppe of the letter: Kynge Artaxerses sendeth his gretynge vnto Esdras the preste and reder of the lawe of the Lorde. Of frendshyppe and good wyl I haue ordeyned and charged, yf there be eny of the Jewes, of the prestes & Leuptes in my realme, which desyreth and is contẽt to go with the vnto Jerusalem, ỹ he maye doit. Therfore, yf eny be mynded to beare the cõpany, let them come together, and go with ỹ (lyke as I am content and my seuen frendes, my councelers) to se what they do at Jerusalẽ and in Jewry, & kepe the thynges accordyng as thou hast in the lawe of the Lorde: ãd to bryng the gyftes vnto God the Lorde of Jsrael, that I & my frendes haue promysed to Jerusalem, & all the syluer ãd golde that is in the countre of Babylon, vnto the Lord to Jerusalem, with the thyng that is geuen for the people in the Lordes temple at Jerusalem. Yee, that the same syluer and golde maye be gathered, and oxen, rammes, shepe and goates and other that belonge to these thynges: and that they maye offer sacrifyces vnto the Lorde, vpon the aulter of their Lorde, which is at Jerusalem.

B

And whatsoeuer thou and thy brethren wyll do with the syluer ãd golde, that do after thy mynde, accordynge to ỹ cõmaundement

ment of the Lord thy God, & lykewise, with the holy vessels that are geuen the, for ꝑ seruyce of the house of ꝑ Lord thy God: & other thinges whatsoeuer is necessary for ꝑ to the worcke of the temple, that shalbe geuen the of ꝑ kiges treasure & loke what thou w̄ thy brethren wyll do with the golde ād syluer, that do after the wyll of the Lorde. And I kynge Artarerses haue commaūded the kepers of the treasures in Syria and Phenyces, that whatsoeuer Esdras the prestе and reader of the lawe of the Lorde doth wyrte, it shalbe geuē hym: tyll an hundred talētes of syluer, ād of golde in lyke maner. Of corne also an hundred measures, ād tyll an hūdred vessels of wyne, & other plētyous thynges without nombre. Let all thinges be done after the lawe of the hyest God, that the wrath of God aryse not in the realme of the kynge, and of his sonnes. I commaūde you also, ꝑ ye requyre no taxe ner trybute of the prestes, Leuytes, syngers, and ministers of the temple, ner of the wryters: & that no mā haue auctorite to medle eny thyng against thē. As for the (O Esdras) set thou iudges ād arbytrers in the whole lande of Syria & Phenices, after the wysdome of God: and learne all soch as are ignorant in the lawe of God thy Lorde, and let all them that offende agaynst the lawe, be punyshed: whether it be with death, with payne, to be condemned in money, or to be banished.

*i. Esd. viii. a Then sayde Esdras the wryter. * Blessed be ꝑ God of our fathers, that hath geuē so good a mynde and wyll into the hert of ꝑ kynge, to magnifye his house that is at Ierusalem, ād hath made me to be accepted in the syght of the kyng, of his councell, of hys frendes & of his nobles. And so I was stedfast in my mynde, accordyng as ꝑ Lord my God helped me, & I chose out men of Israel
*i. Esd. viii. b to go vp with me. * And these are ꝑ heades, (after their kynredes & houses of theyr fathers) that went vp with me from Babylon, out of the kingdome of Artaxerses: Of the sonnes of Phares, Gersonius. Of ꝑ sonnes of Siemarith, Amenus. Of the sonnes of Dauid Accus, the sonne of Cecilia.

Of the sonnes of Pharos, zachary: & with him there turned agayne an hūdred & fyftie men. Of the sonnes of the captaine of Moabylon, zaraei, & with him. ii. C. ād. l. mē. Of the sonnes of zachnes, Iechonias zecholy, & with hym two hūdred and fyftie men. Of the sonnes of Salamaallias, Gotholye, ād lxx. with him. Of the sonnes of zaphacia, zarias Mihely, ād wyth hym foure score. Of the sonnes of Iob, Abdias Ieheli, and with hym two hundred and twelue men. Of the sonnes of Bania, Salimoth ꝑ sōnes of Iosaphia, and wyth hym an hundred and three score mē. Of ꝑ sonnes of Beer, zachari Bebei, ād wyth hym two hundred & .viii. men. Of the sōnes of Esead, Iohannes Ezechā, & with him an hundred and tenne men. Of ꝑ sonnes of Adonicam those that were ꝑ last, and these are theyr names, Eliphalam the sonne of Gebel ād Semeias, and with hym lxx. men. All these called I together by the water Thia, where we pitched oure tentes thre dayes, and there I mustered them.

D *i. Esd. viii. c * As for the sonnes of the prestes & Leuites, I founde none there. Then sent I vnto Eleazer, and Eccelom, and Maimā, & Maiobam, and Enaathan, ād Samea, & Iozibimathan, Eunagan, zachari, Mosollamū (these were the leaders and men of experiēce) and I sent them worde, that they shulde come vnto Loddeus, which was by the place of the treasury, & commaūded them that they shulde speake vnto Loddeus ād to hys brethren and to those that were in the treasury, to sende vs soch men, as myght execute the prestes offyce in the house of the Lorde our God. And with the myghtie hāde of our Lorde God, they brought vnto vs men of good experience, from amonge the sōnes of Moolius the sonne of Leui, the sonne of Israel, Sebebeiam and the sonnes and hys brethrē Albin & Amin, of whome there were. xviii. From amonge the chyldren of the sonnes of Cananeus, and their sonnes were xx. men. And of them that serued in the temple, whom Dauid had ordeyned, & the principal men that ministred for the worcke vnto the Leuytes in the temple two hundred and twentye men, whose names are all tokened vp in wryttynge.

*i. Esd. viii. d * Then commaūded I a fastynge vnto the ponge men before the Lorde, that I myght desyre of hym a prosperous iourney and a good waye for vs, yee for vs, for oure chyldren and for the catell, because of the layenges awayte, and I durst not requyre of the kyng men of horse and of fote, to cōueye vs safely agaynst our enemies, for we had said vnto the kynge, that the power of the Lord our God shulde be with them, that seke him with theyr whole hert. And therfore we besought God our Lorde earnestly because of these thynges, & he was mercyfull vnto vs, and hearde our prayer. And I separated frō amonge the rulers of the people, and frō the prestes of the temple. xii. mē and Sebeia & Asania, and ten men of theyr brethrē wyth them. And I weyed them the golde and the syluer and all the prestly ornamentes of the house of our God, whych the kyng, and hys councell, and his Princes, and whole Israel had geuē. And when I had weyed it, I gaue them an hundred and fyfty talētes in syluer, and an hūdred talētes of syluer vessell, an hundred talētes of golde, and of golden vessell seuen tymes twentye, and vessels of other



other metal (yee, of good metal) twelue glysterynge as the golde, and saide vnto them: ye are holy vnto the Lorde, and the vessels are holy, and the gold and the syluer is promysed vnto the Lorde God of oure fathers. Be dyligent now and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the prestes, to the Leuites, and to the principall men of the cities of Israel in Ierusalem, and in the chambre of the house of oure God.

*i. Esd. viii. d * So, the prestes and the Leuites which receaued of me the golde, the syluer and the vessell, brought it into Ierusalē into ꝑ temple of ꝑ Lorde. And from the ryuer of Thia we bracke vp the twelueth daye of the first moneth, tyll we came to Ierusalē. And whē the thyrde daye was past, they weyed gold, and siluer was delyuered in the house of the Lorde the fourth daye, vnto Marimoth the sonne of Ioz the prest, and wyth hym was Eleazar the sonne of Phineas, & with them were Iosabdus ꝑ sonnes of Iesnet, Medias and the sonne of Banus, and certayne of the Leuites to the nombre and to the wayght: & the wayght of them was wrytten vp the same tyme. As for those that were come out of captiuyte, they offred sacrifice vnto ꝑ Lord the God of Israel: euen twelue oxen for all Israel. lxxxvi. rammes lxxii. shepe. xii. goates for synne, twelue lyne for a thākoffring, all to the sacrifice of the Lord. And ꝑ kynges commissiō delyuered they vnto the stewardes and debytes of the kyng, and to the vnderthreues in Celosyria and Phenices.

*i. Esd. ix. a * Nowe, when these thynges were done, the rulers came vnto me, and sayd: The generacyō of Israel, the Princes, the Prestes, and Leuytes, the straunge people & indwellers of the lande, haue not put awaye theyr vnclennesse, from the Cananites, Hethytes Pherezytes, from the Moabites, Egipciās, and Edomytes. For both they & theyr sonnes haue myngled thē selues with ꝑ daughters of them, and the holy sede is mixte with the outlandysh Heathen, & sens the begynnynge of their raygne haue the rulers & heades bene partetakers of theyr wyckednesse.

If *i. Esd. ix. a * As soone as I had hearde these thinges, immediatly I rente my holy garmentes, & pulled out the heare of my head & my beerd, and sat me downe sorowfull and heuy. So all they that were moued thorow the word of the God of Israell, came vnto me: & I sat still, full of heynesse vntyl the euenyng sacrifice. Then stode I vp from fastynge, hauyng rente clothes & the holy garment, kneled downe vpon my knees, helde out my hādes vnto ꝑ Lorde, and sayd: O Lorde, I am confoūded and ashamed before thy face, for our synnes are become many vpon our heades, and our wyckednesses are exalted vnto the heauen: for syns the tyme of our fathers we are in great synne vnto thys daye. And for the synnes of vs and oure fathers, we w̄ our brethren and with our prestes haue bene delyuered vnto the kinges of the earth, into the sword, and into captiuyte, and became a spoyle with confusion and shame vnto this daye. And now, O Lorde God, how greate is the mercy that we haue gotten of the: in ꝑ thou hast left vs a rote and a name in ꝑ place of thy Sanctuary, to discouer oure lyght in the house of ꝑ Lord our God, & hast geuē vs meat at all tymes of our mynistracyon. And when we were in captiuyte, we were not forsakē of the Lord our God: but he māde the kynges of Persia gracyous & fauourable vnto vs, so that they gaue vs vytayles and meate, yee and leaue to buylde vp ꝑ temple of our Lorde God agayne, to repayre the walled places of Spō, and to dwell in Iewry and Ierusalem. And now, O Lord, what shall we saye haynge all these thynges in possessyon? For we haue broken thy commaundementes, which thou gauest vnto vs by the hādes of thy seruauntes ꝑ prophetes, sayynge: The lande that ye go vnto and that is geuen you for an heritage to haue in possessyō, is defyled with the vnclēnes and fylthynes of the Heathen, & with their abhominacyō haue they polute dit all together. Therfore, shall ye not ioyne your daughters, vnto theyr sonnes, ner mary youre sōnes vnto their daughters. Moreouer, ye shall neuer seke to make peace with them, ꝑ ye maye increase & eate the best in the land, and that ye maye deuyde the inheritaūce of the lande vnto youre chyldrē for euermore. As for the thyng that now happeneth vnto vs it commeth all for our wycked worckes and great sinnes, yet hast thou geuē vs soch a rote, ꝑ we are come agayne into our awne lande, & we are so wycked that we haue broken thy statutes & commaundemētes agayne, and myngled oure selues with the vnclēnes of the outlandith Heathen. O Lord, art thou angrie with vs: wylt thou rote vs cleane out: that our rote ād name remayne no more: O Lord God of Israel thou art true for our rote endureth yet vnto thys prestē daye. And beholde, now are we before thee in our sinnes, now can we not stāde before the in them.

*i. Esd. x. a * And whē Esdras with this prayer had knowledged the synne, weppyng, and lyenge flatt vpon the grounde before the tēple, there gathered vnto hym frō Ierusalē a great multytude of men and wemen, of yonge men and maydens, for there was a very greate weppynge & mournige in the congregacyon. So whē Iechonias the sonne of Ieheli one of the chyldrē of Israell cryed, he sayd vnto Esdras: we haue synned against the Lorde, because

because we haue maried outlandish wemen of the Heathen. Now art ꝓ ouer all Israel. We wyll sweare an othe therfore vnto the Lorde, ꝓ we shall put awaye all our wyues which we haue taken of the Heathen, wyth theyr chyldrē: lyke as it is appoynted ꝓ by oure fore elders. Stande vp then, opē thou it, & declare it playnely vnto vs, accordyng to the lawe of the Lorde: for ꝓ matter belōgeth vnto the, and we wyll helpe the, quyte thy selfe manly. So Esdras arose, and toke an othe of the rulers of the prestes, ād of the Leuytes, and of Israell, to do after these thynges: and they sware.

## ¶The.ix.Chapter.

¶After Esdras had reade the lawe, the people put awaye theyr straunge wyues: and then returneth euery man merily vnto hys awne dwellynge.

*i.Esdr.f.b. Then Esdras stode vp from the court of the temple without, and wente into the chamber of Jonathas the sonne of Nasabus, and remayned there, ād dyd eate no meate, nor dronke drynke, for the multitude of the wyckednes of the people. And there was made a proclamacion in all Jewry and at Jerusalē, for all soch as were gathered at Jerusalē out of captiuite, that whosoeuer came not to Jerusalem within two or three dayes (accordynge to the iudgemēt of the olde lordes of ꝓ councel) his goodes shulde be taken from hym, and be excluded from the congregacion of the captiuite. And in thre dayes were all they of the trybe of Juda & Beniamin gathered together at Jerusalem, the twētyeth daye of the nynth moneth. And the whole multitude sat tremblyng in the courte of the temple, for it was winter. So Esdras arose vp, and said vnto thē: ye haue done vnrighteously, in that ye haue taken outlandishe wyues to mariage and so to increase the synnes of Israel. And nowe knowledge the same, and geue prayse vnto the Lorde God of our fathers, ād perfourme his wyll, departynge from the heathen of the lande, and from the outlandyshe wyues. Then cryed the whole multitude wt loude voyce, and sayd: lyke as thou hast spoken, so wyll we do: but for so moch as ꝓ people are many, and the wynter here, we may not stande without the house: agayne, thys worcke is not a thynge, that can be finished in a daye or two, for we be many that haue synned in these thynges. Ordeyne therfore that the rulers of the multytude and they ꝓ dwell with vs, and as many as haue outlādyshe wyues, the prestes also and iudges of euery place maye stāde in the tyme appoynted, tyll they swage the wrath of the Lorde in thys busynes.

Then Jonathas the sonne of Ezely, and Ozias and Thecā receaued ꝓ charge of this matter, ād Bozorzamus, and Leius, & Sabatheus helpethem therto. After this, all they stode vp that were come out of captyuite. And Esdras the preste chose vnto him the principall men from amōge the fathers accordyng to their names, & in the newmone of the tenth moneth they sat together, to examē this matter. And so the matter was a determyng (concernyng the men that had outlandysh wyues) vntyl the newmone of the fyrst moneth. And of ꝓ prestes that had myxte thē selues with outlandyshe wyues, there were founde. * Of the sonnes of Jesu the sonne of Josedec and his brethren, Mazeas, Eleazar, Jozibus & Joadeus, wyche offred thē selues to put awaye their wyues, and to offre a ramme for theyr ignorauunce. And of the sonnes of Semmeri, Wasleas, & Esles, and Jeelech Azarias. Of the sonnes of Rosera, Limolias, Hilmaen, Nathanea, Jussio, Jeddus, and Tallas. And of the Leuytes Josabdus, Semeis, and Colnis, Caletas, Facteas, Colnas, and Elionas. Of ꝓ syngers of the Sanctuary, Eliarib, zackarus. Of the porters, Sallumus ād Tolbanes. And of Israel, of the children of Rozo, Osi, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemmebias & Bannas. And the childrē of Jolamā, Chanias, zachari, Jeizrelus, Joddius, Erimoth and Elias. And of ꝓ sonnes of Jathoim, Eliadas, Liasamus, and zochias, Larimoth, Sabdis, and Tebedias. And of the sonnes of zebes, Johannes, Amanias, zabdias, and Emmeus. And of ꝓ sōnes of Wannus, Olāmus, Maluchus, Jeddus, Jasub, Asabus, & Jerimoth. And of ꝓ sonnes of Addin, Naatus, and Mooslias, and Caleus, ād Raanas Maasuas, Mathathias, Besel, Wannus, & Manasses.

And of the sonnes of Naue, Nones, Akeas, Melchias, Sameas, Simō, Beniamin Malchus ād Marras. And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abzamas, Johel, Baneas, Peliaas, Jona, Marimoth, Eliasib, Mathaneus, Eliasis, Ozias, Dielus, Semebius, zambzis, & Joseph. Of the sonnes of Mobeus, Idelus, Mathathias, Sabadus, zecheda, Sedmi, Jesseus, and Baneas. All these had taken outlādish wemen to mariage, & they put them awaye with theyr chyldren. The prestes and Leuites, and all they that were of Israell, dwelt at Jerusalē and thorowout all the lande, in the newmoone of the seuenth moneth, and the chyldren of Israell were in their dwellynges. And the whole multitude came together vpon the flooze at the East syde of ꝓ holy porte of the tēple. And they spake vnto Esdras the hye preste ād reader, ỹe wolde bringe the lawe of Moses, which was geue of the



of the Lorde God of Israel. So Esdras ꝓ hye Prest brought ꝓ lawe vnto the whole multitude, to mā & womā, & to all Prestes, that they might heare the lawe, * in ꝓ newmone of the. viii. moneth. And he red in the flore that is before ꝓ holy porte of the temple, from the morynyng early vnto the euenyng, before men and wemē. And they applyed their mynde all vnto the lawe.

*i.Esd.viii.a *i.Esd.viii.a

¶ And Esdras ꝓ Prest & reader of the lawe stode vp vpō a pulpit of wood, which was made therfore: & vpō his ryght hāde there stode by hi Mathathias, Samus, Anianias, Azarias, Urias, Ozechias: and Balsamus: Upon hys lefte hand stode Faldeus, Misael, Malachias, Abulcas, Sabus, Nabadias & zachary. Thē toke Esdras ꝓ boke before the whole multitude, for he was the pryncipall, ād had in moste honour of them all. And when he had red out the lawe, they stode all straycht vpon their fete. So Esdras praysed ꝓ Lord ꝓ moost hye God, the Almyghty God of Hostes. And all ꝓ people answered: Amē: & helde vp their hādes, fell downe flat vpon ꝓ earth, & praysed the Lord. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbatheus, Calithes, Azarias, Jozadus, Ananias, & Philias the Leuites lyft their hādes vpwarde, & bowed their faces to ꝓ grounde, & praysed ꝓ Lord: Those were they whych taught ꝓ lawe of the Lord, & red the lawe of the Lord, in the cōgregacyon: & euery man set them before that vnderstode the lawe. Thē spake Atharates vnto Esdras the hye Prest & reder, & to the Leuites that taught the multytude, saying: This daye is holy vnto the Lorde: & all they that had heard the lawe, wepte So Esdras sayde: *Departe youre waye then, & eate the best, & drynke the swetest, & sende gyftes vnto them that haue nothig: for thys daye is holy vnto ꝓ Lord, & be not ye sory, for the Lorde wyll bring you to honoure. Then wente they their waye euerychone, and dyd eate and drinke, & were mery, and sent rewardes vnto them that had nothing, that they also myght eate wyth gladnesse: for they were exceedingly reioyced, thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast, accordyng to the couenaunt of the Lorde God of Israel.

*i.Esd.viii.c

## The ende of the thirde booke of Esdras.

## ¶The.iiii.boke of Esdras,

### ¶The fyrst Chapter.

¶The people is reproued for their vnthanckfulnes. God wyll fynde another people yf these wyll not be reformed.

*i.Esd.viii.a *iii.Esd.viii.a

The seconde boke of the Prophete* Esdras (the sōne of Saraias, the sonne of Azarias, the sonne of Helchia, ꝓ sonne of Sallum, the sōne of Sadoc, ꝓ sonne of Achitob, the sonne of Achia, the sōne of Phinees, ꝓ sonne of Hely Amerias, the sōne of Azarias, ꝓ sonne of Maraioth, the sonne of Sarahias, the sonne of Uzi, ꝓ sonne of Boccus, ꝓ sonne of Abisu, ꝓ sonne of Phinees, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) whych was prisoner in the lande of Medes, in the rayngne of Artaxerses kynge of Persia.

*Esa.lxiii.a * And the worde of the Lord came vnto me, saying: go thy waye, & shew my people their synfull dedes, and their chyldren their wyckednesses, whych they haue done agaynst me, that they may tell theyr chylders chyldrē the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, ꝓ brought thē out of the lāde of Egypte, frō the house of bōdage? But they haue prouoked me vnto wrath, and despysed my councels. Pull thou out then the hearre of thy heade, & cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourtoure. How longe shall I forbeare them, vnto whom I haue done so moche good? *Many kynges haue I destroyed for their sakes: ‡Pharao wyth hys seruauntes & all his power haue I smytten downe & slayne: All ỹ nacyōs haue I destroyed & roted out before thē, and in the East haue I brought two landes & people to naught, euen Tyre and Sydon, and haue slayne all their enemyes. Speake thou therfore vnto them, sayinge: Thus sayeth the Lord: *I led you thorow the see, & haue geuē you sure stretes sence the beginyng. ‡I gaue you Moses to be youre captayne, & Aaron to be the preest: *I gaue you lyght i a pyller of fyre, & greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the Lorde.

* Psa.cvi.d. Josu.viii.f. and.xii. ‡ Exo.xiiii.g *Exo.xiiii.e ‡ Exo.iii.b. * Psa.cxiii.g Exod.xiii.d.

Thus sayth the almyghty Lorde: I gaue you quayles to eate, & tentes for your succoure:

coure: Neuertheles ye murmured, and aſcribed not the victory of youre enemyes vnto my name: yee, this ſame daye do ye yet murmoure. Where are the benefytes, that I haue done for you? When ye were hongrye in the wyldernes, * dyd ye not crye vnto me: Why haſt ꝓ brought vs into this wyldernes, to kyll vs? It had bene better for vs, to haue ſerued ꝓ Egyptiās, thē to dye i this wyldernesſe. Then had I pytie vpon youre mournynges, and gaue you mānā to eate: * Ye dyd eate angels foode. ‡ Whē ye were thyrſtye, dyd not I hewe the hardſtone, ād cauſed water to flowe therout? For ꝓ heat I couered you wyth the leaues of the trees A good pleaſaūt fat lād gaue I you: I caſt out the Cananites, the Pherezytes & Philyſtines before you. * What ſhall I do more for you, ſayeth the Lorde?

Thus ſayth ꝓ Almyghtye Lorde: ‡ Whē ye were in the wyldernes, in ꝓ water of the Amorytes, beynge a thyrſt, & blaſphemynge my name, I gaue you not fyre for your blaſphemyes, but caſt a tree into ꝓ water, & made ꝓ ryuer ſwete. What ſhall I do vnto ꝓ, O Jacob? Thou Juda woldeſt not obeye me, * I wyll turne me to a nother people & vnto thoſe wyl I geue my name, ꝓ they maye kepe my ſtatutes. Seyng ye haue for ſaken me, I wyl forſake you alſo. Whē ye deſyre me to be gracyous vnto you, I ſhall haue no mercy vpō you. * Whē ye call vpō me, I wyl not heare you. For ye haue defyled youre handes with bloude, ād youre fete are ſwyft to commyt manſlaughter. Ye haue not forſakē me (in a maner) but your awne ſelues, ſayeth the Lorde.

Thus ſayth ꝓ almyghtye Lorde: haue I not prayed you, as a father hys ſōnes, as a nother her daughters, & as a norſſe her pōg babes, ꝓ ye wolde be my people, ād I ſhuld be youre God: ꝓ ye wolde be my chyldren, & I ſhulde be youre awne fathers? * I gathered you together, as an hēne gathereth her chekens vnder her wynges. But now what ſhall I do vnto you? I ſhall caſt you out fro my face? * Whē ye offre vnto me, I ſhall turne my face from you: for your ſolempne feaſt dayes, youre new moones, ād youre circumcyſiōs haue I forſakē. I ſent vnto you my ſeruaūtes ꝓ Prophetes, whō ye haue taken & ſlayne, and torne theyr bodyes in peces, whoſe bloude I wyl requyre of youre handes, ſayeth the Lorde.

Thus ſayeth the Almyghty Lorde: your houſe muſt be deſolate. I wyll caſt you out as the wynde doth ꝓ ſtrawe: youre chyldrē ſhall not be frutefull, for they haue deſpyſed my cōmaundement, ād done the thynge ꝓ is euell before me. Youre houſes wyll I geue vnto a people ꝓ ſhall come, and * they ꝓ neuer herde me, ſhall beleue in me: & they vnto whom I neuer ſhewed token, ſhall do the thige that I cōmaunde thē. They haue ſene no Prophetes, yet ſhall they call their ſynnes to remembraunce, and knowledge thē. I repoyte me vnto the grace, ꝓ I wyll do for ꝓ people whych is come, whoſe chyldrē reioyſe in gladnes: & though they haue not ſene me wyth bodely eyes, yet in ſpyrete they beleue the thinge ꝓ I ſaye. And nowe brother, beholde what greate worſchyppe, & ſe ꝓ people ꝓ cōmeth from the Eaſt, vnto whō I wyll geue the dukedō * of Abraham, Iſaac and Jacob, of Oſees, Amos, & Mycheas, of Joel, Abdy, Jonas, Naum, ād Abacuc, of Sophony, Aggeus, Zacharye, ād Malachi, whych is called alſo an āgell (or meſſenger) of the Lorde.

¶ The.ii. Chapter.

¶ The Synagoge fyndeth faute wyth her awne chyldren. The Gentyles are called.

Thus ſayeth the Lorde: I brought this people out of bondage, I gaue them my commaundemētes by my ſeruauntes the Prophetes, whych they wolde not heare, but deſpiſed my counſels. The mother that bare them, ſayeth vnto thē. Go youre waye ye chyldren, for I am a wyddowe & forſaken: I brought you vp wyth gladneſſe, but with ſorow and heupynes haue I loſt you: for ye haue ſinned before the Lorde youre God, & done ꝓ thinge that is euell before him. But what ſhall I now do vnto you? I am a wyddow & forſaken: go youre waye, O my chyldren, and aſke mercy of the Lorde. As for me, O father, I call vpō the for a wytneſſe ouer the mother of theſe chyldren, which wolde not kepe my couenaunt: that thou brynge thē to confuſyon, & their mother to a ſpoyle, that ſhe beare no more. Let their names be ſcatred abroade amonge the Heathen, let them be put out of the earth, for they haue thought ſcorne of my couenaunt.

Wo be vnto the Aſſur, thou that hydeſt ꝓ vnryghtuous by ꝓ. Thou wycked people, remēbre * what I dyd vnto Sodome and Gomorre, whoſe lād is turned to pytch & aſſhes. Euen ſo alſo wyll I do vnto all thē, that heare me not, ſayeth ꝓ almyghty Lord. Thus ſayeth ꝓ Lord vnto Eldras: Tell my people, that I wyll geue thē the kyngdome of Jeruſalem, whych I wolde haue geuen vnto Iſrael. Their glory alſo will I take vnto me, & geue thē ꝓ euerlaſtynge tabernacles, which I had prepared for thoſe. The tree of lyfe ſhalbe vnto thē a ſwete ſmellige oyntemēt: they ſhall nether laboure nor be weery. Go ye youre waye, & ye ſhall receaue it. Praye for youre ſelues a fewe dayes, ꝓ they maye dwell therin.

Nowe



is the kyngdome prepared for you, therfore watche. Take heauen ād earth to witneſſe for I haue broken the euell in peces, & created the good, for I lyue ſayth ꝓ Lord. Mother embrace thy chyldren, ād brynge them vp with gladneſſe: make theyr fete as faſt as a pyler, for I haue choſen the, ſayeth the Lorde.

And thoſe that be deed wyll I rayſe vp agayne from theyr places, and brynge them out of the graues, for I haue knowne my name I Iſraell. Feare not thou mother of ꝓ chyldren, for I haue choſen the, ſayeth the Lorde. And for thy helpe I ſhall ſende the my ſeruaūtes Eſay & Jeremy, after whoſe counſell I haue ſanctifyed and prepared for the twelue trees with diuerſe frutes, and as many welles, flowynge with mylk and hony and ſeuen mountaynes, wher vpon there growe roſes and lylyes, wherin I wyll fyll my chyldren with ioye. Execute iuſtyce for the wyddowe, be iudge for the fatherles geue to the pooze: defende the confortleſſe: clothe the naked: heale the wounded & ſyck: laugh not a lame man to ſcorne: defēde the crepel, and let the blynde come into the lyght of my clearnes: * whereſoeuer thou fyndeſt the deed, take them, and burye them, and I ſhall geue ꝓ, ꝓ fyrſt place in my reſurrecciō. Holde ſtyll (O my people) and take thy reſt for thy quyetnes is come. Feede thy chyldrē, O thou good norſſe, ſtablyſh their fete: As for the ſeruauntes whom I haue geuen the, there ſhall not one of them periſh, for I wyll ſeke them from thy nombre: vexe not thy ſelfe.

For when the daye of trouble and heupynes cōmeth, other ſhall wepe and be ſorowfull, but thou ſhalt be mery and plenteous. The heathen ſhalbe gelous, but they ſhalbe able to do nothynge agaynſt the, ſayth the Lorde. My handes ſhall couer the, ſo that thy chyldren ſhal not ſe the fyre euerlaſting Be ioyfull, O thou mother with thy chyldren, for I will delyuer the, ſayth the Lord. Remembre thy deed chyldren, for I ſhall brynge them out of the earth, & ſhew mercy vnto them, for I am mercyfull, ſayth the Lorde almyghty.

Embrace thy chyldren, vntyll I come, & ſhew mercy vnto them, for my welles runne ouer, and my grace ſhall not fayle.

I Eldras receaued a charge of the Lorde vpon the mouſt Oreb, that I ſhuld go vnto Iſraell. But when I came vnto Iſraell they ſet me at naught, and depiſed the commaundemēt of the Lord. And therfore I ſaye vnto you, O ye heathen that heare and vnderſtāde: Loke for youre ſhepherde, he ſhall geue you euerlaſtinge reſt, for he is nye at hād, that ſhall come in the ende of ꝓ worlde. Be readye to the rewarde of the kingdome, for the euerlaſtynge lyght ſhall ſhyne vpon you for euermore. Fle the ſhadowe of thys worlde, receaue the ioyfulnes of youre glory. I teſtifye my ſauyour openly: O, receaue the gyft that is geuen you, and be glad, geuynge thāckes vnto hym, that hath called you to the heauenly kyngdome.

Aryſe vp & ſtande faſt: beholde the nombre of thoſe that be ſealed in the feaſt of the Lord, which are departed from the ſhadowe of the worlde, and haue receaued glorious garmentes of the Lorde. Take thy nombre O Syō, and ſhut vp thy purpyred, which haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedeſt for, is fulfylled: beſeche the power of the Lorde, that thy people which haue bene called from the begynnynge, maye be halowed.

* I Eldras ſawe vpon the mount Sion a great people, whom I coulde not nombre and they all prayſed the Lorde with ſonges of thankesgeuynge. And in the myddeſt of them there was a yonge man of an hye ſtature, more excellent then all they, and vpon euery one of theyr heades he ſet a crowne, & was euer higher and higher, which I marueled at greatly. So I aſked the aūgel, and ſayd: Syr, what are theſe? He anſwered ād ſaide vnto me: Theſe be they, that haue put of the mortall clothynge and put on the immortall, and haue confeſſed ād knowleged the name of God. Now are they crowned, & receaue the rewarde.

Then ſayde I vnto the aungell: what pōge perſonne is it, that crowneth them, and geueth them the palmes in theyr handes? So he anſwered, and ſayde vnto me: It is the ſonne of God, whō they haue knowledged in the worlde. Then beganne I greatly to commende them, that ſtode ſo ſtyrdy for the name of ꝓ Lorde. And ſo the aūgell ſayde vnto me: Go thy waye, & tell my people, what maner of thynges & how greate wonders of the Lorde thy God, thou haſt ſene.

¶ The.iii. Chapter.

¶ The wonderous workes which God dyd for the people are recyted. Eldras marueleth that God ſuffreth the Babylonyans to haue rule ouer hys people, whych yet are ſynners alſo.

In the thyrtye yeare of the fall of the cytie, I was at Babylon, and laye troubled vpon my bed ād my thoughtes came vp ouer my hert: for I ſawe the deſolacyon of Syon, and the plenteous wealth of thē that dwelt at Babylon: and my ſpyrete was ſore moued, ſo that I begāne to ſpeake fearfull wordes to the moſt hyeſt, and ſayde: O Lorde, Lorde, thou ſpakeſt at the begynnynge, whē thou

plãtedst the earthe (ād that thy selfe alone) and gauest commaundement vnto the people, and a body vnto Adam, which was a creature of thy handes, and hast bzethed in hym the bzeth of lyfe: and so helped before the, and thou leddest hym into paradyse, which garden of pleasure thy ryght hande had planted, ozcuer the earth was made. And vnto him thou gauest commaundemēt to loue thy waye, which he transgressed, & immedyatly thou appointedest death in hi, and in his generacyons. Of hym came nacyons, trybes, people and kynredes out of
* Gene.vi.b. nombze. * And euery people walked after
B their awne will, and dyd nyce thynges before the: & as foz thy commaundemētes, they despysed them.
* Gene.viii.b * But in procesle of tyme thou bzoughtest the water flonde, vpō those that dwelt in the wozld, and destroyedst them. And lyke as the death was in Adam, so was ṕ water flonde also ī these. Neuertheless one of them ṕ lefte st: namely Noe wyth hys housholde, of whome came all ryghteous men. And it happened that whē they that dwelt vpon the earth, beganne to multyplye, and had gottē many chyldzen, aud were a great people, they beganne to be moze vngodly then the fyrst.

Now when they all lyued so wyckedly
*Ge.xii.vb before the, * thou dydest chose the a man frō amonge them, whose name was Abzaham. Hym thou louedst, ād vnto hym onely thou shewedst thy wyll, and madest an euerlastynge couenaunt with hym, promysynge hym, that thou woldest neuer forsake his se
*Gnec.xvi.a de. * And vnto hym ṕ gauest Isaac, * vnto
‡Gene.xxv.c Isaac also thou gauest Jacob ād Esau. As foz Jacob thou dydest chose hym, and put
*Ge.xxxii.a. backe Esau. * And so Jacob became a great multytude.

And it happened that when thou leddest
C hys sede out of Egypte, * thou bzoughtest
*Exod.xix.a them vp to the mounte Syon, bowyng do-
Deu.iiii.b. wne the heauēs, settyng fast the earth, mouynge the grounde, makyng the depthes to shake, and troublynge the wozlde: And thy glozy wente thozow foure portes of fyre, & earthquakes, and wyndes, and colde: that thou myghtest geue the lawe vnto ṕ sede of Jacob, & diligēce vnto ṕ generacīō of Israel

And yet toldest thou not awaye from thē that wycked hert, ṕ thy lawe myght bzige fozth frute in them. Foz the fyrst Adā bare a wycked hert, transgressed, and was ouercome, & so be all they that are borne of him.
Roma. viii.a * Thus remayned weaknes with the lawe ī the herte of the people, wō the wyckednesse of the rote: so that the good departed awaye and the euell abode styll. So the tymes passed awaye, and the yeares were bzought to
*i.Reg.xbi.c an ende. * Then dydest thou rayse the vpa seruaunt called Dauid, * whom thou com- *ii.Reg.b.
maundedst to buylde a cyte vnto thy name, and to offre vp incense and sacrifyce vnto ṕ therin. Thys was done now many yeares. Then the inhabyters of the cyte forsoke the and in all thynges dyd euen as Adam and all his generacyons had done: foz they also had a wicked herte.

And so thou gauest thy cyte ouer into the
D hādes of thyne enemyes. Are they of Babylon then better ād moze righteous then thy people, that they shall therfoze haue the dominyon of Syon? Foz when I came there and sawe theyr vngodlynes, and so greate wyckednesse, that it could not be nombzed: yee, whē my soule sawe so many euel doers (in the thyzty yeare) my herte fayled me, foz I sawe, how thou suffrest them in soch vngodlynes & sparest the wicked doers: but thyne awne people hast thou roted out and preserued thyne enemyes, & thys hast thou not shewed me.

I cannot perceaue how thys happeneth. Do they of Babylon then better, then they of Syō? Oz is there any other people, that knoweth the, saupnge the people of Israel? Oz what generacyon hath so beleued thy couenauntes, as Jacob? And yet theyr rewarde appeareth not, ād theyr labour hath no frute. Foz I haue gone here & there thozow the heathen, and I se that they be rich and wealthy, and thynke not vpō thy commaundementes. Wepe thou therfoze oure wyckednesse now in the balaūce, and theirs also that dwell in the wozlde, and so shall thy name be no where founde but in Israel. Oz where is there a people vpō earthe, that hath not synned before ṕ? Oz what people hath so kepte thy commādementes? Thou shalt finde, that Israel by name hath kepte thy preceptes, but not the other people and Heathen.

## ¶ The fourth Chapter.

¶ The Angell reproueth Eldras, because he semed to enter into the profounde iudgementes of God.

AND the Angell that was sent vn-
A to me (whose name was Uriell) gaue me an answere, & sayd: Thy hert hath taken to moch vpō it in thys wozlde, & ṕ thynckest to comprehēde the waye of the Hyest. Then said I: Yee, my Lozde. And he answered me, and sayde: I am sent to shewe the thze wayes, and to sett fozth thze symplytudes, before the: wherof yf thou canst declare me one, I wyll shewe the also the waye, that thou desyrest to se: and I shall shewe the from whence the wicked herte commeth. And I sayde: Tell on my Lozde. Then sayde he vnto me: Go thy waye, wcye me the weyght of the fyre, oz measure me the blast of the wide, oz call me agayne



agayne the daye that is past. Then answered I and sayde: What mā bozne is able to do ṕ? Why requirest thou soch of me? And he sayde vnto me: If I shulde aske the, how depe dwelliges are in ṕ see? Oz how great water springes are vpō the firmamēt? Oz how great water sprynges are in the beginnynge of the depe? Oz which are the outgoinges of paradyse? Paraduēture thou woldest saye vnto me: I neuer wente downe yet into ṕ depe nozhel, nether dyd I euer clyme vp into heauen. Neuertheless, now haue I asked the but only of fyre and winde and of the daye, where thozow thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no answere of them.

He sayd moreouer vnto me: Thyne awne thynges, & soch as are growne vp wt the, canst thou not knowe: how shuld thy vessel then be able to comprehēde the waye of the Hyest, and now out wardly in the corrupte wozlde, to vnderstāde the corruptiō that is cuidēt in my sight? Then sayd I vnto hym: It were better that we were not at all, then that we shulde lyue in wyckednesse, & to suf-
23 fre, & not to know wherfoze. He answered
Judic.ii.c. me, & sayd: I wente in a wood, & * the trees
i.par.xxix.c toke soch a deuyce ād sayd: Come let vs go, and fyght agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet moze woddes.

The floudes of the see also in lyke maner toke thys deuyce, ād sayde: Come, let vs go vp, and fyght agaynst the trees of the wodd that we maye make oure lande the wyder. The thought and deuyce of the wodde was but vayne and nothinge wozth, foz the fyre came and consumed the wodd. The thought of the floudes of the see came lyke wyse to naught also, foz the sāde stode vp and stopped them.

If thou were iudge now betwixte these two, whom woldest thou iustifie, oz whom woldest thou condemne? I answered & said: Uerely it is a folysh thought that they both haue deuysed. For the grounde is geuen vnto the wodd, & the see also hath hys place to beare his floudes. Then answered he me, ād sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy selfe also? Foz lyke as the ground is geuen vnto the wodd, and the see to his floudes: euen so * they ṕ dwell
*Esa.xlb.c vpon earth, may vnderstāde nothinge, but
Iohn.iii.c. that which is vpon earth: and he that dwel-
Cosin.iii.b leth aboue the heauēs, may only vnderstād the thynges, ṕ are aboue the heauens. Then answered I, and sayd: I beseche ṕ, O Lozd, let me haue vnderstandynge: foz it was not my mynde to be curyous of thy hye thiges, but of soch as we dayly medle withall, namely, wherfoze that Israel is blasphemed of the Heathē, and foz what cause the people (whom thou euer hast loued) is geuen ouer, to be punysshed of vngodly nacyons: & why ṕ lawe of our fathers is bzought to naught and the writtен couenauntes come to none effecte, and we passe awaye out of ṕ worlde as the gresshoppers, ād our lyfe is a very fearre, & we are not wozthy to optayne mercy. What wil he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I asked question.

Then answered he me, & sayd: The moze
C thou searchest, the moze thou shalt maruell foz the wozld hasteth fast to passe awaye, & cannot comprehende the thynges, ṕ are promysed foz the righteous ī tyme to come, foz
*thys wozlde is full of vnrighteousnes ād
*i.Ioh.b.c weaknes.

But as concernynge the thinges wherof thou askest me, I will tell the. The euell is sowen, but the destruccion therof is not yet come. Yf the euell now that is sowen, be not turned vpsyde downe, and yf the place where the euell is sowne, passe not awaye, then cānot the thynge come ṕ is sowen vō good. Foz the corne of euell sede hath bene sowen in the hert of man from the begynnyng, and how moch vngodlynes hath he bzought vp vnto thys tyme? and how moch shal he yet bzyng fozth, vntyll he come into the barne?

Pondze now by thy selfe, whē the corne of euell sede is cutt downe, how greate a barne shall it fyll? I answered and sayd, How and whē shal these thinges come to passe? Wherfoze are our yeares fewe & euell? And he answered me, sayinge: Haste not thou to moch vpō the Hyest, foz thy hastynes to be aboue him is but vaine, thou makest to moch a do. Did not the soules also of ṕ righteous aske question of these thynges in theyr holynes sayīg: * How longe shall I hope of thys fashyon? Whē cōmeth the frute of my barne,
* Apo.vi.b and my rewarde? And vpō this Jeremiel ṕ Archāgel gaue thē answere, and sayd: Euē whē the nombze of the sedes is fylled ī you, foz he hath weyed the wozlde ī the balaūce: in measure and nombze hath he measured ṕ tyme, & moueth it not, vntyll the same measure be fulfylled. Then answered I & sayde: O Lozd, Lozde, now are we all full of synne, and foz our sake paraduēture it is not, the barne of the ryghteous shall not be fylled, because of the synnes of them that dwel vpon the earth.

D So he answered me, & sayd: Go thy waye to a womā wyth chyld, and aske of her whē she hath fulfylled her nyne monethes, yf her childebed maye kepe ṕ bzyth anylōger with in her. Then sayde I: No Lozd, that can she not. And he sayde vnto me: In hell ṕ secret places of soules are lyke the preuy chamber of a woman. Foz lyke as a woman that

trauayleth, maketh haste, when the tyme & necessyte of the byrth is at hande. Euen so doth the haste to delyuer it that is commytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnynge. Then answered I, and sayde: If I haue founde fauoure in thy syght, and yf it be possyble, and yf I be mete therfore, shewe me then, whether there be more to come then is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expounde the symylitude vnto the. So I stode, and behold, an whote burnynge ouen wēte ouer before me: and it happened that when the flamme was gone by, the smoke had ꝑ vpper hāde. After thys there went ouer before me a watery cloude, & sent downe moch rayne wyth a stormе: & whē the stormy rayne was past the droppes remayned styll. Then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke, euen so the measure of the thynges that are past, hath the vpperhande. Then wente the droppes and the smoke aboue: ād I prayed ād sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shal happen in those dayes? He answered me, ād sayde: As for the tokens wherof ꝑ askest me. I maye tell the of them in parte: but as touchynge thy lyfe. I may not shewe the, for I am not sent therfore.

## ¶ The.v. Chapter.

¶ Esdras and the Angell commen together.

NEuertheles, as concernīg the tokens, marke thys: Beholde, the dayes shall come, that they which dwell vpon earthe, shalbe takē in a great nōbre, & the waye of the trueth shalbe hyd, and the lande shalbe baren frō fayth: but * iniquyte shall haue the vpperhande, lyke as thou hast sene now, ād as thou hast heard longe agoo. And the lāde that thou seist now to haue rule, shalt thou shortly se waste. But yf God graūte the to lyue, thou shalt se after the thyrd trompet, that ꝑ sunne shall sodēly shyne agayne in the nyght, & the moone thre tymes i the daye, and bloud shall droppe out of wodd, and the stone shall geue his voyce, & the people shalbe vnquyete: and euen he shall rule, whō they hope not that dwell vpon earth, and the foules shall flyt, & the Sodomytysh see shal cast out his fish, and make a noyse in the nyght, whych many shal not knowe, but they shal all heare the voyce therof.

* mat. xxiiii a

There shalbe a confusyon also in many places, & the fyre shalbe oft sent agayne, ād the wylde beastes shall go theyr waye, and menstruous wemen shall beare monsters, & salt waters shalbe founde in the swete: one frende shall fyght against another: then shal all witt and vnderstādyng be hyd and put asyde into theyr secrete places, and shalbe sought of many, and yet not be founde: then shall vnryghteousnes and voluptuousnes haue the vpperhande vpon earth. One land also shall aske another, and saye: Is ryghtousnes gone thorow the? And it shal saye No. At the same tyme shall men hope, but nothyng optayne: they shall laboure, but theyr wayes shall not prosper.

To shewe the soche tokens I haue leue, & yf thou wylt prayе agayne, & wepe as now and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnes wente thorow all my body, and myanynde was feble and carefull, so that I almost sowned withall. So the aūgel that was come to talke with me, helde me, comforted me, and set me vpon my fete.

And in the seonde nyght it happened, that Salathiel the captayne of the people came vnto me, saying: Where hast thou bene? and why is thy countenannce so heuy? Knowest thou not, that Israel is commytted vnto ꝑ, in the lande of theyr captyuite? Up then ād eate, and forsake vs not, as ꝑ shepherde that leaueth hys flocke in the handes of wycked wolues. Then sayde I vnto hym: Go thy waye fro me, and come not nye me: and he hearde it, ād as I sayd: so wēte he hys waye fro me. And so I fasted seuen dayes, mournynge and weppynge, lyke as Uriel the aūgell commaunded me. And after seuē dayes it happened, that ꝑ thoughtes of my herte were very grenous vnto me agayne, ād my soule receaued ꝑ spyrete of vnderstandynge, and I begāne to talke with the moost hiest agayne and sayde: O Lorde, Lorde, of euery wood of the earth ād of all the trees therof, thou hast chosen the one onely vyneyarde: & of all landes of the whole worlde thou hast chosen one ꝑt: and of all floures of the grounde thou hast chosen the one lylye: and of all the depthes of the see thou hast fylled the one ryuer: ād of all buylded cytyes thou hast holowed Sion vnto thy selfe: ād of all ꝑ foules that are created, thou hast named the one doue: & of all the catell that are made thou hast prouyded the one shepe, & amōg all the multytudes of folckes thou hast gotten the one people, & vnto thys people whō thou louedest, thou gauest a lawe, that is proued of all.

And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one rote thou hast prepared other and why hast thou scatred thy one only people amonge many? which treade them downe, yee whych haue euer withstande thy promyses, and neuer beleued thy couenaūtes?

And



And though thou werest enemye vnto thy people, yet shuldest thou punych them with thyne awne hōdes. Now whē I had spokē, these wordes ꝑ Angel ꝑ came to me ꝑ nyght afore, was sent vnto me, & sayde vnto me: Heare me, and herken to the thynge that I saye, and I shal tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me. Thou art sore vexed & troubled for Israels sake. Louest thou that people better then hym that made thē? And I sayd: No Lorde, but of very greate & compassyon haue I spoken. For my reynes payne me euery houre, because I wolde haue experiēce of ꝑ waye of the most hyest, ād to seke out parte of hys iudgement. And he sayde vnto me: ꝑ ꝑ mayest not. And I sayde: wherfore Lorde, where vnto was I borne then? Or why was not my mothers chyldebed then my graue? So had I not sene ꝑ mysery & trouble of Jacob, and the trauayle of my people of Israel.

And he sayd vnto me: Nombre the thynges that are not yet come: gather me together the droppes, ꝑ are scatred abrode: make me the flours grene agayne, ꝑ are withered: open me the thynge that is closed: and bryngе me forth the wyndes, that are shut vp: Shewe me the ymage of a voyce, and then shall I declare the thynge, that thou labourest to knowe. And I sayde: O Lorde, Lorde, who maye knowe these thinges, but he that hath not hys dwellynge with men? As for me, I am vnwyse: how may I then speake of these thynges whereof thou askest me? Then sayde he vnto me: like as ꝑ canst do none of these thynges that I haue spokē of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promyled vnto my people. And I sayd: Behold, O Lorde, yet art thou nye vnto them that haue no ende: and what shall they do, ꝑ haue benе before me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a ryngе. Lyke as there is no slacknesse of ꝑ last, euē so is there no swyftnesse of ꝑ fyrst. So I answered and sayd: couldest thou not make those (that haue benе made, & be now, and that are for to come) in one, that thou myghtest shewe thy iudgement the sooner? Then answered he me, and sayde: The creature maye not haste aboue ꝑ maker, neither maye the worlde holde them at once, that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruaunte, that thou lyuynge maker, hast made the creature lyuynge at once & the creature bare it? euē so myght it now also beare them that be present, atōce. And he sayde vnto me: Aske the childebed of a woman, & saye vnto her: If thou bryngest forth chyldren, why doest thou it not to gether, but one after another? Praye her therfore, to bryngе forth ten children at once. And I sayde: she cannot, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuē a childebed vnto the earth, for those ꝑ be sowen vpō it by processe of tyme. For lyke as a yonge child maye not bryng forth ꝑ thynges that belonge to the aged: euē so haue I ordened the worlde which I made.

And I asked and sayde: Seyng thou hast now geuen me a waye, I will speake before the: for oure mother of whom thou hast tolde me, is yet yonge, & now she draweth nye vnto age. He answered me, and sayde: Aske a woman that beareth chyldren, & she shall tell ꝑ. Saye vnto her: wherfore are not they (whom thou hast now brought forth) lyke those that were before ꝑ, but lesse of stature And she shal answere the: They that be borne in the youth of strēgth, are of one fassyō and they that are borne in the tyme of age, (when the chyldebed fayleth) are other wyse. Consydre now thy selfe, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye: as the creatures which now begynne to be old, & haue passed ouer ꝑ strēgth of youth. Then sayde I: Lorde I beseche ꝑ, yf I haue founde fauoure in thy syght, shewe thy seruaunt, by whom doest thou viset thy creature?

## ¶ The.vi. Chapter.

¶ The Angell instructeth Esdras, and geueth hym answere to hys questyons.

AND he sayde vnto me. In the beginnynge when ꝑ grounde was made: before the worlde stode, or euer the wyndes blew, before it thondred and lyghtened, or euer ꝑ foundacyōs of Paradyse were layed, before the fayre flourcs were sene, or euer the moueable powers were stablysshed, before the innumerable multitude of angels were gathered together, or euer the hyghnesses of the ayre were lyfted vp, afore ꝑ measures of the firmament were named, or euer ꝑ chymneys in Syon were hote, ād or the presente peares were sought out, and or euer the inuēcyons of them that now synne, were put asyde, before they were sealed that now gather fayth for a treasure: then dyd I cōsydre and pondre all these thynges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other. Then answered I & sayd: which shall be ꝑ partyng asunder of ꝑ tymes? Or when shalbe the ende of the fyrst, & the begynninge of it ꝑ folowеth? And he sayd vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne

of hym, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of thys worlde and Jacob is the begynnynge of it that folowerth. The hande of man betwixte the hele and the hande. Other question (Esdras) aske thou not.

I answered then, & sayd: O Lord, Lord, yf I haue founde fauoure in thy syght, I beseche the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered ād sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and soūde. There shall come a greate moeyon, but the place where thou standest shall not be moued. And therfore when thou hearest ꝑ wordes, be not afraied: for of the ende shall the worde and foundacyon of the earth be vnderstāde. And why? the word therof trembleth and quaketh, for it knoweth, that it must be chaunged at the
B ende. And it happened, ꝑ whē I had hearde it, I stode vp vpon my fete, and herkened: & behold, there was a voyce that spake, and ꝑ sounde of it was lyke ꝑ sounde of many waters, and it sayde: Beholde, the dayes come, that I will begynne to drawe nye, & to vysett them that dwell vpon earth, and wil begynne to make inquysicion of them, what they be that haue hurt equyte with vnrighteousnes, and when the lowe estate of Syō shalbe fulfylled: and when the worlde, that shal vanysh awaye, shalbe ouersealed, then wyll I do these tokens.

The bookes shalbe opened before the firmamēt, and they shall se all together, & the chyldrē of a pere olde shal speake with their voyces: the wemen with chylde shall bring forth vntymely childrē of thre or foure monethes olde, and they shall lyue, and be raysed vp: & sodenly shall the sowen places appeare as the vnsowen, the full store houses shall sodenly be founde emptye, & the trompet shall geue a soūde, which whē euery mā heareth, they shalbe hastely afrayed. * At ꝑ tyme shall frendes fyght one agaynst another lyke enemyes, and the earth shall stande in feare with them. * Which. viii. a Mat. x. c

The sprynges of the welles shall stande styll, and in thre houres they shall not rēne. Whosoeuer remayneth from all these thinges that I haue told the, shall escape, ād se my saluacyon, and the ende of your worlde And the men that haue receaued, shall se it, they that haue not tasted death, from theyr byrth, and the hert of the indwellers shalbe chaūged, & turned into another meanynge: for euell shalbe put out, and dysceate shalbe quenched. As for fayth, it shall florysh, corrupcyon shalbe ouercome: & ꝑ trueth, which hath bene so longe without frute, shalbe declared. And it happened when he talked wme, that I loked demurely vpon hym, before whom I stode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of the nyght for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shal tell the more thinges, and greater then before: for thy voyce is heard before the Hyest: for why? ꝑ myghtye hath sene thy ryghteous dealynge, he hath sene also thy chastite, which thou hast had euer sence thy youth: and therfore hath he sent me to shew the all these thynges, ād to saye vnto the: Be of good comforte, and feare not, and haste not with ꝑ tymes that are past to thyncke vayne thynges, and make not hast of the latter tymes. C

And it happened after this, that I wepte agayne, and fasted seuen dayes in lyke maner, ꝑ I myght fulfyll ꝑ thre wekes: which he told me. In ꝑ eyght nyght was my hert vexed with in me agayne, & I begāne to speake before ꝑ Hyest, for my spyrete was greatly sett on fyre, & my soule was i dystresse, & I sayd: O Lord, thou spakest vnto thy creature frō the begynnyng (euē the fyrst daye) and saydest. * Let heauen & earth be made, and thy worde was a perfecte worcke. And then was there the spyrete, and ꝑ darcknesses were yet on euery syde, and sylence: there was no mans voyce as yet from ꝑ. Then commaūdedst ꝑ a fayre lyght to come forth out of thy treasures, that thy worck myght appeare and be sene. * Gene. i

Upon the seconde daye thou madest the spyrete of the firmament, and cōmaūdedst it to part a sunder, and to make a deuysiō betwixte the waters, that the one part myght remayne aboue: and the other beneth. Upō the thyrde daye thou broughtest to passe, ꝑ the waters were gathered i the seuēth part of ꝑ earth: Sixe partes hast thou dryed vp, and kepte them, to thyntent ꝑ men myght sowe & occuppe hus bādrye therin. As soone as thy worde went forth, the worcke was made. For imedyatly there was greate innumerable frute, and many dyuerse pleasures & delyces of tēptacyon, floures of chaungeable couloure and smell, and this was done the thyrde daye. D

* Upon the .iiii. daye ꝑ commaundedst ꝑ the Sunne shuld geue his shyne, & the moone her lyght: ꝑ starres dydest thou set in order and gauest them a charge: to do seruyce euen vnto man, that was for to be made. * Gene. i. d * Wen. iiii. c

Upon ꝑ fyrst daye thou saydest vnto the seuēth part (where the * waters were gathered) that they shulde bryng forth diuerse beastes, foules and fyshes. And so it came to passe, that the domme water and without soule, brought forth lyuynge beastes, at ꝑ commaundemēt of God, that all people myght prayse thy wonderous worckes. * Gene. i. e

Then dydest thou preserue two soules, the one



one thou calledst Enoch and the other Leuiathan, ād dydest separate the one frō the other: for the seuēth parte (namely, where ꝑ water was gathered together) myght not holde them bothe. Unto Enoch thou gauest one parte, which was dryed vp the thyrde daye, that he shulde dwell i the same parte, wherin are a thousand hilles. But vnto Leuiathā thou gauest the seuenth part, namely the moyst, and hast kepte hym to deuoure what thou wylt, and whan. Upon the sixte daye thou gauest commaundemēt vnto the earth, that before the, it shulde bryng forth beastes, catell, and all that crepe, and (beysides this) Adā also, whō thou madest Lorde of all thy creatures, Of hym come we all, & the people also, whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spoken before ꝑ, that I myght shewe how that the worlde is made for oure sakes As for the other people which also come of Adā thou hast sayd that they are nothyng, but be lyke a spetle, & hast lyckened ꝑ aboundaūce of them vnto a droppe (that falleth) from the rofe of the house.

And now, O Lorde, the Heathen whych haue euer bene reputed as nothynge, haue begōne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called the fyrst borne, thy only begotten, & thy feruent louer) are geuen into theyr handes and power. Yf the worlde now be made for our sakes, why haue we not the inheritaunce in possession with the worlde? How longe shall thys endure?

## The. vii. Chapter.

The Angel sheweth Esdras many thynges to come.

AND it happened after that I had spoken our these wordes, there was sent vnto me an Angell, which had bene by me also the nightes afore, and he said vnto me: Up Esdras, and heare the wordes ꝑ I am come to tel the. And I sayd: speake on Lord my God. Then sayd he vnto me. The see is set in a wyde place, that it myght be depe and greate: but the entraūce is narow and small lyke a ryuer. For who wolde go into the see, to loke vpon it, and to rule it? If he wente not thorow ꝑ narow, how myght he come into the brode?

Item another: A cyte is buylded and set vpon a brode felde, and is full of all goodes the entraunce is narow & sodayne, lyke as yf there were a fyre at the ryght hād, and a depe water at the left and as it were onely one strayte path betwixte thē both, so smal that there coulde but one man go there.

Yf thys cyte now were geuē to an heyre, & he neuer wēte thorow the parelous waye, how wolde he receaue his enheritaūce? And I sayde: It is so Lorde, Then sayd he: Euē so is Israel also a porcion. And why? for their sakes haue I made the worlde: & whē Adam transgressed my statutes, then was the thyng iudged ꝑ was done. Then were the entraunces of the worlde made narow, ful of sorow & trauayle. They are but few & euell, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall frute.

If they now which are entred into thys worlde, maye not cōprehende these strayte and vayne thinges, moch lesse maye they cōprehende and vnderstande the secrete thynges: Why disquietest thou thy selfe thē, seing thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued into thyne herte the thyng that is for to come, but that is present?

Then sayd I: O Lord Lord, * thou hast ordeyned i thy lawe, ꝑ the ryghteous shuld inherete these thynges, but that ꝑ vnfaythfull and vngodly shulde perysshe. Neuertheless, the righteous shall suffre strayte thinges, and hope for wyde: for they that haue lyued vngodly and suffred strayte thynges shall not se the wyde. * Deu. viii. a

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the Hyest. For there be many that perysh, because they despyse the lawe of God ꝑ is sett before them. For God hath geuen strayte commaundement to soch as come, that they knowe what they do, and how they shuld lyue: and yf they kepte this they shuld not be punysshed.

Neuertheless, they were not obedient vnto hym, but spake agaynst hym: ymagyned vayne thynges, and purposed to synne, and sayd moreouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowne, his lawe haue they despysed, and denyed hys promyses: in hys statutes & ordynaūces haue they not bene faythfull and stedfast, and haue not perfourmed hys worckes.

And therfore Esdras: vnto the full, plenty: and to the emptye, emptynesse. Beholde the tyme shall come, that these tokēs which I haue tolde the, shall come to passe, ād the bryde shal appeare, and the earth that now passeth awaye, shalbe shewed: and whosoeuer is delyuered frō the forsayde euels, shall se my wonders. For my sonne Jesus shalbe openly declared, with those that be with hi: & they that remayne, shall be mery in foure hundred yeares.

After these same yeares shall my sonne Chryst dye, & all men that haue lyfe, and ꝑ worlde shalbe turned into the olde sylēce seuen dayes, lyke as in the fore iudgementes, so ꝑ no man shall remayne. And after seuen

delyes, the woꝛld that yet awaked not, shal be rayſed vp, and ſhall dye coꝛrupte. And ꝓ earth ſhall reſtoꝛe thoſe ꝓ haue ſlepte in her, and ſo ſhall the duſt thoſe that dwell in ſilẽce, and the ſecrete place ſhal delyuer thoſe ꝓ be commypted vnto thẽ. And the moſt hyeſt ſhall be openly declared vpon ꝓ ſeate of iudgemẽt, and all myſery ſhall vanyſh awaye, & longe ſuffryng ſhalbe gathered together. But the iudgemẽt ſhall cõtinue, the treuth ſhall remayne, and fayth ſhal waxe ſtrong, the woꝛcke ſhall folowe, & the rewarde ſhal be ſhewed: the ryghteouſnes ſhall watch, & the vnryghteouſneſſes ſhall beare no rule.

*Ge.xviii.d. ‡Eſod.xxxii. Then ſayde I: * Abꝛaham prayed fyrſt foꝛ the Sodomytes, ‡& Moſes foꝛ ꝓ fathers that ſinned in the wyldernes, ād he that came after hym foꝛ Iſrael, in ꝓ tyme of Achas and Samuel: and * Dauid foꝛ the deſtruccyon ‡and Salomon foꝛ them that came into the Sanctuary, *and helyas foꝛ thoſe ꝓ receaued rayne, & foꝛ ꝓ deed, that he myght lyue, and Ezechias foꝛ the people in the tyme of Sennacheryb: and diuerſe other lyke maner, which haue prayed foꝛ many.

*ii.re.xviiiib ‡ii.Par.b.c *iii.re.xviii.a James.b.c.

Euen ſo now, ſeyng the coꝛrupte is growne vp, & wyckednes increaſed, and the ryghteous haue prayed foꝛ the vngodly, wherfoꝛe ſhall it not be ſo nowalſo?

He anſwered me, and ſayd: Thys preſent woꝛld is not the ende, there remaineth moch honoure in it, therfoꝛe haue they prayed foꝛ the weake. But the daye of dome ſhalbe the ende of thys tyme, and the begynning of the immoꝛtalite foꝛ to come, wherin all coꝛrupcyon vanyſhed, all voluptcouſnes is louſed all myſbeleue taken awaye, ryghteouſnes growne, and the verye ſpꝛonge vp. Then ſhall no man be able to ſaue hym that is deſtroyed, ner to oppreſſe hym ꝓ hath gotten ꝓ victoꝛy. I anſwered then, and ſayd: This is my firſt and laſt ſayig: ꝓ it had bene better, not to haue geuen the earthe vnto Adã: oꝛ els when it was geuen hym, to kepe hym ꝓ he ſhuld not ſynne. Foꝛ what profit is it foꝛ men now in thys preſent tyme to lyue in heupnes, & after death to loke foꝛ punyſchmẽt. O thou Adam, what haſt thou done? Foꝛ though it was thou that ſynned, ꝓ art not fallen alone, but we all that come of ꝓ. Foꝛ what profit is it vnto vs, yf there be prompſed vs an immoꝛtall tyme, where as we medle wyth deadly woꝛckes? and that there is promiſed vs an euerlaſtyng hope, where as our ſelues are euel & vayne, and ꝓ there are layed vp foꝛ vs dwellynges of health & fredome, where as we haue lyued euell, & ꝓ the woꝛchyppe of the hyeſt is kepte to defende them, which haue leda pacyent lyfe, where as we haue walcked in the moſt wycked wayes of all? And that there ſhalbe ſhewed a paradyſe, wholes frute endureth foꝛ euer, wherin is fredome and medycyne, where as we ſhall not go in: foꝛ we haue walcked in vnpleaſaunt places: And that the faces of them, which haue abſteyned, ſhall ſhyne aboue the ſtarres, where as oure faces ſhalbe black and darcke: Foꝛ whyle we lyued & dyd vnryghteouſly, we conſyderednot that we ſhuld ſuffre therfoꝛe after deeth?

D

Then anſwered he me, and ſayde: Thys is the conſyderacion ād thought of the batayle, which man hath vpon earth: that yf he be ouercome, he ſhall ſuffre as thou haſt ſayde. But yf he gett the victoꝛy, he ſhall receaue the thynge that I ſaye. Foꝛ thys is ꝓ lyfe, wher of Moſes ſpake vnto the people, whyle he lyued, ſayinge: * Chooſe the lyfe, that ꝓ mayeſt lyue. Neuertheles, they beleued hym not, nether ꝓ pꝛophetes after hym. No ner me which haue ſpoken vnto them ꝓ heupnes ſhulde not reach vnto them to theyr deſtruccyon, lyke as ioye is foꝛ to come ouer thoſe that haue ſuffred them ſelues to be enfourmed in ſaluacyon.

*Deu.xxx.a

I anſwered then, ād ſayde: I knowe Lorde, that the hyeſt is mercyfull, in that he hath mercy vpon them, whych are not yet in the woꝛlde, and vpon thoſe alſo that walcke in his lawe: and that * he is pacient and lõge ſufferynge towarde thoſe that haue ſynned in theyr woꝛckes, and that he is liberall to geue where as it requyreth: and that he is of great mercy, foꝛ he multyplied hys louinge kyndneſſe towarde thoſe that are preſent and that are paſt, ād to them whych are foꝛ to come. Foꝛ yf he multiplye not hys mercyes, the woꝛlde ſhall not be made lyuynge, wyth thoſe that dwell therin. He geueth alſo, foꝛ yf he gaue not of hys goodnes, that they whych haue done euell, myght be caſed from theyr wyckednes, the ten thouſande parte of men ſhulde not be made lyuynge. And yf the iudge foꝛgaue not thoſe that be healed wꝫ hys woꝛde, & yf he wold deſtroye ꝓ multytude that ſtryueth, there ſhulde be very fewe left in an innumerable multytude.

*Romiii

## ¶ The.viii. Chapter.

¶ Eldras prayeth God rather to loke vpon hys awne mercye, then on the ſynnes of the people.

AND he anſwered me, ſayinge. The moſt hyeſt made thys woꝛlde foꝛ many, but the woꝛlde to come foꝛ fewe. I will tell the a ſymylitude, Eldras: As when thou aſkeſt the earth, it ſhall ſaye vnto ꝓ, that it geueth moch moulde, whereof earthen veſſels are made, but litle of it that golde commeth of. Euẽ ſo is it with the woꝛcke of thys woꝛld. * There be many created, but fewe ſhall be preſerued. Then anſwered I and ſayde: Then ſwalowe vp the wytt (thou ſoule) and deuoure the vnderſtan-

I

*Ezath.ix.b and.xii.b



vnderſtandyng, foꝛ thou art argreed to herken and to geue eare, and wyllynge to pꝛophecie: foꝛ thou haſt no lõger ſpace geuen ꝓ, but onely to lyue. O Lord, wilt thou not gene thy ſeruaũt leaue, that we maye pꝛaye before the, and that thou mayeſt geue ſede vnto oure herte, & buylde oure vnderſtãdyng, that there maye come frute of it: & that euery one which is coꝛrupte, and beareth ꝓ ſtate and place of a man, maye lyue?

Foꝛ thou art alone, & we all are one woꝛckmanſhype of thy hãdes, lyke as thou haſt ſayd, and lyke as the body is faſhioned now in the mothers wõbe, & thou geueſt the mẽbꝛes, and thy creature is preſerued in fyꝛeãd water: & ix. monethes doth thy woꝛke ſuffre thy creature, which is faſhioned in her: but the thing that preſerued, and it that is preſerued, ſhal both be kepte together: and whẽ tyme is, the wombe delyuereth the thynge that is kepte and growne in her.

Foꝛ thou haſt commaunded ꝓ bꝛeſtes to geue mylck vnto the frute, that the thynge which is created and faſſioned, maye be noꝛiſhed foꝛ a tyme: and then thou diſpoſeſt & oꝛdeyneſt it with thy mercy, bꝛyngeſt it vp wꝫ thy ryghteouſnes, nurtureſt it in thy law, & reſourmeſt it with thy vnderſtanding, moꝛtifieſt it as thy creature, & makeſt it lyuige as thy woꝛcke. Seynge then that thou deſtroyedſt hi, which with ſo great labours is created and faſhyoned thoꝛowe thy commaundemẽt, thou couldeſt lyghtly oꝛdeyne, alſo, that the thinge which is made, myght be preſerued.

B And this I ſpeake now of all men in generall: as ꝓ knoweſt: but of thy people: foꝛ whoſe ſake I am ſoꝛy: and of thy inheritaũce: foꝛ whoſe cauſe I mourne: and of Iſrael, foꝛ whom I am wofull: and foꝛ Jacob, foꝛ whoſe ſake I am greued, therfoꝛe begynne I to pꝛaye before the, foꝛ my ſelfe & foꝛ the, foꝛ I ſe the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the ſwyftnes of the iudge, which is to come: therfoꝛe heare my voyce, and vnderſtande my woꝛdes, and I ſhall ſpeake before the.

This is the begynninge of the woꝛdes of Eldras, before he was receaued: O Lorde, thou that dwelleſt in euerlaſtingneſſe, whoſe eyes are lyft vp i the ayre, whoſe ſtoole is exceading hye, whoſe glory & maieſty maye not be compꝛehended, before whom the hoſtes of heauen ſtande with tremblyng, whoſe kepinge is turned in wynde & fyre, whoſe woꝛde is true, whoſe talcknynge is ſtedfaſt, whoſe commaundement is ſtronge, whoſe oꝛdinaunce is fearfull, whoſe loke diꝛeth vp the depthes, whoſe wrath maketh the mountaynes to melt awaye, and whoſe treuth beareth wytnes: O heare the pꝛayer of thy ſeruaunt, and marck wyth thyne eares the petition of thy creature.

Foꝛ whyle I lyue, I wyll ſpeake, and ſo longe as I haue vnderſtandyng, I wyll anſwere. O loke not vpon the ſynnes of thy people, whych ſeruy in the trueth. Haue no reſpecte vnto the wicked ſtudies of the heathen, but to the deſire of thoſe that kepe thy teſtymonyes wyth ſoꝛowes. Thyncke not vpõ thoſe that haue walked faynedly before the, but vpon them, which with will haue knowne thy feare.

Let it not be thy wyll to deſtroye them, which haue had beaſtly maners, but to loke vpõ thẽ that haue clearly taught thy lawe. Take thou no indignaciõ at thẽ, which are woꝛſe then beaſtes: but loue them, that all waye put theyr truſt in thy ryghteouſnes & glozy: foꝛ we & oure fathers haue all the ſame ſyckneſ and dyſeaſe, but becauſe of oure ſynnes thou ſhalt be called mercyfull.

Foꝛ yf thou haſt mercy vpon vs, ꝓ ſhalt be called mercyfull, where as we haue no woꝛckes of ryghteouſnes: foꝛ ꝓ ryghteous whych haue layed vp many good woꝛckes together, ſhal out of theyr dedes receaue rewarde. Foꝛ what is mã, that thou ſhuldeſt take diſpleaſure at him? Oꝛ what is the coꝛruptible moꝛtall generaciõ, that thou ſhuldeſt be ſo rough towarde hym?

C

* Foꝛ of a truthe there is no man amõge them that be bozne, but he hath dealt wyckedly: and amõge the faythfull there is none, which hath not done amyſſe. Foꝛ in thys (O Lord) thy ryghteouſnes and thy goodnes ſhalbe pꝛayſed and declared, yf thou be mercyfull vnto them, which are not ryche in good woꝛckes.

*ii.Par.b. i.Johñ.i.b.

Then anſwered he me and ſayde: Some thynges haſt thou ſpokẽ a ryght, and accoꝛding vnto thy woꝛdes it ſhall be. Foꝛ I wil not verely conſyder the woꝛckes of them, which haue ſynned before death, before the iudgement, before deſtruccion, but * I wyll reioyſe ouer the woꝛcke and thought of the ryghteous. I will remẽbꝛe alſo the pylgremage, the holy makynge and the rewarde. Lyke as I haue ſpoken now, ſo ſhal it come to paſſe. Foꝛ as the huſbande man ſoweth moche ſede vpon the groũde, and planteth many trees, and yet alwaye the thynge that is ſowne oꝛ planted is not all kepte ſafe, nether doth it all take rote: Euẽ ſo is it wꝫ thẽ that are ſowne in the woꝛlde, they ſhall not all be preſerued.

*Gene.xliii.a

I anſwered then and ſayde: If I haue founde grace, thẽ let me ſpeake. Like as the huſbande mans ſede periſheth, yf it receaue not rayne in due ſeaſon, oꝛ yf there come to moch rayne vpõ it: Euen ſo perycheth man alſo, which is created with thy handes, and is lyke vnto thyne awne ymage and to thy ſelfe, foꝛ whoſe ſake thou haſt made all thẽ

ges, and lykened hym vnto the husbande mans sede. Be not wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne awne inherytaunce: O be mercyfull vnto thy creature.

D Then answered he me & sayde. Thynges present are for the present, and thinges to come for soch as be to come. For thou lackest yet moch, seynge þ mayest loue my creature aboue me: I haue oft tymes drawne nye vnto the, but neuer to the vnryghteous. In this also thou art maruelous before þ hyest in that thou hast humbled thy selfe, as it becommeth the, and hast not regarded thyne awne selfe, that thou art had in soch honoure amõge þ ryghteous. Therfore shal great wretchednes and misery come vpon thẽ, that in the latter tyme shall dwell in the worlde because they haue walcked in greate pryde.

But vnderstand thou for thy selfe, and seke out glory for soch as be lyke the: for vnto you is paradyse opened, the tre of lyfe is planted, the tyme to come is prepared, plenteousnes made ready, a cyte is buylded for you, & a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marched from you, þ weaknes, and moth is hyd frõ you, & into hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortalite. And therfore aske thou nomore questions concernynge the multitude of thẽ that perishe. For they haue taken libertye: despysed the hyest, thought scorne of his lawe, and forsaken his wayes.

Moreouer, they haue troden downe hys
*psal.xliii.a ryghteous, and *sayde in theyr herte, that there is no God, yee and that wyttingly, for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euẽ so is thyrst & payne prepared for them. For it was not hys wyll that man shulde come to naught, but they which be created haue defyled the name of hym that made them, and are vnthãckfull vnto hym, which prepared lyfe for them. And therfore is my iudgemẽt now at hand. These thinges haue I not shewed vnto all men, but vnto fewe, namely vnto the, and to soch as be lyke the.

Then answered I and sayd: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, which thou wylt begyn to do at the last: but at what tyme & when, thou hast not shewed me.

## ¶The.ix.Chapter.

¶Esdras hath diuyons shewed vnto hym.



A Nd answered me then and sayd: Measure thou þ tyme diligẽtly in it selfe, when thou seyst that one parte of the tokens come to passe, whych I haue tolde þ before: so shalt thou vnderstande, that it is the very same tyme, wherin the Hyest will begynne to vyset the worlde, which he made. And whẽ there shalbe sene earth quake and vproare of the people i the worlde, thẽ shalt thou well vnderstande, that the most hyest spake of those thynges, from the dayes that were before the, euen from the begynnynge.

For lyke as all that is made in the world hath a begynnyng and ende, and the ende is manyfest: Euẽ so the tymes also of þ Hyest haue playne begynnynges in wonders and sygnes, and the ende in worckyng and in tokens. And euery one that shalbe saued, and shall be able to escape by hys workes and by faith, wherin ye haue beleued, shall be preserued from the sayde parels, and shal se my saueoure in my lande, and wythin my borders, for I haue halowed me frõ the world. Thẽ shal they be in carefulnesse, which now haue abused my wayes: and they þ haue cast thẽ oute despitefully, shall dwell in paynes.

For soch as in theyr lyfe haue receaued benefytes, and haue not knowne me, & they that haue abhorred my lawe, whyle they had yet fredome, and whẽ they had yet open leysure of amendement and couersyon, and vnderstode not, but despysed it: þ same must knowe it after death in paine. And therfore be thou nomore carefull, how the vngodly shalbe punished, & how the ryghteous shalbe saued, and whose the worlde is, & for whõ the worlde, and when it is. Then answered W
I and sayde: * I haue talcked before & now * iiii.es. biii.b
I speake, ād will speake also her after, that there be many moo of them whych perysh, thẽ shalbe saued, lyke as the flouде is greater then the droppes.

And he answered me, sayinge: lyke as the felde is, so is also the sede: as the flourcs be, so are the coulours also: soch as the worckman is, soch is also the worcke: and as the husband mã is hym selfe, so is hys husbandrye also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, where in they shulde dwell, then was there no man that wythstode me. Now when euery one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe whych is vnsearcheable, they maners were corrupte. So I consydred the worlde, & beholde, there was parell, because of the thoughtes that were come in to it. And I saw, and spared them greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacyons. Let the multitude perysh then, whych are growne vp in vayne, and lett my grape and wynebery be kepte: euen my plante: for wyth greate laboure haue I made it vp.

Neuertheles



Neuertheles, yf thou wylt take vpon the
yet seuen dayes mo (but thou shalt not fast in them) goo thy waye then into the felde of flowres, where no house is buylded, and eate onely of the flowres of þ felde, taste not flesh, dryncke no wyne, but eate flowres onely. Praye vnto the Hyest continually, so wyll I come, and talke with the.

C So I went my waye and came into the felde which is called Ardath (lyke as he cõmaunded me) and there I sat amonge the flowres, & dyd eate of the herbes of the felde, and the meate of þ same satisfied me. After seuen dayes I sat vpon the grasse, and my herte was vexed within me lyke as afore: & I opened my mouth, and beganne to talke
Exod.xix.d and.xxxiii.a Deuter.xiii.b before the Hyest, and sayde: O Lorde, thou that shewest thy selfe vnto vs, * thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou spakest, sayinge: Heare me O Israel, and marke my wordes thou sede of Jacob: Beholde, I sowe my lawe in you, and it shall brynge frute in you & ye shalbe honoured in it for euer. For oure fathers which receaued þ lawe, kept it not and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not declared: for it myght not, for why? it was
Deu.xxxii.c thyne. * For they that receaued it, perished, because they kepte not the thynge that was sowne in them.

It is a custome when the grounde receaueth sede, or the see a ship, or a vessell meate and dryncke, that whẽ it perisheth or is broken wherin a thing is sowen, or wherin eny
D thynge is put: the thynges also perishe and are broken, which are sowen or put therin. But vnto vs it hath not happened so: for we that haue receaued the lawe, perish in synne & oure herte wherin also receaued the lawe:
*Esa.xl.a & Timo.iii.a notwithstãdyng * the lawe perysheth not, but remayneth in his laboure.

And when I consydered these thinges in my herte after thys maner, I loked aboute me with myne eyes, and vpon the right syde
*iiii.Esr.x.d. * I sawe a woman, which mourned sore, made greate lamẽtacyon, and wepte with loude voyce: her clothes were rent in peces, and she had asshes vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayd. wherfore wepest thou? why art thou so sory and discomforted? And she sayde vnto me. Syr, lett me be waple my selfe and take yet more sorow: for I am sore vexed in my mynde, & brought very lowe. And I sayde vnto her: what ayleth þ? Or who hath done eny thing to þ? tell me. She sayde: I haue bene vnfrutefull and baren, and haue had an husband thyrtie yeares. And these. xxx. yeares I do nothynge els daye and nyght & all houres, but make my prayer to þ Hyest. After thyrtie yeares God herde me thy handmayden, loked vpon my misery, consydred my trouble, and gaue me a sonne, and I was glad of him, so was my husbãd also & all my neyghbours, & we gaue greate honoure vnto the Myghtie. And I norysched hym with great trauayle. So when he grewe vp, and came to þ tyme, that he shuld haue a wyfe, I made a feast.

## ¶The.x.Chapter.

¶Esdras and the woman that appeareth vnto hym commen together.

A Nd it happened that when my sonne wente into hys chamber he fell downe, and dyed: then ouerthrewe we all þ lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the seconde daye at nyght: and whẽ they had all rested, that they might comforte me, I rested and also rose vp by nyght, and fled, & am come hyther in to thys felde, as thou seyst: and am purposed not to come in the citye, but to remayne here, and neyther to eate ner dryncke, but continually to mourne and to fast, vntyll I dye.

Then let I my meditacions & thoughtes fall, that I was in, & spake to her in displeasure: Thou foolysh woman, seyst thou not oure heupnes and mournyng, & what happeneth vnto vs: how Syon oure mother is all wofull and sory, and how she is cleane brought downe and in mysery? seyng we be all now in heupnes, & make oure mone (for we be all sorowfull.) As for þ heupnes that thou takest, it is but for one sonne. Demãde the earth, & she shall tell the, that it is the which ought (by reason) to mourne, for the fall of so many that growe vpon her.
For from the begynnynge all mẽ are borne of hir, and other shall come: & beholde, they walke all most all in to destruccion, and many of them shalbe roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so great a multitude? & not thou, which art sory, but for one. But yf thou woldest saye vnto me: My mournynge is not lyke the mournynge of the earth, for I haue lost the frute of my body, which I bare wt heupnes: but þ earth is accordinge to the maner of the earth, and the present multitude goeth againe vnto her as it is come to passe. Then saye I vnto the: lyke as thou hast borne with trauayle & sorowe, euẽ so þ earth also frõ the begynnyng geueth her frute vnto man, for hym þ made her. And therfore with holde thy sorowe and heupnes by thy selfe * & loke what hap- * Hebr.xii.
peneth vnto the, beare it strongly. For yf thou iudgest the marcke and ende of God to

be ryghteous

be ryghteous and good, & receaueth his coũcell in tyme, þ shalt be cõmended therin. Go thy waye then into the cytie to thy husbãde.

B And she sayde vnto me: that wyll I not do, I wyll not go in to the cytye, but heare will I dye. So I commened moze with her and sayde: Do not so, but be counceled, and folowe me: foz how many falles hath Syõ? We of good comforte because of the sozowe of Jerusalem. Foz thou seyst that our Sanctuary is layed waste, oure aulter broken, oure temple destroyed, oure playenge of instrumentes and syngynge layed howne, the thãkesgeuynge put to silence, our myzth is vanyshed awaye, the lyght of oure candelstick is quẽched, the arcke of the couenaunt is taken from vs, all oure holy thynges are defyled, and the name that is called vpon ouer vs, is dishonoured: oure childzẽ are put to shame, oure pzestes are bzent, oure Leuites are caried awaye into captiuite, our virgins are defyled, and oure wyues rauished, oure ryghteous mẽ spoyled, and oure chyldzen destroyed, oure yonge men are bzought in bondage, and oure stronge worthyes are become weake: and Syõ (which seale is the greatest of all) is lowsed vp from her worshyp: foz she is delyuered into the handes of them that hate vs.

And therfoze shake of thy great heuynes, and put awaye the multitude of sozowes: þ the myghtye maye be mercyfull vnto the, & that the hyest maye geue the rest from thy laboure and trauaile. And it happened, that when I was talkyng with her, her face dyd shyne and glyster, so that I was afrayed of her, and mused what it myght be. And immedyatly she cast oute a greate voyce, very fearfull, so that the earth shoke at the noyse of the woman: and I loked, and beholde, the womã, appeared vnto me nomoze: but there was a citie builded, & a place was shewed from the grounde and foundacyon.

C Then was I afrayed, and cryed wyth loude voyce, and sayde: where is Uziel the
*iiii.ec.iiii.a angell, * which came to me at the fyzst? Foz he hath caused me to come in many consideracyons and hye thoughtes, and myne ende is turned to cozrupciõ, and my pzayer to rebuke. And as I was speakynge these wozdes, he came vnto me, and loked vpon me, & I laye as one that had bene deed, and myne vnderstanding was altered, and he toke me by the ryght hande, and cõfozted me, and set me vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstãding vexed? and the vnderstanding of thy herte, & wherfoze art thou sozy? And I sayd: Because thou hast fozsake me: and I haue done
*iiii.ed.ix.a * accozdinge vnto thy wozdes, I wente in to the felde, and there haue I sene thynges that I am not able to expzesse. He sayde vnto me: Stande vp and be manly, and I shal geue the exhoztacion.

Then sayd I: speake vnto me my Lozd fozsake me not, lest I dye in vayne: foz I haue sene that I knewe not, and herde that I do not knowe. Oz shal my vnderstandinge be disceaued, & my mynde? But now I beseche the, that thou wylt shewe thy seruaũt of this wõder. He answered me therto & sayd: heare me, and I shall enfourme the, and tell the wherfoze thou art afrayed, foz the hyest hath opened many secrete thinges vnto the.

He hath sene that thy waye is ryght, and that thou takest sozowe cõtinually foz thy people, and makest greate lamentacyon foz Syon: and therfoze vnderstande the vision which thou sawest a lytle whyle agoo after this maner: Thou sawest a woman mournynge, and thou hast comfozted her: Neuertheles now seyst thou the lykenes of þ womã nomoze, but thou thoughtest there was a citie buylded: and like as she tolde þ of the fall of her sonne, so is this the answere: The woman whom thou sawest, is Syon, and where as she tolde the, that she hath bene thyztye yeares vnfrutefull and barẽ, those are the .xxx. yeares, wherin there was no offerynge made in her.

But after .xxx. yeares Salomõ buylded D her, & offred, and then bare the barẽ a sonne. And where as she tolde þ: that she nozysshed hym with laboure, that was the dwellynge of Jerusalem. But where as she tolde the þ her sonne dyed whã she came into her chamber, that is the fall of Jerusalem. And thou sawest her lykenesse, how she mourned foz her sonne: and what els happened vnto her, I haue shewed þ. And now God seyth, that thou art sozy in thy mynde, and suffrest frõ thy herte foz her, & so hath he shewed the her clearnesse, and the kayznes of her bewtye.

And therfoze I bad the remayne in þ felde where no house is builded. Foz I knewe that the hyest wolde shew this vnto the, therfore I commaunded the to goo into the felde, where no foundacion ner buyldinge is. Foz in the place where the hyest wyll shewe hys citye, there shall be no mans buylding. And therfoze feare not, and let not thyne hert be afrayed, but go thy waye in, and se the glorious and fayze buyldinge, and how greate it is, and how greate thou thinckest it after the measure of thine eyes, and thẽ shalt thou heare as moch as thine eares maye compzehende. Foz þ art blessed aboue many other, and art called with the hyest, as the fewe. But tomozow at nyght thou shalt remayne here, and so shall the hyest shewe the visyõs of hye thynges, which he wyll do vnto thẽ, that dwell vpõ earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

The



C The.xi.Chapter.

C In this chapter and in the .ii. next ensuynge, he entreateth of certen bysyons and of the interpzetacyons therof.

A When I sawe I a dzeame: and behold there came vp from the see an Aegle which had .xii. wynges and thze heades: And I sawe, and beholde, he spzed hys wynges ouer all the earth, and all the wyndes of the ayze blew in thẽ, and so they were put together agayne. And I behelde, & out of hys fethers there grew other lytle cõtrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Mozeouer I sawe, that the Aegle flew wh hys wynges, and raygned vpon earth, and ouer all them that dwell vpõ the earth: and I sawe that all thinges vnder heauen were subiecte vnto hym, & no man spake against hym, no not one creature vpõ earth. I sawe also that the Aegle stode vp vpon hys clawes, & gaue a soũde with his fethers, and a voyce sayinge after this maner: watch not all together, slepe euery man in hys awne place, and watch foz a tyme, but let the heades be pzeserued at the last. Neuertheles I sawe, that the voyce wente not oute of hys heades, but from the myddest of hys body. And I nombzed hys cõtrary fethers, and beholde, there were eyght of them. And I loked, and beholde vpon the ryght syde there arose one fether, & raygned ouer all þ earth. And it happened, that when it raygned the ende of it came, and the place therof appeared nomoze. So the nexte folowynge stode
B vp, and raygned, and had greate tyme: and it happened, that when it raygned, the ende of it came also lyke as the fyzst, so that it appeared nomoze.

Then came there a voyce vnto it, & sayd Heare thou that hast kepte in þ earth so longe, thys I saye vnto the, before thou begynnest to appeare nomoze: There shall none after the atteyne vnto thy tyme. Then arose the thyzd, and raygned as the other afoze, & appeared nomoze also. So went it with all the residue one after another, so that euery one raygned, and then appeared nomoze.

Then I loked, and beholde, in pzocesse of tyme þ fethers that folowed were set vp vpon the ryght syde, that they myght rule also: & some of thẽ ruled, but within a whyle they appeared nomoze: foz some of thẽ were set vp, but ruled not. After this I loked, and beholde the .xii. fethers appeared nomoze, and the two wynges: & there was nomoze vpon þ Aegles body, but two heades that rested, and syze fethers. Thẽ sawe I also, that the syze fethers were parted in two, and remained vnder the head, that was vpõ the ryght syde, foz the foure continued in theyz place.

So I loked, & behold, they that were vnder C the wynges, thought to set vp thẽ selues, & to haue the rule. Then was there one set vp but shoztly it appeared nomoze, & the secõde was sooner awaye then the fyzst. And I beheld & lo, þ two thought also by thẽ selues to raygne: & when they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, foz that was the greater of þ two heades. And thẽ I sawe, that the two heades were filled with him, and þ head was turned wyth thẽ that were by hym, and dyd eate vp the two vnder wynges, that wolde haue raygned.

But this head put þ whole earth in feare, & bare rule in it, ouer all those þ dwelt vpon earth wh moch laboure, and he had þ gouernaũce of the wozlde, ouer all the foules that haue bene. After this I loked, & beholde, the head that was in þ myddest sodenly appeare nomoze, lyke as þ wynges: then came the two heades, which ruled vpon earth, & ouer those þ dwelt therin. And I behelde, & lo, the head vpon the ryght syde, deuoured it that was vpon þ left syde. And I herde a voyce, which sayde vnto me: loke before þ, and consydze the thyng that thou seyst. Thẽ I sawe and beholde, as it were a lyõ þ roareth, rennynge hastely out of the wod, & he sent out a mãs voyce vnto the Aegle, & sayd: Heare thou, I will talke with the, & the hyest shal saye vnto þ: Is it not thou þ hast þ victozy of the foure beastes, whom I made to raygne vpon earth & in my wozlde, and þ the ende of theyz tymes myght come thozow the?

And the fourth came, and ouerwanne all D the beastes that were past, and had power ouer the wozlde with great fearfulnes, and ouer the whole cõpasse of the earth with the most wicked laboure, & so longe time dwelt he vpon the earth with disceate, & the earth hast thou iudged not with trueth. Foz thou hast troubled the meke, thou hast hurte the peaceable & qupete, thou hast loued lyers, & destroyed þ dwellinges of thẽ that bzought fozth frute, and hast cast downe the walles of soch as dyd the no harme. Therfoze is thy wzongeous dealyng and blasphemye come vp vnto the hyest, and thy pzyde vnto the myghty. The hyest also hath loked vpon þ pzoude tymes, and beholde, they are ended, and theyz abhominaciõs are fulfylled. And therfoze appeare nomoze thou Aegle, & thy hozrible wynges, and thy wycked fethers, & thy vngracious heades, and thy sinfull clawes, and all thy vayne body: that the earth maye be refreshed, and come agayne to herselfe, whã she is delyuered from thy violence, and that she maye hope foz the iudgemẽt and mercy of hym that made her.

C The.xii.Chapter.

And it

AND it happened when the Lȳ spake these wordes vnto ꝑ Aegle, I sawe, & beholde, the head that afore had the vpperhand, appeared nomore: nether dyd ꝑ foure wynges appeare any more, that came to him, and were set vp to raygne: and their kyngdome was small and full of vproure. And I saw, and beholde, they appeared no more, and the whole body of the Aegle was brēt, and the earth was in greate feare. Thē awaked I out of the trauce of my mynde, & from greate feare, & sayde vnto my spreche: Lo, this hast thou geuen me in that thou serchest out ꝑ wayes of the Hyest: lo, yet am I weery in my mynde, & very weake in my spirite, and lytle strēgth is there in me, for ꝑ greate feare ꝑ I receaued this nyght. Therfore wyll I now beseche the Hyest, that he wyll cōforte me vnto the ende: and I sayde, Lorde Lorde, yf I haue founde grace before thy syght, and yf I am iustified with the before many other, and yf my prayer be come vp before thy face, comforte me thē, and shewe me thy seruaunt the interpretacion and playne differēce of thys horrible syght, that thou mayest perfectly cōforte my soule: for thou hast iudged me worthy, to shewe me the last of tymes.

And he sayde vnto me: thys is the interpretacyon of thys syght. The Aegle whom thou sawest come vp frō the see, is the kyng dome* which was sene in the vysyon of thy brother Daniel, but it was not expounded * Dani.vii.c
23 vnto hym, for now I declare it vnto ꝑ. Beholde, ꝑ dayes come, that there shall ryse vp a kyngdome vpon earth, and it shalbe feared aboue all the kyngdomes that were before it. In ꝑ same kyngdome shal.xii. Kynges raygne, one after another. For the secōde shall begynne to raygne, and shall haue more tyme then the other twelue: and thys do the twelue wynges signifie, which thou sawest. As for ꝑ voyce that spake, and that thou sawest go out from the heades, but not from the body, it betokeneth, that after the tyme of ꝑ kyngdome there shal aryse great strypynges, and it shall stande in parell of fallyng: neuertheles it shall not yet fall, but shalbe set into his begynnyng. And ꝑ eyght vnder wynges whych thou sawest hāge vnto the wynges of hym, be token, that in him there shall aryse eyght kynges, whose tyme shalbe but small, and theyr yeares swyft, & two of thē shall beare. But when the myddest tyme commeth, there shalbe foure kepte in the tyme, whē his tyme begynneth to come ꝑ it maye be ended, but two shalbe kepte vnto the ende.

¶ And where as thou sawest thre heades reskynge, this is the interpretacyō: In his last shall the Hyest rayse vp thre kyngdomes, & call many agayne into thē, & they shall haue the dominion of the earth, and of those that dwell therin, wt moch labour aboue all those that were before thē. Therfore are they called ꝑ heades of the Aegle: for it is they that shall bryngе forth hys wyckednes agayne, and that shal perfourme and fynish his last. And where as ꝑ sawest, that ꝑ greate head appeared nomore, it signifieth, that one of them shall dye vpon his bed, and yet wt payne, for the two that remayne, shalbe slayne with the swerde. For the swerde of thē one shall deuoure the other, but at ꝑ last shall he fall therow the swerde hym selfe.

And where as ꝑ sawest two vnderwynges vpon the head that is on the ryght syde, it signifieth that it is they, whome ꝑ Hyest hath kepte vnto theyr ende: thys is a small kyngdome, and full of trouble. The Lyon whō thou sawest rysinge vp out of ꝑ wodd, and roarynge, and speakynge vnto the Aegle, & rebukynge him for hys vnryghteousnesse, is the wynde, which ꝑ Hyest hath kepte for them, & for theyr wyckednesse vnto the ende: he shall reproue thē, and rēte them asunder before them. For he shall set thē lyuynge before the iudgement, and shall rebuke them: for the residue of my people shall he deliuer with trouble those that he preserued ouer myne endes: and he shall make thē ioyfull vntyll the commyng of the daye of iudgement, wherof I haue spoken vnto the frō the begynnynge. This is the dreame ꝑ thou sawest, & thys is the interpretacyon. Thou onely hast bene mete to knowe the secrete of the Hyest.

Therfore write all these thynges ꝑ thou hast sene in a boke, and hyde thē, and teach thē the wyse ‖ the people, whose hertes thou knowest maye comprehende and kepe these secretes. But wayte ꝑ here thy selfe yet seuen dayes moo, that it maye be shewed the, whatsoeuer it pleaseth the Hyest to declare vnto the, and with that he went his waye.

And when all the people perceaued, that the seuen dayes were past, and I not come agayne into the cytie, they gathered thē all together from the least vnto ꝑ most, and came vnto me, and sayde: what haue we offended the? & what euell haue we done agaynst the, that thou forsakest vs, and syttest here in thys place? For of all people thou onely art left vs, as a grape of the vyne, and as a candell in a darcke place, & as an hauē & ship preserued from the tēpest. Haue we not els aduersite ynough, but thou must forsake vs Were it not better for vs, that we had bene brent wyth Syon? For we are not better, then they that dyed there: and they wepte wt loude voyce. Thē answered I them & sayd: Be of good comforte O Israell, and be not heuy thou house of Jacob: for ꝑ Hyest hath you in



you in remembraūce, and the mighty hath not forgotte you in temptacion. As for me, I haue not forsakē you, nether am I departed from you, but am come into thys place to praye, because of the mysery of Israell: ꝑ I myght seke mercy for the lowe estate of youre Sāctuary. And now go youre waye home euery mā, and after these dayes wyll I come vnto you. So the people went their waye in to the cytye, lyke as I commaūded them: but I remained styll in the felde seuen dayes, as the Angell bad me, and dyd eate onely of the floures of the felde, and had my meate of the herbes in those dayes.

## ¶ The.xiii. Chapter.

AND it happened after the seuen daies, that I dreamed a dreame by nyght. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I loked, & beholde, the mā was strong and increased wyth the cloudes of heauen. and whē he turned his countenaūce to consider, all the thinges trēbled that were sene vnder hym: and whē the voyce went out of hys mouth, all they brent that herde hym, lyke as the earth when it feleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of mē out of nombre from the foure wyndes of the heauen, to fyghte agaynst the man, that came oute from the see. And I loked, and beholde he graued hym selfe a greate mountayne, & flew vp vpon it. But I wolde haue sene the border or place, wherout the hyll was grauen, and I coulde not.

I sawe after these, that all they which came to fyght agaynst him, were sore afrayed and yet durst they fight. Neuertheles, when he sawe the fearsnesse and violēce of the people, he nether lyft vp his hāde ner held swerde, ner eny weapē: but onely (As I sawe) he sent out of hys mouth as it had bene a blast of fyre, and out of hys lyppes the wynde of the flamme: and out of his tonge he cast out sparkes and stormes, & they were all myxte together: the blast of fyre, the wynde of the flammes, and the greate storme, & fell with a ruslhe vpon the people, which was prepared to fyght and brent them vp euerychone: so that of the innumerable multitude there was nothynge sene, but onely dust & smoke. When I saw this, I was afrayed.

W After warde sawe I the same man come downe from the mountayne, and callyng vnto hym another peaceable people: and there came moche people vnto hi: some were glad some were sory, some of them were bounde, so that they were caried and brought forth.

Then was I sych thorow greate feare, and I awaked, and sayde: thou hast shewed thy seruaunt all thy wonders from the beginnyng, and hast counted me worthy, that thou mightest receaue my prayer, shewe me now yet the interpretacion of this dreame. For thus I conclude in my vnderstandyng: Wo vnto thē that shal be left i those dayes ād moch more wo vnto thē that are not left behynde: for they that were not left, were in heuynes.

Now vnderstande I the thinges that are layed vp in the latter dayes which shal happē vnto them, and to those that are not left behinde. Therfore are they come into great parelles, and many necessities, lyke as these dreames declare. Yet is it ealier, ꝑ he which suffreth hurte, come in these, then to passe awaye as a cloude out of ꝑ worlde, & now to se the thynges that shall happen in the last.

Then answered he me, & sayde. The interpretacion of the syght shall I shewe the, and I will open vnto the, the thinge ꝑ thou hast required. For thou hast spoke of them that are left behynde, and thys is the interpretacion. He that taketh awaye the parell in that tyme, hath kept him selfe. They that be fallen into harme, are soch as haue workes and fayth vnto ꝑ Most myghtie. Knowe this therfore, that they which be left behinde are more blessed, thē they that be dead This is the meanynge of the vysyō. Where as thou sawest a man commynge vp from ꝑ depe of the see, the same is he whom God the Hyest hath kepte a greate season, which by his awne selfe shal delyuer his creature, and he shal ordre thē that are left behinde. And where as ꝑ sawest, that out of hys mouth there came a blast of wynde, fyre & storme, and how that he lyft vp nether swerde nor weapen, but that the ruthynge in of hym destroyed the whole multitude that came to fyght agaīst him: it signifieth, that ꝑ dayes come, whā God will delyuer them that are ¶ vpon earth, and in a traunce of mynde shall he come vpon them, that dwell in the earth. And one shall vndertake to fyght agaynst another, one cyte againſt another, one place agaynst another * one people agaynst another, and one realme againſt another. Whē this commeth to passe, thē shall the tokens come, that I shewed the before: and thē shal my sōne be declared, whō thou sawest clime vp as a man. And when all the people heare hys voyce, euery man shall in their awne lande leaue the battayll that they haue one agaynst another, & an innumerable multytude shalbe gathered together, as they that be wyllinge to come, & to ouercome him by fyghting. But he shall stāde vpō the toppe of the mount Syon. Neuertheless Syon shall come, and shalbe shewed, beynge prepared and buylded for all men, lyke as thou sawest the hyll grauē forth without any hādes, *mat.xvi.xiii.

des. But my lonne shal rebuke the people þ are come, for their wickednes, with the tempest, and for theyr euell ymaginacions: and theyr paines wherwith they shalbe punyshed, are lyckened vnto the flamme: and with out any labour, shall he destroye thē, euen by the lawe, which is compared vnto the fyre.

And where as thou sawest, that he gathered another peaceable people vnto him: tho se are þ ten tribes which were caried awaye preſoners out of their awne lande, * in the tyme of Oseas the kyng, whom Salmanasar the kynge of Assyria toke preſoner, and carped them ouer the water, & so came they into another lande.

* iiii. Regū. xvii.a

But they gaue them thys councell, that they shulde leaue the multitude of the heathen, and to go forth into a farther countre, where neuer mankynde dwelt: that they myght there kepe their statutes, which they neuer kepte in theyr awne lāde. And so they entred in at the narow passages of þ water of Euphrates, and God shewed tokens for them, * and held styll the floude tyll they were passed ouer: for thorow þ coūtre there was a greate waye, namely of a yeare and a halfe iourney, for the same regyon is called Asareth. Thē dwelt they there vnto þ latter tyme: and whē they come forth agayne, the Hyest shall holde styl the sprynges of the streame agayne, that they may go thorow, therfore sawest thou þ multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whē he destroyeth the multytude that is gathered together, he shal defēde his people that remayne, and thē shall he shew them greate wonders.

D

* Exo. xiii.c Iosue.iii.d

Then sayde I: O Lord, Lorde, shewe me this, wherfore haue I sene the mā comming vp from the depe of the see? And he sayd vnto me: Like as thou cāst nether seke out nor knowe these thynges that āre in the depe of the see, euen so mayest thou not se my sonne, or those that be with hym, but i the tyme of the daye. Thys is the interpretacyon of the dreame whych þ sawest, therfore thou onely art here lyghtened: for thou hast forsakē thyne awne lawe, and applyed thy diligence vnto myne, and sought it. * Thy lyfe hast thou ordred in wysdome, & * hast called vnderstandyng thy mother and therfore haue I shewed the, the treasure of the Hyest. After thre dayes I wyll shew the more, & talke with þ at more large, yee heuy and wonderous thynges wyll I declare vnto the.

‡iiii.Re.iii.a. * Pro.viii.a.

Then wēt I forth into the felde, geuyng prayse & thankes greatly vnto God, because of hys wōders which he dyd in tyme, and because he gouerneth the same, and seche as is in tyme, and there I satt thre dayes.

## ¶ The.xiiii. Chapter.

¶ God appeareth vnto Esdras in the bush, and sheweth hym what he shall do.

VPō the thyrd daye I sat vnder an oke tree, then came there a voyce vnto me out of the bush, & sayde: Esdras, Esdras. And I sayde: here am I Lorde, and stode vp vpon my fete. Then spake he vnto me: * In the vnlyd dyd I appeare vnto Moses, & talked with hym whē my people serued i Egypte, and I sent hym, and led my people out of Egypte, and brought him vpon the mount Syon, where I held hym by me a longe season, and tolde hym my wonderous workes, and shewed hym the secretes of the tymes and the ende, and commaūded hym, saying: These wordes shalt thou declare, & not hyde them. And now I saye vnto the, that thou laye vp in thine herte the dreames that thou hast sene, and þ interpretacyōs whych I haue shewed the: for þ shalt be receaued of all, thou shalt be turned and remayne with my coūcel, and with soch as be lyke the, vntyll the tymes be ended. For þ worlde hath lost hys youth, and the tymes begine to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone all ready, and half of þ tenth parte: yet remayneth there þ which is after the half of the tenth parte.

* Exo.iii.a

Therfore, prepare and ordre thy house, and reforme thy people: comforte soch of them as be i trouble: and tell now of the destrucciō: let go from the mortall thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some places the thoughtes that are most heuy vnto the, and haste the to flye from these tymes: for soch euel and wickednesse as thou hast now sene happē, shall they do yet moch worse. * For the weaker that the worlde ād the tyme is, the more shall synne and wickednesse increase in them that dwell vpon earth. For the trueth is fled farre awaye, & lesynge is hard at hande. For now hasteth the vision to come me that thou hast sene.

* malach. i. Johan.

Then answered I before the, and sayde: Beholde Lord, I wyll go as thou hast commaūded me, and reforme the people which are present. But they that shall be borne after warde, who wyll exhorte or rebuke them? Thus the worlde is set in darcknes: & they that dwell therin, are without lyght: for thy lawe is kyndled, because no mā knoweth the thinges that are done of the, or that shalbe done. If I haue founde grace before the, sēde the holy goost into me, and I shall wryte all that hath bene done in the worlde sens the begynnyng, which was written in thy lawe, that mē maye fynde the path, and that they which will lyue in þ latter dayes, maye lyue.

And he



And he answered me, sayinge: God thy waye, gather the people together, and saye vnto them, that they seke þ not for fourtye dayes, but loke thou gather þ many bore trees, & take with the Sarea, Dabria, Selemia, Ecanus and Asiel, these fyue, whych are ready to wryte swyftly, & come hyther, and I shall lyght a candle of vnderstādynge in thyne hert, which shall not be put out, tyll the thynges be perfourmed which thou shalt begynne to wryte. And thē shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shew secretly vnto the wyse. To morow this houre shalt thou begynne to wryte.

C Then wente I forth (as he commaunded me) and gathered all the people together, and sayde: Heare these wordes O Israel, Oure fathers at þ begynnynge were straūgers in Egypte, from whence they were delyuered, & receaued the lawe of lyfe * which they kepte not, which ye also haue transgressed after them. Then was thys lande & the lande of Syon parted amonge you by lott to possesse. But your fathers & ye your selues also haue done vnryghteousnes, and haue not kepte the wayes which the Hyest commaunded you. And for so moch as he is a ryghteous iudge, he toke from you in tyme þ thynge þ he had geuen you. And now are ye here & youre brethren amonge you. Therfore yf so be that ye wyll subdue your awne vnderstandyng, and reforme youre herte, ye shall be kepte alyue, & after death shall ye optayne mercy. For after death shall the iudgemēt come, when we shall lyue agayne: and then shall the names of the ryghteous be manyfest, and the workes of the vngodly shall be declared. Let no man therfore come now vnto me, ner aske eny questyon at me these fourtye dayes.

* Deu.iiii.a. Ezec.iii.a. Apoca.i.b.

D So I toke the fyue men (as he cōmaūded me) and we wente in to the felde, & remayned there. The next daye a voyce called me sayinge: Esdras * open thy mouth, & drynke þ I geue the. Then opened I my mouth, & beholde, he reached me a full cuppe, which was full as it were with water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my hert had vnderstādyng, & wysdome grewe in my brest: for my spryte was kepte in remēbraunce, and my mouth was opened and shut nomore. The Hyest gaue vnderstādynge vnto the fyue men, that they wrote the hye thynges of þ nyght, which they vnderstode not. But in the nyght they dyd eate bred: as for me, I spake in the daye & held not my tonge by nyght. In. xl. dayes, they wrote two hundred and foure bokes.

And it happened when the fourtye dayes were fulfylled, that þ Hyest spake, saying:

The fyrst that thou hast wrytten, speake openly, þ the worthy & vnworthy maye rede it. But kepe the. lxx. last, that thou mayest shew it onely to soch as be wyse amōge thy people. For in them is þ sprynge of vnderstandynge, the fountayne of wysdome, and the streame of knowledge. And I dyd so.

## ¶ The.xv. Chapter.

¶ The punyshment that euell people shal haue, which God commaundeth Esdras to shew vnto them.

BEholde, speake thou in the eares of my people the wordes of prophecie, which I wyll put in thy mouth, sayeth the Lorde: and cause thē to be wrytten in a letter, for it is the trueth. Feare not the ymaginacyons agaynst the, Let not þ vnfaythfulnes of them trouble the, that speake agaynst the. For all the vnfaythfull shall dye in theyr vnfaythfulnes. Beholde sayeth the Lorde, I wyll brynge plages vpon the worlde, the swerde, honger, death and destruccion, for wyckednes hath the vpper hand in all the earth, and theyr shamefull workes are fulfylled.

Therfore sayeth the Lorde: I wyll holde my tonge nomore vnto theyr wyckednesse, whych they do so vngodly: nether wyll I suffre them in the thynges, that they deale with all so wyckedly. Beholde * þ innocent bloud of the troubled cryeth vnto me, & the soules of the ryghteous complayne contynually: and therfore (sayeth þ Lord) I wyll surely auenge, & receaue vnto me all the innocent bloude from amonge them.

* Apoca.i.b. and.xix.a.

* Beholde, my people, is led as a flock of shepe to be slayne, I wyll not suffre them now to dwell in Egypte, but wyll brynge them out with a myghtye hād & a stretched out arme, & smyte it with plages as afore and wyll destroye all þ lande of it. Egypte shall mourne, and the foundacyōs of it shalbe smytten with the plage and punyshmēt, that God shall brynge vpon it.

* Psal.xlviii. c. Roma.viii.c. i.Cor.xiii.b.

They that tyll the grounde, shall mourne: for theyr sedes shall be destroyed thorow the blastynge and hayle, and an horrible starre. Wo worth the worlde and them that dwell therin, for the swerde and theyr destruccyon draweth nye, and one people shall stande vp to fyght agaynst another, and swerdes in theyr hādes. For men shall be vnstedfast, & some shall do violence vnto other: they shall not regarde theyr kyng and prynces, the wayes of theyr doynges and handelynges in theyr power. A man shall desyre to go into the cytye, and shall not be able. For because of theyr prydе the cytyes shalbe brought in feare, the houses shal shake, and men shalbe afrayed. A man

shall haue no pytye vpon hys neyghbour, but one shall pzouoke another vnto battayll to spoyle theyr goodes because of the honger of bzed, and because of the greate trouble.

D Beholde, I gather and call together all the kynges of the earth which are from the vpzyling, from the South, from the East and Lybanus to turne vnto them, & restoze the thynges ꝑ they haue geuen them. Lyke as they do yet thys daye vnto my chosen, so wyll I do also, & recõpense them in theyr bosome. Thus sayeth the Lozd God: my ryght hãd shall not spare the synners, & my swerde shall not ceasse ouer them, that shed the innocẽt bloud vpon earth. The feare is gone out from hys wzath, & hath consumed the foundacyõs of ꝑ earth, & the synners lyke the straw ꝑ is kyndled. Wo wzoth them that synne, & kepe not my cõmaundemẽtes, sayeth the Lozde. I wyll not spare them, Go youre waye ye chyldzen from violence defyle not my Sãctuary: foz the Lozd knoweth all them that synne agaynst hym, & therfoze delyuered he them vnto death and destruccyon: Foz now are the plages come vpon ꝑ wozlde, & ye shall remayne in them. Foz God shall not delyuer you, because ye haue synned agaynst hym.

E Beholde, an hozryble vysyon commeth from the East, where generacyõs of Dzagons shall come out, and ꝑ people of ꝑ Arabes with many charettes, and ꝑ multytude of them shalbe as ꝑ wynde vpon earth, that all they which heare them ragynge in theyr wzath, maye feare and be afrayed, and as the wylde bozes oute of the wod, so shall they go out, and wyth greate power shall they come, and stãde fyghtynge wyth them and shall waste the pozcyon of the lande of the Assyzians.

And then shall the Dzagõs haue the vpper hande, not remẽbzynge theyr byzth, and shall turne aboute swearynge together in greate power, to persecute them. But these shalbe afrayed, & kepe sylẽce at theyr power and shall fle: and one out of the lande of the Assyzians shal besege them, & consume one of them, & in theyr hoost shall be feare and dzede, and stryke amonge theyr kynges.

F Beholde cloudes from ꝑ East, and from the Nozth vnto the South, and they are very hozryble to loke vpon, full of wzath & stozme. They shall smyte one vpon another, & they shall smyte at the greate starre vpon earth and theyr starre, and the bloude shalbe from the swerde vnto the bely, and the smoke of man vnto the Camels lytter: And there shalbe great fearfulnes & tremblyng vpon earth, and they ꝑ se the wzath, shal be afrayed, and a tremblynge shall come vpon them.

And then shall there come greate rayues from the South, & from the Nozth, & parte from the West, and from the stozmy wynde from the East, & shall shut them vp agayne and ꝑ cloude whych he rayled vp in wzath, & the starre to cause feare towarde the East & West wynde, shalbe destroyed: & the great cloudes shalbe lyft vp, & the myghtye cloudes full of wzath, and the starre, that they maye make all the earth afrayed and them that dwell therin, & that they maye poure oute ouer all places an hozryble starre, fyze and hayle, and fyenge swordes, & many waters: that all felbes maye be full, and all ryuers, & they shall bzeake downe the cytyes and walles, mountaynes & hylles, all trees, wood, & the grasse of ꝑ medowes, & all theyr frute. And they shall go sledfast vnto Babylon, and make her afrayed, they shall come to her & besege her: ꝑ starre & all wzath shall they poure out vpon her.

G Then shall the dust & smoke go vp vnto the heauen, and all they that be aboute her, shall bewayle her: & they that remayne vnder her, shall do seruyce vnto them that haue put her in feare. And thou Asia ꝑ comfozteste thy selfe also vpon ꝑ hope of Babylon, and art a wozshyp of her personne: Wo be vnto the thou wzetch, because ꝑ hast made thy selfe lyke vnto her, and hast deckte thy daughters in whozdome, that they myght triumphe & please thy louers, whych haue alwaye delyzed to committe whozdome wt her: thou hast folowed the abhominable cyte in all her wozckes and inuẽcyons.

Therfoze sayeth God: I wyll sende plages vpon ꝑ, wyddowhode, powerte, honger, warres, and pestylence, to waste thy houses with destruccyon, & death, and the glozye of thy power shall be dzyed vp as a floure, when the heate rysyth that is sent ouer the: Thou shalt be syck as a pooze wyfe ꝑ is plaged & beaten of wemen: so that the myghtie and louer shall not be able to receaue the. Wolde I so hate ꝑ sayeth ꝑ Lozd? If thou haddest not alwaye slayne my chosen, exaltinge ꝑ stroke of thy hãdes, and sayde ouer theyr death, when ꝑ wast dzõcken: sett fozth the bewtye of thy countenaunce.

H Therewarde of thy whozdome shalbe recompensed the in thy bosome, therfoze shalt thou receaue rewarde.

Lyke as thou hast done vntomy chosen (sayeth ꝑ Lozde) euen so shall God do vnto the, and shall delyuer ꝑ into the plage. Thy chyldzen shall dye of hõger, and thou shalt fall thozow the swerde. Thy cytyes shalbe bzoken downe, & all thyne shall perish with the swerde in the feld. They that be in the mountaynes shall dye of honger, and eate their awne flesh, & dzincke their awne bloud foz very hõger of bzed and thyrst of water.

Thou



Thou vnhapple shalt come thozow the see, and receaue plages agayne.

In the passage they shall cast downe the slayne cytye, and shall rote out one parte of thy lande, and consume the pozcion of glorye. They shall treade the downe lyke stubble, and they shall be thy fyze, and shall consume the: thy cyties and thy lãde, thy wood and thy frutefull trees shall they burne vp with the fyze. Thy chyldzen shall they cary awaye captyue, and loke what thou hast, they shall spoyle it, and marre the bewtye of thy face.

## ¶ The. xvi. Chapter.

¶ The Heathen shall be punyshed.

A Wo be vnto the Babylon & Asia, wo be vnto the Egypt and Syria: gyrde youre selues with clothes of sack & hearre, and mourne youre chyldzen, be sozy, foz youre destruccyon is at hand. A swerde is sent vpon you, and who wyll turne it back? A fyze is kyndled amonge you, & who wyll quench it? Plages are sent vnto you, and what is he that wyll dzyue them awaye? Maye eny man dzyue awaye an hongrie lyon in the wod? Oz maye eny man quench the fyze in stubble, whan it hath begonne to burne? Maye one turne agayne the arowe, that is shot of a stzõg archer. The myghtye Lozd sendeth ꝑ plages, & what is he ꝑ wyll dzyue thẽ awaye? The fyze is kyndled and gone fozth in his wzath, & what is he that wyll quench it? He shall cast lyghteninges, and who shall not feare? He shall thonder, & who shall not be afrayed: The Lozd shall thzeaten, & who shall not vtterly be beaten to poulder at his pzesence? The earth quaketh, & the foundacions therof: the see arysyth vp with waues from the depe, and the floudes of it are vnquiete & the fyshes therof also befoze the Lozde, and befoze the glozy of his power. Foz stronge is his ryght hand that holdeth ꝑ bowe, his arowes that he shoteth, are sharpe, and shall not mysse, when they begynne to be shot into the endes of the wozlde.

B Beholde, the plages are sent, & shall not turne agayne, tyll they come vpon earth. The fyze is kyndled, & shall not be put oute tyll it consume ꝑ foundaciõs of ꝑ earth. Lyke as an arowe which is shot of a myghtye archer, returneth not backwarde: euen so the plages ꝑ shall be sent vpon earth, shall not turne agayne. Woismẽ, woismẽ, who will deliuer me in those dayes? The beginninge of sozowes & greate mourninge: the beginninge of darth and greate death, the beginninge of warres, and ꝑ powers shall stand in feare: the beginninge of euels, and they shall tremble euery one. What shall I do in these thinges, when ꝑ plages come? Beholde, hõger & plage, trouble & angupsh are sent, as scourges foz amendement. But foz all these thiges they shall not turne frõ their wyckednesse, ner be all waye myndefull of the scourges.

C Beholde, victayles shalbe so good cheape vpon earth, that they shall thinke them selues to be in good case: and euen then shall myschefe growe vpon earth, warres, darth and great disquietnes. Foz many of them that dwell vpon earth shall perish of hõger, and ꝑ other that escape the honger, shall the swerde destroye: & the deed shalbe cast oute as donge, & there shalbe no man to confozte them. Foz the earth shalbe wasted, and ꝑ cyties shalbe cast downe: there shalbe no man left to tyll the earth & to sowe it. The trees shall geue frute, and who shall plucke them of & gather them? The grapes shall be rype, & who shall treade them? Foz all places shalbe desolate of men, so ꝑ one man shall desyze to se another, oz to heare his voyce. Foz of one whole cytie there shalbe ten left, and two in the felde, which shall hyde them selues in the thycke bulshes, and in ꝑ clyfes of stones: lyke as when there remayne thze oz foure olyues vpon ꝑ olyue tre, oz as whẽ a vineyarde is gathered, there are left some grapes, of them that diligently sought thorow the vineyarde.

D Euen so in those dayes there shalbe thze oz foure left, foz them ꝑ search their houses with the swerde. And the earth shalbe left waste, and ꝑ feldes therof shall ware olde: and her wayes and all her pathes shall growe full of thornes, because no man shall trauayle there thozow. The daughters shall mourne, hauing no bzydegromes: the wemen make lamẽtacyon, hauing no husbandes, their daughters shall mourne, hauing no helpe of their bzydegrome. In the warres shall they be destroyed, and their husbãdes shall perish of hõger. O ye seruaũtes of the Lozde, heare these thynges, and marck them. Beholde, ꝑ wozde of the Lozde, Oz receaue it: beholde the plages dzawnye, & are not slack in tariẽge. Lyke as a trauaylinge woman, which after ꝑ .ix. moneth bzingeth fozth a sonne, when ꝑ houre of the byzth is come, an houre two oz thze a foze that the paynes come vpon her body, and when the chylde commeth to the byzth, they tary not the twynckling of an eye. Euen so shall not the plages be slack to come vpon earth, and the wozlde shall mourne, and sozowes shall come vpon it on euery syde.

E O my people, heare my wozde, make you redy to the battayll: and in all euell be euen as pylgrems vpon earth. * He that selleth, let hym be as he that flyeth his waye: and he that byeth as one that will lese. Who so

* Cor. vii. d.

occupieth marchaundies, as he that wynneth not: & he that buyldeth, as he that shall not dwell therin: he ỹ soweth, as one that shall not reape: he ỹ twysteth the vyneyarde, as he ỹ shall not gather the grapes: they that mary, as they ỹ shall get no chyldren: and they that mary not: as the wyddowes: and therfore * they that labour, labour in vayne. For straungers shal reape theyr frutes, & spoyle their goodes, ouerthrowe their houses, & take their chyldren captyue, for in captyuyte & honger shall they get chyldren. And they that occupie theyr marchaundies with robbery, how longe decke they theyr cyties, theyr houses, theyr possessiõs, & persones: ỹ more wyll I punysh thẽ for theyr synnes, sayeth the Lord. Lyke as an whore enuyeth an honest woman, so shall ryghteousnes hate inyquyte, when she decketh her selfe, and shall accuse her to her face, when he cõmeth that defendeth, which shall make inquisycyon for all synne vpon earth. And therfore be not ye lyke therunto, ner to the worckes therof: for or euer it be lõge, iniquite shalbe taken awaye out of the earth, and ryghteousnes shall raygne amonge you.

* Psal. cxviii. a. Prou. x. c. Eccle. vi. b.

I Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpõ his head, which sayeth before ỹ Lord God and his glory: I haue not synned. Beholde, the Lord knoweth all ỹ worckes of men, theyr ymaginacyons, theyr thoughtes and theyr hertes. * For he spake but ỹ worde: lett the earth be made, and it was made: lett ỹ heauen be made, and it was made. In his worde were the starres made, & he knoweth the nõbre of them. He searcheth the grounde of the depe, and the treasures therof: he hath measured the see, and what it conteyneth. He hath shut ỹ see in ỹ myddest of ỹ waters, & with his worde hath he hanged the earth vpon ỹ waters. He spredeth out the heauen lyke a vawte, vpon ỹ waters hath he founded it. In ỹ deserte & dreye wyldernes hath he made sprynges of water, and poles vpon the toppe of ỹ mountaynes, that ỹ floudes myght poure downe from the stony rockes to water the earth. He made man, & put his herte in the myddest of the body, and gaue hym breth, lyfe and vnderstãdyng, yee and the spirite of ỹ Almyghtye God, which made all thynges, and hath searched ỹ ground of all the secretes of the earth.

* Gene. i. a.

He knoweth youre ymaginacyons & in- G
uencyõs, and what ye thynke when ye synne, and wolde hyde youre synnes. Therfore hath the Lorde searched and sought out all your worckes, & he shall bewraye you all. And when your synnes are brought forth, ye shalbe ashamed before mẽ, & youre awne synnes shalbe youre accusers in that daye. What wyll ye do? Or how wyll yee hyde your synnes before God and his Aungels? Beholde, God him selfe is the iudge, feare him, leaue of from youre synnes, and forget youre vnryghteousnesses, & medle nomore with thẽ: so shall God leade you forth, and delyuer you from all trouble For beholde, the heate of a great multytude is kyndled ouer you, & they shall take awaye certayne of you, & fede ỹ vyle with Idols: & they that consent vnto them, shalbe had in dirysyon laughed to scorne, & troden vnder fote.

For vnto the places there shalbe a place, H
and in the next cyties a greate insurrecyon vpon those that feare ỹ Lorde. They shall be lyke mad men, they shall spare no man: they shall spoyle and waste soch as feare the Lord, theyr goodes shall they take frõ thẽ, and shutte them out of theyr houses. Then shall it be knowne who are my cholẽ, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, sayth ỹ Lorde: beholde, the dayes of trouble are at hãde, but I wyll deliuer you from ỹ same. Be not ye afrayed dispayre not, for God is youre captayne.

Whoso kepeth my commaundementes and preceptes (sayeth the Lorde God) let not your synnes weye you downe, and lett not youre vnrighteousnesse be lyft vp. Wo be vnto them that are subdued vnto theyr synnes, and tangled in theyr wyckednesse: lyke as a felde is hedged in with busshes, and the path therof couered with thornes, ỹ no man maye trauayle thorow: and so is he taken, and cast in the fyre, and brent.

## The ende of the .iiii. boke of Esdras.



# The boke of Tobias.

## ¶ The fyrst Chapter.

¶ Tobias beynge taken prysoner, forsaketh not the lawe of truthe. The mercy and charyte of Tobias and the maners of hym in hys youthe. He taketh Hannah to wyfe, by whome he hath a sonne named Tobias. He succoureth Gabell with money. He is fayne to flye, but after the deeth of Sennacherib they retourne agayne.

A TObias was of the tribe and cy- A
tie of Nephtali, which lyeth in ỹ hye coũtrees of Galile aboue Naason the waye towarde the West, haynge ỹ cytie of Nephet vpon the left syde.

Though he was taken presonner in the dayes of Salmanasar kyng of ỹ Assyrias neuertheles beynge in captyuite, he forsoke not the waye of trueth: In so moch ỹ what soeuer he myght get, he parted it dayly wt his felow presoners & brethren, that were of his kynred. And though he were yonger then all in ỹ tribe of Nephtali, yet dyd not he behaue hym selfe chyldyshly in hys worckes. And when all the other went to the golden calues, whych Jeroboam the kynge of Israel had made, he hym selfe alone fled all theyr companies, and gat him to Jerusalem vnto the temple of the Lorde, and there worshypped the Lord God of Israel, faythfully offerynge of all his fyrst frutes & tythes, so that in ỹ thyrde peare he mynystred all the thytes vnto the straungers and conuertes. These and soch lyke thynges dyd he obserue accordinge to ỹ lawe of God, when he was yet but ponge.

B But when he was a man, he toke oute of B
his awne tribe a wyfe called Anna, and of her he begat a sonne, whom he called after his awne name, and taught hym from hys youth vp, to feare God, & to refrayne from all synne.

Now when he with hys wyfe, hys sonne and with all his kynred was come in captiuite vnto the cytie of Niniue, what tyme as they all dyd eate of the meates of the heathen, he kepte his soule, and was neuer defyled in theyr meates. And for so moch as he was myndefull of the Lorde in all his hert, God gaue hym fauoure in the syght of Salmanasar ỹ kynge, which gaue hym power to go where he wolde, and so had he lyberte to do what soeuer hym lyst.

C So wente Tobias vnto all them ỹ were C
in presõ, and conforted them, & gaue them wholsome exortacyõs. And when he came to Rages a cytie of the Medes, hauyng ten talentes of syluer (of the thynges where wt ỹ kyng had honoured hym) & sawe among a greate company of people of hys kynred, one Gabelus (which was of hys awne tribe) beyng in necessite, he gaue hym the sayd weyght of syluer vnder an hãd wrytynge.

After a longe season when Salmanasar the kynge was deed, and Sennacherib hys sonne reygned in his steade, which hated the chyldren of Israel. Tobias wẽt daylie thorow out all his kynred, and cõforted them, & gaue of hys goodes to euery one of them, as moch as he myght: he fed the hõgrie, clothed the naked, and buried ỹ deed and slayne, and that diligently.

And when Sennacherib the kynge came D
agayne and fled out of Jewry (what tyme as God punyshed hym for hys blasphemy) and in hys wrath slew many of the chyldren of Israel. Tobias buried their bodies. But when it was tolde the kyng, he cõmaunded to slaye him, & toke awaye all his goodes. Neuertheles, Tobias with his sonne and wt his wyfe fled his waye, and was hyd naked, for there were many that loued hym. But after .xlv. dayes ỹ kynge was slayne of his awne sonnes. Then came Tobias agayne to his house, and all his goodes were restored vnto hym.

## ¶ The .ii. Chapter.

¶ Tobias hydeth soche of his frendes as feare God, to a banquet or feast. He is reproued of his frendes. He feareth God moare then the kynge. He becommeth blynde by the permyssyon and sufferaunce of God. Hys kynsfolckes mocke hym.

AFter these thynges vpon a solempne A
daye of ỹ Lorde Tobias made a good feast in his house, and sayde vnto his sonne: Goo thy waye & bryng hyther some of oure tribe, soch as feare god, ỹ they maye make mery with vs. And when he was gone, he came agayne, & tolde his father that one of ỹ chyldren of Israel laye slayne vpõ the strete. And immediatly he leapte from his table, left the feast, came fastynge to the deed coarse, toke hym and bare him preuely in to his house, that when the Sunne was downe, he myght safely burye hym. And when he had hyd the coarse, he dyd eate hys meate with mourninge & feare, remẽbrynge the wordes, that the Lorde sayeth by ỹ prophet Amos: youre hye feastes shalbe turned to sorowe and heupnes.

But when ỹ Sunne was downe, he wẽt B
his waye & buried hym. Then all his neyghbours reproued hym, saying: It is not lõge, sens it was cõmaunded to slaye the because of this matter, and hast scarce escaped the daunger of death, and buryest thou the deed agayne? Neuertheles, Tobias fearige God moare then ỹ kyng, toke the bodyes of the slayne, and hyd them in his house, & buryed them at mydnyght.

It happened vpon a daye, that he had bu- C
ryed ỹ deed, and was wery, cam home, and layed hym downe by the wall & slepte. And

whyle he was aslepe, there fell downe vpon hys eyes warme donge out of the swalowes nest, so that he was blynde. This temptacyon dyd God suffre to happen vnto hym, that they which came after, myght haue an example of his pacience, lyke as of holy Job. For in so moch as he euer feared God from his youth vp, & kepte his cõmaundemẽtes, he grudged not agaynst God, that ꝑ plage of blyndnes chaũsed vnto hym, but remayned stedfast in the feare of God, and thãked God all the dayes of his lyfe.

D For lyke as blessed Job was had in derisyon of kynges, euen so was he laughed to scorne of his elders and kynsfolkes, which sayde vnto hym: where is thy hope, for the which ꝑ hast done allmes & buryed ꝑ dede? But Tobias rebuked them, & spake: Saye not so, for we are the chyldren of holy men, and loke for the lyfe, which God shall geue vnto them, ꝑ neuer turne theyr beleue from him. Anna his wyfe wente daylye to the weuinge worcke: & loke what lyuynge she coulde get with the laboure of her handes, she brought it. And it happened ꝑ she toke a kyd, and brought it home.

And when her husbande herde it crye, he sayd: loke ꝑ it be not stollen, restore it agayne to the owners: for it is not lawfull for vs to eate or to touch eny thynge of theft. The was hys wyfe angrie, & sayde: Now is thy hope become vayne openly, and thy allmes dedes are manifest. With these & soch lyke wordes dyd she cast him in the tethe.

## CThe.iii.Chapter.

CThe prayer of Tobias. Sara the daughter of Raguell is claundred of her fathers seruaũte. The prayer and fastynge of Sara. And also the innocency and chastytie of her. The prayers of Tobias and of Sara are heard.

A When Tobias toke it heuely, and with teares beganne to make hys prayer sayinge: O Lorde thou art ryghteous, and all thy iudgementes are true, yee all thy wayes are mercy, faythfulnes and iudgement. And now O Lorde be myndefull of me, and take no vengeaunce of my synnes, nether remembre my mysdedes, nether the mysdedes of my elders. For we haue not bene obedient vnto thy commaundemẽtes, therfore are we spoyled, brought into captyuyte, into death, into derysyon and shame vnto all nacyõs, among whom thou hast scatred vs. And now O Lord, thy iudgementes are great, for we haue not done accordynge to thy cõmaundemẽtes, nether haue we walcked innocẽtly before the. And now O Lorde, deale with me accordinge to thy wyll, and commaunde my spyrete to be receaued in peace, for more expediẽt were it for me to dye, then to lyue.

At ꝑ same tyme it happened, that Sara the daughter of Raguel at Rages a cytie of the Medes was sclaũdred of one of her fathers handmaydes, namely, that she shulde haue had seuen husbandes, which as soone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Therfore, when she reproued ꝑ mayden for her faute, she answerde her, sayẽge: God lett vs neuer se sonne ner daughter of ꝑ more vpon earth thoũ kyller of thy husbandes. Wylt ꝑ slaye me also, as ꝑ hast slayne seuen men? At this voyce wente Sara into an hye chamber of her house, and thre dayes & thre nyghtes she nether ate ner dranke, but cõtinued i prayer and besought God with teares, ꝑ he wolde delyuer her from thys rebuke.

Upon ꝑ thyrd daye it chaunced, ꝑ when C she had made an ende of prayer, she praysed ꝑ Lord sayẽg: Blessed be thy name O God of oure fathers, which when ꝑ art wroth, shewest mercy, & in tyme of trouble ꝑ forgeuest ꝑ synnes of them, ꝑ call vpon the. Unto the O Lorde turne I my face, vnto the lyft I vp myne eyes. I beseche ꝑ O Lorde, lose me out of the bondes of thys rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lorde, ꝑ I neuer had desyre vnto man, and that I haue kepte my soule cleane frõ all vncleuly lust. I haue not kepte cõpany with those ꝑ passe theyr tyme in sporte, nether haue I made my self partaker wt them ꝑ walcke in lyghte behauour. Neuertheles an husbãd haue I consented to take, not for my pleasure, but in thy feare.

Now peraduẽture ether I haue bene vnwoorthy of them, or els were they vnmete for me, for ꝑ happly hast kepte me to another husband. For why? thy councell is not in ꝑ power of man. But whosoeuer loueth the and serueth the a ryght, is sure of thys, that yf hys lyfe be tempted & proued, it stãdeth in ꝑ trieng, and yf he endure in pacyẽce he shall haue a rewarde, and be hylye crowned: and yf he be in trouble, that God (no doute) shall delyuer hym: and yf hys lyfe be in chastenynge, ꝑ he shall haue leaue to come vnto thy mercy.

D For thou hast no pleasure in oure dãpnacyon: and why? after a stormе thou makest the wether fayre & styll: after weppyng & heuynes thou geuest greate ioye. Thy name O God of Israel, be praysed for euer. At ꝑ same tyme were both theyr prayers heard in the syght of ꝑ magesty of ꝑ Hyest God. And Raphael ꝑ holy Aungell of the Lord was sent to helpe thẽ both, whose prayers came at one tyme together before God.

## CThe.iiii.Chapter.

CTobias thynckynge to dye geueth a godly exhortacyon and monycyon to hys sonne.





A So when Tobias thought his prayer to be herde, that he myght dye, he called vnto hym his sonne Tobias and sayde vnto him: Myn sonne, heare the wordes of my mouth, and laye them in thyne herte as a foundacion. When God taketh awaye my soule, burye ꝑ my body, & holde thy mother in honoure all the dayes of her lyfe. For ꝑ oughtest to remembre, what and how greate parels she suffred for ꝑ in her wombe. And when she also hath fulfylled ꝑ tyme of her lyfe, bury her besyde me. Haue God in thy thought all the dayes of thy lyfe, & beware, lest at eny tyme thou consent vnto synne, & lest ꝑ lett slyppe the cõmaundementes of the Lord oure God.

Geue allmes of thy goodes, & turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be turned awaye frõ the. Be mercyfull after thy power. If thou hast moch, geue plenteously: yf thou hast lytle, do thy diligence, B gladly to geue of ꝑ lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessitie. For mercy delyuereth frõ all synne and from death, and suffreth not the soule to come in darckenes. A greate confort is mercy before the hye God, vnto all them that shew it.

My sonne, kepe the well from all whordome, and (besyde thy wyfe) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde beganne all destruccyon.

Whosoeuer worketh eny thynge for the, immediatly geue hym his hyre, & loke that thy hyred seruauntes wagies remayne not by the ouer nyght. Loke that thou neuer do vnto another man, the thynge ꝑ thou woldest not another man shulde do vnto ꝑ. Eate thy bred with the hongrie and poore, and C couer the naked with thy clothes. Set thy bred and wyne vpon ꝑ buriall of the ryghteous, and do not thou eate & dryncke therof with the synners. Aske euer councell at the wyse.

Be allwaye thanckfull vnto God, and beseche hym, that he wyll ordre thy wayes, and that what soeuer thou deuysest or takest in hãde, it maye remayne in him. I certyfye the also my sonne, that (when ꝑ wast yet, but a babe) I delyuered ten talẽtes of syluer vnto Gabelus, at Rages a cytie of ꝑ Medes, & his hand wryttinge haue I by me. And therfore seke some meanes, how thou mayest come by hym, and receaue of hym the sayde weyght of syluer, & geue hym his hond wrytynge agayne.

My sonne, be not afrayed: trueth it is, we lende here a poore lyfe: but greate good shall we haue, yf we feare God, and departe from all synne, and do well.

## CThe.v.Chapter.

CThe obedience of ponge Tobias to his father, which is sent in to Rages. An Aungell accõpanieth with hym in hys iourney.

Then answered Tobias his father, A and sayde: father, all that thou hast commaunded me, wyl I do, and that diligẽtly. But how I shall require this money I can not tell. Nether doth he know me, ner I hym. What token shall I geue hym? And as for the waye thyther, I neuer knewe it. Then hys father answered hym, and sayde: I haue hys hãd wrytynge by me which when thou shewest hym, immediatly he shall paye the. But goo thy waye nowe, and get ꝑ some faythfull man to goo with the for an hyre, that thou mayest receaue the money, whyle I am yet lyuynge. Then went Tobias out, & vpon the strete he founde a fayre põge man standynge, gyrded vp, and as it were one ready to take hys iourney. And he knewe not that it was an angell of God, but saluted hym, and sayde: From whence art thou, ꝑ good põge man? He answered: Of the chyldrem of Israel.

And Tobias sayd vnto hym: knowest ꝑ B the waye, that ledeth vnto ꝑ countre of the Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged wt oure brother Gabelus, that dwelleth in Rages a cytie of the Medes, which lyeth vpon the moũte Egbathanis. Tobias sayd vnto him: I praye ꝑ, tary for me, tyll I haue tolde my father these thynges. Then wẽte Tobias in, and tolde his father all. At ꝑ which his father marueled, ãd prayed, that he wolde come in vnto him.

Now when the aungell came in, he saluted him, and sayd: Joye be with the for euermore. And olde Tobias sayd: what ioye can I haue that syt here in darcknes, and se not the lyght of heauen? The ponge man sayde vnto him: Be of good cheare, God shall helpe the shortly. And Tobias sayd vnto him: C Canst thou brynge my sonne to Gabelus, vnto ꝑ cytie of Rages in Medea? And whẽ thou cõmest agayne, I shall paye ꝑ thy hyre. And the Aungel sayd vnto him: I shall leade thy sonne, and brynge him to ꝑ agayne. Then Tobias answered him: tell me I praye the, of what house, or of what tribe art thou? The Aũgell Raphaell sayde vnto hym: Askest thou after the kynred of an hyrelynge, or seekest ꝑ a gyde for thy sonne to go with him? But that I make ꝑ not carefull, I am Azarias the sonne of great Hananias. And Tobias answered: thou art come of a greate kynred: but I praye ꝑ, be not displeased, that I desyred to know thy kynred. The Aungell sayd vnto him: thy sonne shall I leade forth safely, and brynge him whole to the agayne.

D Then answered Tobias, and sayde: well, go on youre waye, & God be in youre iourney, and his Angell beare you cõpany. So when they had prepared all thynges, that they wolde take with them in theyr iourney: Tobias bad his father & his mother fare well, and they went on their waye both together. Now when they were gone: his mother beganne to wepe, & sayde: The staff of oure age hast thou taken awaye and sent hym from vs.

Wolde God that money had neuer bene, for the which thou hast sent hym awaye. If we had bene content with oure powerte, thys had bene greate ryches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I trust, that the good Angell of God shall beare hym company, & ordre well all the thynges that he doth: so that he shall come to vs agayne with ioye. At these wordes hys mother left of frõ weppynge, and helde her tonge.

## ¶ The. vi. Chapter.

¶ young Tobias is delyuered from the fysche, by the Aungell. The Aungell exhorteth Tobias to take Sara to hys wyfe.

A SO Tobias wẽte on hys waye, and a dogge folowed hym, and ỹ fyrst nyght they abode by the water of Tygris. Then wẽt he out to wash his fete, & beholde, there came forth an horrible fysh to deuoure hym. Of whome Tobias was afrayed, and cryed with a loude voyce, sayenge: Lorde, he cõmeth vpon me. And ỹ Aungell sayde vnto hym: Take hym by ỹ gyll, and drawe him to the. And he dyd so, and drew him vpon the lande. And the fysh beganne to leape at his fete.

Then sayde the Aungell vnto him: take out the bowcles of thys fysh, and as for the herte, the gall & the leuer, kepe them by the. B For these thynges are necessary & good for medycyne. Tobias dyd so, & rosted the fysh, and they toke him with them in theyr iourney: ỹ reslydue they salted, as moch as was sufficient for them, tyll they came to Rages a cytie of the Medes. Then Tobias asked the Aungell, & sayde vnto him: I praye ỹ brother Azaria, tell me, wher to are these thynges good of ỹ fysh ỹ thou hast bydden me kepe?

The Aungell answered hym and sayde: If thou layest a pece of the hert vpon ỹ coales, the smoke therof dryueth awaye all maner of euell spretes, whether it be frõ man or from woman, so that from thence forth the same shall come nomore vnto thẽ. The gall is good to anoynte or to stryke ỹ eyes wythall, where as there is eny blemyth in them, so that they shalbe whole.

C And Tobias sayd vnto him: where wylt thou ỹ we remayne? The Aungell answered & sayd: here is a nye kynsman of thyne, one Raguell by name, which hath a daughter called Sara, and hath nether sonne ner daughter but her. All his good belongeth vnto the, & thou must mary her, & therfore desyre her of her father, & he shall geue her ỹ to wyfe. Then answered Tobias & sayde: As I vnderstãde, she hath bene maryed vnto seuen husbandes, & they all are deed; and I haue herde saye, that ỹ deuell slewe them. I am afrayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bringe thẽ in theyr age with sorowe to theyr graues.

D Then sayde the Aungell Raphael vnto him: Heare me, & I wyll tell ỹ what they be, of whom the deuell hath power. Namely, they ỹ receaue marpage of soch a fashion, ỹ they shut God out frõ them & from theyr hert, & geue them selues to theyr awne lust, euen as it were an horse & Mule, which haue no vnderstandinge: vpon soch hath ỹ deuell power. But when ỹ takest her, & art come in to the chãber, withholde thy selfe from her thre dayes, and geue thy dilygẽce vnto nothynge but vnto prayer with her.

And in ỹ fyrst nyght, roste ỹ leuer of the fysh, and the deuell shalbe dryuen awaye. The seconde nyght shalt ỹ be receaued into the company of the holy patriarkes. The thyrde nyght shalt thou opteyne ỹ blessyng of God so that whole chyldren shalbe borne of you. After the thyrde nyght take ỹ mayden in the feare of God, and more for the desyre of chyldren, then for eny fleshly lust: ỹ in the sede of Abraham thou mayest optayne the blessyng in chyldren.

## ¶ The. vii. Chapter.

¶ young Tobias and the Aungell come to the house of Raguell. He requireth Raguels daughter to wyfe and obtayneth her.

A THen wẽte they ito Raguell, which receaued thẽ ioyfully. And when Raguel loked vpõ Tobias, he sayde vnto Anna his wyfe: How lyke is this younge man vnto my systers sonne? And when he had spoken this, he sayde: whence be ye good brethren? They sayd: Of the trybe of Nephthaly, out of ỹ captyuitie of Nynyue. Then sayde Raguel vnto them: knowe ye my brother Tobias? They sayde: yee, we knowe hym well. And when he had spoken moch good of hym, the Aungell sayde vnto Raguell: Tobias of whom thou askest, is thys young mans father. Then Raguel bowed hym selfe downe, and wepte, toke hym about the neck, and kyssed hym, and sayde: Gods blessynge haue thou my sonne, for thou arte the sonne of a good



good verteous man. And Anna his wyfe & Sara his daughter wepte also.

B Now whẽ they had talked together, Raguell bad kyll a wether, ād to make a feast. And when he prayed them to syt downe to dynner, Tobias sayd: I wyll nether eate ner drynke here thys daye, excepte thou fyrst graũte me my peticion, & promise me to gẽ us thy daughter Sara. Whẽ Raguel herde this he was astonnyed, for he knewe, what had happened vnto the other seuen mẽ, that wente in vnto her: and he beganne to feare, that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, and gaue the ponge man no answere, the aungel saide vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belõgeth thy daughter to wife, therfore might none other haue her.

C Then sayde Raguell: I doute not, but God hath accepted my prayers and tearcs in his sight: and I trust he caused you to come vnto me for ỹ same intent, ỹ this daughter of myne myght be maryed in her awne kynred, accordynge to the lawe of Moses. And now dowte thou not, but I wyll geue her vnto the: So he toke the ryght hande of hys daughter, and gaue her into the ryght hand of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfyll hys blessyng in you. And they toke a letter, and made a wryting of the mariage. And thẽ made they mery, ād prayed God. And Raguell called Anna hys wyfe vnto hym, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, ỹ Lorde of heauen geue the ioye, for the heuines that thou hast suffred.

## ¶ The. viii. Chapter.

¶ The Angell byndeth the deuell. Tobias exhorteth hys wyfe to prayer, and they praye thre dayes before they lye together.

A NOw after that they had supped they brought the ponge mã into her. Thẽ thought Tobias vpon the wordes of the aungell, and toke out of his bagge a pece of the leuer of the fysh, and layed it vpõ the hote coales. So the aungell Raphaell toke holde of the deuell, ād sent hym awaye and bounde hym in the wyldernes of the hyer Egypte. Then spake Tobias vnto the virgyn, and sayde: Up Sara, let vs make oure prayer vnto God to daye, to morow, ād ouermorow: for these thre nyghtes wyl we reconcyle our selues wyth God: and whan the thyrde holy night is past, we shall ioyne together in the dutye of marriage. For we

are the chyldren of holy men, and we maye not come together as the heathen that knowe not God.

Then stode they vp both together, and B besought God earnestly, that he wolde preserue them. And Tobias sayde: O Lorde God of our fathers, praysed be thou of heauen and earth, of the see, welles ād floudes, ād of all thy creatures that be therin. Thou madest Adam of the * moulde of the earth, *Gene. ii. ād gauest him Eua for an helper. And now Lord thou knowest that it is not because of voluptuousnes, ỹ I take this syster of mine to wyfe, but only for the loue of chyldren, in whõ thy name be blessed for euer. And Sara sayd: haue mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs both come whole and sounde together to a good age.

And about the cock crowynge, it happe- C ned, that Raguell called his seruauntes, ād they wente with him, to make a graue. For he sayde: it is chaunced now vnto hym peraduenture, as it did vnto the other seuẽ mẽ, that went in vnto her. Now when they had made ỹ graue, Raguel came agayne to hys wyfe, and sayde vnto her: sende one of thy maydens, to loke yf he be deed, that I maye burye him afore it be lyght daye. So she sent a mayden to se, which when she came into ỹ chamber, founde them whole and sounde, slepyng together. And so she came againe, and brought good tydinges. Then Raguel and Anna hys wyfe praysed the Lord and sayd: Praysed be ỹ, O Lorde God of Israell, for it is not happened vnto vs, as we thought. For thou hast dealt mercyfully wyth vs, D and put awaye frõ vs the enemye that persecuted vs, and hast shewed mercy vnto põder two beloued. O Lorde, cause thẽ to magnifye the more perfectly, ād to offre the sacrifyce of thy prayse, ād of theyr helth: that all people maye knowe, that thou only art God in all the earth.

And immediatly Raguell commaunded hys seruauntes, to fyll the graue, that they had made, wyth earth, afore it was lyght, and bad his wyfe prepare a feast, ād to make readye all thynges that were necessary for meate, to soche as went by the waye. He caused two fat kyne also, & foure wethers to be slayne, and meates to be prepared for all his neyghboures and frendes. And Raguel charged Tobias, to remayne with him two wekes. As for al the good that he had he gaue Tobias the halfe of it, ād made this wrytynge, that the halfe which remayned, shuld fall vnto Tobias after theyr death.

## ¶ The. ix. Chapter.

¶ The Aungell goeth to Gabelus, at the desyre of Tobias: which deliuereth the letter, and receaueth the money.

A When Tobias called vnto hym ỹ Aungell, whom he thought to haue bene a man, and sayde vnto hym: Brother Azarias, I praye the herken vnto my wordes: yf I shulde geue my selfe to be thy seruaunt, I shall not deserue thy prouydence. Neuertheless I beseche the, that thou wylt take the beastes and the seruauntes, and go vnto Gabelus in rages the cyte of Medes, and delyuer him his hand wrytinge, and receaue the money of hym, and praye hym to come to my marrage. For ỹ knowest thy
B selfe, that my father doth nombre the dayes: and yf I tary one daye to long, he wylbe sory in his mind. Now seist thou how earnestly Raguel hath requyred me, so that I cannot saye hym nay.

Then toke Raphaell foure of Raguels seruauntes, and two Camels, and wēte vnto Rages the cyte of the Medes: and when he had foūde Gabelus, he gaue him his hād wrytyng, & receaued all the money. He tolde
C him also of Tobias the sonne of Tobi, how all thynges had happened, and caused hym to come wt hym to the mariage. Now when he came into the house of Raguel, he founde Tobias syttyng at the table: and he leaped vp, and they kyssed one another, and Gabelus wepte, and prayed God, and sayde: the blessyng of the God of Israel haue thou, for thou art the sonne of a ryght vertuous and
D iust man, and of one that feareth God, and geueth great almes. And blessyng haue thy wyfe, and your elders, that ye maye se your chyldren and youre chylders children, vnto the thyrde and fourth generacion, and your sede be blessed of the God of Israell, whych reygneth worlde without ende. And when they all had sayd Amē, they went to ỹ feast, but with the feare of the Lord held they the feast of the mariage.

## ¶The.x.Chapter.

¶Tobias & his wyfe are sadde for the tarryaunce of theis sonne. Raguell sendeth agayne Tobias wyth his wyfe.

A NOw whyle yonge Tobias made longe tarryeng, by reason of ỹ mariage, hys father was full of care and heupnes, and thought: what shuld be the cause, that my sonne tarryeth so long? Or why shuld he be kepte so long there? Peraduenture Gabelus is deed, and no man wyl geue hym the money. Thus begāne he to be very sorowfull, he and Anna his wyfe with hym, and beganne to wepe both
B together, because theyr sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte wyth discomfortable teares, ād sayd: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straūge coūtre, ỹ light of our eyes, thou staff of oure age, thou comforte of oure lyfe, thou hope of our generacion? Seyng all the thynges ỹ we haue are only in the, we shuld not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, our sonne is whole and sounde: the man that we sent hym wythall, is faythfull ynough. Neuertheless, she might in no wyse be comforted: but daylye went out, loked aboute, and went about all the stretes, wherby she thought he shulde come agayne: that (yf it were possible) she myght se hym commynge a farre of.

But Raguell sayde vnto hys sonne in C lawe: O tary here, and I shall sende a messaunger vnto thy father Tobias, to tel him that thou art in good health. Tobias saide vnto him: I am sure, that my father ād my mother counte euery daye, and that theyr hertes are sory.

So when Raguel prayed Tobias with many wordes, and wolde in no wyse heare hym, he delyuered Sara vnto hym, and the halfe part of all his good: in seruauntes and handmaydens, in shepe, in Camels, and in kyne and moch money, & so sent him awaye from hym with peace and ioye, and sayde: The holy aungell of the Lorde be with you D in youre iourney, and brynge you forth safe and sounde, that ye maye fynde all thinges in good case wyth your elders, & that myne eyes maye se your chyldren afore I dye. So the elders embraced theyr daughter, kyssed her, ād let her go, exhortinge her to honoure her father and mother in lawe, to loue her husbande, to rule well her housholde, to kepe her house in good ordre, and to shewe her selfe faulteles.

## ¶The.xi.Chapter.

¶Tyonge Tobias leuyng hys wyfe and housholde in the myddle waye, commeth before with the Aungell. The dreame of his mother lokyng after her sonne. He is joyfully receaued of hys father and mother. Sara cometh seuen dayes after.

A SO they now were going home warde A agayne, vpon the. xi. daye they came to Charra, whyche lyeth in the halfe waye towarde Niniue. And the Aungell sayd: Brother Tobias, thou knowest how thou hast left thy father: therfore yf it please the, we two wyll go before, and let the housholde with thy wyfe and the catel come soft and fayrly after vs. And when Tobias was content that they shuld go before, Raphael sayde vnto hym: Take of the gall of the fysh with the, for it shalbe necessary. So B Tobias toke of the gall, ād they went their waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the toppe of an hyll, from whence she myght se farre aboute her. And whyle she was waytynge there



there for his commyng, she loked a farre of: and anone she perceaued her sonne cōmyng, and ranne and tolde her husbande, sayinge: Behold, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou commest into the house, immediatly worshippe the Lorde thy God, and geue thankes vnto hym: then go to thy father, and kysse hym: & stryke his eyes ouer with the gal of the fysh that thou hast brought with ỹ. For be sure, that his eyes shal straycht waye be opened, and thy father shall se the lyght of heauē, & shal reioyse at the sight of ỹ. Thē the dogge that had ben with thē in theyr iourney, ranne before, and came as a messenger, & wagged with his tayle for gladnesse.

So the blynde father arose, and beganne C to runne, and stombled with hys fete, & gaue a seruaunt hys hande, ranne to mete hys sonne, receaued hym, and kyssed him, he and his wyfe, ād they beganne to wepe for ioye.

Now when they had worshypped & thāked God, they satt downe. Then toke Tobias of the fysshes gall, and anoynted his fathers eyes: and tarryed half an houre, & then beganne the blemysh to go out of hys eyes, lyke as it had bene the whyte skynne of an egge: whiche Tobias toke and drewe from hys eyes, and immedyatly he receaued hys syght.

D Thē they praysed God, he and his wyfe, and all they that knewe hym. And Tobias sayde: O Lorde God of Israell, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuē dayes came Sara his sonnes wyfe also whole & sounde with al the houshold and catel, with camels and moche moneye of his wyues, and wyth the money that he had receaued of Gabelus: and he tolde hys father and his mother al ỹ benefytes, which God had done for hym, by the man that led hym. Achior also and Nabath Tobias sister sōnes came, & were glad and reioysed with hym, by reason of all the good that God had shewed vnto hym. And so for the space of seuē dayes they made mery, and were ryght ioyfull euerychone.

## ¶The.xii.Chapter.

¶Tyonge Tobias reckened by vnto his father the pleasures that the angell dyd hym. He offred vnto the angell halfe the goodes that he brought with hym.

A THen Tobias called hys sonne vnto hym, and sayd: What maye we geue thys holy man, that went wyth the? Tobias answered his father, and sayd: Father, what reward shall we geue hym? Or what thynge can deserue hys benefytes? He hath bene my gyde, and brought me safe agayne: he receaued the money frō Gabelus, he caused me to get my wyfe, he drone ỹ euel spyrite from her, he hath bene an occasyon of gladnesse to her father & mother: he delyuered me, that I was not deuoured of ỹ fysshe, he hath made the to se the lyght of heauen, yee we all haue receaued great good of him. How shulde we worthely deserue these thinges vnto hym? But I praye the my father, that thou wylt desyre hym, yf happly he wyll vouchsafe, to take wyth hym ỹ halfe of all that we haue brought.

So the father and the sonne called hym, B toke hym aside, and beganne to praye him, ỹ he wolde be cōtent to take in good worth, the halfe parte of al that they had brought. Then sayde he secretly vnto them: Prayse ye the God of heauen, and geue thankes vn to hym before all men lyuynge, for he hath shewed his mercy vntō vs. It is good to hyde ỹ kinges secrete, but to shewe & to prayse the workes of God, it is an honorable thing. Prayer is good with fastinge, & mercy is better, then to hoorde vp treasures of golde. For mercy delyuereth frō death, cleanseth synne, and causeth to fynde euerlasting lyfe. But they ỹ do sinne and vnrighteousnes, are the enemyes of theyr awne soule. C

Wherfore I tell you the trueth, and will hyde nothynge from you. When thou prayedst with teares, and buryedst the deed, and leftest thy dyner, ād hyddest the deed in thy house vpon the daye tyme, that thou myghtest burye them in the nyght, I offred thy prayer before the Lorde. And because thou wast accept and beloued of God, it was necessary, that tentacyon shulde trye the. And now hath the Lorde sent me to heale the, ād to delyuer Sara thy sonnes wyfe from the euell spyrite. For I am Raphael an Aungel one of the seuen that stande before God.

When they heard thys, they were sore D afrayed, and trembled, and fell downe vpō theyr faces vnto the grounde. Then sayde the Aungell: Peace be wyth you, feare not. Where as I haue bene wyth you, it is the wyll of God: geue prayse and thankes vnto hym.

You thought that I dyd *eate and drinke with you, but I vse meat that is inuysible, and drynke that cannot be sene of men. *Ge.xviii. a Iudic.xiii.c.

Now therfore is the tyme that I must turne againe, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.

And when he had spoken these wordes, he was taken awaye out of theyr syght, so that they sawe hym nomore. Then fell they downe flat vpon their faces by the space of thre houres, and prayed God: when they rose vp, they tolde all his wonderous workes.

## ¶The.xiii.Chapter.

¶Tobias the elder geueth thankes vnto God.

Then

When olde Tobias opened hys mouth and prayſed the Lord, & ſayd: Great art thou O Lorde for euermore, and thy kyngdome worlde withoute ende: for thou ſcourgeſt and healeſt: thou ledeſt vnto hell, and bryngeſt out agayne, and there is none that may eſcape thyne hande. O geue thanckes vnto the Lorde, ye chyldrē of Iſrael, and prayſe hym in the ſyght of ꝑ Heathen. For amonge the Heathen which knowe hym not hath he ſcatered you, to thintēt ꝑ ye ſhuld ſhew forth his maruelous worckes: and cauſe them for to knowe, that there is none other God almyghtye but he. He hath chaſtened vs for our myſdedes, and for his awne mercy ſake ſhall he ſaue vs.

Conſyder then, howe he hath dealt with you, and prayſe hym with feare and drede, & magnifye the euerlaſtynge kynge in youre worckes. I wyll prayſe him cuē in the land of my captiuyte, for he hath ſhewed his maieſtye vnto a ſynful people. Turne you ther fore O ye ſynners, and do ryghteouſnes before God, and be ye ſure, that he wyll ſhewe his mercy vpon you. As for me, and my ſoule, we will reioyſe in God. O prayſe ꝑ Lord al ye his choſen, holde ꝑ dayes of gladneſſe, and be thankful vnto hym. O Jeruſalem ꝑ cytie of God, the Lorde hath punyſhed ꝑ for the worckes of thine awne handes. O prayſe the Lorde in thy good thinges, and geue thākes to the euerlaſting God, that he may buyld vp his tabernacle agayne in the, that he maye call agayne vnto the, all ſochas be in captiuite, ād that thou mayeſt haue ioye for euermore. With a fayre light ſhalt thou ſhyne, ād all the endes of the worlde ſhall honoure the. The people ſhall come vnto ꝑ frō farre, they ſhall bryng gyftes, and worſhyp the Lord in the, and thy lande ſhall they haue for a Sanctuary, for they ſhal call vpon the great name in the.

Curſed ſhall they be that deſpyſe the, and all that blaſpheme the, ſhalbe condempned: but bleſſed ſhall they be that buylde the vp. As for the, thou ſhalt reioyce in thy chyldrē for they all ſhalbe bleſſed, and gathered together vnto the Lorde. Bleſſed are they all that loue the, and that be glad of thy peace. Prayſe thou the Lorde, O my ſoule, for the Lorde our God hath delyuered his cytie Jeruſalem from all her troubles. I will count my ſelf happy, yf my ſede remayne to ſe the clearnes of Jeruſalem.

The gates of Jeruſalem ſhalbe buylded with Saphyre and Smaragde, and all the cōpaſſe of her walles with preecyous ſtones. All her ſtretes ſhalbe paued with white marble ſtone, and in all ſtretes ſhal Alleluya be ſonge. Prayſed be the Lorde, which hath exalted her, that his kyngdom maye be vpon her for euermore. Amen. And ſo Tobias made an ende of his talkynge.

## ¶ The. xiiii. Chapter.

¶ Tobias prophecyeth the deſtruccion of Niniue. His ſonne returneth to Raguel, after the deceſſe of his father and mother.

And after that Tobias had gotte his ſight agayne, he lyued. xlii. yeares, & ſawe his childers chyldrē. Now whē he was. C. and. ii. yeare olde, he dyed: & was buryed honorably in Niniue. For when he was ſixe and fyftye yeares of age he loſt the ſight of his eyes, ād when he was thre ſcore yeare olde, he gat his ſight agayne. The reſidue of his lyfe led he in ioye, and increaſed wel in the feare of God, & departed in peace.

But in the houre of his death he called vnto hym his ſonne Tobias, and ſeuen yonge ſpryngaldes his ſonnes chyldren, and ſayde vnto them: The deſtruccion of Niniue is at hand, for ꝑ worde of the Lorde cānot fayle, and our brethren that are ſcatred out of the lande of Iſrael, ſhall come thyther agayne. And the whole land of it ꝑ hath bene waſt, ſhalbe fylled: ād the houſe of God that was brent in it, ſhalbe buylded agayne: & al ſoch as feare God, ſhal returne thither: the Heathen alſo ſhal forſake their Idols, & come to Jeruſalem, and dwell there, and al the kynges of the earth ſhalbe glad of her, and worſhyp the Lorde God of Iſraell.

And therfore my chyldrē, heare your father: Serue the Lorde in the trueth, ſeke after his wil, and do the thynge that pleaſeth hym. Cōmaunde your chyldrē that they do right, geue almes, be myndeful of God, and euer to be thankful vnto hym in trueth and with all theyr power. Heare me now therfore my chyldren, and abyde not here: but in what daye ſoeuer ye haue buryed your mother beſyde me, get you from hence. For I ſe, that the wyckedneſſe of it ſhall bryng it to deſtruccion and ende.

After the death of hys mother, Tobias departed awaye frō Niniue, with hys wyfe and chyldren, and with his childers chyldrē, and came agayne to his father ād mother in lawe, and founde them whole and in a good age, and toke the care of them. And he cloſed their eyes, and was heyre vnto al Raguels goodes, and ſawe the fyfth generacion, and his childers childrē. And whē he was. xcix. yeare of age, he dyed in the feare of ꝑ Lorde, and his kynſfolkes buryed him. And al hys poſterytye contynued in good lyfe, and holy conuerſacion: ſo that they were loued ād accepted both of God and men, and of all the people of the lande.

¶ The ende of the booke of Tobias.



# ¶ The booke of Judith.

## ¶ The fyrſt Chapter.

¶ The buyldynge of Egbathanis. The victory of Nabuchodonoſor agaynſt Arpharat. The meſſengers of Nabuchodonoſor are deſpyſed.

Arpharat the kyng of ꝑ Medes ſubdued many people vnto his dompynion, & buylded a noble ſtrōge cite whyche he called Egbathanis. The walles of it made he of free ſtone, foure ſquared, ſeuēty cubytes hye ād thyrtye cubites brode. He made towres there vpō an hūdreth cubites hye. But vpō the foure corners euery ſide was twenty cubites brode. He made the portes in ꝑ heygth, lyke as ꝑ towres. This kynge truſted in hys myghty hoſt, ād in his glorious charrettes.

So in the twelfth yeare of his raygne it happened, that Nabuchodonoſor the kynge of the Aſſirias (which raygned in the great citie of Niniue) fought agaynſt Arpharat, and ouercame him in the great felde called Ragau, beſyde Euphrates and Tigris and Jadalon in the felde of Erioth the kynge of the Elykes.

Then was the kyngdome of Nabuchodonoſor exalted, and hys herte was lyft vp: and he ſent vnto all them that dwelt in Celicia, in Damaſcus, in Libanus, & vnto the Heathen that dwelt in Carmel and Cedar, and to ſoch as dwelt in Galile in the greate felde of Eſdrelon, to all them ꝑ were in Samaria, and beyonde the water of Jordane vnto Jeruſalem and the whole lāde of Jeſſe vnto the moūtaynes of Ethiopia. Vnto all theſe dyd Nabuchodonoſor the kynge of the Aſſirians ſende meſſaungers. But they all with one conſent wolde not agree vnto him, & ſent the meſſaungers agayne empty, and put thē awaye without honour. Then Nabuchodonoſor the kynge toke indignacion at all thoſe landes, and ſware by hys trone, and by his kyngdome, that he wolde be auenged of all thoſe countrees.

## ¶ The. ii. Chapter.

¶ Holofernes is ſent of Nabuchodonoſor, to ſubdue all the world. The preparacion and purſute of Holofernes.

In the thyrtenth yeare of kynge Nabuchodonoſor, vpon the. xii. daye of ꝑ fyrſt moneth, it was deuyſed in the courte of Nabuchodonoſor the kynge of the Aſſirians, that he wolde defende hym ſelfe. So he called vnto him al the elders, all his captaynes, and men of warre, and ſhewed them his ſecret councell, and tolde thē that his purpoſe was to bryng the whole earth vnder his dompynon. Now when they were all content wyth this ſayinge, Nabuchodonoſor the kyng called Holofernes ꝑ chefe captayne of his warres, & ſayde vnto hym: Go thy waye forth agaynſt all the kyngdomes of the weſt, and ſpecially againſt thoſe that haue deſpiſed my cōmaūdemēt. Thou ſhalt ſpare no realme, al ſtrōge cyties ſhalt thou bryng in ſubieccion vnto me.

Then Holofernes called together all the captaynes ād rulers of all the power in Aſſiria, and muſtred the ſouldyers vnto the hoſte (lyke as the kyng commaunded him) namely, an hundred and twentye thouſande fightynge men vpon fote, and twelue thouſande archers vpon horſebacke. Al his ordinaunce ſent he before with an innumerable multytude of camels, ſo that the hooſt was well prouided for with oxen, ād ſmal catell, and that without nombre. He cauſed corne to be prepared out of all Syria for his hoſt. Moche golde and ſyluer alſo toke he out of the kynges houſe. So he toke his iourneye, he and all his hoſt, with charettes, horſmen, and archers: of whome there were ſo many, that they couered the grounde of the lande, lyke the grechopers.

And when he was gone paſt the borders of the Aſſirians, he came towarde the great mountaynes of Ange, which lye vpon ꝑ left ſyde of Celicia: & ſo he went vp into al their caſtels, and wanne euery ſtronge holde. As for the welthy cytie of Molothus, he brake it downe, & ſpoyled all the chyldrē of Tharſis and the Iſmaelites, which laye towarde the wildernes, and vpon the South ſyde of the land of Chelon. He went ouer Euphrates alſo, and came into Meſopotamia, and brake downe al the hye cities that were there, from the broke of Wambre tyll a mā come to the ſee: and he toke the borders in frō Celicia vnto the coaſtes of Japhet towarde the South. He caryed awaye al the Madianytes, and ſpoyled all theyr goodes, & whoſoeuer withſtode hym, he ſlew thē wyth the ſwerde. After thys he went downe into the felde of Damaſcus in the tyme of harueſt, & brent vp all the corne and all the trees, and cauſed the vynes to be cut downe. And the feare of hym fell vpon all them that dwelt in the earth.

## ¶ The. iii. Chapter.

¶ Kynges become wyllyngly ſubiect to Holofernes. The tyrannye and cruelte of hym.

So the kynges & Prynces of all cyties and landes ſent theyr Embaſſytoures: namely, they of Syria, & Meſopotamia, Siria Sobal, and Lybia, and Celicia, which came to Holofernes, and ſayd: Let thy wrath ceaſſe toward vs: It

vs: It is better for vs to serue ꝑ great kyng Nabuchodonosor with our lyues, and to be subiecte vnto the, then ꝑ we shulde dye, and be slayne, and receaue greater hurte. Al our cyties and possessions, all mountaynes and hylles, all feldes, great & small catell, shepe goates, horses, and camels, al our goodes & houholdes, be in thy power, vnder thy subiection be it al together. We our selues also and our shyldren wylbe thyne awne, come vnto vs a peaceable lorde, and vse oure seruyce at thy pleasure.

B Then came Holofernes downe from the mountaynes with horsmen & great power, and conquered all stronge fensed cyties, and all that dwelt in the land. And out of all cyties he toke stronge men, and soch as were mete for the warre, to helpe hym. There came soch a feare also vpon those countrees, ꝑ the indwellers of all the cityes, the Princes and rulers, and the people together, wente forth to mete hym as he came, and receaued hym honorably with garlādes and torches, with daunses, tabrettes and pypes.

C Neuertheless, though they dyd thys, yet myght they not swage hys rygorous stomack: but he destroyed their cities, & hewed downe theyr woddes. For Nabuchodonosor the kyng had commaunded him, that he shuld rote out all ꝑ Goddes of the lande: to the intent that he only myght be called and taken for God, of the nacions whych Holofernes with his power brought vnder hym. So went he thorow Syria Sobal, ād thorow all Appamia, and all Mesopotamia, & came to the Idumeans, in the lande of Gabaa and Septopoly, and toke theyr cyties, and remayned there thyrtye dayes, wherin he caused all the whole multytude of hys host to be gathered together.

## C The.iiii. Chapter.

C Israel requyreth helpe of God agaynst Holofernes. They fast and praye.

A When the shyldren of Israel ꝑ dwelt in Iewry hearde thys they were sore afrayed of him. There came soch tremblynge also and feare vpon them, that they sorowed he shulde do vnto the cytye of Jerusalem, and the temple of the Lorde, as he had done to other cyties & their temples. So they sent into all Samaria rounde about vnto Jericho, toke in and occupyed al the toppes of the mountaynes, & made fast the townes with walles, ād prepared corne for them agaynst the battayll.

Eliachim also the Preste wrote vnto all them that dwelt towarde Esdrelon (which lyeth ouer agaynst ꝑ great felde by Dothaim) and vnto all those by whom men might haue passage vnto them, that they shuld take in the wayes of the mountaynes, wherby there might be any waye and passage to Jerusalem, and that they shulde holde dilygen watch where any strayt was betwixt the mountaynes. And the shyldren of Israel dyd, as Eliachim the preest of ꝑ Lorde had commaunded them. And all the people cryed earnestly, and humbled theyr soules with fastynges and prayers, they and theyr wyues. The Prestes put on hearrie clothes, ād layed the yōge babes before the temple of ꝑ Lorde, and couered the aulter of the Lorde with an hearrie cloth. And with one accorde they cryed vnto ꝑ Lorde God of Israell, that theyr shyldren shuld not be geuen into a praye, and their wyues into a spoyle, that their cyties shuld not be layed waste, & that theyr Sanctuary shuld not be vnhalowed, and so they to be a shame and rebuke vnto the Heathen.

C Then Eliachim the hye Preste of ꝑ Lorde wente rounde about all Israell, and spake vnto thē, sayinge: Be ye sure, that ꝑ Lorde will heare youre peticions, yf ye contynue stedfast in fastynges & prayers in the syght of the Lorde. Remēbre Moses the seruaunt of the Lorde, which ouerthrewe the Amalechites (that trusted in theyr might & power in their host, in theyr shyldes, in theyr charrettes and horsmen) not with weapens, but with holy prayers. Euen so shall al the enemyes of Israel be, yf ye cōtinue in this worke, that ye haue begonne. So vpon this exhortacion they continued in prayer before ꝑ Lord. In so moche ꝑ they which offred brent sacrifyces vnto the Lorde, offred the offringes vnto the Lorde, beynge arayed in hearye clothes ād had asshes vpō theyr heades. And they all besought God frō theyr whole hert, ꝑ he wolde vyset his people of Israell.

## C The.v. Chapter.

C Holofernes is discontent with the Jewes. Achyor sheweth vnto Holofernes the meruelles of God done vnto the Jewes, for which thynge the rulers vnder Holofernes were very angry wyth hym.

A And worde came to Holofernes the Prynce of the warres of the Assyrias that the shyldren of Israell prepared them selues to make resistaunce, and howe they had stopped the wayes betwyxte the mountaynes. Then was he exceadynge wroth, and called all the Princes of Moab, and the Captaynes of Ammon, and sayde vnto them. Tell me what people is thys, that kepeth in the mountaynes? Or what maner of cyties are they? What is their power? Or what maner of hoost haue they? who is theyr Captayne? And why do they despyse vs (more then all those that dwel in the East) and come not forth to mete vs, ꝑ they myght receaue vs wyth peace? Then Achior the Captayne of al the Ammonites answered, and sayd: Syr, yf it please the to heare, I wyll tell the trueth before the, concernynge thys people that dwell in the mountaynes, and there shall no lye go out of my mouth.

B This people is of the generacyon of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe ꝑ goddes of their fathers that were in the lande of ꝑ Caldees, and forsoke the customes of their fore fathers (which had many goddes) & worshypped one God, that made heauen & erth: which also commaunded them, ꝑ they shuld go from thence, and dwell at Haran. Nowe whē there came a dearth into ꝑ whole land, they wēte downe to Egypte, and there they dwelt *foure hōdreth yeares, in the whyche they multiplyed so greatly, that their hoost might not be nombred. And when the king of Egypte oppressed them, and subdued thē in buyldynge of his cyties with makyng of claye and brycke, they cryed vnto God theyr Lorde, whiche punyshed the whole lande of Egypte with diuerse plages.

*Gene.xv.c xli.dii.a xvi.cxl.f xlvi.cxl.c

C Now when the kynge of Egypte let thē go their waye, and the plage ceased, & then folowed after them, to take thē, & to bringe them agayne into hys seruyce, whyle they were flyenge awaye, the God of heauē opened the see, so that the waters stode fast vpō both the sydes as a wal, and these went thorow the botome of the see drye shod. In the which place whē an innumerable people of the Egypcyans folowed vpon them, they were so ouerwhelmed with ꝑ waters: that there remayned not one, to tel them that came after, how it happened. So when thys people was passed thorow the reed see, they came into the wylderne of the mount Synai, where neuer man myght dwell afore, & where ꝑ sone of mā had neuer rested. There were the bitter waters made swete for thē, that they myght drynke, and forty yeares had they meate from heauen. Wheresoeuer they went (without bowe and arowe, without buckler or sword) theyr God fought for them, and caused them to haue the victory. Yee, no man was able to hurte thys people, except it were so, ꝑ they departed vnfaythfully from the worshyppynge of the Lorde theyr God. But as oft as they worshypped any other beside theyr God, he gaue them ouer to be spoyled, to be slayne, ād to be put to confusyon. Neuertheless, as ofte as they were sory for departynge from the worshippynge of theyr God, the same God of heauē gaue them power and strength to withstande theyr enemyes.

D Moreouer, they slewe the Kynge of ꝑ Cananites, Jebusites, Pherezites, Hethites, Euites, and Amorites, and all the myghtye in Hesebon, and toke their landes ād cyties in possession: and so longe as they sinned not in the syght of theyr God it went wel with them, for theyr God hateth vnryghteousnesse. For in tymes past whē they went out of the waye, which God had geuen thē, that they shulde walke in it, they were destroyed in dyuerse bataylles of many nacions: and many of thē were caryed awaye preseners vnto a straunge countre. But now lately they haue turned them selues agayne vnto the Lorde theyr God, ād are come together agayne out of the coūtrees where they were scatred abrode: and thus haue they cōquered these mountaynes, and dwel therin: and as for Jerusalem where theyr Sanctuary is, they haue it agayne in possession.

E And therfore my lorde, make diligent inquysicio, yf thys people haue done wyckednesse in the sight of their God, then let vs go vp agaynst thē, for doutles theyr God shall delyuer them into thy handes, and subdue them vnto thy power. But yf thys people haue not displeased theyr God, we shal not be able to wythstande them, for theyr God shall defende thē, and so shall we be a shame to all the worlde.

F Now when Achior had spoken out these wordes, al the great men of Holofernes were wroth, and thought to slaye hym, & sayde one to another: what is he this, which darre saye, that the shyldren of Israel are able to withstande Nabuchodonosor the kyng and his hoost: where as they are an vnwepened people, without strength or vnderstanding of the feates of warre? That Achior therfore maye knowe that he hath disceaued vs we wyll go vp into the mountaynes: & whē the myghtye men of them are taken, he also shalbe stycke with the sword, that al people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without hym.

## C The.vi. Chapter.

C Achior is committed into the handes of the Jewes by Holofernes. He is tyed to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

A So when they had lefte of speakyng, Holofernes toke sore indignacion, and said vnto Achior: For so moch as thou hast prophecyed vnto vs, sayinge: that the people of Israel shalbe defended of theyr God, I wyll shewe the, that there is no God but Nabuchodonosor. Yee, when we slaye them all as one man, thou also shalt perysh with them thorow the sword of the Assrias, & all Israel shalbe destroyed with the, and then shalt thou fele, that Nabuchodonosor is ꝑ Lorde of the whole erth. Then shall the sword of my kynghthode go thorow thy sydes, and thou shalt fal downe stycke amonge the wounded of Israel, and



shalt

shalt not come to thy selfe agayne but be vtterly destroyed wyth them. But yf thou thinckest thy prophecy to be true, why doest thou then chaunge thy coloure? why arte ỹ
B afrayed? Thynckest thou ỹ my wordes are not able to be perfourmed? But that thou mayest knowe, ỹ thou shalt fele these thynges with them, beholde, frō this houre forth wyll I sende the vnto yonder people, that when the punyshment of my swerde (which they haue worthely deserued) falleth vpon them, thou mayest be punyshed with them.

So Holofernes cōmaunded his seruauntes to take Achior, & to cary hym vnto Bethulia, & to delyuer hym into the handes of the childrē of Israel. Then Holofernes seruauntes toke him, and wēt thorow ỹ playne felde. But when they drewe nye vnto the mountaynes, the slynge casters came out agaynst them: Neuertheless they gat thē awaye by the syde of the mountayne, ād bounde Achiors hande and fote to a tree, and so left hym boūde with withyes, and turned agayne vnto theyr Lorde.

Notwithstandinge ỹ chyldren of Israell went dowe frō Bethulia, came vnto hym, lowsed him, brought him into Bethulia, set hym in the myddest of the people, and asked him what the matter was, that ỹ Assirians had left hym bounde?

C Olias the sonne of Micha of the tribe of Symeon, and Charmim (which is also called Gothoniel) were the principal rulers at the same tyme. Nowe when Achior stode in the myddest of [illegible] tentatoures, and before them al he told [illegible], what answere he gaue Holofernes, to the thynge that he asked him, and how Holofernes people wolde haue slayne hym for so sayinge, and how Holofernes hym selfe was wroth, & commaunded hym for the same cause to be delyuered vnto the Israelites: that when he ouercame the childrē of Israel, he myght commaūde Achior also to be put to death with diuerse tormētes, because he sayde: the God of heauen is their defender. And when Achior had playnely tolde out all these thynges, all the people fell downe vpō their faces, prayeng the Lorde, and poured out their prayers together vnto the Lorde, with a general complaynte and weppynge, and sayde: O Lorde God of heauē & of earth, beholde their pride and loke vpon our lowlynes, and consydre how it standeth with thy sayncte, and make it to be knowne, that thou forsakest not those, which holde them fast by the, ād how
D that thou brynguest thē lowe, that presume of thē selues, and make theyr boast in theyr awne strength. So when the weppynge and prayer of the people (whych they had made the whole daye lōge) was ended, they comforted Achior, sayinge: The God of our fathers, whose power and strength thou hast prayed, shall so reward the, that thou shalt rather se theyr destrucciō. When the Lorde our God then shall geue his seruauntes thys lybertie, God be also with the amōge vs, & that yf it please the, thou wyth all thyne mayest dwell with vs.

Now when Olias had ended the coūcell, he toke him into his house, ād made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers al the night longe in the congregacion, and besought the God of Israel for helpe.

## C The. vii. Chapter.

C Bethulia is besieged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the cytye for wante of water. The prayer of the people with teares and lamentacion.

A
THe next daye, Holofernes commaunded his hoost to go vp agaynst Bethulia. There were an hundred & twenty thousande fyghtynge men on fote and two and twentye thousande horsmen, beside the the preparyng of thē that were wonne: and came to them on euery syde out of the countrees and cytyes whyche he had taken. All these prepared them selues vnto the battail agaynst the Israelites, and came on by the hyll syde, vnto the toppe that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon that lyeth towarde Esdrelon.

B Now whē the chyldren of Israel sawe so great a multitude of the Assyrians, they fel downe flat vpō the groūde, strawed asshes vpon their heades, and prayed with one accorde, that ỹ God of Israel wolde shew his mercy vpō his people, and so they toke their weapens, and sat betwirt the mountaynes in the narow place, and kept the waye daye and nyght. But whyle Holofernes was goynge aboute, he founde the water spryngе, which frō the South syde was conueyed into ỹ cytie by a cōdyte: this cōmaunded he to be direct another waye, & to cut their cōdite in sunder. There were welles also not farre from the walles, whych they vsed secretly, more for pleasure then for necessyte.

C Then wente ỹ Ammonytes & the Moabytes vnto Holofernes, & sayd: The childrē of Israell trust nether in speare nor arowe, but haue taken in, ād kepe the mountaynes and hilles. That thou mayest ouercome thē therfore without ỹ stryking of any batayl, set men to kepe the welles that they drawe no water out of thē: so shalte thou destroye thē without sweard, or at ỹ least they shall be so feble, that they must be fayne to geue ouer the cytye: whych they thynke not able to be wonne, for so moche as it lyeth in the mountaynes.



mountaynes. These wordes pleased Holofernes well & all his men of warre, & he sett an hundreth at euery well rounde aboute.

D And when thys watch had endured twētye dayes, the Cisternes & all that had water, fayled them that dwelt in ỹ cyte of Bethulya, so that in ỹ whole cyte they had not dryncke ynough for one daye, for the people had water geuen them daylye in a measure. Then came the men and wemen, ponge persones ād chyldren all vnto Olias, & sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs thou woldest not speake peaceably with the kynge of the Assyrians, therfore hath God solde vs in theyr handes, and there is no mā to helpe vs where as we are brought downe before theyr eyes i thirst & great destrucyon. Therfore gather now together all ỹ people that be in the cytie, that we maye all yelde oure selues wyllyngly vnto ỹ people of Holofernes: for better it is that we be captyue and prayse the Lorde with our lyues, then to be slayne and perysshe, and to be laughed to scorne and shamed of euery man, when we se our wyues and chyldren dye before oure eyes. We take heauen and earthe thys daye to recorde, and the God of our fathers (which punysheth vs accordyng to ỹ deserupng of our synnes) and geue you warnynge, that ye geue vp the cytye now ito ỹ power of Holofernes hoost, that oure ende maye be shorte with the swerde, whych els shall endure longe, for wante of water and for thyrst.

E When they had spoken out these wordes there was a greate weppyng and howlynge in the whole congregacyon, and that of euery man, and they cryed an whole houre longe vnto God wō one voyce, sayenge: we haue synned with oure fathers, we haue done a mysse, we haue dealt wyckedly. Thou that art gracious, haue mercy vpon vs, punysh our vnrighteousnes with thyne awne scourge, and geue not those ouer that knowledge the, vnto a people whych knowe the not, lest they saye amōge the Heathen: where is theyr God?

And when they were so weery with this cryenge and wepinge, that they helde theyr tunges, Olyas stode vp with watrye eyes, and sayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the Lorde: peraduenture he shall cut awaye hys indignacyon, and geue glory vnto hys name. But yf he helpe vs not when these fyue dayes are past, we shall do as ye haue sayde.

## C The. viii. Chapter.

C Of the vertuous woman Judith, which reproueth the auncientes because they tempted the Lorde. She also moueth them to encourage and hereten the people, and sheweth her councell agaynst the enemyes of the Jewes.

A
ANd it happened whē these wordes came to ỹ eares of Judith a wyddowe, which was the daughter of Merari, the sonne of Idor, ỹ sonne of Joseph, the sonne of Olia, the sonne of Elay, the sonne of Jammor, the sonne of Jeheon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, ỹ sonne of Euam, the sonne of Nathania, the sonne of Salathiel, the sonne of Symeon, the sonne of Ruben. And her husbād was called Manasses, which dyed in the dayes of the barlye haruelt. For whyle he was byndynge the sheues together in the felde, the heate came vpō his head, & he dyed at Bethulia his cytie & there was he buryed besyde his fathers. Now was Judith hys desolate wyddowe thre yeares and six monethes. And in ỹ hyer partes of her house she made her selfe a preup chambre, where she dwelt, beynge closed in with her maydens. She ware a mock of
B heare, and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe moncs and the solempne dayes that ỹ people of Israell kepte. She was a very fayre and bewtifull persone. Her husbād also had left her greate riches, a plenteous housholde, great vnmoueable possessiōs and many catell. This Judith was a woman of a very good reporte with euery one, for she feared ỹ Lord greatly, ād there was no body that spake an euell worde of her.

When thys Judith hearde, how Olyas had promised the people, that after the fyfte daye he wolde geue vp the cyte vnto the Assyriās, she sent for the elders Chambri and Charmy, and when they came to her, she sayde: what thynge is thys, wherin Olyas hath consented, that yf God helpe not within fyue dayes, he wyll geue ouer the cytie to the Assiriās? What are ye, that ye tempte the Lorde? This deuyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyll ye set the mercy of ỹ Lorde a tyme and appoynte hym a daye after youre wyll?

C Neuertheless, for so moch as the Lord is pacyēt, lett vs rather repent, pourynge out teares, and besechig him of grace. For God threateneth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of men. And therfore lett vs pertely fall downe before hym, and serue hym wyth a meke spryte, and wyth weppynge eyes saye vnto the Lorde, that he deale with vs accordyng to hys awne wyll and mercy: that lyke as oure herte is now vexed, and brought lowe thorow the pryde of them, it maye so be comforted thorow hys grace: in so moch as we folowe not the synnes of our fathers, which

forsoke their God, & worshypped other goddes: for the whych synne they perished with the swerde, were spoyled & brought to thame of al their enemies. As for vs, we knowe none other God but onely hi, for whose comforte lett vs tary with mekenesse. He shall requyre and make inquisycio for our bloud from the vexacions of our enemyes: he shal bringe downe all the heythen, that ryse vp agaynst vs, & put them to dishonoure, euen the Lorde oure God.

Therfore deare brethren, seynge ye are
D honorable and elders in the people of God, vnto whom all the people haue respecte, and vpon whom the lyfe of the people standeth, lyft vp their hertes with youre exhortacyō, that they may call to remembraunce, how oure fathers also in tymes past were tempted, that they myght be proued, yf they worshypped their God a ryght. They ought to
*Gene.xxii.a remembre, how* oure father Abraham beynge tempted, and tryed thorow many tribulacyons, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beynge tryed thorow many troubles, were founde stedfast in fayth. Agayne, they that receaued not their tētacyons wyth the feare of God, but put thē selues forth with vnpacyency and murmurynge agaynst God, perysh[illegible] the destroyer, and were slayne of scr[illegible] and therfore should not we vnderta[illegible] for auenged, for the wyng that is done vnto vs: but to consydre, that all these punyshmentes are farre lesse then oure synnes and mysdedes. Beleuige also that thys correccyon commeth vnto vs (as to the seruauntes of God) for amendement, and not for oure destruccyon.

E Then sayde Olias & the elders vnto Judith: All that thou spekest, is true, and no mā can reproue thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and fearest God. And Judith sayd vnto them: Seyng, ye knowe that my wordes are of God, then proue my councell & deuice, yf it be of God: & beleche God, that he wyll bringe my councell to good ende.

Thus haue I deuysed: Ye shall stāde this nyght before the porte, and I wyll go forth with Abra my mayden. Praye ye therfore vnto God, that he wyll graciously remembre his people of Israel within fyue dayes, as ye haue sayd. As for the thyng that I go in hande with all, aske ye no questyōs of it, tyll I open it vnto you my selfe: do ye nothig els but praye vnto the Lorde youre God for me. Then Olias the prince of the people of Juda sayde vnto her: Go thy waye in peace the Lorde be with the, that we maye be auēged of our enemyes. And so they wēte from her agayne.

## The.ix. Chapter.

The prayer of Judith for the hye store.

NOw when they were gone theyr waye, Judith wente into hir closet, put on an hearrye smock, strawed asshes vpon hir head, fell downe before the Lord, & cried vnto hym, sayēg, O Lord God of my father * Simeō, which gauest hym a swerde for a defence agaynst the enemyes, ỳ vsed violēce and wyllfulnes and that rauished ỳ virgin & put her to dyshonesty. Thou ỳ gauest theyr wyues into a praye, and theyr daughters into captyuyte, ād all theyr praye for a spoyle vnto thy seruauntes, which bare a zele vnto ỳ, helpe me wyddow, O Lorde my God, I beseche the. For thou hast done all thinges from the begynnyng: and loke what thou hast taken in hand ād deuysed, it came euer to passe. For all thy wayes are prepared, and thy iudgemētes are done i thy euerlastyng forknowledge. O loke now vpon the armyes of the Assirias, lyke as it was thy pleasure somtime to loke vpō the hoost of the Egyptians, when they beyng weapened, persecuted thy seruauntes, and put theyr trust i theyr charrettes, horsmen, & in the multitude of theyr men of warre. But thou lokedest vpō their host, castynge a thyck darcknes before thē: and when they came into the depe, the waters ouer whelmed them. B

Euen so Lord, lett it go with these, that trust in the power & multitude of theyr mē of warre in theyr charrettes, arowes & speares, and knowe not, that thou onely art our God, which destroyest warres frō ỳ begynnyng, and that thou art the Lord. O lift vp thyne arme now, lyke as euer from ỳ begynnyng, and i thy power bringe their power to naught, cause theyr myght to fall in thy wrath. They make theyr boast, ỳ they will vnhalowe and defyle thy Sanctuary, and to wayst the tabernacle of thy name, & to cast downe the horne of thyne aulter wtheyr swerde. Bring to passe (O Lorde) that the pryde of the enemye maye be cut downe with his awne swerde, that he maye be take with the snare of hys eyes in me, and that ỳ mayest smyte hī with ỳ lyppes of my loue. O geue me a stedfast mynde, that I maye despyse him ād hys strength, & that I maye destroye hym.

Thys shall bringe thy name an euerlastyng remembraunce, yf the hande of a woman ouerthrowe hym. For thy power (O Lord) stādeth not in ỳ power of men, nether hast ỳ eny pleasure i the strength of horses. There was neuer proude personne ỳ pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore. C

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare



heare me poore woman, callyng vpō the, & puttyng my trust in thy mercy. Remembre thy couenaunt, O Lord, and mynister wordes in my mouth, and stablysh this deuice in my hert, that thy house maye cōtynue styll in holynes, and that all the heythen maye knowe, that thou art God, ād that there is none other but thou.

## The.x. Chapter.

Judith decketh her selfe to go to Holofernes. The discyples that the Elders gaue Judith. Holofernes is in loue with Judith.

AND when she had left of crieng vnto the Lorde, she rose vp from the place, where she had lyen flat before the Lorde, & called her mayden, wēt downe into her house, layed the hearrye cloth from her, put of the garmentes of hir wyddowhode, washed her body, anoynted hyr selfe with precyous thinges, of swere sauoure, bryded and platted her hearre, sett an hoode vpon hir heade, and put on soche apparell as belongeth vnto gladnesse, slyppers vpon hir fete, armellettes, spāges, earynges, fyngerrynges, ād decked her selfe with all hir best araye. A

The Lorde gaue her also a specyall bewtye ād fayrnesse (for all this deckyng of hyr selfe was not done for eny voluptuousnesse and pleasure of the flesh, but of a ryght dyscrecyon and vertue, therfore dyd the Lorde increase hir bewtye) so that she was exceadyng amyable and welfauoured in all mēs eyes. She gaue hyr mayde also a botell of wyne, a pot with oyle, pottage, cake bred & chese, and wente hir waye.

Now whan she came to the porte of the
B cytie, she foūde Olias and the elders of the cytie waytig there. Which whā they sawe her, they were astōnyed, & marueled greatly at her bewtye, Neuertheless, they asked no questiō at her, but let her go, saying: The God of oure fathers geue the his grace, and with his power perfourme all the deuyce of thy herte: that Jerusalē maye reioyse ouer the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, sayde with one voyce: so be it, so be it. Judith made hir prayer vnto the Lorde, and wente oute at the porte, she and hir mayde.

And as she was goyng downe the mountayne, it happened that aboute the sprynge of the daye, the spyes of the Assirians met with her, and toke her, saying: whence commest thou? Or whither goest thou? She answered: I am a daughter of the Hebrues, ād am fled frō thez, for I knowe, ỳ they shalbe geuen vnto you to be spoyled: because they thought scorne to yelde thē selues vnto you that they myght fynde mercy i youre sight Therfore, haue I deuysed by my selfe after

this maner: I wyll go before the prince Holofernes, and tell hym all the secretes, and wyll shew him, how he maye come by them and wynne them, so that not one mā of hys hoost shall perysh.

And whan these mē had hearde hir wor- C
des, and consydered hir fayre face they were astonnyed (for they wondred at hir excellēt bewty) & sayd vnto her: thou hast saued thy lyfe by fyndyng out this deuyce, ỳ thou woldest come downe to oure lorde: and be thou sure, that whan thou commest vnto hym, he shall intreate the well, and thou shalt please hym at the herte. So they brought her into Holofernes pauylion, and tolde him of her. Now when she came in before hym, immedyatly he was ouercome ād taken with hir bewty. Thē sayd his seruaūtes: who wolde despise ỳ people of the Jewes, that haue so fayre wemē? Should we not by reasō fyght agaīst thē for these? So when Judith sawe Holofernes syttynge in a canapy, that was wrought of purple, sylke, gold, Smaragde and precyous stones, she loked fast vpon hi, & fell downe vpon ỳ earth. And Holofernes seruauntes toke her vp agayne, at their lordes commaundement.

## The.xi. Chapter.

Holofernes requyreth of Juda the cause of her commyng, whych geueth him a suttell answer.

THen sayd Holofernes vnto her: Be of good chere, & feare not in thyne hert, for I neuer hurte mā, ỳ wold serue Nabuchodonosor ỳ kinge. As for thy people, yf they had not despysed me, I shulde not haue lyft vp my spearc agaynst ỳ. But tell me now, what is the cause that ỳ art departed from them, & wherfore art thou come vnto vs? A

And Judith sayde vnto hym: Syr, vnderstande ỳ wordes of thy handmayden: for yf ỳ wylt do after the wordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth, and as truly as his power lyueth, which is in ỳ to the punyshment of all men that go wrōg, all men shall not onely be subdued vnto him thorow the, but all the beestes also of ỳ feld. For all people speake of thy prudent actyuyte, and it hath euer bene reported, how ỳ onely art good & myghtie in all his kyngdome, & thy discrecyon is cōmended i al lādes. B The thig is manyfest also, ỳ Achior spake, & it is wel knowne, what ỳ cōmaūdest to do vnto him, For this is playne & of a sure tye, ỳ our God is so wroth wt vs (by ỳ reason of our synnes) ỳ he hath shewed by hys Prophetes vnto ỳ people, how ỳ for their synnes he will delyuer thē ouer vnto ỳ enemye. And for so moch as ỳ childrē of Israell kno-

we that they haue so displeased theyr God, they are sore afrayed of the.

They suffre greate honger also, and for wante of water, they are ded now in a maner. Moreouer, they are appoynted to slaye all theyr catell, that they maye drynche the blode of them: and are purposed to spende all the holy ornamētes of their God (which he hath forbydden them to touch) for corne, wyne and oyle. Seynge now, that they do these thynges it is a playne case that they must nedes be destroyed. Which whē I thy handmayden perceaued, I fled from them, ād the Lord hath sent me vnto the, to shew the these thynges. For I thy handmayden worshyppe God euen here now beside the, and thy handmayden shall go forth, and I will make my prayer vnto God, ād he shall tell me, when he wyll reward them theyr synne, then shall I come and shewe the and bringe the thorow the myddest of Jerusalē so that thou shalt haue all the people of Israel, as ỹ shepe without a shepeherde: there shall not so moch as one dogg barcke agaīst the, for these thynges are shewed me by the prouydence of God: and for so moch as God is displeased with them, he hath sent me to the the same.

These wordes pleased Holofernes & all his seruauntes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in beawtye and discrecyon of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hyther before thy people, that ỹ mayest geue thē ito our hādes. And for so moch as thy promyse is good, yf thy God perfourme it vnto me, he shal be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

## ¶The.xii.Chapter.

¶Holofernes commaundeth that Judith be well intreated. She desyreth lycence to go out in the night season to praye, and optayneth it. Vagao is sent vnto her, to moue her to come into Holofernes to a bāket, and she cummeth. Holofernes is droncken.

A When commaunded he her to go ī where hys treasure laye, and charged that she shulde haue her dwellynge there, and appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but will eat of soch as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the fayle, what shall we do vnto the? And Judith sayd: As truly as thou lyuest my lord, thy handmayden shall not spende all thys, tyll God haue brought to passe in my hand, the thynges that I haue deuysed.

B So hys seruauntes brought her into the tent, where as he had appointed. And as she was goynge in, she desyred that she myght haue leue to go forth by night & before daye to her prayer and to make intercessiō vnto the Lorde. Then commaunded Holofernes his Chamberlaynes, that she shulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she wēte forth into ỹ valley of Bethulia, and washed her selfe in the well water, Then wente she vp, and besought the Lorde God of Israel that he wolde prospere her waye, for the delyueraunce of hys people. And so she wente in, & remayned clene in her tent, tyll she toke her meate in the euenynge.

C Upon the fourth daye it happened, that Holofernes made a supper vnto hys seruauntes, and sayde vnto Vagao his chamberlayne: Go thy waye, and councell thys Hebrueesse, that she may be wyllyng to consent to kepe cōpany with me. For it were a shame vnto all the Assyrians, that a woman shulde so laugh a mā to scorne that she were come from hym vnmedled with all.

Then wente Vagao vnto Judith, & sayde: Let not the good daughter be afrayed, to come ito my lorde, that she maye be honoured before hym, that she maye eate and drincke wyne, and be mery with hym. Unto whom Judith answered: Who am I, that I shulde saye my lordes naye? whatsoeuer is good before hys eyes, I shal do it: and loke what is hys pleasure, that shall I thyncke well done, as longe as I lyue.

D So she stode vp, and decked her self wyth her apparell, and wente in, and stode before him. And Holofernes herte was whole moued, so that he brent in desyre towarde her. And Holofernes sayd vnto her: drike now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wyll drynche, for my mynde is meryer to daye, then euer it was in all my lyfe. And she toke, and dyd eate, and dranke before hym, the thynges that her mayden had preparedfor her. And Holofernes was mery with her, and dranke moze wyne, then euer he dyd afore in hys lyfe.

## ¶The.xiii.Chapter.

¶Holofernes sleapeth for very dronckenes. and Judith cutteth of hys heade, and goeth therwith to her awne people of whom she is receaued with ioye. They geue thanckes vnto God, for theyr delyueraunce. Judith speaketh vnto Achior which mysuseth at her state done to Holofernes.

A Now whē it was late in the nyght, hys seruauntes made haste euery man to hys lodgīge. And Vagao shut the chamber dores, and went hys



his waye, for they were all ouercladen with wyne. So was Judith alone in the chamber. As for Holofernes he laye vpō the bed all dronken, & of very dronckenesse fell a slepe

Then commaunded Judith her mayden, to stāde without before the dore, & to wayte And Judith stode before the bedd, makynge her prayer with teares, and moued her lyppes secretly, and sayde: Strengthen me, O Lorde God of Israel, and haue respecte vnto the worckes of my handes in this houre, that thou mayest set vp thy cytie of Jerusalem, lyke as thou hast promysed: O graūte that by the I may perfourme ỹ thīg, which I haue deuysed thorow the beleue that I haue in the,

And when she had spoken this, she wente to the bedsteade, ād lowsed the swerde that hanged vpon it, and drewit out. Then toke she hold of the hearrye lockes of hys heade, and sayde: Strengthen me, O Lorde God in thys houre. and with that, she gaue hym two strokes vpon the neck, ād smote of hys head. Then toke she the canapy awaye, and rolled the deed body aside. Immediatly she gat her forth, and deliuered the head of Holofernes vnto her mayden, and bad her put it in her walet.

And so these two wente forth together after theyr custome, as though they wolde praye, and so passed by the Hoost, and came thorow the valley vnto the porte of the cytye. And Judith cryed a farre of vnto the watchmen vpon the walles: Opē the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heard her voyce, they called the elders of the cytie together. And they came al to mete her, lytle and greate, yonge & olde, for they thought not that she shuld haue come so soone, So they lyghted candels, and gathered aboute her euerychone: but she wente vp into an hye place, and caused silence to be proclamed.

When euery man now helde hys tonge, ¶Judith sayde: O prayse the Lord our God, for he hath not despysed, nor forsaken them, that put theyr trust i hym, & in me his handmaidē he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee in my hand thys same nyght hath he slayne ỹ enemy of hys people.

And with that she toke forth the head of Holofernes out of the wallet, and shewed it them, sayinge: Beholde the heade of Holofernes the captayne of the Assyrians, & this is the canapy, wherin he laye in his dronkēnes: where the Lorde oure God hath slayne him by the hande of a woman.

But as truly as the Lord liueth, his Angell hath kepte me, goynge thyther, remaynyng there, & cōmynge hyther agayne from thēce. And the Lord hath not suffred me his handmaydē to be defyled, but without any fylthines of synne hath he brought me agaīne vnto you: & that wt greate victory, so ỹ I am escaped, and ye delyuered. O geue thankes vnto hym euerichone, for he his gracios and hys mercy endureth for euer.

So they praysed the Lorde altogether, & gaue thākes vnto hī. And to her they sayd: D The Lord hath blessed the in hys power, for thorow the he hath brought our enemies to naught. And Ozias the chefe ruler of ỹ people of Israel, sayd vnto her: Blessed art ỹ of the Lorde the hye God, aboue all wemen vpon earth.

Blessed be ỹ Lord, the maker of heauen & earth, which hath gyded ỹ a ryght to woūde and to smyte of the head of ỹ Captayne of oure enemyes. For this daye he hath made thy name so honorable, ỹ thy prayse shal neuer come oute of ỹ mouth of men, which shal all waye remembre the power of the Lorde, seige: thou hast not spared thyne awne self, but put the in iopardy, considering the angwysh and trouble of thy people, and so hast helped theyr fall before God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto whō ỹ gauest witnes, ỹ he wold be auēged of his enemyes, euē he hath thys nyght thorow my hād smytten of ỹ head of all the vnfaythfull. And that ỹ mayest se ỹ it so is, beholde this is ỹ head of Holofernes, which in his presumptuous pryde despysed ỹ God of the people of Israel, ād threatened the wt destrucciō, saying: whē ỹ people of Israel is taken, I shal cause ỹ also to be stycke wyth the swerde. When Achior sawe Holofernes head, he fell downe vpō his face to ỹ ground for very angwysh & feare, so ỹ he sowned wt all. But after ỹ he was come agayne to hī selfe, he fell downe before her, ād prayed her saying: Blessed art thou of thy God in all ỹ tabernacles of Jacob: for al the people that heare of thy name, shall prayse the God of Israel because of the.

## ¶The.xiiii.Chapter.

¶The councell of Judith. Achior beyng an heathen mā, turneth to God. The Assyrians are afrayed of the Jewes.

A Judith sayd vnto all the people: Brethren, heare me. Stycke vp thys heade vpon our walles, and when ỹ Sūne aryseth, take euery man hys weapē, and fall out vyolently: not as though ye wolde go before them, but to renne vpon them, with violence. When the spyes in the tentes se this, they shall of necessyte be compelled to fle backward, ād to rayse vp theyr captayne to the battayll. So whē their captaynes come into Holofernes pauylyon,

and fynde the deed body wrapped in ꝑ bloud, fearfulnes shall fall vpon them: and whē ye perceaue that they flye, folowe thē without all care, for God shall delyuer thē vnto you to be destroyed.

Then Achior seynge the power of God which he had shewed vnto the people of Israel, fell of from his heathenish beleke, and put his trust in God, and let hym selfe be circumcised: and so was he nombred among ꝑ people of Israel, he and al his posterite vnto thys daye.

Now as soone as it was daye, they stickt vp Holofernes head vpon the walles, and euery man toke hys weapen, & so they wente out with an horryble cry. Whē the spyes sawe that, they ranne vnto Holofernes tēt. And they that were within the tente, came before hys chamber, and made a greate rustlyng to wake hym vp, because they thought with the noyse to haue raysed him. For there durst not one of the Assyrians knocke, go in or open.

But when the captaynes and Prynces and all the chefe in the hynge of the Assyrians hoost came together, they sayde vnto the Chamberlaynes. Go youre waye in, ād wake him vp, for the myse are crepte out of theyr holes, and darre prouoke vs vnto battayll.

Then wente Bagao into hys chamber, stode before the bed, and clapped with hys handes, for he thought he had bene sleppynge with Judith.

But whē he had herkened perfectly with hys eares, and coulde perceaue no sterynge, he wente nyer to the bed, and lyft it vp, and thē sawe he ꝑ deed body of Holofernes lyēge there with oute a head, weltred in his bloud vpon the earthe. Then cryed he wyth loude voyce, and with wepinge rent hys clothes, and wente into Judiths tent, and found her not: And so he leapte out vnto the people & sayd: oue woman of ꝑ Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the ground and hath no head.

When ꝑ chefe of the Assyriās hoost herd that, they rente theyr clothes, and there fell an intollerable feare and tremblynge vpon them, so ꝑ theyr myndes were sore afrayed, And there was an exceadyng greate crye in the whole hoost.

## ¶The. xv. Chapter.

¶ The fyght of the Assyrians. The pursute of Israel after them. Israel becometh ryche, by the spoyles of the Assyrians. Judith is praysed of Joachim and of the people.

NOw when all ꝑ hoost herde ꝑ Holofernes was headed, their mynde & councell fell from them: and soch a feare came vpō them, that they vndertoke to defende them selues by flyeng awaye: one spake not to another, but hanged downe theyr heades, left all behynd them, and made haste to escape from the Hebrues: for they herde, that they were hastig to come after with theyr weapens, and so they fled by the wayes of the feldes, & thorow all the fote pathes of the dales.

And when the chyldren of Israell sawe that they fled, they folowed vpon them and wente downe with trompettes, blowynge and malynge a greate crye after them. As for the Assyrians, they had no ordre, & kept not thē selues together, but fled theyr waye Neuertheles, the chyldren of Israel fell vpō them with one company and ordre, and discomfeted as many as they myght gett. And Ozias sent messaūgers vnto all the cyties and countrees of Israell.

So all the regyons and euery cytye sent out theyr best men after them in harnesse, & smote them with the swerde, tyll they came to ꝑ vttemost parte of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians, and toke all ꝑ they which were fled had left behynd them, and so they founde greate good. And they that came agayne to Bethulia from ꝑ battayll, toke with them soch thinges as had bene theyrs: there was no nombre of the catell, and of all costly Jewels, so that from the lowest vnto the hyest, they were al made ryche of the spoyles of them. And Joachim the hye preste at Jerusalem, came to Bethulya with all the elders, that they myght se Judith.

Now when she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worthyppe of the cytye of Jerusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, & thy herte is confortet, because thou hast loued clenlynes and chastyte, ād hast knowne no man but thyne awne husbād: therfore hath the hande of the Lorde confortet the, & blessed shalt ꝑ be for euer. And all people sayde: so be it, so be it.

In thyrty dayes coulde the people of Israel scarse gather vp the spoyles of ꝑ Assyrians. But all that belōged vnto Holofernes, and had bene hys, specyally (whether it were of gold, of syluer, precyous stones, clothyng, and all ornamentes) they gaue it vnto Judith. And al the people reioysed, both wemen, maydens, and yonge people, with ppes and herpes.

## ¶The. xvi. Chapter.

¶ The songe of Judith for the victorye. After the victorye optayned, the people commeth to Jerusalem, to worshyp and prayse God.

Then



WHen longe Judith thys longe vnto ꝑ Lorde. Begynne vnto the Lord vpō the tabrettes, synge vnto the Lorde vpon the cymbales. O synge vnto hym a new songe of thankesgeuynge, be ioyfull & call vpon hys name. It is the Lorde that destroyeth warres, euen the Lorde is hys name. Which hath pitched hys tentes i the myddest of hys people, that he myght delyuer vs from the hand of all oure enemyes. Assur came out of the mountaynes of the North in the multytude of hys strēgth. His people stopped the water brokes, and theyr hoselles couered the valleyes. He purposed to haue brent vp my lande, and to slaye my yong men with the swerde.

He wolde haue caryed awaye my childrē and virgyns into captyuite, but ꝑ almyghtye lorde hyndred hym, and delyuered hym into the hādes of a woman, which brought hym to confusyon. For theyr myghtie was not destroyed of the yonge men. It was not the sonne of Titan that slew hym, nether haue the greate gyauntes set them selues agaynst hi: but Judith ꝑ daughter of Merari with her fayre bewtye hath discōfited hym, and brought hym to naught. For she layed awaye her wyddowes garment, and put on the apparel of gladnesse to the reioysynge of the childrē of Israel. She anoynted her face, and bounde vp her hearre in an hoode, to begyle hi. Her slyppers rauysched his eyes, her bewtie captyuated his mynde, with the swerde smote she of hys neck. The Persians were astonnied at her stedfastnes and the Medes at her boldnes. Then howled the armes of the Assyrians, when my symple appeared, dyre of thyrst. The sōnes of the daughters haue pearsed thē thorowe and slayne them as fugytyue chyldren: they perysshed in the battayl, for the very feare of the Lorde my God. Let vs synge a songe of thankesgeupng vnto the Lord, a new songe of prayse wyll we synge vnto oure God. Lorde, Lord, thou arte a great God, myghtye in power, whom no man may ouercome. All thy creatures shulde serue the: for thou spakest but the worde, and they were made: thou sentest thy spyrte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foūdacyons with the waters, the stonye rockes shall melt before the lyke ware. But they ꝑ feare the: shalbe greate with the iall thynges. Wo vnto ꝑ people that ryse vp against my generacyon, for the Almyghtye Lorde will auenge hym selfe of them, and in the daye of iudgement wyll he vysett them. For he shall geue fyre and wormes into theyr flesh, that they may burne and fele it for euermore.

After thys it happened, that after the victory, all the people came to Jerusalē, to geue prayse and thankes vnto the Lorde. And when they were purpyfyed, they offred all theyr brent sacrifyces and theyr promysed offrynges. And Judith offred all Holofernes weapens, and all ꝑ Jewels, that the people had geuen her, and the canapy that she toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vle is: and this ioye by reason of the victory with Judith, endured thre monethes.

So after these dayes, euery man wente home agayne, and Judith was i greate reputacyon at Bethulya, and wyght honorably taken in all the lād of Israel. Unto her vertue also was chastyte ioyned, so that after her husbande Manasses dyed, she neuer knewe man all the dayes of her lyfe. Upon the hye solempne dayes she wente out with greate worshyppe. She dwelt in her husbādes house an hundred and fyue yeare, & left her handmayden free, and dyed, and was buryed besyde her husbāde in Bethulya. And all the people mourned for her seuen dayes. So longe as she lyued there was none that troubled Israel, and many yeares also after her death.

The daye wherin this victory was gotten, was solemply holden, and reckened of ꝑ Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euer sence, vnto thys daye.

## ¶The ēde of the boke of Judith.

# ¶ The reaste of the

Chapters of the booke of Esther which are nether founde in the Hebrue, ner in the Chalde,

## ¶ The.xi. Chapter, after the Latyn.

¶ The dreame of Mardocheus.

A MArdocheus ꝑ sonne of Jair, the sonne of Semei, ꝑ sonne of Cisei of the trybe of Beniamin, a Jewe: which had his dwellyng in the cytye of Sulis, a man of greate reputacyon, and excellent amõge al them that were in the kynges courte. (Neuertheles, he was one of the prysõners, whõ Nabuchodonosor ꝑ kynge of Babylon had caried awaye from Jerusalem vnto Babylon with Jechonias the kyng of Juda.) In the seconde yeare of the raygne of great Artaxerses in the fyrst daye of the moneth Nisan, had this Mardochey soch a dreame: he thought he herde a greate tempest, horrible thõderclappes, erthquakes & great vproure in the lãd, and that he sawe two great dragons, ready to fyght one agaynst another. Theyr crye was greate. At the which roaryng and crye al Heathen were vp, to fyght B agaynst the ryghteous people. And ꝑ same daye was full of darckenes ad very vnclearc, full of trouble and angupsh, yee a greate fearfulnes was there in all the lande. The ryghteous were amased, for they feared the plage and euel that was deuysed ouer them, and were at a poynte wt them selues to dye. So they cryed vnto God: and whyle they were cryenge, ꝑ lytle well grewe ito a great ryuer and into many waters. And with ꝑ it was daye, and the sunne rose vp agayne. And the lowly were exalted, and deuoured the glorious and proude.

Now when Mardocheus had sene thys dreame, he awoke, & mused stedfastly in his herte, what God wolde do: ãd so he desyred to knowe all the matter, & his mynde was therupon vntyll the nyght.

## ¶ The.xii. Chapter.

¶ Mardocheus vttereth the treason deuysed agaynst the kyng, and is therfore rewarded of hym.

A AT the same tyme dwelt Mardochey wyth Bagatha and Tares i the kynges courte the kynges Chamberlaynes and porters of the palace. But when he herde theyr deuyce, & had dylygently consydered theyr ymagynacyons, he perceaued that they wente aboute, to laye theyr cruell handes vpon the kynge Artaxerses and so he certifyed the kyng therof. Then caused the kynge to examen the two gelded wyth tormentes. And when they had graunted it, they were put to death.

This the kyng caused to be put in ꝑ Cronycles for an euerlastyng remembraunce, & Mardocheus wrote vp ꝑ same matter. So the kynge commaunded that Mardocheus B shulde remayne in the courte, and for thys kaythfulnesse of his, he gaue him a rewarde. But Aman ꝑ sonne of Amadathu the Agagite, which was holden in greate honoure & reputacion in the kynges courte vndertoke to hurte Mardocheus and hys people, because of the two Chamberlaynes that were put to death.

## ¶ The.xiii. Chapter.

¶ The coppe of the lettres of Artaxerses agaynst the Jewes. The prayer of Mardocheus.

A THe great kig Artaxerses which raigneth frõ India vnto Ethiopia, ouer an hũdred and seuẽ and twentye lãdes, sendeth his frẽdly salutacion vnto all ꝑ Prices and debytes of the countrees, which be subiecte vnto his dominyon. Whẽ I was made lorde ouer many people, and had subdued the whole earthe vnto my dompnyon, my mynde was not with crueltye and wronge to exalte my selfe by ꝑ reason of my power: but purposed with equyte alwaye and gentylnes, to gouerne those that be vnder my iurisdiccyon, and wholy to set them i a peaceable lyfe, and therby to bryngc my kyngdome vnto tranquillite, that mẽ myght safely go thorow on euery syde, and to renue peace agayne, which all men desyre. Now whẽ I asked my coũcelers how these thynges myght be brought to a good ende, there B was one by vs, excellent in wysdome, whose good will, trueth, & kaythfulnes hath oft bene shewed and proued (which was also ꝑ pryncipall and next vnto the kynge). Amã by name: which certyfyed vs, how that i all lãdes there was scatred abrode a rebellyous folke, that made statutes & lawes agaynst all other people, ãd haue alwaye despysed the proclamed commaundementes of kynges: ãd how that for thys cause it were not to be suffred, that soch rule shulde contynue by you and not to be put downe. Seynge: now we perceaue the same, that this people alone are contrary vnto euery man, vsinge straunge and other maner of lawes, & withstande oure statutes and doynges, ãd go a- C boute to stablish shrewed matters, that our kingdome shuld neuer come to good estate, and stedfastnes: Therfore haue we cõmaunded, that all they ꝑ are appoynted in wrytyng and shewed vnto you by Amã (which is ordeyned and sett ouer all oure landes) and the most pryncypall next vnto the kynge, and in maner as a father (shall with theyr wyues and chyldren be destroyed and roted oute wyth the swerde of theyr enemyes



myes and aduersaries: and that there shalbe no mercy shewed, and no man spared. And thys shalbe done the. xiiii. daye of ꝑ moneth (called Adar) of this yeare, that they which of olde (and now also) haue euer bene rebellious, maye in one daye wyth violence be thrust downe into the hel, to ꝑ intẽt that after this maner, oure empire maye haue peace and tranquilite.

D But Mardocheus thought vpon all the workes and noble actes of the Lorde, and made his prayer vnto him, saying: O Lord Lorde, thou valeaunt and almyghtie kyng (for all thinges are i thy power,) and yf thou wilt helpe & deliuer Israell, there is no man that can withstande ner lett ꝑ: for thou hast made heauen and earth, and what wonderous thinge so euer is vnder the heaue: thou art Lord of all thinges, and there is no man that can resist thy maiestie (O Lord) Thou knowest all thynges, thou wotest Lorde, ꝑ it was nether of malice, ner presumpciõ, ner for eny desyre of glory, ꝑ I wolde not bowe downe my selfe ner worshyp ponder proud presumpteous Amã (for I wolde haue bene content, & that with good will, yf it myght haue done Israel eny good, to haue kyst cuẽ his fotesteppes) but that I dyd it, because I wolde not sett the honoure of a man in the steade of the glorye of God, and because I wolde worshyp none but onely ꝑ my Lorde. And thys haue I done in no pryde ner presumpcyon.

E And therfore O Lorde thou God & kyng, haue mercy vpõ thy people for they ymagin how they maye bryngc vs to naught, yee theyr mynde and desire is to destroye and to ouerthrowe thy people, that hath euer bene thyne enheritaũce of olde. O despyse not thy porciõ, which thou hast deliuered & brought oute of Egypte for thyne awne selfe. Heare my prayer, and be mercyfull vnto thy people, whom ꝑ hast chosen for an heretage vnto thy selfe. Turne oure complaynte and sorowe into ioye, ꝑ we maye lyue O Lord, and prayse thy name. O Lord, suffre not ꝑ mouthes of thẽ that prayse the, to be destroyed.

All the people of Israell in lyke maner cryed as earnestly as they coulde vnto the Lorde, for theyr death and destruccion stode before theyr eyes.

## ¶ The.xiiii. Chapter.

¶ The prayer of Esther for the deliuerraunce of her and her people.



A Uene Esther also bryngc in the battayll of death, reioyced vnto the Lorde, layed awaye her glorious apparell, and put on the garmentes that serued for syghthige and mournynge. In the steade of precions oyntment, she scatered asshes and donge vpõ her head: and as for her body, she humbled it wyth fastynge, and brought it very lowe. All ꝑ places where she was wont to haue ioye afore, those fylled she with ꝑ hearre, ꝑ she plucte of her selfe. She prayed also vnto the Lorde God of Israell wyth these wordes.

O my Lorde, thou onely art oure kynge, helpe me desolate woman, whych haue no helper but the, for my misery and destrucciõ is harde at my hãde. Fro my youth vp I haue herde oute of ꝑ kynred of my father, that thou tokest Israel from amonge all people (& so haue oure fathers of their fore elders) ꝑ they shulde be thy perpetuall inheritaũce, and loke what thou diddest promise thẽ, thou hast made it good vnto them.

Now Lorde, we haue synned before the, B therfore hast thou geuen vs into the handes of oure enemyes, because we worshypped theyr goddes. Lorde, thou art ryghteous. Neuertheles it satisfieth them not, that we are in bytter and heuy captiuite and oppressed amonge them, but thou hast layed theyr handes vpon the handes of theyr goddes: so that they begynne to take awaye, ꝑ thyng that thou with thy mouth hast ordened and appoynted, to destroye thyne inheritaunce, to shut and to stoppe ꝑ mouthes of thẽ that prayse the, to quench the glory & worshyp of thy house and thyne aulter, and to open ꝑ mouthes of the heathen, ꝑ they may prayse the power and vertue of the goddes, and to magnifie the fleshly kynge for euer.

O Lord, geue not thy scepter vnto them C that be nothing, lest they laugh vs to scorne in oure mysery & fall: but turne theyr deuise vpõ them selues, and punish him, that hath begõne the same ouer vs, and sett him to an example. Thynche vpon vs O Lorde, and shew thy selfe vnto vs in the tyme of oure distres and of oure trouble. Strẽgth me O thou kynge of Goddes, thou Lord of all power, geue me an eloquent & pleasaũt speach in my mouth before the Lyon. Turne hys hert into ꝑ hate of oure enempe, to destroye him, and all soch as consent vnto hym. But deliuer vs with thy hande, and helpe me thy hand mayde, which haue no defence ner helper but onely the. Lorde, thou knowest all thynges, ꝑ wotest that I loue not the glory and worshyp of the vnryghteous, and that I hate and abhorre the bed of the vncircumcysed and of all Heathen.

Thou knowest my necessite, that I hate the token of my preeminence and worshipp, which I beare vpon my head, what time as I must shew my self and be sene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quyete and alone by my selfe. Thou knowest also that I thy hande mayden haue not eaten at Amãs table, and that I haue had no pleasure nor de-

lyte in the kynges kealke, that I haue not dȝöcke the wyne of the dȝinckoffringes, and that I thy hãde mayden haue no iope sence the daye that I was bȝought hyther, vnto this daye, but onely in the ✠ Lord. O thou God of Abȝahã, O ꝑ mightie God aboue al, heare the voyce of them, ꝑ haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

## ¶ The.xv. Chapter.

¶ Mardocheus moueth Hester, to go into the kynge, and make intercessyon for her people, and she performeth hys requeste.

MArdocheus also bad Hester go in vnto the kynge, and ꝓraye for hyr people and for hyr countre. Remẽbȝe (sayeth he) ꝑ dayes of thy lowe estate, how thou wast nozysshed vnder my hande: For Aman which is next vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therfore vpon the Lorde, and speake for vs vnto the kyng, and deliuer vs from death. And vpon ý thyrde daye it happened, that Hester layed awaye the mourninge garmentes, and put on her glorȝous apparell, & deckte her selfe goodly (after ý she had called vpon God, which is ꝑ beholder and Sauyoure of all thinges) toke two maydes with her: vpõ the one she leaned her selfe, as one ý was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her bewtie made her face rose coloured. The similitude of her face was chearful and ampable, but her herte was sorowfull for greate feare. She wẽte in thorow all the dores, and stode before the kyng. The kyng satt vpon the trone of hys kyngdome, and was clothed i his goodly araye, all of golde and set with ꝓrecious stones, & he was very terrible. He lyft vp hys face, that shone in ꝑ clearnes, and loked grymly vpõ her. Then fell the Quene downe, was pale and kaynt, leaned her selfe vpõ the heade of the mayde that wente with her.

Neuertheles, God turned ꝑ kinges mynde that he was gentle, ꝑ he leaped oute of hys seate for feare, ãd gat her in his armes, and held her vp tyll she came to her selfe agayne. He gaue her louynge wordes also, and sayd vnto her: Hester, what is the matter? I am thy brother, be of good cheare thou shalt not dye: for oure commaundement toucheth the comõs and not ꝑ. Come nye. And with ꝑ he held vp his golden rodd, and layde it vpon her neck, and embraced her frẽdly, and sayd: talke with me. Thẽ sayd she: * I sawe ꝑ (O Lord) as an Angell of God, & my hert was troubled for feare of thy maiesty and clearnesse: For excellent and wõderfull art thou (O Lord) and thy face is full of amyte. But as she was thus speakyng vnto him, she fell downe agayne for kayntnes: for the which

* gr. rrrvii. b

cause the king was afrayed, and all his seruauntes comforted her.

## ¶ The.xvi. Chapter.

¶ The coppe of the letters of Artharerses, wherby he reuoketh those which de fyrst sent forth.

THe greate kynge Artharerses, which raigned frõ India vnto Ethiopia ouer an hundreth & xxvii. landes, sendeth vnto the Prynces and rulers of the same landes, soch as loue him, hys frendly salutacion. There be many ý for the sondrye frẽdshyppes and benefites which are diuersly done vnto thẽ for theyr worshyp, be euer the more proude and hye mynded, and vndertake not onely to hurte our subiectes (for plentcous benefites maye they not suffre, and begynne to ymagin some thing agaynst those that do them good, & take not onely all vnthankfulnes awaye from men) but in pryde and presumpciõ (as they that be vnmyndefull and vnthankfull for the good dedes) they go about to escape the iudgement of God, that seyth all thynges, which (iudgement) hateth & punysheth all wyckednes. It happeneth oft also, that they which be set in office by ꝑ hyer power, and vnto whom the busynes and causes of the subiectes are committed to be handled, ware proude, and defyle them selues wyth sheddynge of innocent bloude, which bryngeth them to intollerable hurte. Which also with false & disceatfull wordes and with lyeng tales, disceaue and betraye the innocent goodnes of Prynces.

Now is it profytable and good, that we take hede, make search therafter, and consider, not onely what hath happened vnto vs of olde: but the shamefull vnhoneste, & noysome thinges, that the debites haue now taken in hande before oure eyes, and therby to beware in tyme to come, ý we maye make the kyngdome quyete and peaceable for all men, and that we myght some tyme drawe it to a chaunge: and as for the thynge that now is present before oure eyes, to wythstãde it, and to put it downe, after the mooste frendly maner.

What tyme now as Aman the sonne of Amadathu ý Macedonian (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had optayned the frendshyp that we beare towarde all people, so that he was called oure father, and had in hye honoure of euery man, as the next and principall vnto the kynge, he coulde not for bearre hym selfe from hys pryde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure lyfe.

With manyfolde disceate also hath he desired to destroye Mardocheus oure helper & preseruer,



preseruer, whych hath done vs good in all thynges: and innocẽt Hester the lyke partaker of oure kyngdome, with all her people. For his mynde was (when he had taken thẽ oute of the waye, and robbed vs of them) by this meanes to translate ý kingdome of the Persians vnto thẽ of Macedonia. But we fynde, that the Jewes (which were accused of the wicked, that they might be destroied) are no cuell doers, but vse reasonable and right lawes: and that they be the children of the most hye lyuynge God, by whom the kyngdome of vs & oure progenitours hath bene well ordred hitherto. Wherfore, as for the letters and cõmaundemẽtes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effect: for he that sett them vp and inuented thẽ, hãgeth at Sulis before the porte, with all his kynred, & God (which hath all thynges in his power) hath rewarded hym after hys deserynge.

And vpõ thys ye shall publish and set vp the copy of this letter in all places, that the Jewes maye freely and without hinderaunce holde them selues after theyr awne statutes, and that they maye be holped, and that vpon the.xiii. daye of the.xii. moneth. Adar, they maye be auenged of them, which in the tyme of theyr anguysh and trouble, wolde haue oppressed them. For the God that gouerneth all thinges, hath turned to iope the daye, where in the chosen people shulde haue perysshed.

Moreouer, amonge the hye solẽpne dayes ýe haue, ye shall holde this daye also with all gladnesse: that now and in tyme to come thys daye maye be a remẽbrauince to good, for all soch as loue ý prosperite of the Persians: but a remembrauince of destruccyõ to those that be sedicyous vnto vs.

All cityes & landes that do not this, shall horribly perysh and be destroyed wyth the swerde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wylde beastes and foules.

# The ende of the reast of the boke of Esther.

# The booke of wysdome,

## ¶ The fyrst Chapter.

¶ How we ought to searche and enquyre after God, & who be those that kynde hym. Of the holy goost, we ought to flye from backbityng & murmurynge, &c.



SEtt youre affeccyõ vpõ rygh- A teousnesse, ye that be iudges of the earth. Haue a good opinion of the Lorde, and seke hym in ꝑ synglenesse of herte. For he wil be founde of them ý tempte him not, & appeareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertu (yf it be alowed) reformeth the vnwyse. And why? wysdome shall not entre into a frowarde soule, ner dwell in the body that is subdued vnto synne. For ꝑ holy goost abhorreth fayned nurtoure, & withdrawyth hym selfe from the thoughtes that are without vnderstãdyng: and where wyckednes hath the vpper hãde, he flyeth from thence. For the spyrete of wysdome is louynge, gẽtle and gracyous, & wyll haue no pleasure in hym that speaketh euell wyth hys lyppes. For God is a wytnesse of hys reynes, a true searcher out of hys herte, and an hearer of hys tõge. For the spyrete of ý Lord fylleth the rounde compasse of the worlde: & the same that vpholdeth all thynges, hath knowledge also of the voyce.

Therfore, he that speaketh vnryghteous B thinges, can not be hydd, nether maye he escape the iudgement of reprofe. And why: inquysicion shalbe made for the thoughtes of the vngodly, and the reporte of hys wordes shall come vnto God, for that his wickednes shalbe punished. For ý care of gelousy hareth all thynges, and the noyse of the grudginges shall not be hydd. Therfore, beware of murmurynge, which is nothynge worth, and refrayne youre tonge from sclaunder. For there is no worde so darck and secrete, ý it shall goo for naught: and the mouth that speaketh lyes, slayeth the soule.

Deseke not your awne death in the errour of your lyfe, destroye not your selues thorow the worckes of youre awne hãdes. For God hath not made death, nether hath he pleasure in the destruccyon of the lyuynge. For he created all thinges, that they myght haue their beynge: yee all the people of the earth hath he made ý they shuld haue healthe that there shulde be no destruccyon in them, and that the kyngdome of hell shulde not be vpõ earth (for rightcousnesse is euerlasting and immortall, but vnryghteousnes bryngeth death.) Neuertheles the vngodly call

her

her vnto them both with wordes & workes: and whyle they thyncke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take her parte, are worthy of death.

## ¶The.ii.Chapter.

¶ The ymaginacions and desyres of the wycked, and their councell agaynst the faythfull.

FOr the vngodly talke and ymagin thus amonge them selues (but not ryght:) The tyme of oure lyfe is but short and tedyous: and when a man is once gone, he hath no more to ope ner pleasure, nether knowe we eny mã that turneth agayne from death: for we are borne of naught, and we shall be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nosetrels, and the wordes as a sparck to moue oure herte. As for oure body, it shalbe very asshes that are quenched, and oure soule shall vanish as the soft ayre. Oure lyfe shal passe awaye as the trace of a cloude, and come to naught as the myst that is dryuẽ awaye with ỹ beames of the Sonne, and put downe with the heate therof. Oure name also shalbe forgotten by lytle & lytle, and no man shall haue oure worckes in remembraunce.

W For oure tyme is a very shadow ỹ passeth awaye, & after oure ende there is no returnyng, for it is fast sealed, so that no man cõmeth agayne. Come on therfore, let vs enioye the pleasures that ther are, and lett vs soone vse the creature lyke as in youth. Let vs fyll oure selues with good wyne & oyntment, and let there no floure of the tyme go by vs. Let vs crowne our selues with roses afore they be wythered. Let there be no fayre medowe, but oure lust go thorow it. Lett euery one of you be partaker of oure voluptuousnes. Let vs leaue some tokẽ of our pleasure in euery place, for that is oure porcion, els get we nothynge. Lett vs oppresse the poore ryghteous, let vs not spare the wyddow ner olde mã: let vs not regarde the heades that are gray for age. Let ỹ lawe of vnryghteousnesse be our auctorite, for ỹ thing that is feble is nothing worthy. Therfore let vs defraude the ryghteous, and why? he is not for oure profyt, yee he is cleane cõtrary to oure doynges. He checketh vs for offendynge agaynst ỹ law, and slaũdreth vs as trãsgressours of all nurtour. He maketh his boast to haue the knowledge of God, yee he calleth him self Goddes sonne. He is the bewrayer of our thoughtes: It greueth vs also to loke vpõ him, for his life is not like other mens, his wayes are of another fashyon. He counteth vs but vayne persones, he withdraweth hym self from oure wayes as frõ fylthynes: he commẽdeth greatly the latter ende of the iust, and maketh his boast that God is his father. Let vs se then yf his wordes be true, lett vs proue what shall come vpon hym: so shall we knowe what ende he shall haue. For yf he be ỹ true sonne of God he wyll receaue him, and delyuer hym from the handes of hys enemyes. Let vs examen hym with despytefull rebuke and tormentynge, that we may knowe his dignite, ãd proue hys pacience. Lett vs condemne hym with the most shameful death: for lyke as he hath spoken, so shall he be rewarded.

Soch thynges do the vngodly ymagin, and go astraye, for their awne wyckednes hath blynded them. As for the mysteries of God, they vnderstande thẽ not: they nether hope for the rewarde of ryghteousnesse, ner regarde ỹ worshipp that holy soules shall haue. For God created mã to be vndestroyed, yee after ỹ * ymage of hys awne lyckenesse made he hi. Neuertheless thorow enuye of the deuell came death in to the worlde: and they that holde of hys syde, do as he doth. * Gen. iii.

## ¶The.iii.Chapter.

¶ The conseruacion and assurance of ỹ ryghteous. The rewarde of the faythfull.

BUt the soules of the ryghteous are in the hande of God, and the payne of death shall not touch thẽ. In the syght of ỹ vnwyse they appeared to dye, and their ende is taken for very destrucciõ. The waye of the righteous is iudged to be vtter destruccyon, but they are in rest. And though they suffre payne before men, yet is their hope full of immortalyte. They are punyshed but in fewe thinges, neuertheless in many thiges shal they be well rewarded. For God proueth them, and fyndeth them mete for him selfe: yee as ỹ golde in the fornace doth he trye them, and receaueth thẽ as a brent offeringe, and when the tyme commeth, they shalbe loked vpon.

The ryghteous shall shyne as ỹ sparkes that renne thorow the red bulshe. They shal iudge the nacyons, and haue dominion ouer the people, and their Lord shall raygne for euer. They that put their trust in him, shal vnderstãde the trueth, and soch as be faythfull, will agree vnto him in loue: for his chosen shall haue gyftes and peace. But the vngodly shalbe punyshed accordynge to their awne ymaginacions, for they haue despised the ryghteous, and forsaken the Lorde.

Who so despiseth wysdome & nurtour, he is vnhappye, and as for the hope of soche, it is but vayne, their labours vnfrutefull, & their workes vnprofitable. Their wyues are vndiscrete, and their chyldren most vngodly. Their creature is cursed: Blessed is rather the baren and vndefyled, which hath not knowne the synfull bedd: she shall haue frute in the reward of the holy soules. And blessed is the gelded, which with his handes hath wrought no vnrighteousnes, ner ymagined wicked thinges against God. For vnto him shall be geuẽ ỹ speciall gift of fayth, and the most acceptable porcion in the temple of God. For glorious is ỹ frute of good laboure, and the rote of wysdome shall neuer fade awaye. As for the chyldren of aduouterers, they shall come to an ende, & the sede of an vnryghteous bedd shall be roted out. And though they lyue longe, yet shall they be nothing regarded, and their last age shalbe without honoure. Yf they dye hastely they haue no hope, nether shal they be spokẽ to in the daye of knowledge. For horrible is the death and ende of the vnrighteous.

## ¶The.iiii.Chapter.

¶ Of the chaste generacyon of the faythfull, and of their felicite. Of the death of ỹ ryghteous, and of the condemnacyon, of the vnfaythfull.

HOw fayre is a chaste generacyon with vertue! The memoriall therof is immortall, for it is knowne with God and with men. When it is present, mẽ take example there at: and yf it goo awaye, yet they desyre it. It is all waye crowned and holden in honour, and wynneth the reward of the vndefyled battayll. But ỹ multitude of vngodly children is vnprofitable, & the thinges that are planted with whordome, shal take no depe rote, ner laye eny fast foundacion. Though they be grene in ỹ braunches, for a tyme, yet shal they be shaken with ỹ wynde: for they stande not fast, and thorow ỹ vehemencie of the wynde they shalbe roted out. For ỹ vnparfecte braunches shalbe broken, their frute shalbe vnprofitable and sowre to eate, yee mete for nothynge. And why? all ỹ chyldren that are borne of the wicked, must beare record of ỹ wyckednesse against their fathers & mothers, when they be asked. But though the ryghteous be ouertaken with death, yet shall he be in rest.

W Age is an honorable thinge: neuertheles it standeth not onely in the length of tyme, ner in the multitude of yeares: but a mans wysdome is the graye hearre, and an vndefyled lyfe is the olde age. He pleased God, & was beloued of him: so that where as he lyued amõge synners, he translated him. * Yee sodenly was he taken awaye, to the intent that wyckednesse shulde not alter hys vnderstandyng, & that ypocrisie shulde not begyle his soule. For the craftye bewitchynge of lyes make good thynges darck, the vnstedfastnesse also and wyckednes of voluptuous desyre turne a syde the vnderstanding of the symple. Though he was soone deed, yet fulfylled he moch tyme: For hys soule pleased God: therfore hasted he to take him awaye from amonge the wycked. This the people se, and vnderstande it not, they laye not vp soche thynges in their hertes, how that the louynge fauoure and mercy of God is vpon his sainctes, and that he hath respecte vnto hys chosen. * Gener. v.c

Thus the ryghteous that is deed cõdemneth the vngodly which are lyuynge: and ỹ youth that is soone brought to an ende, the longe lyfe of the vnrighteous. For they se ỹ ende of the wyse, but they vnderstande not what God hath deuysed for him, and wherfore the Lord hath taken hym awaye. And why? they se him and despyse him, therfore shall God also laugh thẽ to scorne: So that they thẽ selues shall dye here after (but wythout honour) yee in shame among the deed for euermore. For without eny voyce shall he burst those that be puft vp, & remoue thẽ from the foundacyons, so that they shalbe layed waste vnto ỹ hyest. They shall mourne, and their memoryall shall perysshe. So they beynge afrayed shall remembre their synnes, and their awne wyckednesse shall bewraye them.

## ¶The.v.Chapter.

¶ The constantnes of the ryghteous before their persecuters. The hope of the vnfaythfull is vndurable and vayne. The blessednes of the faynctes and godly.

THen shall ỹ ryghteous stãde in great stedfastnesse agaynst soche as haue dealt extremely wyth them, and taken awaye their labours: When they se it, they shalbe vexed wyth horryble feare, and shall wonder at the hastynesse of ỹ sodayne health: groninge for very distresse of mynde and shall saye within them selues, hauynge inwarde sorowe, and mournynge for very angwysh of mynde.

These are they, whom we somtyme had in derision, & iested vpõ. We fooles thought their lyfe very madnesse, and their ende to be with out honour. But lo, how they are counted amõg ỹ childrẽ of God, & their porcyon is amonge the saynctes. Therfore we haue erred frõ the waye of truthe, the lyght of ryghteousnesse hath not shyned vnto vs, and the sonne of vnderstanding rose not vp vpon vs. We haue wery our selues in the waye of wyckednesse and destruccyon. Tedious wayes haue we gone: but as for the waye of the Lorde we haue not knowne it.

What good hath oure pryde done vnto vs? Or, what profyt hath the pompe of ryches brought vs? All those thinges are passed awaye lyke a shadow, and as a messaunger renninge before: as a shippe that passeth ouer the waues of the water, which when it is gone by, the trace therof cannot be foũde nether the path of it in the floudes. Or as a

byrde that flieth thorow in the ayre, and no man can se eny token where she is flowen, but onely heareth the noyse of her wynges, beatinge the lyght wynde, partinge ꝑ ayre, thorow the vehemencye of her goynge, and syeth on shakyng her wynges, where as after warde no token of her waye can be founde. Or lyke as when an arowe is shott at a marck, it parteth ꝑ ayre, which immediatly commeth together agayne, so that a mā can not know where it wēte thorow. Euē so we in lyke maner as soone as we were borne, begane immediatly to drawe to oure ende, & haue shewed no token of vertue, but are consumed in oure awne wyckednesse.

C Soch wordes shall they that haue synned speake in the hell: for the hope of ꝑ vngodly is lyke a drie thystell floure (or dust) that is blowen awaye with the winde: lyke a thinne scomme that is scatred abrode with the storme: lyke as the smoke which is dispersed here and there wᵗ the winde, & as the remembraunce of a straunger ꝑ tarieth for a daye, and thē departeth. But the ryghteous shall lyue for euermore: their reward also is with the Lord: and their remembraunce with the hyest. Therfore, shal they receaue a glorioꝰ kyngdome, and a bewtyfull crowne of the Lordes hande: for wᵗ hys ryght hande shall he couer thē, and with hys awne holy arme shal he defende thē. His gelousy also shal take awaye the harnesse, & he shall weapen the creature to be auēged of ꝑ enemies. He shall put on ryghteousnes for a breast plate, and take sure iudgement in steade of an helmet. The inuincible shilde of equite shal he take, his cruell wrath shal he sharpen for a speare and the whole compasse of the worlde shall fyght with hym agaynst the vnwyse.

D Then shall the thonder boltes go out of the lightninges, and come out of the rayne bowe of the cloudes to the place apoynted: out of ꝑ hearde stony indignacion there shal fall thyck hayles, and the water of the see shalbe wroth agaynst them, and the floudes shall renne roughly together. Yee a mighty wynde shall stande vp agaynst them, and a storme shal scater them abrode. Thus ꝑ vnryghteous dealynge of thē shall bringe all the lande to a wildernes, & wyckednes shall ouerthrowe the dwellinges of the mightye.

## C The. vi. Chapter.

C The callynge of kynges, Rynces, and Iudges: which are also exhorted to searche wysdome.

A WYsdome is better then strength, and a man of vnderstandyng is more worthy then one ꝑ is strōg. Heare therfore (O ye kynges) & vnderstande: O lerne ye that be iudges of the endes of the earth. Geue eare ye that rule the multitudes, & delite in moch people. For the power is geuen you of the Lorde, and the strength frō the Hyest: which shall trye youre worckes & search out youre ymaginaciōs: how that ye beinge officiers of his kingdome, haue not executed true iudgement, haue not kepte ꝑ lawe of righteousnes, nor walked after ꝑ wyll of God. Horribly & that ryght soone shall he appeare vnto you: for an harde iudgement shal they haue that beare rule. Mercye is graunted vnto the symple, but they that be in auctorite shalbe sore punished. For God which is lord ouer all, shall excepte no mans personne, neither shall he stāde i awe of any mans greatnesse. For he hath made the small & greate, & careth for all a lyke. But the myghty shal haue the sorer punyshement.

B Unto you therfore (O ye kynges) do I speake, that ye maye lerne wisdome and not go amysse. For they ꝑ kepe hys ryghteousnes shalbe ryghteously iudged, & they that are lerned in righteous thinges, shall fynde to make answere. Wherfore, set youre lust vpon my wordes, and loue them, so shall ye come by nurtour. Wisdome is a noble thinge, and neuer faydeth awaye: yee she is easely sene of thē that loue her, and founde of soche as seke her. She preuēteth thē that desire her, ꝑ she maye fyrst shewe her selfe vnto thē. Who so awaketh vnto her by times, shall haue no greate trauayle, for he shall fynde her syttinge readye at hys dores. To thincke vpon her, is parfecte vnderstādyng: and who so watcheth for her, shalbe safe, and ꝑ soone. For she goeth aboute, seekynge soch as are mete for her, sheweth her selfe cherfully vnto them in their goynges, and meteth thē with all diligēce. For the vnfayned desire of reformacyō is her begynnyng: to care for nurtour is loue, and loue is the kepynge of her lawes. Now the kepyng of the lawe is perfeccion and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familier with God. And so ꝑ desire of wysdome ledeth to the kyngdome euerlastynge. If D youre delyte be thē in royall seates and cepters (O ye kynges of the people) set youre lust vpō wysdome, that ye maye raygne for euer more. O loue the lyght of wisdome, all ye that be rulers of the people. As for wysdome what she is, and how she came vp, I wyll tell you, and wyll not hyde the mysterye of God from you: but wyll seke her out from the begynnynge of the natiuite, and bringe the knowledge of her into lyght, & wyll not kepe back the trueth: Nether wyll I haue to do wyth consumynge envye, for soch a man shall not be partaker of wysdome. But the multytude of the wyse is the welfare of the worlde, & a wyse kyng is the vpholdynge of the people. O receaue nourtoure then thorowe my wordes, and it shall do you good.

The



## C The. vii. Chapter.

C wysdome ought to be preferred before all thynges.

A I Wyl selfe also am a mortall mā, lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I fashyoned to be flesh: In the tyme often monethes was I brought together in bloude thorow the sede of man, and the commodyous appetyte of slepe. Whē I was borne, I receaued lyke ayre as other men, & fell vpō the earth (which is my nature) crying and weppynge at the fyrst, as all other do. I was wrapped in swadlynge clothes, and brought vp with greate cares. For there is no kig that hath had eny other begynnynge of byrth. All mē then haue one entraunce vnto lyfe, and one goinge out in lyke maner.

B Wherfore I desyred, and vnderstanding was geuen me: I called, and the spirite of wysdome came into me. I sett more by her then by kyngdomes and royall seates, and counted ryches nothynge in comparison of her. As for precioꝰ stone, I compared it not vnto her: for all golde is but grauell vnto her, and syluer shalbe counted but clape before her sight. I loued her aboue wellfare & beutye, & purposed to take her for my lyght for her lyght cannot be quenched. All good thynges came to me wyth her, & innumerable ryches thorowe her handes. I was glad in thē all, for thys wysdome wente before me, and I knew not that she is the mother of all good thinges. Now as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches frō no man, for she is an infinite treasure vnto mē, which who so vse, become partakers of the loue & frendshype of God, and are accepted vnto hym for the gyftes of wysdome.

C God hath graunted me to talke wysely, and conueniently to handle the thiges that he hath gracyously lēt me. For it is he, that ledeth vnto wysdome, and teacheth to vse wysdome a ryght. In his hand are both we & oure wordes: yee all oure wysdome, oure vnderstādynge and knowledge of all oure workes. For he hath geuen me the true sciēce of these thinges: so that I knowe how the worlde was made, and the powers of the elementes: the begynnynge, endynge and myddest of the tymes: how the tymes alter how one goeth after another, and how they are fulfylled, the course of the yeare: the ordinaūces of the starres: the natures & kyndes of beastes: the furiousnesse of beastes: the power of the wyndes: the ymagynaciōs of men: the diuersyties of yonge plantes: ꝑ vertues of rotes, and all soch thynges as are secrete & not loked for, haue I learned. For the worckmaster of all thinges hath taught me wysdome. In her is the spirite of vnderstandynge, which is holy, manyfolde, one onely, subtyll, curteous, discrete, quyck, vndefyled, playne, swete, louynge the thynge ꝑ is good, sharpe, which forbiddeth not to do well, gentle, kynde, stedfast, sure, free: haupynge all vertues, circumspecte in all thinges: receaupynge all spirites of vnderstandynge beynge cleane and sharpe. For wysdome is nymbler then all nymble thinges: she goeth thorowe & attayneth to all thynges, because of her clennes. For she is the breth of the power of God, and a pure cleane expressyng of the clearnes of Allmyghtie God. Therfore can no vndefyled thyng come vnto her: for she is the brightenes of the euerlastyng lyght, the vndefyled myrrour of the maiesty of God, and the ymage of his goodnesse. And for so moch as she is one, she E maye do all thinges: and beynge stedfast her selfe she renueth all, and amonge the people conueyeth she her selfe into the holy soules. She maketh Godes frendes and prophetes for God loueth no man, but hym in whom wysdome dwelleth. For she is more beutyfull then the Sunne, and geueth more lyght then the starres, and the daye is not to be cōpared vnto her: for vpon the daye commeth nyght. But wyckednesse cannot ouercome wisdome, and foolishnes maye not be wᵗ her

## C The. viii. Chapter.

C The effectes of wysdome.

W WYsdome reacheth from one ende I to another mightely, & louingly doth she ordre all thinges. I haue loued her, and laboured for her, euen fro my youth vp: I did my diligēce to mary my selfe with her, soch loue had I vnto her beutye. Who so hath ꝑ company of God, commēdeth her nobylite, yee the Lord of all thynges him selfe loueth her. For she is the scole mastresse of the nurtour of God, and the chosen out of his workes. Yf a man wold desyre ryches in this lyfe, what is richer then wysdome, that worketh all thiges? Thou wylt saye: vnderstādynge worketh. What is it amōge all thinges, that worketh more then wysdome? If a man loue vertue and ryghteousnes, let him laboure for wisdome, for she hath great vertues. And why? she teacheth sobernes & prudence, righteousnes and strenght, which are soch thinges as men can haue nothynge more profitable in their lyfe. If a mā desire W moch knowledge, she can tell ꝑ thinges that are past, and discerne thynges for to come: she knoweth the soteltyes of wordes, and can expounde darcke sentēces. She can tell of tokens and wonderous thynges, or euer they come to passe, and ꝑ endes of all tymes

and

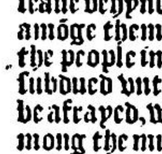
and ages. So I purposed after this maner: I wyll take her vnto my company, and cõme louingly with her: no doute she shall geue me good councell, and speake comfortably vnto me in my carefulnes & grefe. For her sake shall I be well and honestly taken amonge the comens and lordes of the councell. Though I be yonge, yet shall I haue sharpe vnderstandyng, so that I shalbe maruelous in the syght of greate mẽ, and the faces of princes shall wonder at me. When I holde my tonge, they shall byde my leasure, when I speake, they shall loke vpon me, and yf I talke moch, they shall laye their hãdes vpon theyr mouth. Moreouer, by the meanes of her I shall obtayne immortalite, and leaue behynde me an euerlasting memoriall amõge them that come after me. I shal set the people in ordre, and the nacyons shalbe subdued vnto me. Horrible tyrauntes shalbe afrayed, when they do but heare of me, among the multitude I shalbe counted good and myghtye in batayll. When I come home, I shall synde reste with her: for her company hath no bitternes, & her felouship hath no tedyousnesse, but myrth and ioye.

¶ Now when I consydered these thynges by my selfe, and pondered them in my herte how that to be ioyned vnto wisdome is immortalyte, and greate pleasure to haue her frendshype: how that in the workes of her handes are infynite ryches: how that, who so kepeth company with her shalbe wyse: & that he which talketh with her, shal come to honoure: I wente aboute seekynge, together vnto me. For I was a ladd of a rype wytt, and had a good vnderstandynge.

But whẽ I grew to more vnderstandynge, I came to an vndefyled body. Neuertheles when I perceaued that I coulde not kepe my selfe chaste, excepte God gaue it me (and that was a poynte of wysdome also, to knowe whose gift it was) I stepped vnto ꝑ Lord, and besought him, and with my whole herte I sayde after this maner.

## ¶ The.ix. Chapter.

¶ A prayer of Salomon to obtayne wysdome.



A God of my fathers, and Lorde of mercyes (thou that hast made all thynges with thy worde, and ordeyned man thorow thy wysdome, that he shulde haue
* Genes. i. d * dompnyon ouer the creature which thou hast made: that he shulde ordre the worlde accordinge to equite and ryghteousnes, and execute iudgemẽt with a true hert) geue me wisdome, which is euer about thy seate, and put me not out from amonge thy chyldren: for I thy seruaunt and sonne of thy handemayden, am a feble personne, of a shorte tyme, and to ponge to the vnderstandynge of iudgemẽt and ꝑ lawes. And though a man be neuer so parfecte amonge the chyldren of mẽ, yet yf thy wysdome be not with him, he shalbe nothig regarded. But thou hast chosen me to be a kyng vnto thy people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to buylde a B tẽple vpon thy holy mount, & an aulter in ꝑ citie wherin thou dwellest: a lyckenesse of thy holy tabernacle whych thou hast prepared from the begynnyng, & thy wysdome with the, which knoweth thy workes, which also was with the, when thou madest the world & knewe what was acceptable in thy syght and ryght in thy cõmaundemẽtes. O sende her out of thy holy heauẽs and frõ the trone of thy maiesty, that she maye be with me, & laboure with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shall lede me soberly in my workes, and preserue me in her power. So shall my workes be acceptable, and then shall I gouerne thy people rightcously, and be worthy to syt in my fathers seate. For what mã is he, that may knowe ꝑ councell of God? Or, who can thinke what the will of God is? For ꝑ thoughtes of mortall men are miserable and oure forcastes are but vncertayne. And why? a C mortall and corruptible body is heuy vnto the soule, and ꝑ earthy mansyon kepeth downe that vnderstandinge that museth vpõ many thynges. Very hardly can we discerne the thinges that are vpon earth, & greate labour haue we, or we can synde ꝑ thynges which are before oure eyes. Who wyll then seke oute the groũde of the thinges that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderstandyng and meanyng, excepte thou geue wysdome, and sende thy holy goost from aboue? ꝑ the wayes of them which are vpon earth, maye be refourmed: that men maye learne the thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

## ¶ The.x. Chapter.

¶ The deliueraunce of the ryghteous commeth thorough wysdome

WYsdome preserued the fyrst man, A whom God made a father of the worlde, whẽ he was created alone brought hi out of his offence toke him out of the * moulde of the eerth: & gaue * Gen. i. d
* Gen. ii. d
hym power to rule all thinges. ‡ When the vnryghteous wẽte awaye in his wrath frõ this wysdome, ꝑ brotherhed perysshed thorow the wrath of murthur. Agayne, when the * water destroyed ꝑ whole worlde, wysdome preserued ꝑ righteous thorow a poore tre, wherof she was gouerner her selfe. Moreouer whẽ wyckednes had gotten ꝑ vpper hande, * Gen. vi.



hande so ꝑ ꝑ nacions were put vp w̃ pryde she knewe the ryghteo⁹, preserued him faultelesse vnto God, and layed vp sure mercy of his chyldren. She preserued the ryghteous, me. xiv. c
* whẽ he fled frõ the vngodly that perished, B what tyme as ꝑ fyre fell downe vpõ the .v. cyties: Lyke as yet this daye ꝑ vnfrutefull waste, and smokyng lãd geueth testimony of theyr wyckednesse: yee, the vnrype & vntimely frutes that growe vpon the trees.

And for a token of a remembraũce of the vnfaythfull soule, there standeth a pyler of salt. For all soch as regarded not wysdome gat not onely this hurte, ꝑ they knewe not the thynges which were good, but also left behynde thẽ vnto men, a memoriall of their foolishnes: so that in ꝑ thinges wherin they synned, they coulde not be hydd. But as for soch as take hede vnto wysdome, she shal de- C lyuer them from sorowe. e. xxviii d

* When the ryghteous fled because of hys brothers wrath, wysdome led hi the ryght waye, shewed him the kyngdome of God, gaue him knowledge of holy thinges, made him riche i his labores, & brought to passe the thinges that he wente aboute. In ꝑ disceatfulnes of soch as defrauded him, she stode by him, & made him ryche. She saued hi from the enemies, & defended him from the disceauers. She made hym stronge in battaill & gaue him the victory, that he myght knowe, how that wysdome is stroger then all thinges. * When ꝑ ryghteous was sold, e. xxviii f
xv. bii. b
she forsoke him not, but delyuered hym frõ synners. She wente downe with hym into the dongeon, and fayled him not in the bandes: * tyll she had brought hym the sceptre of the realme, ãd power agaynst those that oppressed him. As for them that had accused hym, she declared them to be lyers, and brought hym to perpetuall worshypp. me. xii. g

D * She delyuered the ryghteous people ãd faultelesse seede, from ꝑ nacyõs that oppressed them. She entred into the soule of the seruaunt of God, and stode by him in wonders and tokens agaynst the horrible kyng. She gaue the ryghteous the rewarde of theyr labours, & led them forth a maruelous waye: on the daye tyme she was a shadowe vnto them, ãd a lyght of starres in the night season. * She brought thẽ thorow ꝑ reed see, & caryed them thorow the greate water. She drowned theyr enemies i the see, & brought them out of the depe. So the ryghteous toke ꝑ spoyles of the vngodly. * and praysed thy holy name, O Lorde, & magnified thy victorious hand w̃ one accorde. * For wysdome openeth the mouth of the domme, ãd maketh the tonges of babes to speake. fed. i. b
f. iiii
xiii. f
xvi. a
xfa. biii. a
athe. iii. c

## ¶ The.xi. Chapter.

¶ The miracles done for Israel: The vengeaunce of synners. The greate power and mercy of God.

SHe ordred theyr workes in ꝑ hãdes A of the holy prophet: * so ꝑ they went * Exod. xvi. a thorow ꝑ wyldernes that was not inhabited, and pitched their tentes in ꝑ wast deserte. They stode agaynst their enemies, & were auẽged of their aduersaries, * When * exo. xvii. a
Num. xx. a
they were thirstye, they called vpon the, ãd water was geuẽ thẽ out of ꝑ most hye rocke and theyr thyrst was quẽched out of ꝑ harde stone. For by ꝑ thinges, wher thorow their enemyes were punyshed, were ꝑ chyldrẽ of Israel helped in theyr nede, to theyr cõfort. For vnto the enemyes ꝑ gauest mãs bloud in steade of liuynge water. And where as they had scarcenesse i ꝑ rebuke, whẽ the chyldren were slayne, thou gauest vnto thyne awne a plẽteous water vnloked for: declarynge by the thyrst that was at that tyme, how thou woldest bryng thyne awne vnto honoure, and slaye theyr aduersaries.

* For when they were tryed and norturedB * Deu. viii. a
with fatherli mercy, they knowledged how the vngodly were iudged, ãd punyshed thorow the wrath of God. These hast thou exhorted as a father, and proued thẽ: but vnto the other ꝑ hast bene a boysterous kyng, layed hard to theyr charge, & condẽned thẽ. Whether they were absent or present, their punishmẽt was a lyke. For their grefe was double: namely, mournynge, and the remẽbraunce of thynges past. But whẽ they perceaued ꝑ theyr punishmentes dyd thẽ good, they thought vpon the Lorde, and wondered at ꝑ ende. For at ꝑ last they helde moch of hym, of whõ ꝑ out casting they thought scorne, as of an abiecte. Neuertheless, the ryghteous dyd not so when they were thyrstie: but euẽ lyke as ꝑ thoughtes of ꝑ foolish C were, so was also ther wickednes. * Where * Sapi. xii. c;
Rom. i. c
as certayne men now (thorow errour) dyd worshipe dõme serpentes ãd vayne beastes thou sendest a multitude of domme beastes vpõ them for a vengeance: that they myght knowe, that loke where withall a man synneth, by the same also shall he be punyshed.

* For vnto thy allmyghty hande, ꝑ made ꝑ * Leu. xxvi. b
Sapi. xvi. a
Jere. xi. c
worlde of naught, it was not vnpossible, to sende amonge them an heape of Beeres, or woode lyons, or cruell beastes of a strauge kynde, soch as are vnknowne, or spoutt fire or cast out a smokynge breth, or shote horrible sparkes out of their eyes, which myght not onely destroye them with hurtige, but also kyll thẽ with their horrible syght. Yee, without these beastes might they haue bene slayne with one winde, beynge persecuted of their awne workes, & scatered a broade thorow the breth of thy power.

D Neuertheles, thou hast ordred all thynges in measure, nõbre & weight. For ꝑ hast euer had great strength & might, & who maye w̃stande ꝑ power of thyne arme? And why?

lyke as ꝑ small thing ꝑ the balaũce weyeth so is the worlde before ꝑ·yee, as a droppe of ꝑ morninge dew, that falleth downe vpon ꝑ earth. Thou hast mercy vpõ all, for thou
* Roma.ii.a hast power of al thinges: * & makest the as though thou sawest not the synnes of men, because they shuld amende. For thou louest all the thinges that are, and hatest none of them whõ ꝑ hast made: nether dydest thou ordeyne or make eny thynge, of euell wyll.

How might eny thinge endure, yf it were not thy will? Or how coulde eny thynge be preserued, excepte it were called of the? But thou sparest all, for all are thyne (O Lord) thou louer of soules.

## ¶The.xii.Chapter.

¶The mercye of God towarde synners, the workes of God are vnreprouable. He geueth leysure to repent vs.

A O Lorde, howe gracious and swete is thy spirete in all thinges? Therfore chastenest thou them measurably ꝑ go wrõge, and warnest thẽ cõcerninge the thinges wherin they offende: thou speakest vnto thẽ (O Lord) & exhortest thẽ to leaue their wickednes, and to put their
* Deu.xx.a trust in ꝑ. * As for those olde inhabyters of
Iui.d.xviii.c thy holy lãde, thou myghtest not awaye wt thẽ, for they cõmitted abhominable workes agaynst the: as witchcraft, sorcery ãd Idolatry, they slew their awne childzen without mercy: they dyd eate vp mẽs bowels, & deuoured the bloude: yee, because of soch abhominaciõs, myself ye & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: ꝑ the land which thou louest aboue all other, might be a dwellynge for the childzen of God.

B Neuertheles, thou sparedest them also (as men) & sendedst ꝑ forerũners of thyne hoost euẽ hornettes to destroye them out by lytle ãd lytle. Not that ꝑ wast vnable to subdue the vngodly vnto the ryghteous battayle, or wt cruell beastes, or with one rough word to destroye thẽ together: * But thy mynde
*Exo.xxiii.d Deute.vii.d. was to geue them out by lytle ãd lytle, geuynge thẽ tyme & place to amende: knowing well, that it was an vnryghteous nacyõ & wicked of nature, ãd ꝑ their thought might neuer be altered. For it was a cursed sede frõ ꝑ begynnyng, & feared no man: Yet hast thou pardoned their synnes. For who wyll saye vnto the: why hast thou done that? Or who will stãde agaynst thy iudgment? Or

C who wyll come before thy face an auenger of vnryghteous men? Or who wyll blame the, yf the people perish, whom thou hast made? For there is none other God but ꝑ,
*i.Petr.v.a *that carest for all thynges: that ꝑ mayest declare how that thy iudgment is not vnryght. There darre nether kyng, ner tyraũt in thy syght require accomptes of thẽ whõ thou hast destroyed.

For so moch then as thou art ryghteous thy selfe, ꝑ ordrest all thinges ryghteously * & punishest euen him that hath not deserued to be punished, & takest him for a straũger and an aleaũt in the lande of thy power. *Iob.xi.
For thy power is the begynnynge of ryghteousnes: and because thou art Lorde of all thynges, therfore art thou gracios vnto al.

When men thynke the not to be of a full strength, thou declarest thy power: ãd boldly deliuerest thou them ouer that knowe ꝑ not. But thou Lord of power iudgest quietly, and ordrest vs with great worshypp, for thou mayest do as thou wylt.

By soch workes now hast thou taught thy people, that a man also shulde be iust & louynge: and hast made thy childzẽ to be of a good hope: for euen when thou iudgest, ꝑ geuest rowme to amende from synnes.
For in so moch as thou hast punyshed, and with soch diligẽce deliuered the enemyes of thy seruauntes, which were worthy to dye (where thorow thou gauest them tyme and place of amendemẽt that they might turne frõ their wyckednes) with how greate diligence then punyshest ꝑ thyne awne childzen vnto whose fathers thou hast sworne & made couenauntes of good promises? So where as thou doest but chasten vs, thou punyshest our enemyes diuerse wayes, to ꝑ intẽt that when we punishe, we shuld remembre thy goodnesse: & when we our selues are punyshed, to put oure trust in thy mercy.

E Wherfore, where as men haue lyued ignorauntly & vnryghteously, thou hast punished thẽ sore, euen thorow ꝑ same thinges ꝑ they worshypped. * For they wẽte astraye *Sapi.xii.
very longe in the waye of errour, & helde ꝑ beastes (which euẽ their enemies despysed) for goddes, lyuinge as childzen of no vnderstandyng. Therfore hast thou sent a scorne full punyshment amonge thẽ, as amõge the childzen of ignorauũce. As for soch as wolde not be reformed by those scornes ãd rebukes, they felt the worthy punishmẽt of God For the thinges that they suffred, they bare them vnpacyently, beinge not content in them but vnwillynge. And when they perished by the same thinges that they toke for goddes, they knowledged then, that there was, but one true God, whome afore they wolde not knowe: therfore came the ende of their damnacyon vpon them.

## ¶The.xiii.Chapter.

¶All thynges be vayne, except the knowledge of God. Idolaters and Idols are mocked.

A Vayne are all men, which haue not knowledge of God: * as were they *Rom.i.b
that out of the good thinges which are sene, knewe not hym, ꝑ of hym selfe is euerlastynge. Nether toke they so moch regarde of ꝑ workes that are made, as to



as to knowe, who was the craftesmã of thẽ but some toke the fyre, some the wynde or ayre, some the course of the starres, some the water, some toke Sunne ãd Moone, or the lyghtes of heauen which rule the earth, for goddes. But though they had soch pleasure in their beuty, that they thought thẽ to haue bene goddes: yet shulde they haue knowne, how moch more fayrer he is that made thẽ.
For the maker of beuty hath ordened all these thinges. Or yf they marueled at the power and workes of them, they shulde haue perceaued therby, that he which made
B these thynges, is myghtyer then they.

For by the greatnesse and beuty of the creature, the maker therof may playnely be knowne. Notwithstandynge they are the lesse to be blamed, that seke God, ãd wolde fynde hym, and yet mysse. And why? for so moch as they go about in hys workes and seke after them, it is a token, ꝑ they regarde and holde moch of his workes that are sene: howbeit they are not wholy to be excused. For yf their vnderstandynge & knowledge be so greate, that they can diserne the worlde and the creatures, why do they not rather fynde out the Lorde therof?

But vnhappye are they, and amonge the deed is their hope, that call them Goddes which are but the workes of mens hãdes: golde, syluer, and the thinge that is founde out by connynge, the similitude of beastes, or any vayne stone that hath bene made by
*Esa.xliii.b hande of olde. * Or as whẽ a carpenter cut-
Ier.x.a teth downe a tree out of the wodd, and pareth of the barck of it cõningly: and so with the one parte maketh a vessell to be vsed, & dresseth meate with the residue. As for the
C other parte that is left, which is profytable for nothyng (for it is a croked pece of wodd and full of knobbes) he carueth it diligently thorow hys vanite, and accordynge to the knowledge of hys connyng) he geueth it some proporcion, fashioneth it after the similitude of a mã, or maketh it lyke some beast, straketh it ouer with redd, and payntyth it, & loke what foule spot is in it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle for it, setteth it in the wall, & maketh it fast with yron, prouidynge so for it, lest it happen to fall: for it is well knowne, that it can not helpe it selfe: And why? it is but an ymage, and must of necessite be helped.

D Then goeth he & offreth of his goodes vnto it, for his childzen and for his wyfe: he seketh helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it that hath no soule: for health, he maketh his peticiõ vnto him ꝑ is sycke: for lyfe, he prayeth vnto him that is deed: he calleth vpon hi for help that is not able to helpe him selfe: & to sende him a good iourneye, he prayeth him ꝑ may not go. And in all the thinges that he taketh in hãde (whether it be to optayne any thyng or to worcke) he prayeth vnto hym, that can do no maner of good.

## ¶The.xiiii.Chapter.

¶The detestacyon and abhominacion of ymages. A curse of them, and of hym that maketh them. The euelles that come of Idolatrye.

A Gayne, another mã purposing to sayle, and begynninge to take his iourney thorow the ragynge see, calleth for helpe vnto a stock, that is farre weaker then the tree that beareth hi. For as for it, coueteousnesse of moneye hath foũde it out, & the craftesmã made it with his connyng,
But thy prouidence, O father, gouerneth all thynges frõ the begynninge: * For thou *Exo.xiiii.
hast made awaye in the see, and a sure path in the myddest of ꝑ wanes: declarynge therby, that thou hast power to helpe i all thinges, yee though a man wente to the see with
B out shyp. Neuertheles, that the workes of thy wysdome shulde not be vayne, * thou *Gene.vi.
hast caused an arke to be made: and therfore do men committe their lyues to a small pece of wodd, passyng ouer the see in a shyp, and are saued.

* For in the olde tyme also whẽ the proude *Gene.xi.
gyauntes perished, he (in whõ the hope was left to increase the worlde) wente into the shyppe, which was gouerned thorow thy hand, and so lefte sede behinde him vnto the worlde. For happye is ꝑ tree, where thorow ryghteousnes cõmeth: but cursed is ꝑ ydoll that is made with hãdes, * ye both it and he *Wisd.xiv.b
that made it. He, because he made it: and it, and.xiii.b
because it was called God where as it is but Baruch.vi.
a fraple thyng. * For the vngodly and hys *Wisd.xii.d
vngodlynes are both lyke abhominable vnto God, Euen so ꝑ worcke and he that made it also, shalbe punyshed together. Therfore shall there a plage come vpon ꝑ ydoles of the Heathen: for out of the creature of God they are become an abhompnacyon, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why, ꝑ sekynge out of ydoles is the begynnynge of whordome, and the bryngynge vp of thẽ is the destruccyon of lyfe. For they were not from ꝑ begynnynge, nether shall they contynue for euer. The welthy ydelnes of men hath founde them out vpon earth, therfore C
shall they come shortly to an ende. When a father mourned for his sonne ꝑ was taken awaye frõ hym, he made hym an ymage (in all ꝑ haste) of hys deed sonne: & so begãne to worshypp hi as God, which was but a deed man, & ordened his seruaũtes to offre vnto hi. Thy by processe of tyme & thorow an vngracious custome, this errour was kepte:

as lawe, and tyrauntes compelled men by violence to honour ymages. As for those ꝑ were so farre of that men myght not worshypp them presently, theyr pycture was brought trō farre (lyke the ymage of a king whom they wolde honoure) to the intent ꝑ with greate diligence they might worshipp him which was farre of, as though he had bene present. Agayne, the singular connige of the craftesman gaue the ignorannt also a great occasion to worshipp images. For ꝑ workman willyng to do hym a pleasure ꝑ set him a worke, laboured with all his conninge to make ꝑ ymage of the best fashion. D And so (thorow the beuty of the worke) the comen people was disceaued, in so moch ꝑ they toke him now for a God, which a lytle afore was but honored as a man. And thys was the errour of mans lyfe, when men (ether for to serue theyr awne affectiō, or to do some pleasure vnto kynges) ascribed vn to stones and stockes ꝑ name of God, which ought to be geuen vnto no man.

Moreouer, this was not ynough for thē that they erred in the knowledge of God: but where as they lyued in the greate warres of ignorannce, those many & greate plages called they peace. For ether* they slue theyr awne children, & offred them, or dyd sacrifyce in ꝑ nyght season, or els held vnreasonable watches: so that they kepte nether lyfe ner mariage cleane: but ether one slue another to death maliciously, or els greued hys neyghboure wyth aduoutrye. And E thus were all thiges mixte together, blond, manslaughter, theft, dissimulacion, corruption, vnfaythfulnesse, sedicyon, periury, disquietynge of good men, vnthankfulnes, defilynge of soules, chaungynge of byrth, vnstedfastnesse of mariage, mysorder of aduoutrye and vnclennesse. And why? the honouringe of abhominable images is the cause, the begynnynge and ende of all euell. For they that worshype Idols, ether they are mad when they be mery, or prophecie lyes, or lyue vngodly, or els lyghtly forsweare them selues. For in so moch as their trust is in ꝑ Idols (which haue nether soule ner vnderstandynge) though they sweare falsely, yet they thyncke it shal not hurte them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell oppinion of God, geuynge hede vnto Idols, swearynge vniustly to disceaue, and despysing ryghteousnes. For theyr swearinge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

## ¶ The.xv. Chapter.

¶ The ioye of the faythfull, prayenge the mercy of God, for whose grace sake they serue not Idols.

BUt thou (O oure God) art swete, lōg A sufferynge and true, and in mercy ordrest thou all thynges.

Though we synne, yet are we thyne, for we knowe thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe ꝑ, is parfecte ryghteousnes: Yee, to knowe thy ryghteousnes ād power, is the rote of immortalite. As for the thynge that men haue foūde out thorow their euell sciēce, it hath not disceaued vs: as the paynt inge of the picture (an vnprofitable labour) and carued image, with diuerse colours, whose syght entyseth the ignorant: so that he honoureth & loueth the picture of a deed image that hath no soule.

Neuertheless, they that loue such euell thiges, are worthy of death: they that trust i them, they that make them, they that loue them, and they that honoure them. B The potter also taketh ād tempereth soft earth, laboureth it, and geueth it the fassyon of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessell for seruice, & some contrary. But where to euery vessel serueth, that knoweth the potter him selfe. So with his vayne laboure he maketh a God of the same claye: this doth euen he, whiche a lytle afore was made of earth hym selfe, and within a lytle whyle after (whē he dieth) turneth to earth agayne.

Notwithstandinge, he careth not the more C because he shall labour, ner because his lyfe is short: but stryueth to excell goldsmithes, the syluersmythes and coppersmythes, & taketh it for an honour to make vayne thynges. For hys herte is asshes, hys hope is but vayne earth, & his life is more vile thē claye for so moch as he knoweth not his awne maker, that gaue him hys soule to worcke, ād breethed in him the breth of lyfe. They counte oure lyfe but a passyme, and oure conuersacion to be, but a market, and that men shulde euer be gettynge, and that by euell meanes. Now he that of earth maketh fraile vessels and ymages, knoweth him selfe to offende aboue all other.

All the enemyes of thy people & that holde D thē in subiecciō, are vnwyse, vnhappye, and exceadyng proude vnto theyr awne soules, for they iudge all the Idols of the Heathen to be goddes, which nether haue eye sight to se, ner noses to smell, ner eares to heare, nor fyngers of hādes for to grope: & as for theyr fete, they are to slowe to goo. For mā made them, & he that hath but a borowed sprete, fashioned them. But no mā cā make a God lyke vnto him: for seynge he is but mortall hym selfe, it is but mortall that he maketh with vnryghteous handes. He hym selfe is better then they whō he worshypped, for he lyued



he lyued though he was mortall, so dyd neuer they. Yee, they worshypped beastes also, which are most miserable: for compare thiges that cannot fele vnto them and they are worse then those. Yet is there not one of these beastes, that with his syght can beholde eny good thing nether haue they geuē prayse ner thanckes vnto God.

## ¶ The.xvi. Chapter.

¶ The punyshment of Idolatrers, and the benefytes done vnto the faythfull.

A FOr these and soch other thiges haue they suffred worthy punishmēt and thorow the multitude of beastes are they roted oute. In stead of the which punyshmentes thou hast graciously ordred thyne awne people, and geuē thē theyr desyre ꝑ they longed for: a newe & straūge taist, *preparing thē quayles to be theyr meate: to ꝑ intent that (by the thynges which were shewed and sent vnto thē) they that were so gredy of meate, might be withdrawen euen from the desyre that was necessary. But these withi shorte tyme were brought vnto pouerte, ād tasted a newe meate. For it was requisite ꝑ (without eny excuse) destruccion shulde come vpon those which vsed tyranny, & to shewe onely vnto ꝑ other, how theyr enemyes were destroied.

*Aum.xxi.b *For when the cruell woodnesse of the beastes came vpon them, they perished thorow the stynges of the cruell serpentes.

B Not withstandynge, thy wrath endured not perpetually, but they were put in feare for a lytle seasō, that they myght be reformed, hauynge a tokē of saluacion, to remēbre the cōmaundement of thy lawe. For he ꝑ conuerted, was not healed by the thyng ꝑ he sawe, but by the, O sauioure of all. So in this thou shewedst thyne enemyes, ꝑ it is thou, which delyuerest from al euell. As for *Exod.x.d thē * whē they were bytten w̄ grashoppers and flyes, they dyed, for the were worthy to perish by soch: But nether the teeth of dragons ner of venimous wormes ouer cā thy chyldrē, for thy mercy was euer by thē & helped thē. Therfore were they punished to remembre thy wordes, but hastely were they healed againe, lest they shuld fall into so depe forgetfulnesse, ꝑ they myght not vse thy helpe. C It was nether herbe ner playster ꝑ restored thē to health, but thy worde (O Lorde) which healeth all thiges. It is ꝑ (O Lord) *Deu.xxxii.f. that hast the power of lyfe & death *: thou ledest vnto deathes dore, and bryngest vp 1.Reg.ii.b againe. But mā thorow wickednes slayeth his awne soule, and when his sprete goeth forth, it turneth not agayne, nether maye he call agayne the soule that is take awaye. It is not possible to eskape thy hande. For the vngodly that wolde not knowe ꝑ, were punyshed by ꝑ strength of thyne arme: with straunge waters, hayles and raynes were they persecuted, and thorow fyre were they consumed, for it was a wonderous thinge that fyre myght do more then water which quencheth all thinges: but the worlde is the auēger of the ryghteous. Some tyme was the fyre so tame, that ꝑ beastes which were sent to punysh the vngodly, brent not: and that because they shulde se and knowe, that they were persecuted with the punyshment of God. And some tyme brent the fyre i the water on euery syde, that it might destroye D ꝑ vnryghteous nacyon of ꝑ earth. * Agayne, thou hast fed thyne awne people w̄ Aungels fode, & sent thē bred ready from heauē (without theyr labouze) beynge very pleasaunt and of good tast. And to shewe thy ryches & swetnesse vnto thy chyldren, thou gauest euery one theyr desyre, so ꝑ euery man might take what lyked hym best. But the snowe and yse abode the violence of the fyre & melted not: that they myght knowe, that the fyre burnyng in the hayle and rayne, destroyed the frute of the enemyes: ꝑ fyre also forgat his strength agayne: that the ryghteous myght be norysshed. For the creature that serueth the (which art the maker) is fearse in punysshing ꝑ vnrighteous, but is easy & gētle to do good, vnto soch as put their trust in the. Therfore dyd all thynges alter E at the same tyme, and were all obedient vnto thy grace, which is the norse of all thynges, accordynge to the desyre of them that had nede therof: that thy childrē (O Lord) whom thou louest, myght knowe, * ꝑ it is * Deu.viii. Math.iiii. not nature and the growinge of frutes that fedeth men, but that it is thy worde, which preserueth them that put theyr trust in the. For loke what myght not be destroied with the fyre, as soone as it was warmed with a lytle Sūne beame, it melted: ꝑ al mē might knowe, that thākes ought to be geuen vnto the before the Sunne ryse, and that thou oughtest to be worshipped before the daye springe. For the hope of ꝑ vnthākfull shall melt awaye as the wynter yse, and perysshe as water, that is not necessary.

## ¶ The.xvii. Chapter.

¶ The iudgmentes of God vpon the Egyppeans.

A GReate are * thy iudgmentes (O *Roma.xi. Lorde) and thy councels cā not be expressed: therfore mē do erre, that will not be reformed w̄ thy wysdome. * For when ꝑ vnryghteous thought *Exod.x.e to haue thy holy people i subiecciō, they were bounde with the bandes of darckenes and longe nyght, shut vnder the rofe, thinkynge to escape the euerlastynge wysdome. And whyle they thought to be hydē ꝑ darcknesse of theyr synnes, they were scattered abrode i the very myddest of thē darcke couerynge of forgetfulnes, put to horrible feare and

wonderously vexed: for the corner where they myght not kepe them from feare (because the sounde came downe and vexed them) yet, many terrible and straunge visions made them afrayed.

W No power of the fyre myght geue them lyght, nether myght the cleare flammes of the starres lyghten the horrible nyght. For there appeared vnto them a sodayne fyre, very dredeful: At the which (when they sawe nothige) they were so afrayed, that they thought the thinge which they sawe, to be the more fearfull. * As for the sorcery & enchaūtemēt *Exod.viii.b
that they vsed, it came to derision, and the proude wysdome was brought to shame. For they that promised to dryue awaye the fearfulnes and dreade from the weake soules, were sycke for feare them selues, and that with scorne. And though none of the wonders feared thē, yet were they afrayed at the beastes which came vpon them, & at the hyssynge of the serpētes. In so moch that with trēblinge they sowned, ād sayde they sawe not the ayre, which no man yet maye escape.

C For it is an heuy thynge, when a mans awne conscience beareth recorde of his wyckednes and condempneth hym. And why? a vexed and wounded conscience, taketh euer cruell thynges in hād. * Fearfulnes is no- *psal.xviii.g
thing els, but a declaring that a mā seketh helpe and defence, to answere for hym selfe. And loke how moch lesse the hope is within, the more is the vncertentye of the mater, for the which he is punyshed. But they that came in the myghtye nyght: slepte the slepe that fell vpon them from vnder and from aboue: somtyme were they afrayed thorow the feare of the wonders, and sometyme they were so weake that they sowned with all: for an hastye & sodayne fearfulnes came vpō thē.

After warde, yf eny of them had fallen, he was kepte and shut in prison, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hearde or husbādman he suffred intollerable necessite: for they were all bounde with one chayne of darcknesse.

Whether it were a blasynge wynde, or a D swete songe of the byrdes amonge the thycke braunches of the trees, or the vehemencye of hastye rūnynge water, or greate noyse of the fallynge downe of stones, or the playenge and runnynge of beastes whom they sawe not, or the myghtye noyse of roarynge beastes, or the sownde that answereth agayne in the hye mountaynes: it made them sowne for very feare. For all the earth shyned with cleare lyght, and no man was hyndered in his labour. Onely vpon them there fell a heuy nyght, an ymage of darcknesse that was to come vpon thē. Yee, they were vnto them selues the most heuy & horrible darcknesse.

## C The.xviii.Chapter.

C The fyre lyght that the Israelites had in Egypte The persecucyon of the vngodly The Lorde smote all the fyrst borne of Egypte The synne of the people in the wyldernes. Aaron stode betwyxt the lyue and the deed, with his censoure.

NEuerthelesse, thy saynctes had a very greate lyght (& the enemyes herde theyr voyce, but they sawe not the fygure of them.) And because they suffred not the same thynges, they magnified the: ād they that were vexed afore (because they were not hurte now) thanked the, and besought the (O god) that there myght be a A
difference. * Therfore had they a burnynge *Exo.xiii.
pyller of fyre to lede them in the vnknowne waye, and thou gauest them the Sunne for a fre gyft without eny hurt. Reason it was that they shulde want lyght, & be put in the preson of darcknes, which kepte thy childrē in captiuyte, by whō the vncorrupte lyght of the lawe of the worlde was for to be geuen. * When they thought to slaye the ba- W
bes of the ryghteous (one beinge layed out, *Exodus.i.b
and preserued to be leader vnto the other) *thou broughtest out the whole multitude of *Exo.xiii.
the chyldren, and destroyedst these in the myghtye water. Of that nyght were oure fathers certifyed afore that they knowyng vnto what othes they had geuen credence, myght be of good cheare. Thus thy people receaued the health of the ryghteous, but the vngodly were destroyed. For lyke as thou hast hurte oure enemies, so hast thou promoted vs whom thou calledest afore. For the ryghteous childrē of the good men offred secretly, & ordred the lawe of ryghteousnes vnto vnite: that the iust shulde receaue good and euell in lyke maner, syngynge prayses vnto the father of all men. Agayne, there was herde an vnconuenyēt voyce of the enemyes, and a pyteous crye for childrē that were bewayled. The master and the seruaunt were punyshed in lyke maner. For they all together had inumerable that dyed one death.

C *Nether were the lyuinge sufficient to bury *Exo.xiii.
the deed, for in a twincklynge of an eye, the no- *Exo.xiii.a
blest nacyō of them was destroyed. As oft as God helped them afore, yet wolde it not make thē beleue: but ī the destrucciō of the fyrst borne they knowledged, that it was the people of God. For whyle all thinges were styll & whē the nyght was ī the myddest of her course, thy Almyghtie worde (O Lord) leapte downe from heauē out of thy royall trone, as a rough man of warre, ī the myddest of the lāde that was destroyed: & the sharpe swerde perfourmed their straite cōmaūdemēt, standynge and fyllyng all thynges with death: yee, it stode vpō the earth & reached vnto the heauē. Then the syght of the euell dreames vexed them sodēly, and fearfulnesse came vpon them vnawares.

Then laye there one here, another there, half deed, halfe quyck, and shewed the cause of his death. For the vilyōs that vexed thē shewed thē these thinges afore: so that they D were not ignorāūt, wherfore they perished.

The tentacyō of death touched the ryghteous also, and amonge the multytude in the wilderneße there was sturrecciō, but thy wrath endured not lōge. For the blameles man wente in all the hast, and toke the battayll vpon him, brought forth the weapē of his ministracyon: euen prayer and the censours of reconcilinge: sett him selfe agaynst the wrath, and so brought the misery to an ende: declaringe therby that he was thy seruaunt. For he ouercame not the multytude with bodely power, ner with weapens of myght: but with the worde he subdued him that vexed him, puttynge them in remembraunce of the othe and couenaunt made vnto the fathers. For when the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, *Exo.xxxviii
and parted the waye vnto lyuinge. * And &c.
why? in his longe garment was all the beuty, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiesty was wrytten in the crowne of his heade. Unto these the destroyer gaue place, ād was afrayed of them: for it was onely a tētacion worthy of wrath.

## C The.xix.Chapter.

C The deeth of the Egyptyans, and the greate sope of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not onely to the wyll of God, but also to the wyll of man.

AS for the vngodly, the wrath came vpon them without mercy vn- A
to the ende. For he knew before what shulde happen vnto them: how that (when they had consented to lett them go, and had sent out with greate diligence) they wolde repēte, and folowe vpō them. * For when they were yet moornyn- *Exo.xiiii.a
ge and makynge lamentacion by the graues of the deed, they deuysed another foolysh nes: so that they persecuted them in theyr flyenge, whom they had cast out afore with prayer. Worthy necessyte also brought them vnto thys ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thynges that was wantynge of theyr punyshmēt, was requysite so to be fulfylled vpon them with torme ntes, that thy people myght haue a maruelous passage thorow, & that these might fynde a straunge death.

W Then was euery creature fashyoned agayne of newe, accordige to the wyll of theyr ma- W
ker, obeyenge thy commaundementes that thy childrē myght be kept without hurte. For the cloude ouershadowed theyr tentes, & the drye earth appeared, where afore was water: so that in the reed see there was a waye without impediment, & the greate depe became a grene felde: where thorow all the people wente that were defended wyth thy hand, seinge thy wonderous and maruelous workes. For as the horses, so were they fedd, and leapte lyke lambes, praysinge the (O Lorde) which haddest delyuered thē: and why? they were yet myndefull of thy thynges, that happened whyle they dwelt in the lande: how the grounde brought forth flyes in steade of catell: & how the ryuer scrauled with the multitude of frogges in steade of fysshes.

*But at the last they sawe a new creacion C
of byrdes, what tyme as they were desi- *Exo.xvi.c
red with lust, and desyred delicate meates. Nume.xi.g
For when they were speakinge of theyr appetite, the quayles came vp vnto them frō the see, and punyshementes came vpon the synners, not without the tokēs which came to passe afore by the vehemēcye of the stremes: for they suffred worthely accordig to theyr wickednesses, they dealt so abhominably and churlysshly with straungers. Some receaued no vnknowne gestes, some brought the straungers into bondage that dyd them good. Beside all these thynges there were some, that not onely receaued no straūgers with theyr willes, but persecuted those also, * & dyd them moch euell, that receaued *iii.Johan.
them gladly. Therfore were they punyshed with * blyndnesse, lyke as they that were *Gene.xix.
couered with sodayne darknesse at the dores of the ryghteous, so that euery one sought the entraunce of hys dore.

Thus the elementes turned into them- D
selues, lyke as when one tyme is chaunged vpon an instrument of musyck, and yet all the residue kepe theyr melody: which maye easely be perceaued, by the syght of the thinges that are come to passe. The drye lande was turned into a watery, and the thynge that afore swamme ī the water, wēte now vpon the drye grounde. The fyre had power in the water (contrary to his awne vertue) & the water forgat his awne kynde to quenche. Agayne, the flammes of the noysome beastes hurte not the flesh of them that wēte with them, nether melted they the yse, which els melteth lyghtely. In all thinges hast thou promoted thy people (O Lorde) and brought them to honour: thou hast not despysed the, but all waye & in all places hast thou stande by the.

C The ende of the boke of wysdome.

# The boke of.

# ¶The boke of Jesus the sonne of Syrach/ which is called in latyn/ Ecclesiasticus,

## ¶The Prologe of Jesus the sonne of Syrach vnto hys boke.

MAny and greate mē haue declared wysdome vnto vs out of the lawe, out of the Prophetes and oute of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctryne and wysdome: Therfore, they that haue it and reade it, shuld not onely them selues be wyse there thorow, but serue other also with teachynge and wrytynge.

After that my graunde father JESUS had geue diligent laboure to reade the lawe, the Prophetes and other bokes that were left vs of oure fathers, ād had well exercised hym selfe therin: he purposed also to wryte some thyng of wysdome & good maners, to the intent that they which were willynge to learne and to be wyse, myght haue ꝑ more vnderstandynge, and be the more apte to leade a good conuersacyon.

Wherfore, I exhorte you to receaue it louyngly, to reade it with diligence, & to take it in good worth, though oure wordes be not so eloquent as the famous oratours. For the thyng ꝑ is wrytten in the Hebrue tonge, soundeth not so well when it is trāslated into another speache. Not onely this boke of myne, but also the law, the Prophetes ād other bokes sounde farre other wyse, then they do, whē they are spokē in their awne languaige.

Now in the .xxxviii. yeare When I came into Egypte in the tyme of Ptolomy Euergetes & continued there all my lyfe, I gat libertye to reade and wryte many good thiges. Wherfore, I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And consyderynge that I had tyme, I laboured and dyd my best to perfourme thys boke, and to bryng it vnto lyght: that the straungers also which are dysposed to lerne, myght applye them selues vnto good maners and lyue accordynge to the lawe of the Lorde.

# ¶Ecclesiasticus.

## ¶The fyrst Chapter.

¶Wysdome proceadeth and commeth of God. A prayse of the feare of God. Ryghteousnes is a degre to come by wysdome.

A
*xiii.Re.xii.b and.xliii.d Job. xxviii.c Jacob.i.a

ALl wysdome *commeth of God the Lorde, and hath bene euer with hym, and is before all tyme. Who had nombred the sande of the see, ꝑ droppes of ꝑ rayne, & the dayes of tyme? Who hath measured ꝑ heygth of heauen, ꝑ bredth of the earth, & the depnesse of the see? Who hath sought out ꝑ grounde of Goddes wysdome, which hath bene before all thynges?

* Roma.xi.c *Wysdome hath bene before all thynges, and the vnderstandynge of prudence from euerlastynge. (Gods worde in the heygth is the well of wysdome, and the euerlastinge cōmaundementes are the entraūce of her.)

Unto whom hath the rote of wysdome bene declared? Or who hath knowne her wyt? Unto whō hath ꝑ doctrine of wysdome bene discouered & shewed? ād who hath vnderstande ꝑ many folde entraūce of her?

B There is one: euen the Hyest, the maker of all thynges, the Allmyghtye, the kyng, of power (of whom men ought to stande greatly in awe) which sytteth vpon his trone, beinge a God of dominiō: he hath created her thorow the holy goost: he hath sene her, nombred her, ād measured her: he hath poured her out vpon all hys workes, and vpon all flesh accordynge to hys gyft: he geueth her rychely vnto thē that loue hym: The feare of the Lorde is worshyppe and triumphe, gladnesse and a ioyfull crowne: The feare of the Lord maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Who so feareth the Lorde, it shall go well wyth hym at the last, and in ꝑ daye of hys death he shall be blessed. C

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue yt, for they se what wonderous thiges it doth. *Ysal.xi.b Prouer.xi.c

*The feare of the Lorde ys ꝑ begynnig of wysdome, ād was made with the faythfull in the mothers wombe: yt shall go wyth the chosen wemen, and shalbe knowne of the ryghteous and faythfull. The feaze of the Lorde is the ryght Gods seruyce, that preserueth



kepeth and iustifieth the herte, and geueth myrth & gladnesse. Who so feareth ꝑ Lord shall be happie, and when he hath nede of ēforte, he shall be blessed. To feare God is the wysdome that maketh rich, and brīgeth all good with her. She fylleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lord is the crowne of wysdome, and geueth plenteous peace and health. He hath sene her & nombred her: (both these are the giftes of God) knowledge and vnderstandinge of wisdome hath he poured out as rayne, and thē that helde her fast, hath he brought vnto honour.

D The feare of the Lord is the rote of wysdome, and her braunches are longe lyfe. In the treasures of wisdome is vnderstādinge and deuocyon of knowledge, but wysdome is abhorred of synners. The feare of ꝑ Lord dryueth out synne: for he that is without feare cannot be made righteous, and his wylfull boldnes is his awne destruccyon. A patient man wyll suffre vnto the tyme, & then shall he haue ꝑ rewarde of ioye. A good vnderstandinge wyll hide his wordes for a tyme, & many mens lippes shall speake of his wysdome. In the treasurs of wysdome is ꝑ declaracyon of doctryne, but the synner abhorreth the worshippe of God. My sonne, yf thou desire wisdome, kepe the commaundement, and God shall geue her vnto the: for the feare of the Lorde is wysdome and nurture, he hath pleasure in fayth and louynge meknesse, & he shall fill the treasures ther of. Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double hert. Be not an ypocrite in ꝑ syght of mē, and take good hede what thou speakest. Marcke well these thynges, lest ꝑ happē to fall and brynge thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the middest of the congregacyon: because thou wouldest not receaue ꝑ feare of God, and because thy herte is full of faynednes and disceate.

## ¶The .ii. Chapter.

¶He exhorteth the seruauntes of God to ryghteousnes, loue, vnderstandynge, and patience, & exhorteth him that feareth God, to beleue, to hope, and to loue, because God nether confoundeth ner forsaketh them ꝑ trust in hym. A curse vpon the sotell, fearce, and impacyent of herte.

A
*Mat.xiii.a ii.Tim.iii.c

MY sonne, *yf thou wilt come into ꝑ seruice of God, stande fast in ryghteousnes and feare, and arme thy soule to tētacyon: settle thyne hert and be pacyent: bowe downe thyne eare, receaue the wordes of vnderstandynge, and shryncke not awaye, whē thou art entysed. Holde the fast vpō God, ioyne thy selfe vnto him, and suffre that thy like maye encreace at ꝑ last. Whatsoeuer happeneth vnto ꝑ receaue it: suffre in heynesse, and be patient in thy trouble. *For lyke as golde & syluer are tryed in the fyre, euen so are acceptable mē in ꝑ fornace of aduersite. Beleue i God, & he shall helpe the: ordre thy waye a ryght, and put thy trust in him. Hold fast his feare and growe therin. O ye that feare the Lord take sure holde of his mercy: shrincke not a waye from him, that ye fall not. O ye that feare ꝑ Lord, beleue him, and your reward shall not be emptie. O ye that feare ꝑ Lord, put your trust in him, and mercy shall come vnto you for pleasure. O ye ꝑ feare ꝑ Lord, set youre loue vpon hym, and youre hertes shalbe lyghtened. *Sapi.iii.a Ecclu.ii.b.f.

Consydre the olde generacions of mē (O ye childzen) & marcke them well: *was there euer eny one confoūded, that put his trust in the Lord? Who euer continued in his feare, and was forsakē? Or whom dyd he euer despise, that called faithfully vpō him? For God is gracyous & mercyfull, he forgeueth sinnes in the tyme of trouble, and is a defender for all them that seke him in the trueth. Wo be vnto him, ꝑ hath a double hert, wycked lippes and euell occupied handes, and to the sinner that goeth two maner of wayes. Wo be vnto thē ꝑ are loose of herte, which put not their trust in God, & therfore shall they not be defended of hym. Wo be vnto thē that haue lost pacience, forsaken ꝑ right wayes, and are turned back into frowarde wayes. What will they do, when the Lord shall begynne to vysyt them? D 25 *Esa.xxxi. Esa.xl.b.

They that feare the Lord, wyll not mistrust his worde, and they ꝑ* loue him wyll kepe his commaundemēt. They that feare the Lord, will seke out the thinges, that are pleasaunt vnto him, *& they that loue him: shall fulfyll hys lawe. They that feare the Lord, wyll prepare theyr hertes, and humble their soules in his sight. They that feare ꝑ Lord, kepe hys commaundemētes, and will be pacient tyll they se him selfe, saying: * better it is for vs to fall into ꝑ hādes of ꝑ Lorde, then into the handes of men: for hys mercy is as greate as hym selfe. C *Joh.xiiii. *Rom.xiii. *ii.re.xxiiii Sufan.d.

## ¶The .iii. Chapter.

¶To oure father and mother ought we to geue double honour. Of the blessynge and curse of the father and mother. No mā ought ouer curyously to searche out the secretes of God.

THe chyldzen of wysdome are a congregacion of the righteous, and their excercyse is obedience and loue. Heare me youre father (O my deare chyldzen) and do there after, that ye maye be safe. A

*For ꝑ Lorde wyll haue the father honoured of the childzen: and loke what a mother commaūdeth her childzē to do, he will haue it kepte. Who so honoureth hys father, his synnes shall be forgeuen him: *& he that honoureth *Exod.xx.b Deuter.b.d Ephe.vi.a. * Ephe.vi.

noureth his mother is lyke one ỹ gathereth treasure together. Who so honoureth his father, shall haue ioye of his awne chyldren: & whē he maketh his prayer he shall be herde. He ỹ honoureth his father, shall haue a lōge lyfe: and he that is obedyent for the Lordes sake, his mother shall haue ioye of hym.

B He that feareth the Lorde, honoureth his father & mother, and doth thē seruyce, as it were vnto the Lord him selfe. Honoure thy father in dede, in worde & in all pacīēce, that thou mayest haue Gods blessinge, & his blessinge shall abyde with the at the last.

*Ge.xxvii.d * The blessing of the father buyldeth vp the houses of the childrē, but ỹ mothers curse roteth out the foundacions. Reioyse not whē thy father is reproued, for it is not honoure vnto the, but a shame. For the worshipe of a mās father is his awne worshipe, & where the father is without honour, it is the dishonesty of the sonne. My sōne, make moch of thy father ī his age, and greue him not as longe as he liueth. And yf his vnderstandynge faple, haue pacyence wyth hym, and despise him not in thy strength. For the good dede ỹ thou shewest vnto thy father, shal not be forgottē, and when thou thy selfe wantest, it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in ryghteousnes) and in the daye of trouble ỹ shalt be remembred: thy synnes also shall melt awaye, like as the yse in the fayre warme wether.

C He that forsaketh hys father, shall come to shame: and he that defieth his mother, is cursed of God. My sonne, perfourme thy worckes with louynge mekenesse, so shalt ỹ be loued aboue other mē. The greater thou art, ỹ more humble thy selfe (in all thinges) and thou shalt fynde fauour in the syght of God. For greate power belōgeth onely vnto God, and he is honoured of the lowlye.

*psa.cxxxi.a Ecclus.iii.b Roma.xii.a. *Seke not out the thynges ỹ are aboue thy capacite, and searche not the grounde of soch thinges as are to myghtye for the: but loke what God hath commaūded the: thynke vpon that all waye, and be not curyous in many of his worckes. For it is not nedefull for the, to se wyth thyne eyes the thynges ỹ are secrete. Make not thou to moche searche in superfluous thinges, and be not curious ī many of his worckes: for many thinges are shewed vnto the all ready, which be aboue the capacite of men. The medlinge wt soch hath begiled many a man, and tangled their wittes in vanite. Now he that loueth parell, shall perish therin.

D An harde herte shall fare euell at the last: (and he that loueth daunger, shall perysche therin) an hert that goeth two wayes, shall not prospere: and he that is froward of hert wyll euer be worse and worsse.) A wycked hert shalbe laden with sorowes, and the vngodly synner wil heape one synne vpō another. The coūcel of ỹ proude hath no healthy for the plante of synne shall be roted out in thē, and not knowne. The hert of hym that hath vnderstādinge shall perceaue hye thinges, and a good eare will gladly herken vnto wisdome. An herte that is wise and hath vnderstādinge, will abstayne from synnes, and increase ī the worckes of righteousnes. Water quencheth burnynge fyre, * & mercy reconcileth synnes. God hath respecte vnto him that is thanckfull: he thynketh vpon him agaynst ỹ tyme to come: so that whē he falleth, he shall fynde a stronge holde. *Ecclus.xxviii.b

## ¶ The.iiii. Chapter.

¶ Almes must be done with all meakenes. The fruyte of wysdome & her frute. A iudge ought to be mercyfull. An exhortacyon to eschue euell and to do good.

MY sonne, * defraude not ỹ poore of hys almes, and turne not awaye thine eyes frō hym that hath nede. Despise not an hongrye soule, and defie not the poore in his necessite: greue not the herte of him that is helpelesse, and withdrawe not the gift from the nedefull. Refuse not ỹ prayer of one that is in trouble, turne not awaye thy face from the nedy. Cast not thyne eyes aside from ỹ poore, for anye euell wyll, that thou geue hym not occasion to speake euell of the. For yf he complayne of the in ỹ bytternes of his soule, his prayer shall be herde: euen he that made him, shall heare him. Be curteous vnto the company of the poore, hūble thy soule vnto the elder, and bowe downe thy head to a man of worshippe. Let it not greue the to bowe downe thine eare vnto ỹ poore, but paye thy dett, and geue him a frendly answere, and that wt mekenesse. A *Deut.xv.a

*Delyuer him that suffreth wronge from the hāde of the oppressour, and be not faynt harted when thou syttest in iudgement. Be mercyfull vnto the fatherlesse as a father, & be in steade of an husbande vnto their mother: so shalt thou be as an obediēt sonne of the Hiest, and he shall loue the more thē thy mother doth: Wysdome bryngeth vp soch as be hers, and wilbe vnto them as a louynge mother, receaueth them that seke her, & wilbe vnto them in the waye of righteousnes. He that loueth her, loueth life: and they that seke her dilygently, shall haue greate ioye. They that kepe her, shall haue the heritage of lyfe: for where she entreth in, there is the blessyng of God. They that honoure her, shall be the seruauntes of the holy one: and they that loue hyr, are beloued of God. Who so geueth eare vnto her, shall iudge ỹ heathē: and he that hath respecte vnto her, shall dwell safely. *Gen.xiii.

He



C He that beleueth her, shal haue her in possession, and hys generacion shall endure: for when he falleth, she doth go with hym, and choseth him among the best. Feare, drede & temptacion shall she bryngе vpon him, and trye him in her doctrine: tyll she haue so proued him in his thoughtes, that he commytt his soule vnto her. Then shall she stablishe hym, bryng the ryght waye vnto hym, make him a glad man, shewe him her secretes, and heape vpon him the treasures of knowledge, vnderstandynge and ryghteousnes. But yf he go wrong, she shall forsake him, and geue hym ouer into the handes of hys enemye.

D My sonne, make moch of thy tyme, eschue the thinge that is euell, and for thy lyfe shame not to saye the trueth. For there is a shame that bringeth synne, and ther is a shame that bringeth worshyppe and fauour. *Accepte no person after thyne awne wyll, that thou be not confounded to thyne awne decaye. Be not a shamed of thy neyghboure in his aduersite, and kepe not back thy coūcell when it maye do good, nether hyde thy wysdome in her bewty. For in the tōge is wysdome knowne, so is vnderstandyng knowledge and lerninge in the talkyng of ỹ wise, & stedfastnesse in the worckes of ryghteousnes. In no wyse speake agaynst the worde of treuth, but be a shamed of the lyes of thyne awne ignorauce. Shame not to cōfesse thyne erroure, and submytte not thy selfe vnto euery man because of synne. Withstāde not the face of the mighty, & striue ỹ not against ỹ streame. But for ryghteousnes take paynes with all thy soule, & for the treuth stryue thou vnto death, and God shall fyght for the agaynst thyne enemyes. Be not hastye in thy tong, nether slacke and negligēt in thy worckes. Be not as a lyon in thyne awne house, destroying thy houshold folkes, and oppressing thē that are vnder the. * Let not thyne hande be stretched out to receaue, and shut when thou shuldest geue. *Lucē.xi.c

## ¶ The.v. Chapter.

¶ In ryches maye we not put any confydence. The vengeaunce of God ought to be feared, and to repentaunce maye we not be slowe.

A *Luke.xii.c Eccles.xi.c. TRust not vnto thy riches, * & saye not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacyon.) Folowe not the lust of thyne awne hert in thy strength, and saye not: tush, how haue I had strength, or who will bringe me vnder because of my worckes? for doutles God shall auenge it. And saye not. I haue commytted no synnes, but what euell hath happened me? For the almyghtye is a paciēt rewarder. * Because thy synne is forgeuē the, be not therfore without feare, nether heape one sinne vpō another. * And saye not tush, the mercy of the Lord is great, he shall forgeue me my synnes, be they neuer so many. * For lyke as he is mercyfull, so goeth wrath from hym also, and hys indignacyon commeth downe vpon synners. *Eccl.xvi.b

Make no taryeng to turne vnto ỹ Lord, and put not of from daye to daye: for sodenly shall his wrath come, and in the tyme of vengeaūce he shall destroye the. * Trust not in wycked riches for they shall not helpe the in the daye of punishemēt & wrath. Be not caried about to euery wynde, & goo not into euery waye: for so doth the synner that hath a double tōge. Stāde fast in the waye of the Lord, be stedfast in thy vnderstāding, abyde by the worde, ād folowe the worde of peace and righteousnes. Be gentle to heare the worde of God, that thou mayest vnderstande it, & make a true answere with wisdome. * Be swyft to heare, but slowe & paciēt in geuynge answere. If thou hast vnderstandyng, shape thy neyghboure an answere: if no, laye thine hād vpō thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshyppe is not a mans wyse talkyng, but the tonge of the vndiscrete is his awne destrucciō. * Be not a preuy accuser as longe as thou lyuest, and vse no slaunder wyth thy tonge. For shame and sorow goeth ouer the cheke, & an euell name ouer him that is double tonged: but ye ỹ is a preuy accuser of other mē, shalbe hated, enuyed and confounded. Se ỹ thou iustifie the small and greate alyke. *Iames.i.c *Eccle.xx.a *Iames.i.c *Leuit.xix.b

## ¶ The.vi. Chapter.

¶ It is ỹ propertye of a synner to be euell tonged. The doctrine & good coūcell of ỹ wyse is to be embraced, wysdome shuld be searched for. The profyght therof.

BE not thy neyghbours enemye for thy frendes sake: for who so is euel shal be the heyre of rebuke and dishonoure, and whosoeuer beareth enuye & a double tonge offendeth. * Be not proude in the deuyce of thyne awne vnderstādyng (lest thy strēgth be hurt by foolyshnes, and) lest thy leaues wither, & thy frute be destroyed, ād so thou be left as a drie tree (in the wildernes.) For a wycked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enemyes, (& bryngeth hym to the porciō of the vngodly.) * A swete worde multyplyeth frendes, and pacifieth them that be at variaunce, & a thānkfull tonge will be plenteous in a good man. Holde frendshippe with many, neuertheles haue but one counceler of a thousande. * Rom.xii.b Phili.ii.a

Yf thou gettest a frēde, * proue him fyrst, and be not hastye to geue hym credēce. For some man is a frēde, but for a tyme, & will not abyde in the daye of trouble. And there is some *Deut.xiii. and.xxviii. Epiche. viii Matth.x.c

is some frende that turneth to enemyte, and
taketh parte agaynst ỹ: & yf he knowe eny
* cc.xxxbiii.a hurt by ỹ, he telleth it out. * Agayne, some
frende is but a companyon at the table, and
in the daye of nede he continueth not. But a
sure frende wyll be vnto the euen as thyne
awne selfe, & deale faythfully with thy hou-
sholde folke. If thou suffre trouble and ad-
uersyte, he is with the, and hydeth not hym
selfe from the. Departe from thine enemyes,
pee and beware of thy frendes.

¶ A faythfull frende is a stronge defence,
who so fideth soche one, fideth a treasure. A
faythfull frende hath no peare, ỹ weight of
golde and syluer is not to be compared to ỹ
goodnesse of his fayth. A faythfull frẽde is a
medicyne of lyfe, and they ỹ feare the Lord,
shall fynde hi. Who so feareth ỹ Lord, shall
prosperе with frendes: and as he is him self,
so shall his frende be also. My sonne, receа-
ue doctrine from thy youth vp, so shalt thou
fynde wysdome tyll thou be olde. Go to her
as one ỹ ploweth, and soweth, and wayte
paciẽtly for hir good frutes. For thou shalt
haue but litle labour in hir worke, but thou
shalt eate of hir frutes right soone. O how
exceadinge sharpe is wysdome to vnlerned
men: an vnstedfast body wyll not remayne
in her. Vnto soch, she is as it were a touch
stone, and he casteth her from him in all the
haste. for wysdome is with him but in name
there be but fewe ỹ haue knowledge of her.
(But with them ỹ know her, she abydeth e-
uen vnto the apperynge of God.)

Geue eare (my sonne) receaue my doctri-
ne, and refuse not my councell. Put thy fote
* Matt.xi.d into her synckes, * & take her yocke vpon thy
neck: bowe downe thy shoulder vnder her,
beare her paciently, and be not wery of her
bãdes. Come vnto her with thy whole hert,
& kepe her wayes with all thy power. Se-
ke after her, and she shalbe shewed the: and
when thou hast her, forsake her not. For at
D the last thou shalt finde rest in her, and that
shall be turned to thy great ioye. Then shal
her fetters be a stronge defence for the, and
her yocke a glorious rayment. For ỹ bewtye
of lyfe is in her, and her bandes are the cou-
plynge together of saluaciõ. Yee a glorious
rayment is it, thou shalt put it on, and ỹ sa-
me crowne of ioye shalt thou were.

My sonne, yf thou wylt take hede, thou
shalt haue vnderstanding, and yf thou wylt
applye thy mynde, ỹ shalt be wyse. If thou
wylt bowe downe thyne eare, thou shalt re-
ceaue doctrine, and yf thou delite in hearig,
thou shalt be wise. Stande with the multi-
tude of soch elders as haue vnderstandinge,
and consente vnto their wisdome with thy-
* Eccl.bviii.a ne hert: * ỹ thou mayest heare all godly ser-
mons, and that ỹ worthy sentences eschape
the not. And yf thou seyst a man of discrete
vnderstandinge, gett the soone vnto hym, &
let thy fote treade vpõ the steppes of his do-
res. * Let thy mynde be vpon the cõmaun- * Psalm.l
dementes of God, and be earnestly occupied
in his lawes: so shall he stablysh thy herte, &
geue the wisdome at thine awne desire.

## ¶ The. vii. Chapter.

¶ We must forsake euell, and yet not iustifie our sel-
ues. The behaueour of the wyse towarde his wyfe,
hys frende, his chyldren, his seruauntes, his father
and mother, the prestes, &c.

DO no euell, so shall ther no harme
happen vnto the. Departe awaye
from the thynge that is wycked, &
no mysfortune shall medle with ỹ.
My sonne, sowe no euell thynges in the fo-
rowes of vnrighteousnes, so shalt thou not
reape thẽ seuen folde. Laboure not vnto mã
for any lordshype, nether vnto the kyng for
the seat of honour. * Iustifie not thy self be- * Pr.xxviii.a
fore God (for he knoweth the herte) and de- Eccle.biii.a
sire not to be reputed wyse in the presence of John.fx.a
ỹ king. Make no labour to be made a iudge Luk.fxviii.b
excepte it so were, that thou couldest mygh-
tely put downe wyckednes: for yf thou shul
dest stande in awe of the presence of ỹ mygh
tye, thou shuldest fayle in geuynge sentẽce.
Offende not in the multitude of the citye, &
put not thy selfe amonge ỹ people. * Bynde * Eccle.xlii
not two synnes together, for in one synne
shalt thou not be vnpunyshed. Saye not:
tush, God wyll loke vpon the multytude of
my oblacions, and when I offre to the hyest
God, he will accepte it.

Be not faynt harted when thou makest B
thy prayer, nether slacke in geuyng of almes
Laugh no man to scorne in the heuynesse of
his soule, for God (which seyth all thynges)
is he * that can brynge downe, and sett vp * 1. Reg.ii
agayne. Accepte no lesyng agaynst thy bro-
ther, nether do the same agaynst thy frende.
Use not to make any maner of lye, for the
customes therof is not good. Make not ma-
ny wordes, when ỹ art amonge ỹ elders: * &
whẽ thou prayest, make not moch babblyng. * Matt.bia
* Let no labourious worke be tedious vnto * Rom.xii
the, nether the hous bandrie whych the all-
mighty hath created. Make not thy boast i
the multitude of thy wyckednes, but hũble
thy selfe euẽ from thine herte: & remembre ỹ
the wrath shal not be longe in tarynge, and
that the vengeaunce of the flesh of the vn-
godly is a very fire & worme. Geue not ouer
thy frende for eny good, ner thy faythfull
brother for the best golde.

Departe not frõ a discrete and good wo- C
man, that is fallen vnto the for thy porcion
in the feare of ỹ Lord, for ỹ gift of her hone-
sty is aboue golde. * Where as thy seruaunt * Luke.xvii
worcketh truly, intreate him not euell, ner
the hirelinge that is faythful vnto ỹ: Loue
a discrete seruaunte as thyne awne soule,
defraude



defraude him not of his lyberte, nether lea-
Eccl.xxb.b ue him a poore man. * If ỹ haue catell, loke
well to them: and yf they be for thy profyt,
Eccl.xxx.a kepe them. * If thou haue sonnes, bring thẽ
vp in nourture and lerning, and holde them
in awe from their youth vp. If thou haue
daughters, kepe their body, and shewe not
thy face chereful towarde them. Marie thy
daughter, & so shalt ỹ perfourme a weightie
matter: but geue her to a man of vnderstan-
ding. If thou haue a wyfe after thyne awne
mynde: forsake her not: (but commytte not
thy selfe to the hatefull.)

Eccle.iii.a * Honoure thy father frõ thy whole hert:
b.iiii.a & forget not the sorowfull trauayle that thy
mother had with ỹ: remembre ỹ thou wast
D borne thorow them, and how canst thou re-
compense them the thynges that they haue
done for the? Feare the Lorde with all thy
Deut.vii.c soule, & honoure hys mynysters. Loue thy
maker with all thy strength, * & forsake not
Ecclu.xlviii.b his seruauntes. Feare ỹ Lorde with all thy
soule, & honoure his Prestes. * Geue them
their porcion of the fyrst frutes and increase
of the earth, lyke as it is commaunded the:
(and reconcile thy selfe of thy negligẽce vñ
the lytle flock) geue them the shoulders, and
their appoynted offringes and fyrstlynges.
Reache thyne hande vnto the poore, ỹ God
Gala.bi.a. maye blesse the vñ plenteousnes. * Be lyber-
Prob.i.d. all vnto all mẽ lyuinge, ‡ yet let not but do
good euen to them that are deed.

Ecclu.xlii.b * Let not them ỹ wepe, be wythout com-
Mat.xxb.d fort, but mourne vñ soch as mourne. ‡ Let
it not greue ỹ to vyset the sick, for that shal
make ỹ to be beloued. What soeuer thou ta-
kest in hande, remembre the ende, and thou
shalt neuer do amysse.

## ¶ The. viii. Chapter.

¶ Agaynst thy better is no stryuyng. Of the deeth of thyne enempe mayste ỹ not reioyce, ner despyse thy neyghbours, ner the wordes of the wyse.

A STryue not wyth a myghtye man,
lest thou chaunce to fall into hys
Matth.v.d hãdes. * Make no variaunce with
Eccl.xxxi.a a rich mã, lest he happen to bringe
vp an harde quarell agaynst ỹ. * For golde
and syluer hath vndone many a mã, yee euẽ
the hertes of kynges hath it made to fall.
Stryue not with a man that is full of wor-
des, and laye no styckes vpon his fyre. Kepe
Galat.bi.a no company with the vnlerned, lest he geue
Ecclesi.fi.b thy kinred an euell reporte. * Despyse not a
man that turneth him selfe awaye from syn-
ne, and call him not in the teeth withall, but
remembre that we are fraple euerychone.
Ecclu.xlix.g * Thyncke scorne of no mã in his olde age,
for we waxe olde also. Be not glad of the
death of thyne enempe, but remembre ỹ we
Eccle.bi.b must dye all the sorte of vs (and sayne wold
we come into ioye.) * Despise not ỹ sermõs
of soch elders as haue vnderstandynge, but
acquaynte thy selfe with the wyse sentẽces
of them: for of them thou shalt lerne wysdo-
me and the doctrine of vnderstandynge, and
how to serue greate mẽ without cõplaynte.

Go not from the doctrynе of the elders, B
for they haue lerned it of their fathers. For
of them thou shalt lerne vnderstandinge, so
that thou mayest make answere in the time
of nede. Kyndle not the coales of synners,
(whan thou rebukest them) lest thou be brẽt
in the fyrie flammes of their sinnes. Resyst
not the face of the blasphemer, that he laye
Eccl.xxi.a not wayte for thy mouth. * Lende not vnto
him that is myghtier then thy selfe: If thou
lendest him, coũte it but lost. Be not suerty
aboue thy power: yf thou be, then thyncke
surely to paye it. Go not to lawe with the
iudge: for he wyll iudge accordynge to hys
awne honoure. * Trauayle not by ỹ waye * Gene.xiii.b
with hym that his brayncelesse, lest he do the
euell: for he foloweth his awne wylfulnes,
and so shalt thou perish thorow his foly.

* Stryue not with hym ỹ is angrie and C
cruell, and go not with him into the wilder- * Prou.xii.b
nes: for bloude is nothinge in his syght, and Esa.xi.a
where there is no helpe, he shal murther the.
* Take no coũcel at fooles, for they loue no * Eccle.ix.c.
thinge but the thinges that please them sel- xxxbii.a
ues. Make no councel before a stranger, for
thou cãst not tell what will come of it. Opẽ
not thyne hert vnto euery man, lest he be vn
thanckfull to the, and put the to reproфe.

## ¶ The. ix. Chapter.

¶ What iopardyes of chalkenes are to be eschewed. An ol-
de frende is to be preferred before a new. The glory and
rychesse of synners. Myghtwes men shulde be bolden
togeth. Labour is the chefe thynge in a worcke man,
and wysedome in a pypure.

BE not gelous ouer ỹ wyfe of thy bo- A
some, ỹ she shewe not some shrewed
poynte of wicked doctrine vpon the.
* Geue not the power of thy life vnto a wo- * Pr.o.xi.b.y
mã, lest she come in thy strẽgth, and so thou a.and.bii.a
be confounded. Loke not vpon a woman ỹ
is desyrous of many men, lest thou fall into
her snares. Use not the company of a womã
ỹ is a player and a daunser, & heare her not,
lest thou perish thorow her entysynge. Be-
holde not a mayde, that thou be not hurt in
her bewty. * Cast not thy mynde vpon har- * Pr.xxv.b.a
lottes in eny maner of thynge, lest thou de-
stroye both thy selfe and thine heritage. Go
not aboute galyng in euery lane of the citye
nether wãdre thou abrode in ỹ stretes ther-
of. * Turne awaye thy face from a bewty- * Matth v.
full woman, and loke not vpon the fayrnes
of other.

* Many a man hath perished thorow the B
bewtye of wemen, for thorow it the desyre
is kyndled as it were a fyre. (An aduou te-
rous woman shalbe troaden vnder fote as
myre,

why? ꝓ hygheſt hateth ſinners, and ſhal re-
warde vengeaunce to the vngodly.

In proſperite, a frēde ſhall not be knowne
and in aduerſite an enemye ſhall not be hyd.
For whē a man is in wealth, it greueth his
enemyes: but in heynes and trouble a man
ſhall knowe his frende. Truſt neuer thyne
enemy, for lyke as an yron ruſteth, ſo doth
his wickednes. And though he make moche
crouchyng and knelyng, yet kepe well thy
mynde, and beware of him. Set him not by
the, nether let him ſyt at thy right hand: leſt
he turne him, gett into thy place, take thy
rowme and ſeke thy ſeate, and ſo thou at ꝓ
laſt remembre my wordes, & be pyckedat
my ſayinges.

*Eccle.viii.a and.xvi.a. *Vnde not two ſinnes together, for there
ſhall not one be vnpunyſhed. Who will haue
pitie of ꝓ charmer, that is ſtynged of the ſer
pent, or of all ſoch as come nye the beaſtes?
Euē ſo is it wt̄ him ꝓ kepeth company with
a wycked man, and lappeth him ſelfe in his
ſinnes. For a ſeaſon wyll he byde wyth the,
but yf thou ſtomble, he tarieth not. ‡ An ene
my is ſwete in his lippes, he cā make many
wordes & ſpeake many good thinges: Yee he
can wepe with hys eyes, but in hys herte he
ymagineth, how to throwe the into ꝓ pyt:
& yf he may fynde oportunite, he will not be
ſatisfied with blood. If a duerſite come vpō
ꝓ, thou ſhalt fynde him there firſt, & though
he pretēde to do the help, yet ſhall he vnder-
mine the. He ſhal ſhake his head, and clappe
his hādes ouer ꝓ for very gladnes: & whyle
he maketh many wordes, he ſhall deſguyſe
his countenaunce.

‡ Ier. xli.b.

## ¶ The. xiii. Chapter.

¶ The companies of the proude and of the ryche are to be eſcheued. The loue of God: Lyke do company with theyr lyke.

A WHo ſo toucheth pytch, ſhalbe fyled
withall: and he that is familiar wt̄
the proude, ſhal clothe him ſelfe wt̄
pryde. He taketh a burthen vpon
him, that accompanyeth a more honorable
man then him ſelf. Therfore, kepe no familiarite with one that is richer then thy ſelfe.
How agree the ketell and the pot together?
for yf the one be ſmytten agaynſt the other,
it ſhall be brokē. The rych dealeth vnrygh-
teouſly, & threateneth withal: but ꝓ poore
beyng oppreſſed & wrongeouſly dealt with-
all, ſuffreth ſcarcenes, & geueth fayre wor-
des. If thou be for hys profyt, he vſeth the:
but yf thou haue nothynge, he ſhall forſake
ꝓ. As longe as thou haſt eny thing of thyne
awne, he ſhal be a good felow with the: yee,
he ſhal make the a bare man, and not be ſo-
ry for the. If he haue nede of the, he ſhall de-
fraude the: and (with a preuy mocke) ſhall
he put the in an hope, and geue the all good
wordes and faye: what wātest thou? Thus
ſhall he ſhame the in his meate, vntill he ha
ue ſupte the cleane vp twiſe or thryſe, ād at
ꝓ laſt ſhall he laugh ꝓ to ſcorne. Afterward,
when he ſeyth that thou haſt nothynge, he
ſhal forſake the, and ſhake his heade at the.
(Submytte thy ſelfe vnto God, and wayte
vpon hys hande.)

Beware, that thou be not diſceaued and B
brought downe in thy ſympleneſſe. Be not
to hūble in thy wildome: leſt when thou art
brought lowe, ꝓ be diſceaued thorow fooly-
ſhnes. If thou be called of a myghtye man,
abſent thy ſelfe, ſo ſhall he call the to him ꝓ
more oft. Preaſſe not ꝓ vnto him, that thou
be not ſhutt out: but goo not ꝓ farre of, leſt
he forgett ꝓ. Withdraw not thy ſelf frō his
ſpeach, but beleue not his many wordes.
For wt̄ moch cōmunicatiō ſhall he tēpte the,
& (with a preuy mock) ſhall he queſtyon the
of thy ſecrettes. The vnmercyfull minde of
his ſhal marck thy wordes, he ſhal not ſpa-
re to do ꝓ hurte, & to put ꝓ in preſon. Beware, ād take good hede to thy ſelfe, for ꝓ wal-
keſt in parel of thy ouerthrowyng.

Now when thou hearest his wordes, ma- ¶
ke ꝓ as though thou wereſt in a dreame, and
wake vp. Loue God all thy lyke longe, and
call vpō him in thy nede. Euery beaſt loueth
his like, euē ſo let euery mā loue his neygh-
bour. All fleſh will reſorte to their lyke, and
euery man will kepe company with ſoch as
he is him ſelf. But as ꝓ wolfe agreeth with
the lambe, ſo doth ꝓ vngodly with the righ-
teous. *What felyſhyp ſhulde an holy man ii. Cor. vi.
haue with a dogge. How can the rych & the
poore agree together? The wilde Aſſe is the
lyons praye in the wyldernelle, euen ſo are
poore men the meate of the ryche. Lyke as
the proude maye not awaye wyth lowlyne-
nes, euen ſo doth the ryche abhorre the poo-
re: If a ryche man fall, hys frendes ſet hym
vp agayne: but when the poore falleth, hys
aquayntaunce forſake hym. If a ryche man
fall into an errour, he hath many helpers:
he ſpeaketh proude wordes, and yet men
iuſtifye hym.

But yf a poore man go wronge, he is pu- D
nyſhed: yee though he ſpeake wiſely, yet can
it haue no place. When the ryche man ſpea-
keth euery body holdeth his tōge: and loke
what he ſaieth, they praiſe it vnto the clou
des. But yf the poore mā ſpeake, they ſaye:
What felowe is thys? and yf he do amyſſe,
they ſhal deſtroye him. Riches are good vn
to him that hath no ſynne in his conſcience,
and pouerte is a wicked thing in the mouth
of the vngodly. The herte of man chaūgeth
his countenaunce, whether it be in good or
euell. A chearfull countenaunce is a token
of a good herte, for els it is an harde thynge
to knowe the thought.

¶ The



## ¶ The. xiiii. Chapter.

¶ The offence of the tonge. Man is but a bayne ſhyng. Happy is he that cōtynueth in wyſdome.

A Eccli. xix.c. xxvi.b. xxxi.iii.a. BLeſſed is ꝓ man, * that hath not
fallen wt̄ the worde of his mouth,
and is not pricked with ꝓ conſciē-
ce of ſinne. Happie is he that hath
no heynes in his mynde, and is not fallen
from his hope. It becōmeth not a couetous
man and a nygarde, to be ryche: and what
ſhulde a nygarde do wt̄ golde? He that with
al his carefulnes heapeth together vnrygh
teouſly, gathereth for other folckes, & ano-
ther man ſhal make good chere wt̄ his goo-
des. He that is wicked vnto hym ſelfe, how
ſhulde he be good vnto other men? How
can ſoch one haue eny pleaſure of his goo-
des: There is nothyng worſe, then whē one
diſſauoureth hym ſelf, and this is a rewar-
de of his wyckednes. If he do eny good, he
doth it not knowynge therof, and agaynſt
his wyll, and at the laſt he declareth his vn-
graciouſnes. A nygarde hath a wycked
eye, he turneth awaye his face, & deſpyſeth
his awne ſoule. * A couetous mās eye hath Eccli. xlii.c. xxxi.a.
neuer ynough in the portyon of wyckednes
vntyll the tyme that he wyther awaye, and
haue loſt his awne ſoule.

B A wycked eye ſpareth bred, and there is
ſcarcenes vpō his table. My ſonne, do good
to thy ſelfe of ꝓ thou haſt, and geue the Lor
de his due offerynges. Remēbre that death
tarieth not, & how that ꝓ couenaunt of the
graue is ſhewed vnto the: for ꝓ couenaunt
of this world ſhall dye ꝓ death. * Do good Eccli. xliii.a. xlvi.b. xlvi.b.
vnto thy frynde before thou dye, and accor-
dyng to thy abylite reach out thyne hand,
and geue vnto ꝓ poore. Be not diſapoynted
of the good daye, and let not the portyon of
the good daye ouerpaſſe the. Shalt thou
not leaue thy trauayles and labours vnto
other men? In the deuydynge of the heryta-
ge geue & take & ſanctyfye thy ſoule. Wor-
cke thou ryghteouſnes before thy death, for
in the hell there is no meat to fynde. ‡ All Eccl. xl.a. xxxi.b. xvi.b.
fleſh ſhal fade awaye lyke graſſe, and lyke
a floriſhyng leafe in a greene tre. Some
growe, ſome are caſt downe: euen ſo is ꝓ ge-
neracyon of fleſh and bloude: one commeth
to an ende, another is borne.

¶ All tranſytory thynges ſhall fayle at the
laſt, and ꝓ worcker therof ſhall go withal.
Euery choſen worke ſhalbe iuſtified, and he
that medled withal, ſhal haue honour the-
rin. Bleſſed is ꝓ man ꝓ kepeth hym in wyſ-
dome, ād exerciſeth hym ſelfe in vnderſtan-
dynge, and with dyſcrecyon ſhall he thynke
vpon the fore knowledge of God. Which
conſydereth the wayes of wyſdome in hys
hert, hath vnderſtandynge in her ſecretes,
goeth after her (as one that ſeketh her out)
and cōtinueth in her wayes. He loketh in at
her wyndowes, and herkeneth at her dores.
He taketh his reſt beſyde her houſe, & faſte-
neth his ſtake in her walles. He ſhall pitch
his tente nye vnto her hand, and in his tent
ſhall good thynges reſt for euermore. He
ſhall ſet his chyldren vnder her couering,
and ſhall dwell vnder her braunches. Un-
der her couering ſhall he be defended from
the heat, and in her glory ſhall he reſt.

## ¶ The. xv. Chapter.

¶ The goodnes that foloweth hym which feareth God, God reiecteth and caſteth of the ſynner. God is not the auctor of euell.



A E ꝓ feareth God, will do good:
& who ſo kepeth the lawe, ſhall
optayne wyſdome. As an ho-
norable mother ſhall she mete
hym, & as a virgyn ſhall she re-
ceaue him. * With ꝓ bred of lyfe & vnderſtā- *Exod. xlii.a.
dyng ſhall she fede hym, ‡ & geue him ꝓ wa- ‡John. vii.a.
ter of wholſome wyſdome to dryncke. If he
be conſtāt in her, he ſhall not be moued: & yf
he holde hym faſt by her, he ſhall not come
to confuſyon. She ſhall bringe hym to ho-
noure amonge his neyghbours, and in the
myddeſt of the congregacyon ſhall she open
his mouth. With ꝓ ſpirite of wyſdome and
vnderſtādyng ſhall she fyll hym, and clothe
hym wt̄ the garmēt of glory. She ſhall hea-
pe the treaſure of myrth & ioye vpon hym,
and geue hym an euerlaſtynge name to he-
ritage. Folyſh men will not take holde vpō
her: but ſoch as haue vnderſtandyng, wyll
mete her (Folyſh men ſhall not ſe her) for
ſhe is farre from pryde & diſceate. Men ꝓ go
aboute wt̄ lyes, wyll not remembre her: but
men of trueth ſhalbe founde in her, and ſhall
proſpere euen vnto the beholdyng of God.
Prayſe is not ſemely in ꝓ mouth of the vn-
godly, for he is not ſent of the Lord. For of
God cōmeth wyſdome, and the prayſe ſhall
ſtande by the wyſdome of God, and ſhall be
plenteous in a faythfull mouth, and ꝓ Lor-
de ſhall geue her vnto hym.

Saye not ÿ: It is the Lordes fawte that B
I am gone by, for ꝓ ſhalt not do the thyng ꝓ
God hateth. Saye not ÿ: he hath cauſed me
to do wrōge, for he hath no nede of ꝓ vngod-
ly. God hateth all abhominacion of errour,
& they that feare God wyll loue none ſoch.
‡ God made man frō the begynnynge, & left ‡Gene. i.d.
him in ꝓ hand of his councell. He gaue him
his cōmaundementes & preceptes: yf ꝓ wylt
obſerue ꝓ cōmaūdemētes, & kepe acceptable
faithfulnes for euer, they ſhall preſerue the.
* He hath ſett water & fire before the, reach *Jere. xxi.b.
out thyne hāde vnto which ꝓ wilt. Before
man is lyfe & death, good & euell: loke what
him lyketh, ſhalbe geuen him. For ꝓ wyſdo
me of God is greate and myghty in power,
& beholdeth all men contynually. The eyes
of ꝓ Lorde are vpon them that feare hym,

and he knoweth all the wozckes of man. He hath cõmaunded no man to do vngodly: neither hath he geuen eny man space to synne.

## ¶The.xvi.Chapter.

¶ Of vnhappye and wycked chyldren. No man can hyde hym selfe from God. An exhortacyon to the receaupnge of instruccyon.

A DElyte not thou in the multytude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Trust not ꝑ to theyr lyfe, ād regarde not theyr labours: for one sonne ꝑ feareth God, is better, thē a thousande vngodly. And better it is for a man to dye without chyldren, then to leaue behynde hym soch chyldren as are vngodly. For by one ꝑ hath vnderstādynge, maye a whole cytie be vpholden, but though ꝑ vngodly be many, yet shall it be wasted thorow them. Many soch thynges hath myne eye sene, & greater thynges thē these haue I herde with myne eares. * In the congregacyon of ꝑ vngodly shall a fyre burne, & amōg vnfaythfull people shall the wrath be kyndled. * Eccl.xxi.b.

B * The olde gyauntes optayned no grace for theyr synnes, which were destroyed, trusting to theyr awne strēgth. Nether spared he thē amōg whō Loth which was a * straūger, but smot thē & abhorred thē because of the pride of theyr wordes. He had no pytie vpon thē, but destroyed all ꝑ people, ꝑ were so stoute in synne. * And for so moch as he ouer sawe not the syxe hundreth thousande, that gathered thē selues together in ꝑ hardenes of their herte: it were maruell yf one beynge hardenecked, shuld be fre. * For mercy & wrath is wt hym: he is both myghtye to forgeue and to poure out displeasure. Lyke as his mercy is greate, euen so is his punyshemēt also, he iudgeth a man accordyng to his wozkes. The vngodly shall not escape in his spoyle, & the lōge pacience of him that sheweth mercye, shall not byde behynde. All mercye shall make place vnto euery man accordyng to ꝑ worthynes of his wozckes, & after ꝑ vnderstādinge of his pylgremage. * Gene.vi.a. * Gen.xix.c. * Nũe.xviii.c and.xxvi.f. * Eccle.v.a.

C Saye not thou: I wyll hyde my selfe frō God, for who wyll thynche vpon me from aboue? I shall not be knowne i so greate a heape of people, for what is my soule amōg so many creatures? Beholde, ꝑ heauen, yee the heauen of heaucns, the depe, the earthe, and all that therin is, shall be moued at hys presence: the mountaynes, the hylles, & the foundacyōs of ꝑ earth shall shake for feare, when God visyteth them. These thynges doth no herte vnderstāde, but he vnderstādeth euery herte, & who vnderstandeth hys wayes? No man seyth his stormes, and the moost part of hys wozckes are secrete. Who wyll declare the wozkes of his rygh-

teousnes? Or who shalbe able to abyde them? For the couenaunt is farre from some, and tryenge out of men is in the ende. He that is humble of herte, thynketh vpon soche thynges: but an vnwyse and erroneous man casteth hys mynde vnto folysh thynges.

D Hy sonne, herken thou vnto me, and lerne vnderstādynge, and marcke my wordes with thyne herte. I wyll geue the a sure doctryne, & playnely shal I instructe the (marke my wordes thē in thyne hert: for in ryghteousnes of ꝑ spyrete do I speak of the wonders that God hath shewed amōg hys wozkes from the begynnynge. And in ꝑ trueth do I shew ꝑ knowlege of hym.) God hath sett hys wozckes in good ordre from the begynnynge, and parte of them hath he sundered from the other. He hath garnyshed hys wozkes from euerlastynge, and theyr begynnynges, accordyng to their generacyōs. None of thē hyndered another, nether was any of them dysobedient vnto hys wordes. After thys, God loked vpon ꝑ earthe, and fylled it with hys goodes. With all maner of lyuynge beastes hath he couered the grounde, and they all shalbe turned vnto earthe agayne.

## ¶The.xvii.Chapter.

¶ The creacyon of man, and the goodnes that God hath done vnto hym. Of aulmes and repentaunce.

GOd * shope man of the earth, and made hym after his owne ymage, & turned hym vnto earthe agayne, and clothed him with his awne strength. He gaue him the nombre of dayes and certayne tyme, yee & gaue him power of ꝑ thynges that are vpon earthe. He made all flesh to stande in awe of hym, so that he had the dompynon of all beastes and fowles. * He made out of hym an helper lyke vnto him selfe, & gaue them dyscrecyon and tōge, eyes & eares, and a herte to vnderstande, and fylled them with instruccyon & vnderstandynge. He created for them also the knowledge of the spyrete, fylled their hertes with vnderstandyng, & shewed them good & euell. He sett his eye vpon theyr hertes, declaringe vnto them his greate and noble wozckes: that they shulde prayse hys holy name together, reioyse of his wonders, & be tellynge of hys noble actes. * Beside thys he gaue them instruccyon, and the lawe of lyfe for an heritage. A * Genes.i.a. * Ecclesi.xvii.a. Deut.iiii.b. and.ii.

He made an euerlastyng couenaunt with them, and shewed them hys ryghtuousnes & iudgementes. They sawe his glory with theyr eyes, and theyr eares hearde the maiesty of his voyce. And he sayde vnto them: beware of all vnryghtuous thynges. He gaue euery man also a commaundement concernynge his neyghboure.

# Jesus the sonne of Syrach. Fo.xlii.

B Theyr wayes are euer before hym, & are not hyd from his eyes. * He hath set a rulare vpon euery people, * but Israel is ꝑ lordes portyon. All their wozckes are as ꝑ Sūne, in ꝑ syght of God, and his eyes are alwaye lokynge vpon theyr wayes. All theyr vnrighteousnesses are manyfest vnto him, and all their wyckednesses are opē in his syght. * The mercy ꝑ a man sheweth is as it were a purse wt him, and ꝑ grace that is geuen to man preserueth hym as the aple of an eye. * At the last shal he awake, & reward euery man vpon hys head, & shall turne them together into ꝑ nether most partes of ꝑ earth. * But vnto them ꝑ wyl repent, he hath geuen the waye of ryghteousnes. As for soch as be weake, he cōforteth them, suffreth thē, and sendeth them the portyon of the verite. O turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lord, do the lesse offence, turne agayne vnto ꝑ Lord, forsake thyne vnryghteousnes, be an vtter enemye to abhominacyon, lerne to knowe the ryghteousnesse & iudgementes of God, stande in ꝑ porcion that is set forth for the and in the prayer of the moost hye God. Go in the porcion of the holy worlde, with soch as be lyuynge and geue thākes vnto God. * Ecclus.xvii.a. Psal.xxxiii.b. * Prou.xxiv.b. * Psal.cxxxvi.b. * Ecclus.xxxv.b. * Esa.xxxviii.a. * Esa.xxvi.a. * Psal.lxxxvii.a. Esa.xxvi.b.

C * Who wyll prayse the Lorde in the hell? Abyde not thou in the errour of the vngodly, but geue him thanckes before death. As for the deed, thanckfullnesse perysshed from hym as nothynge. Geue thou thanckes in thy lyfe, yee whyle thou art lyuynge & wholy shalt thou geue thanckes, & prayse God, and reioyse in his mercy. O how great is ꝑ louynge kyndnesse of the Lorde, & his mercyfull goodnesse vnto soch as turne vnto hym? For all thynges maye not be in man: and why ꝑ sonne of man is not immortall, & he hath pleasure in the vanyte of wyckednes. What is moze cleare then the Sunne? Yet shall it fayle. Or what is moze wycked then the thyng that flesh & bloud hath ymagyned? and that same shalbe reproued. The Lorde seyth ꝑ power of the hye heauen, and all are but earth & asshes.

## ¶The.xviii.Chapter.

¶ The meruelous wozckes of God, the mysery and wretchednes of man. Agaynst God ought we not to complayne. Prayer must we contynually.

A HE that lyueth for euermoze, * made all thynges together. God onely is righteous, & remayneth a victoryous kyg for euer. * Who shal be able to expresse ꝑ wozckes of hym? Who wyll seke out ꝑ grounde of his noble actes? Who shall declare the power of his greatnesse? Or, who wyll take vpon hym to tell out his mercy? As for the wonderous wozkes of the Lorde, there maye nothyng be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must begynne agayne: and when he thynketh to become to an ende, he must go agayne to his labour. What is mā? Wherto is he worth? What good or euel can he do? * If the nombre of a mans dayes be almost an hundreth yeare, it is moch. * Ecclus.i.a. * Psal.cxlvii.a.

Lyke as ꝑ droppes of rayne are vnto the see, and as a grauell stone is in cōparyson of the lande: * so are these few yeares to the dayes of euerlastyng. Therfore is ꝑ Lorde pacyēt with them, and poureth out his mercye vpon them. He sawe and perceaued the thoughtes and ymagynacyōs of theyr hert, that they were euell: therfore heaped he vp hys mercyfull goodnes vpon them, and shewed them the waye of ryghteousnes. The mercy ꝑ a man hath, reacheth to his neyghbour: but ꝑ mercy of God is vpon all flesh. He chasteneth, he teacheth & nourtoureth: yee euen as a shepherde turneth agayne his flock, so doth he all them that receaue chastenyng, nurtoure and doctryne. * Mercyfull is he vnto thē, that stande in awe of his iudgementes. * Esa.lvi.a.

Hy sonne, when thou doest good, make no grudynge at it: and whatsoeuer thou geuest, speake no dyscōforteable wordes. Shal not ꝑ dew coole the heate? euen so is a word better then a gyft. * Is not a frendly worde a good honest gyft? but a gracyous man geueth them both. * A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Set the ryghteousnesse before thou come to iudgement. Lerne before thou speake, and goo to physyck or euer ꝑ be syck: * examen & iudge thy selfe, before the iudgement come, and so shalt thou fynde grace in the syght of God. Hūble thy selfe afore thou be syck, & in tyme of thy dysease shewe thy conuersacyon. * Let not to praye all waye & stande not in feare to be reformed vnto death, for the reward of God endureth for euer. Before ꝑ prayest, prepare thy soule, & be not as one that tempted God. Thynke vpon ꝑ wrathfull indygnacyon that shalbe at ꝑ ende, and the houre of vengeaunce, when he shall turne awaye hys face. * When ꝑ hast ynough, remembre the tyme of honger: & when thou art rych, thynck vpon the tyme of pouerte and scarsnesse. * Sirach.v.a. * Ecclesi.xviii. * Ecclesi.v.a. * Prouer.xvi.a. and.xxv.c. * Ecclesi.vii.b. * Eccl.xviii.a. * Deut.xxiii.a. * Ecclesi.vii.b. * Ecclesi.xviii.

From the mornynge vntyll the euenyng the tyme is chaūged, & all soch thynges are soone done in ꝑ syght of God. A wyse man feareth God in all thynges, & in ꝑ dayes of transgressyon he kepeth him selfe fro synne. A discrete man hath pleasure in wysdome, and he ꝑ fyndeth her, maketh moch of her. D

They that haue had vnderstandynge, haue dealt wyselv in wordes, haue vnderstande the trueth & ryghteousnes, and haue sought out wyse sentences and iudgementes. * Rom.bi.d. and.rviii.c. * Followe not thy lustes, but turne the from thyne awne wyll. For yf thou geuest thy soule her desyers, it shall make thyne enemyes to laugh the to scorne: Take not thy pleasure in greate volupteousnes, and medle not to moch wythal. Make not to greate cheare of ꝑ thyng that thou hast wonne by auauntage, lest thou fall into pouerte, & haue nothynge in thy purse.

## ¶The.xix.Chapter.

Cwsne and wordome dynge men to pouerityt In thy wordes muste thou vse discrecyon. The differaunce of the wysdome of God and man, wherby ꝑ mayst knowe what is in a man. Correccyon must be vsed without anger.

A Labouryng man ꝑ is geuen vnto dronckēnes, shall not be ryche: and he that maketh not moch of small thynges, shall fall by lytle & lytle. * Gen.xix.g. Jun.Reg.xi.a * Wyne & women make wyse men renne gates, and put men of vnderstandyng to reproke: and he that accompanieth aduouterers, shall become a wycked man. Mothes & wormes shall haue hym to heretage, yee he shall be set vp to a greater example, and hys soule shalbe voted out of the nombre. * Josu.xxii.c * He that is hastye to geue credēce, is lyght mynded, & doth agaynst him selfe. Who so reioyseth in wyckednes, shalbe punyshed: he ꝑ hateth to be reboumed, hys lyfe shalbe shortened, & he that abhorreth bablyng of wordes, quencheth wyckednes. He that offendeth agaynst hys awne soule, shall repent it: and he that reioyseth in wyckednes, shalbe punyshed.

B Rehearse not a wycked & churlysh word twyse, and ꝑ shalt not be hyndered. Shew thy secretes nether to frende ner foo: and yf thou hast offended, tell it not out. For he shall herken vnto the & marck ꝑ: and when he syndeth oportunite, he shall hate ꝑ (and * Eccl.xxii.d and.xxbii.c. so shall he be allwaye abonte ꝑ.) * If thou hast herde a worde agaynst thy neyghbour, let it be deed wythyn the: and be sure, thou shalt haue no harme therby. A foole trauayleth with a word, lyke as a woman that is payned with bearynge of a chylde. Lyke as an arowe shot in a dogges thyghe, so is a * Deut.xix.d. Mat.xbiii.b. worde in a foles herte. * Tell thy frēde hys faute, lest he be ignorannt, and saye: I haue not done it, or yf he haue spoken, that he do it nomore. Reproue thy neyghboure, that he kepe his tonge, & yf he haue spoken, that he saye it nomore.

C Tell thy neyghbour his faute, for oft tymes an offence is made, & geue not credence to euery worde. A man falleth somtyme with his tonge, but not with his wyll. For * what is he, that hath not offended in hys tonge: geue thy neyghboure warnynge, before thou threaten him, & geue place vnto the lawe of the Lord. The feare of God is all wysdome, and he that is a ryght wyse man, kepeth ꝑ lawe. As for the doctryne of wyckednesse, it is no wysdome, and the prudēce of synners is no good vnderstandyng: it is but wyckednes, & abhominacyon & a blasphemyng of wysdome. A symple man of small vnderstādyng ꝑ feareth God, is better then one ꝑ hath moch wysdome, & trāsgresseth ꝑ lawe of ꝑ Hyest. A crafty lottell man can be wyse, but he is vnryghteous, D & with gyftes he wrasteth the open & manifest lawe. A wycked man can behaue hym selfe humbly, and can bouke with his head, & yet is he but a dysceauer wythyn. He hydeth his face, * & dysguyseth it: & because he * Mat.vii. shulde not be knowne, he preuenteth the. * Eccl.xxii.

And though he be so weake that he can do ꝑ no harme, yet when he may fynde opor tunite, he shall do some euell. A man may be knowne by hys face, & one ꝑ hath vnderstādyng, may be perceaued by ꝑ loke of hys countenaunce. * A mans garmēt, laughter, * Eccl.xxii. & goynge, declare what he is.

## ¶The.xx.Chapter.

¶Of correccyon and repentaunce. Of the gyft of the wyse man, and of the fole. Of lyinge.

Some man * reproueth his neyghbour oft tymes, but not in due season: Agayne, some mā holdeth his tong, & he is wyse & dyscrete. It is moch better to geue warnyng and to reprone, then to beare euell wyll: for he ꝑ knowledgeth him selfe openly, shalbe preserued frō hurt & destruccyon. Lyke as when a gelded man thorow delyre & lust dekyleth a mayden, euen so is it with him that vseth violēce: and vnryghteousnes in ꝑ lawe. O how good a thynge is it, a man that is reproued to shew openly his repentaunce: for so shalt thou escape wylfull synne. A * Eccl.xxiii.

Some man kepeth silence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth hys tonge, because he hath not ꝑ vnderstādyng of the language: & some man kepeth silence, waytyng a cōuenient tyme. * A wyse man * Eccle.bii. and.xxiiii. wyll holde hys tonge tyll he se oportunyte, but a wāton and vndyscrete body shall regarde no tyme. He that vseth many wordes, shall hurte his awne soule: & he that taketh auctorite vpon hym vnryghteously, shalbe hated. Some mā hath oft tymes prosperite in wycked thynges: Agayne, some man getteth moch, and hath harme & losse. There is some gift ꝑ is nothig worth: Agayne there is some gyft, whose rewarde is double. Some man getteth a fal for beyng to proude, & some cōmeth to worshipe frō lowe estate.



estate. Some man byeth moch for a lytle pryce, and must paye for it seuen folde.

W * A wyse man with hys wordes maketh Gen.bi.d. him selfe to be loued, but the fauoure of fooles shalbe poured out. The gyft of the vnwyse shall do the no good, for hys eyes are Eccl.xbiii. seuenfolde. * He shall geue lytle, and saye he gaue moch: he openeth hys mouth and cryeth out, as it were one that cryeth out wyne. To daye he lēdeth, to morow asketh he agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thancke for all my good dedes: yee euen they ꝑ eat my bread, speake no good of me. O how oft, & of how many shall he be laughed to scorne? He taketh a more perclous fall by soch wordes then yf he fell vpon the grounde: euen so shall the falles of wycked men come hastely. In ꝑ mouth of hym that is vntaught, are many vnconuenient & vnmete wordes. A wyse sentence shal not be alowed at ꝑ mouth of the foole, for he speaketh it not in due season.

C Some man synneth not, because he hath not wher withall, and in his reast he shalbe stynged. Some man there is ꝑ destroyeth his awne soule with shame, and for an vnwyse bodyes sake destroyeth he it, and with acceptynge of personnes shall he vndo hym selfe. Some man promiseth his frēde a gyft for very shame, and getteth an enemye of hym for naught. A lye is a wycked shame in a man, yet shall it be euer in the mouth of the vnwyse. A theke is better, then a man ꝑ is accustomed to lye, but they both shall haue destruccyon to herytage. The condicyons of lyers are vnhoneste, and theyr shame is euer with them.

D A wyse man shall bryng hym selfe to ho- ¶Eccle.rii.f. Dan.ii.g. nour with hys wordes, * and he that hath ꝓuerbi.b. vnderstādynge, shall be set by amōge greate men. * He that tylleth his lāde shall en- ad.xbiiii.a. crease hys heape of corne: he that worcketh ryghteousnes, shalbe exalted, and he that Eccl.xxiii.a pleaseth great men, shall escape moch euell. Deut.xbii.b. * Rewardes and gyftes blynde the eyes of the wyse, & make hym domme, that he can- Eccle.xii.c. not tell men theyr faultes. * Wysdome ꝑ is hyd, and treasure that is hoorded vp, what profyt is in them both? Better is he that hydeth hys ignorannce secrete, then a man that hydeth hys wysdome.

## ¶The.xxi.Chapter.

¶Of the repetaunce of synne. We may not heape synne vpon synne. Whe boldnesse of an hereryke. The ende of synners. Of the foole and of the wyse man. Of hym that cursseth the deuell.

A * Eccle.b.a. ii.a. exii.a. Psal.xii.a. Iu.xb.c. My sonne, yf thou hast synned, do it nomore: * but praye for thy forsynnes, that they maye be forgeuen the. Fle from synne, euen as from a serpent: for yf thou cōmest to nye her, she wyll byte the. The tethe therof are as the teeth of a lyon to sley the soules of men. The wyckednes of man is as a sharpe two edged swerde, which maketh soch woundes that they cannot be healed.

Strype and wrongeous dealynge shall waste awaye a mans goodes, & thorow pri de a rych house shalbe brought to naught: so the ryches of ꝑ proude shalbe voted out. * The prayer of the poore goeth oute of the * Ecco.xii.b and.xxii.c. mouth, and cōmeth vnto the eares, and hys vēgeaunce (or defence) shall come, and that hastely. Whoso hateth to be reboumed, it is a token of a vngodly personne: but he ꝑ feareth God, wyll remembre him selfe. A myghtye man is knowne a farre of by hys tonge: but he that hath vnderstādynge, perceaueth that he shall haue a fall.

Who so buyldeth hys house wyth other 25 mens cost, is lyke one that gathereth stones in wynter. * The cōgregacyon of ꝑ vngod- * Eccl.xbi. ly is lyke stubble gathered together, theyr ende is a flame of fyre. The waye of ꝑ vngodly is set with stones, but in theyr ende is hel, darcknes, & paynes. He that kepeth the lawe, wyll holde fast the vnderstādyng therof, and the ende of the feare of God is wysdome & vnderstandyng. He that is not wyse, wyll not be taught in good: but ꝑ wyse man aboundeth in wyckednesse: and where bytternes is, there is no vnderstandynge. The knowledge of ꝑ wyse shall flowe lyke water that renneth ouer, & his cōsell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broken ves- C sel, he can kepe no wysdome. When a man of vnderstādynge heareth a wyse worde, he shal commende it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde hys back. The talckynge of a foole is lyke an heuy burthen by ꝑ waye: but to heare a wyse mā speake, it is a pleasure. Where a doute is in the congregacyon, it is asked at the mouth of ꝑ wyse, and they shall ponder hys wordes in theyr hertes. Lyke as is a house that is destroyed, euen so is wysdome vnto a foole. As for the knowledge of ꝑ vnwyse, it is but darke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters aboute hys fete, and lyke manycles vpon his ryght hand. * A foole lyfteth vp * Eccle.xix.b his voyce with laughter, but a wyse man shall scarse laugh secretly.

Lernynge is vnto a wyse man a Jewel D of golde, & lyke an armelet vpon hys ryght arme. A foolyshe mans fote is soone in hys neyghbours house, but one that hath experience, shalbe ashamed at ꝑ personne of the myghty. A foole wyll pepe in at ꝑ wyndow into ꝑ house, but he that is wel nourtured,

wyll stande without. A foolysh man standeth herkenynge at the doze, but he that is wyse, wyll be ashamed.

The lyppes of the vnwyse wylbe telling foolysh thynges, but the wozdes of soch as haue vnderstādyng, shalbe weyed in the balāce. The hert of fooles is in their mouth, but the mouth of the wyse is in their herte.

* Leui.xix.d. When the vngodly curseth the blasphemer he curseth hys awne soule. * A preuy accuser of other men shall defyle hys awne soule, and be hated of euery man: (but he that kepeth hys tonge & is dyscrete, shall come to honoure.)

## ¶ The.xxii. Chapter.

¶ The purgacyon of the slouthfull. Of ꝑ foolysche sonne and daughter, we must haue dyscrecyon how and to whom we ought to preache, of sorowyng vpon ꝑ deed. A foole is not to be moch talked with all. Iniuries and wronges do breake frendshyp and amytye.

A SLouthfull body is moulded of a stone of claye, and euery man wyll speake to his dispayse. A slouthful body is made of the donge of oxen and euery one that toucheth him must wash hys handes agayne. A mysnurtozed sonne is the dyshonoure of ꝑ father. A foolysh daughter shalbe lytle regarded. A wyse daughter is an herytage vnto her husbande: but she that cōmeth to dyshonesty, bryngeth her father in heuynes. A daughter that is past shame, dyshonoureth both her father and her husband: ꝑ vngodly shall regarde her, but they both shall despise her. The playenge of Mu sycke is not mete where heuynes is, euē so is the correccyon and doctryne of wysdome euer vnpleasaunt vnto fooles.

B Whoso teacheth a foole, is euen as one ꝑ gleweth a pottherde together: as one that telleth a tale to hym that heareth him not, & as one that rayseth a man out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, whych speaketh to one that is a slepe. When he hath tolde hys tale, he sayeth: what is ꝑ matter? When one dyeth, lamentacyon is made for hym, because the lyght fayleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstādyng. Make but lytle weppyng because of ꝑ deed: for he is come to rest, but the lyfe of the fole is worse then ꝑ deeth. Seuen dayes do men mourne for hym that is deed, but ꝑ lamētacyon ouer ꝑ vnwyse & vngodly should endure all the dayes of theyr lyfe.

C Talke not moch with a foole, and go not with hym that hath no vnderstādyng. Beware of him, lest it turne the to trauayle, and thou shalt not be defyled wt hys synne. Departe from him, & thou shalt fynde rest, and shalt not be drawen back into hys folyshnes. What is heuyer then leade? And what should a foole be called els but leade?

* Sande, salt, & a lumpe of yron is easier to beare then an vnwyse, folysh, & vngodly man. Lyke as ꝑ band of wood bounde together in ꝑ foundacion of ꝑ house cānot be lowsed: euen so is it with ꝑ hert that is stablyshed in ꝑ thought of councell. The thought of the wyse shall nether feare, ner be offended at any tyme. * Ecclus.xxii.a.

Lyke as a fayre playstred wall in a wynter house, & an hye buyldyng, may not abyde ꝑ wynde & stormе: euen so is a foles hert afrayed in his ymagynacyon, he feareth at euery thynge, and cannot endure. (A waueryng hart in ꝑ ymaginacyon of a fole wyll not euer stond in awe, but he that abydeth in ꝑ cōmaundemētes of God, wyll allwaye feare.) He ꝑ nyppeth a mans eye, bryngeth forth teares: and he ꝑ pryckеth ꝑ hert, bryngeth forth ꝑ meanyng & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he ꝑ blaspheмeth his frend, breaketh the frendshyppe: though thou drewest a swerde at thy frende, yet dispayre not, for thou mayest come agayne to thy frende. If he speake sowrely, feare not, for ye maye be agreed together agayne: excepte it be that ꝑ blaspheme him, disdayne hym, open his secretes and woūde him traytorously: for all soch thynges shall dryue awaye a frende. D

Be faythfull vnto thy neyghbour in his pouerte, that thou mayest reioyse with him also in his prosperyte. Abyde stedfast vnto hym in the tyme of hys trouble, that thou mayest be heyre with hym in hys heritage. Lyke as the vapour and smoke goeth out at the ouem before ꝑ fyre, euen so euell wordes, rebukes and threatenynges go before bloudshedding. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, though he shulde do me harme. Whosoeuer heareth it, shall beware of hym. * Who shall set a watch before my mouth, & a sure seale vpon my lyppes, that I fall not with them, and that my tonge destroye me not? * Psal.cxl.a.

## ¶ The.xxiii. Chapter.

¶ A prayer agaynst pryde, lechery, and glotony. Of othes, blasphemy, and of wyse communycacyon. Of the thre kyndes of synnes. Many synnes proceade of aduoutrye. Of the feare of God.

O Lorde, father and gouernoure of my lyfe, leaue me not in theyr ymaginacyon and councell. Oh lett me not fall in soch reproфe. Who wyll kepe my thought with the scourge, and the doctryne of wysdome in myne herte: that he spare not myne ignorauнce, that I fall not with them, lest myne ignorauнces increase, that myne offences be not many in nombre, and ꝑ my synnes exceade not: lest I fall before myne enemyes, & so my aduersary reioyse. O Lorde ꝑ father & God of my lyfe, leaue me not in A



not in their ymaginacyon. O let me not haue a proude looke, but turne away all voluptuousnes fro me. Take fro me ꝑ lustes of ꝑ body, let not the desyres of vnclennes take holde vpon me, and geue me not ouer into an vnthoughtfull & obstynate mynde.

B Heare me (O ye chyldrē) I wyll geue you a doctrine, how ye shall order your mouth: who so kepeth it, shall not perish thorow his lyppes, ner be hurt thorow wicked workes. As for ꝑ synner, he shall be taken i his awne vanyte: he ꝑ is proude & cursed, shall fall therin. * Let not thy mouth be acustomed wt swearynge, for in it there are many falles. Let not the namyng of God be continually in thy mouth: (and medle not wt the names of sayntes, for ꝑ shalt not be excused of the) for lyke as a seruaūt which is oft punyshed cannot be without some sore, euen so whatsoeuer he be ꝑ sweareth & nameth god, shall not be cleane pourged frō synne. A mā that vseth moch swearyng, shalbe fylled wt wyckednes, & the plage shall neuer go from his house. If he begyle his brother, his faute shalbe vpon hym: yf he knowledge not his synne, he maketh a doble offence, & yf he sweare in vayne, he shall not be foūde ryghteous for his house shall be full of plages. Ecclus.xxiii.b. Deu.v.d. Leui.xxiiii.e

C * The wordes of the swearer bryngeth deeth (God graūte ꝑ it be not founde in the house of Jacob.) But they that feare God, eschue all soch, & lye not weltrynge i synne. Ecclus.xxiii.a. * Vse not thy mouth to vnhonest and fylthy talkynge, for in it is ꝑ worde of synne. Remembre thy father & thy mother, when thou art set among great men: lest God forget the in theyr syght, and lest thou dotynge in thy custome, lurke rebuke, & wysh not to haue bene borne, and so curse the daye of thy natyuite. * The man ꝑ is accustomed with the wordes of blasphemy, wyll neuer be reformed all the dayes of his lyfe. To synne twyse is to moch, but the thyrd bryngeth wrath & destruccyon. An hote stomack cannot be quenched (euen lyke a burnynge fyre) tyll it haue swalowed vp somthyng: euen so an vnchast man hath no rest in hys flesh, tyll he haue kyndled a fyre. Ecclus.xxiii.b. Ecclus.xxiii.a.

D All bred is swete to an whoremonger, he wyll not leaue of, tyll he haue hys purpose. A man that breaketh wedlock, & regardeth not his soule, but sayeth: * Tush, who seyth me? I am compassed aboute with darckenes ꝑ walles couer me, no body seyth me: whom nede I to feare? The Hyest wyll not remēbre my synnes. He vnderstandeth not ꝑ his eyes se all thynges, for all soch feare of men dryueth away the feare of God from hym: for he feareth onely the eyes of men, and cōsydereth not that the eyes of the Lorde are clearer then the Sunne, beholdynge all the wayes of men and the grounde of the depe, Ecclus.xxiii.a.

and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also he loketh vpō thē all. * The same man shalbe openly punyshed in the stretes of ꝑ cyte: & shalbe chased abrode lyke a yonge horse foale: and when he thynketh lest vpō it, he shalbe taken. This shall he be put to shame of euery man, because he wolde not vnderstāde ꝑ feare of the Lorde. And thus shal it go allo with euery wyfe, that leaueth her husbande, & getteth enherytaunce by a straūge mariage. * Fyrst, she hath bene vnfaythfull vnto the lawe of the Hyest: Secōdly, she hath forsaken her awne husbande. Thyrdly, she hath played the whore in aduoutry, and gotten her chyldrē by another man. She shalbe brought out of the cōgregacyon, and her chyldren shalbe loked vpon. Her chyldren shall not take rote: & as for frute, her braunches shall bryng forth none. A shamefull reporte shal she leaue behynde hyr, and hyr dyshonoure shal not be put out. And they ꝑ remayne, shall knowe, that there is nothynge better, then the feare of God: and that there is nothynge sweter then to take hede vnto the cōmaū dementes of the Lorde. A great worshyppe is it to folowe the Lorde, for lōge lyfe shalbe receyued of hym. * Leui.xx.b. Deu.xxii.b

## ¶ The.xxiiii. Chapter.

¶ A prayse of wysdome proceadyng forth of the mouth of God. Of her worckes & place where she reasteth.

WYsdome shall prayse her self, and be honoured in God, & reioyse in the myddest of his people: In the cōgregacyōs of ꝑ Hyest shall she open her mouth, and triūphe in the beholdyng of his power: In the myddest of her people shal she be exalted, and wondred at in the holy fulnesse. In the multitude of the chosen she shalbe cōmēded, and amonge soch as be blessed she shalbe praysed, and shal saye: I am come out of the mouth of the Hyest, fyrst borne before all creatures. I caused ꝑ lyght that fayleth not to aryse in ꝑ heauen, and couered al the earth as a cloude. My dwellyng is aboue in the heyth, and my seate is in ꝑ pyler of the cloude. I my selfe alone haue gone rounde aboute ꝑ cōpasse of heauen, & pearsed ꝑ grounde of ꝑ depe: I haue walked in ꝑ floudes of the see, and haue stande in all landes: my dompnion is in euery people & in euery nacion, & with my power haue I troden downe the hertes of al, both hye & lowe. A

In all these thynges also I sought rest, and a dwellynge in some enheritaunce. So the creator of all thynges gaue me a cōmaū demēt: and he that made me, appointed me a tabernacle, and sayde vnto me: Lett thy dwelling be in Jacob, & thyne inheritaunce B

in Israel, & rote thy selfe amonge my chosen. * I was created from the begynnynge, and before ỹ worlde, and shall not leaue of vnto the worlde to come. * In ỹ holy habytacyon haue I serued before hym, & so was I stablyshed in Syon. * In ỹ holy cyte rested I in lyke maner: and in Jerusalem was my power. I toke rote in an honorable people, euen in ỹ porcyon of the Lorde & in hys herytage, and kepte me in the fulnes of the sayntes. I am set vpan hye lyke a Cedre vpon Lybanus, and as a Cypers tre vpon the mout Hermon. I am exalted lyke a palme tre in Cades, & as a rose plante in Jericho. As a fayre Olyue tre in the felde, & am exalted lyke as a planteyne tre by ỹ water syde. I haue geuen a smel in the stretes, as the Cynamon & Balme, that hath so good a sauoure: yee a swete odoure haue I geuen as it were Myrre of the beest.

¶ I haue made my dwellynges to smell as it were of rosin, Galbanum, of Cloues, and Incense, and as Libanus when it is not hewen downe, and myne odoure is as the pure Balme. As ỹ Terebynte haue I stretched out my braunches, and my braunches are ỹ braūches of honoure & louynge fauour. ✠ * As ỹ vyne haue I brought forth frute of a swete sauour, and my floures are ỹ frute of honoure and ryches. I am the mother of bewtye, of loue, of feare, of knowledge and of holy hope. * In me is all grace of lyfe and trueth. In me is all hope of lyfe & vertue. O come vnto me all ye ỹ be desyrous of me & fyll your selues with my frutes: for my spyrete is sweter then hony, and so is my inheryta unce more then ỹ hony combe: the remēbraunce of me endureth for euermore. They that eate me, shall haue the more hōger, and they ỹ dryncke me, shall thyrst the more. Who so herkeneth vnto me, shall not come to cōfusyon: & they that worke in me, shall not offende. They that make me to be knowen, shall haue euerlastynge lyfe. ✠

All these thynges are ỹ boke of lyfe, the couenaunt of the hyest, and the knowledge of the trueth. * Moses cōmaunded ỹ lawe in the preceptes of ryghteousnes for an herytage vnto the house of Jacob, and cōmitted ỹ promyses vnto Israel. * (Out of Dauid hys seruaunt he ordened to rayse vp a moste myghtye kynge, syttynge in the seat of honour for euermore.) ‡ Thys fylleth with wysdome lyke as the floude of Physon, and as the floude of Tygris, when the new frutes are a growynge.

‡ Thys bryngeth a plenteous vnderstandynge lyke Euphrates: and fylleth it vp, as Jordane in the tyme of haruest. Thys maketh flourture to breake forth as the lyght, & as ỹ water Gyhon in ỹ haruest. The fyrst hath not knowne her perfectly, nomore shall ỹ last seke out ỹ ground of her. For her thought is fuller then the see, and her counsell is profounder then the greate depe.

I wyldome haue cast out floudes. I am as a great waterbroke out of ỹ ryuer. I am as the ryuer Dozix, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyll water ỹ garden of my pongie plantes, and fyll the frute of my bryzth. So my water broke became exceadynge greate, & my ryuer approched vnto the see. For I make doctrine to be vnto all men as lyght as the fayre morynng, & I shall make it to be euer ỹ clearer. I wyll pearse thorow all the lower partes of ỹ earthe, I wyll loke vpon all soch as be a slepe, & lyghten all them ỹ put theyr trust in the Lorde. I shall yet powre out doctrine, lyke as prophecye, & leaue it vnto soch as seke after wysdome, & their generacyōs shall I neuer fayle, vnto the holy euerlastyng worlde. * Behold, how that I haue not laboured for my selfe onely but for all them that seke after the treuth.

## ¶ The .xxv. Chapter.

¶ Of thre thynges whych please God, and of thre whych he hateth. Of myne thynges that be not to be suspect, and of the tenth: chefely of the malyce of a woman.

THre thinges there are, that my spyrete fauoureth, which be also alowed before God and men. * The vnyte of bretheren, ‡ ỹ loue of neyghbours, * a man and wyfe that agree wel together.

Thre thynges there be which my soule hateth, and I vtterly abhorre the lyfe of them. A poore man that is proude. A rych man that is a lyar, ‡ and an olde body that doteth, and is vnchaste.

If thou hast gathered nothynge in thy youth, what wilt ỹ fynde then in thyne age. O how pleasaunt a thinge is it, when gray headed men are discrete, & when ỹ elders can geue good councell: O how comely a thyng is wysdome vnto aged men: yee vnderstandyng & councell is a glorypous thyng. The crowne of olde men is to haue moch experiēce: & the feare of God is theyr worthyppe.

There be nyne thynges, whych I haue iudged in my herte to be happye, & the tēth wyll I tell forth vnto men with my tonge. A man ỹ whyle he lyueth, hath ioye of his chyldren, and seyth ỹ fall of hys enemyes. Well is hym that dwelleth with an houswyfe of vnderstādyng, * and that hath not fallen with his tonge, & that hath not bene fayne to serue soch as are vnmete for hym. Well is hym, ỹ fyndeth a faythfull frende: and well is him, which talketh of wysdome to an eare that heareth him. O how great is he, ỹ fyndeth wysdome and knowledge! Yet is he not aboue hym, ỹ feareth ỹ Lorde.

The



feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Vnto whō shal he be lykened, that kepeth it fast? The feare of God is the begynnynge of his loue, and the begynnynge of fayth is to cleue fast vnto it. The heuines of the hert is al the punyshment, & the wyckednes of a woman goeth aboue al. All punishment & plage is nothyng in comparison of the plage of the hert, euen so all wyckednes is nothynge to the wyckednesse of a woman.

¶ What soeuer happeneth vnto a mā is no thynge in cōparison of it, that his euell willers do vnto hym: and all vengeaunce is no thynge to the vengeaunce of the enemye.

There is not a more wycked heade then the heade of the serpent, & there is no wrath aboue the wrath of a womā. * I wyl rather dwell with a lyon and dragon, then to kepe house wyth a wycked wyfe. The wyckednesse of a womā chaungeth her face, she shal mossel her countenaūce as it were a Beare, & as a sack shal she hewe it amonge ỹ neyghbours. Her husbāde is brought to shame amonge his neyghbours, and whē he heareth it, it maketh him to syghe. All wyckednes is but lytle to the wyckednes of a woman, the porcyon of the vngodly shall fall vpon her.

D Lyke as to clymme vp a sandy waye is to the fete of the aged, euen so is a wyfe full of wordes to a styll quyete man. * Loke not to narowly vpō the bewtye of a womā, lest thou be prouoked in desire toward her. The wrath of a woman is dishonoure and great confusion. Yf a woman get the maystrye, thē is she contrary to her husbande. A wycked wyfe maketh a sory herte, an heuy countenaunce and a deed woūde. * (Weake hādes and feble knees is a womā that hyr husbād is not the better for.) Of the woman came the begynnynge of synne, & thorowe her we all are deed. Geue thy water no passage, no not a lytle, nether geue a wycked womā her wyll. Yf she walcke not after thy hande, she shall confounde the in the syght of thy enemyes. Cut her of then frō thy flesh, that she do not alwaye abuse the.

## ¶ The .xxvi. Chapter.

¶ The prayse of a good woman. Of the feare of thre thynges and of the fourth. Of the Jelouse ād dronken woman. Of two thynges that cause sorowe, and of the thyrde which moueth wrath.



A Happye is the man that hath a verteous wyfe, for the nombre of his yeares shalbe dubble. An honest woman maketh her husbande a ioyfull man, & she shall fyll ỹ peres of his lyfe in peace. A verteous woman is a noble gyft, which shalbe geuen for a good porcion vnto soch as feare God: Whether a mā be rich or poore, he maye haue euer a mery herte, and a chearefull coūtenaunce. There be thre thinges that my hert feareth, and my face is afrayed of ỹ fourth. Treason in a cytye, a seditious people, and noysome tonges, all these are heuyer then ỹ death. But whē one is gelous ouer his wyfe, it bryngeth payne and sorowe vnto the hert: and a woman that telleth out all thinges, is a scourge of ỹ tunge. When one hath an euell wyfe, it is euen as when an vnlyke payre of oxen must draw together, * he that getteth her, getteth a scorpyon. A dronckē woman is a greate plage, for she cannot couer her awne shame.

The whordome of a womā maye be knowen in the pryde of her eyes and eye lydes. * Yf thy daughter be not shamefast, holde her straytlye, lest she abuse her selfe thorow ouermoch lyberte. Beware of all the dishonestye of her eyes, and maruell not yf she do agaynst the. Lyke as one that goeth by the waye & is thirstie, so shal she opē her mouth and dryncke of euery nexte water that she maye get. By euery hedge shall she sytt her downe, and open her quyuer agaynst euery arowe. A louynge wyfe reioyseth her husbande, and fedeth hys bones wyth her wysdome. A womā of fewe wordes is a gyfte of God, and to al well nurtured myndes maye nothynge be compared.

An honest and manerly woman is a gyft aboue other gyftes, and there is no weyght to be compared, vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an ornament in the hye heauē of ỹ Lorde, so is a verteous wyfe the bewtye of all her house. Lyke as the cleare lyght is vpon the holy candelstick, so is the bewtie of the face vpon an honest body. * Lyke as the golden pilers are vpō the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetual are the foundacions ỹ be layed vpon a whole stonye rocke so are the commaundementes of God vpon the herte of an holy woman.

There be two thinges that greue my hert and in the thirde is a displeasure come vpon me. Whē an experte man of warre suffreth scarsenes ād powerte. When men of vnderstandynge & wysdome are not sett by: And when one departeth from ryghteousnes vnto synne. Who so doth soch, the Lorde hath prepared him vnto ỹ swerde. There be two maner of thynges, whych me thyncke to be herde and perylous. A marchaunt can not lyghtely kepe him from wrōge, nether a tauerner hym selfe from synne.

## ¶ The .xxvii. Chapter.

Of the poze that wolde be reche. The prodaction of the man that feareth God. The unconstantnesse of a foole. Whe secretes of a frende are not to be uttered. The wicked pmagined euell, which retourneth vpō hym selfe.

A BEcause of powerte haue many one offended: ād he that seketh to be ryche, turneth hys eyes aside. Lyke as a nayle in the wall sticketh fast betwyxte two stones, euē so doth synne sticke betwyxte the byer and the seller. Yf he holde hym not dilygently in the feare of the Lozde, his house shall soone be ouerthrowē, Lyke as whan one syfteth the fylthynes remayneth in ꝑ syue: So remayneth there some vncleane thynge in the thought of man.

B *Sapi.iii a *1.per.iii.d

*Mat.bii.b The ouē prouyeth ꝑ potters vessell, *so doth temptacion of trouble tryeryghteous men. *The tre of the felde is knowē by his frute, so is the thought of mans hert knowne by his wozdes. Prayse no man except thou haue herde him, foz a mā is knowē by his wozdes. Yf thou folowest ryghteousnes, thou shalt get her, ād put her vpon the as a fayre garment. And thou shalt dwell with her, ād she shall defende the foz euer, and in the daye of knowledge thou shalt finde stedfastnesse. The byrdes reloze vnto theyr like, so doth the trueth turne vnto thē that be occupyed withall. The lyon wayteth the praye: so do the synners lurke vpon ꝑ wozckers of wyckednes. The talkynge of hym that feareth God, is nothinge but wysdome: as foz a folle he chaūgeth as the Moone. Yf ꝑ be amōg the vndiscrete, kepe thy wozde to a cōuenient tyme, but amonge soche as be wyse, speake on hardely. The talkynge of fooles is abhomination, & their sporte is volupteousnesse

C *Eccl.xxii.b ād misnurtoure. *Moch swerynge maketh the hearre to stande vp: and to stryue wyth soch, stoppeth the eares.

The stryke of the proude is bloudsheddynge, and theyr blaspheming is heup to heare.

*Eccle.xix.b and .xxii.d *Who so discouereth secretes, leseth his credence, and fyndeth no frynde after hys wil. Loue thy frinde, ād bynde thy selfe in faythfulnes with hym: but yf thou bewrayest his secretes, thou shalt not gett hym agayne. Foz lyke as the man is that destroyeth hys enemye, so is he also that dealeth falsly in ꝑ frendshyp of his neyghboure.

D Lyke as one that letteth a byrde go out of his hande, cannot take her agayne: Euen so thou, yf thou geue ouer thy frynde, thou canst not get him agayne: Yee thou cāst not come by hym, foz he is to farre of. He is vnto the as a Roo escaped out of the snare, foz his soule is woūded. As foz woundes, they maye be bounde vp agayne, & an euel wozd maye be reconcyled: but who so bewrayeth the secretes of a frynde, there is no moze hope to be had vnto hym.

*Pro.v.b *He that wynketh with the eyes, ymagineth some euell, and no man shall take hym from it. Whē thou art present, he shal hylle commēd and prayse thy wozdes: but at the last he shal turne his tayle, and sclaūder thy sayenge. Many thynges haue I hated, but not hynge so euell, foz the Lozd him selfe also abhozreth soch a one.

E *Who so casteth a stone on hye, it shall fal vpon hys awne head: and he that smyteth with gyle, woundeth him selfe. Who so diggeth a pyt shall fall therin (& he that layeth a stone in his neyghbours waye, shal stomble theron) & he that layeth a snare foz another, shal be take in it him selfe. *Who so geueth a wicked noysome counsel, it shall come vpō hym selfe, ād he shal not knowe frō whence. The proude blaspheme, and are scornefull, but vengeaūce lurketh foz them as a lyon. They that reioyse at the fal of ꝑ ryghteous shall be taken in the snare, angwysshe of hert shall consume them before they dye. Anger & rygorousnes are two abhominable thynges, & the vngodly hath thē both vpon him.

*Ecclus.xxii.b

*Sette.bii.b *Gal.bii.b *Apo.xiii.a *Ecclesia.xi.d

## ¶ The.xxviii. Chapter.

¶ We ought not to beryze vengeaunce, but to forgeue the offence. Of the vyces of the tonge, and of the daungers therof.

A HE* that seketh vengeaunce, shall fynde vengeaūce of ꝑ Lozd, which shall surely kepe hym hys synnes.

*deu.xxxii. *Rom.xii.c *Forgeue thy neyghboure the hurte that he hath done the, & so shal thy synnes be forgeuē the also, whē ꝑ prayest. A man ꝑ beareth hatred agaynst another, how darre he desyre forgeuenesse of God? He that sheweth no mercy to a man which is lyke hym selfe, how darre he aske forgeuenesse of hys synnes? Yf he that is but flesh, beareth hatred and kepeth it, who wyl intreate foz his synnes? Remembre the ende, ād let enmyte passe, which seketh death and destruccion, & abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rigorous ouer thy neyghboure. Thincke vpō the couenaunt of the Hyest, & forgeue thy neyghboues ignoraunce. *Beware of strife, and ꝑ shalt make thy sinnes fewer. Foz an angrie man kindleth variaunce, ād the vngodly disquieteth frendes, and putteth discorde among them that beat peace. *The more wodd there is, ꝑ more vehemēt is the fyre: and the myghtier that mā be, the greater is the wrath: and the longer ꝑ strife endureth, the more it burneth.

B *Eccl.viii.b *Pro.xvi.b

C An hastie brawlinge kyndleth a fyre, ād an hastie strife sheddeth bloude: A tong also that beareth false witnesse bryngeth death. Yf thou blowe the sparke it shal burne. Yf ꝑ spyt vpon it: it shal go foz the, and both thele out of ꝑ mouth. *The sclaūderer & dubble tonged is cursed, foz many one ꝑ be frendes

*Eccl.xxviii.c





letteth he at variaunce. The thyrde tonge hath disquieted many one, and dryuen them from one lande to another. Stronge cyties of the riche hath it broken downe, and ouerthrowne the houses of greate men. (The strength of ꝑ people hath it brought downe and bene the decaye of myghtye nacyons.) The thyrde tonge hath cast out many an honest woman, & robbed thē of theyr labours. Who so herkeneth vnto soch shal neuer finde rest, & neuer dwell safely. The stroke of the rod maketh edders, but the stroke of ꝑ tonge smyteth the bones in sunder. There be many that haue perysshed with the swerd but many mo thorowe the tonge.

D Well is hym that is kepte from an euell tonge, and commeth not in the anger therof which drawethnot the yock of soche, and is not bounde in the bandes of it. Foz the yock therof is of yron, and the bande of it of stele. The death therof is a very euell death: hell were better foz one, then soch a tonge. But the fyre of it maye not oppresse them that feare God, and the flamme therof maye not burne thē. Soch as forsake the Lozde, shall fall therin: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure them as a leoparde. Thou hedgest thy goodes wyth thornes: why doest thou not rather make dores and barres foz thy mouth? Thou wepest thy golde and syluer: why doest thou not wepe thy wordes also vpon the balāce? Bewarre, that thou slyde not in thy tonge, and so fall before thyne enemyes, that laye wayte foz the, (and thy fall be incurable, euen vnto death.)

## ¶ The.xxix. Chapter.

¶ How we ought to lende oure money, and do almes. Of a faythfull man answeringe foz his frynde. Of lyberalitie, and hospytalytye.

A WHo so wyll shewe mercy, *lett him lende vnto hys neyghboure: and he that is able, let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, & paye thou thy neyghbour agayne in due season. Kepe thy wozde, and deale fayth fully with him, and thou shalt alwaye fynde the thynge that is necessary foz the. There haue bene many, that when a thyng was lent them, rekened it to be founde, and made them trauayle and laboure, that had helped them. Whyle they receaue eny thynge, they kysse the handes of soch as gyue them, and foz theyr neyghbours good they hūble their voyce. But when they shulde paye agayne, they kepe it back, and geue euell wozdes, ād make many excuses by reason of the tyme: and though he be able, yet geueth he scarse the halfe agayne; and rekeneth the other to be founde. And yf he with holde not his money yet hath he an enemy of hym, and that vndeserued.

*Deu.xv.a *Luce.vi.d

B He payeth hym with curssynge and rebuke, ād gueth him euell wozdes foz his good dede. Ther be many one which are not glad foz to lēde, not because of euell, but they feare to lese the thynge that they lende. Yet haue thou pacience with the symple, and with holde not mercy from him. Helpe the poore foz the commaundemētes sake, and let hym not goo emptie from the, because of hys necessite. Lese thy mony foz thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth ād corrupteth. *Gather thy treasure after the commaundemēt of the Hyest, and so shall it bryng the more profyte then golde. * Laye vp the almes in the hande of the poore, and it shall kepe the from all euel. *A mans almes is as a purse with hym, and shal kepe a mans fauoure as the apple of an eye: and after warde shall it aryse and paye euery man his rewarde vpō his head. It shall fyght foz the agaynst thyne enemyes, better then the shylde of a gyaunte oz speare of the myghtye.

*Math.bi. *Luce.xii.d *1.Tim.bi.d *Tob.iiii. *Dan.iiii. *Luce.xii.d *Actu.x.a

C A good honest mā is suertie foz his neyghboure, but a wycked personne letteth hym come to shame. Forget not the frendshyp of thy suertye, foz he hath geuen his soule foz the. The vngodly despiseth the good dede of his suertye, and the vnthanckfull and ignoraunt leaueth his suertie in daunger. Some man promyseth foz his neyghboure: ād whē he hath lost his honesty, he shal forsake him. Suertishyppe hath destroyed many a riche man, and remoued thē as the waues in the see. Myghtie people hath it ouryuen a waye, and caused thē to wandre in straunge countrees. An vngodly man transgressynge the commaundement of the Lozde, shall fall into an euell suertishyppe: and though he force hym selfe to get out, yet shall he fall into iudgement. Helpe thy neyghbour after thy power, and beware, that thou thy selfe fall not in soch dett. *The chefe thynge that lyfeth in thy lyfe, is water, ād bred, clothinge and lodgynge, to couer the shame.

*eccl.xxxix.c

Better is it to haue a poore lyuynge in a mans awne house, then delycate fare amōg the straūge. *Be it lytle oz moch that thou hast, holde the content withall, & thou shalt not be blamed as a vagabōde: foz a myserable lyfe is it, to go from house to house: & where a man is fremde, he darre not open his mouth. Though one be lodged, ād haue meate and dryncke, yet shall he be taken as vnworthy, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table foz thy selfe, and fede me also of that thou hast. A waye

D *pf.xxxvi.b *1.Timo.vi.b *Hebr.xiii.a

thou straunge (so that he regardeth hys honoure no moze) my brother cōmeth into my house, & so he telleth hym the necessite of his house. These thynges are heuy to a mā that hath vnderstandynge: namely, the forbydynge of the house, and that the lender casteth hym in the teth.

## ¶The.xxx.Chapter.

¶Of the correccion of chyldren. Of the commodyte of drede. Weth is better then a forowfull lyfe. Of hyddē wysdome. Of the ioye & sorow of the hert.

A Who so loueth his chylde * holdeth him styl vnder correccion, that he maye haue ioye of him afterwarde and that he grope not after his
*Prou.xiii. & xxiii.b
*Deut. vi. a neyghbours dores. *He y teacheth his sōne shall haue ioye in him, & nede not to be ashamed of him amōge his aquayntaunce. Who so enfourmeth & teacheth his sonne, greueth the enemye: and before his frendes he maye haue ioye of him. Though y father dye, yet is he as though he were not dead: for he hath left one behynde him that is lyke hym. In his lyfe he sawe hym and had ioye in hym, & was not sory in his death, neither was he ashamed before the enemyes. For he left behinde him an auenger agaynst his enemies, and a good doer vnto the frendes. For y lyfe of chyldren he shall vynde the woūdes together, and his hert is greued at euery crye. An vntamed horse wyl be harde, & a wantō chylde wylbe wylfull. Yf thou bring vp thy sonne delycately, he shall make y afrayed: & yf thou playe with hym, he shall brynge the to heuynes. Laugh not wyth hym, lest thou wepe with him also, and lest thy tethe be set on edge at the last.

B *Geue hym no lyberte in his youth, & excuse not hys foly. Bowe downe hys necke
*Eccle. vii. c whyle he is ponge, hyt hym vpon the sydes while he is yet but a child, lest he waxe stubburne, and geue no moze force of the, and so shalt thou haue heuines of soule. Teach thy chylde, and be diligēt therin, lest it be to thy shame. Better is the poore beyng whole ād stronge, then a man to be ryche, & not to haue his health: Health and welfare is aboue al golde, & a whole body aboue all treasure. There is no ryches aboue a sounde body, ād no ioye aboue the ioye of the hert. Death is better then a wretched lyfe, ād eternall rest better then contynuall sycknes. The good thinges that are put in a close mouth are like as whē meate is layed vpon the graue.

C What good doth the offerynge vnto an
*Bel.d. Idol? *For he cā nether eate, tast, ner smel. Euen so is he that is chased of the Lorde, ād beareth the rewardes of iniquytie. He seyth wyth his eyes, & groneth lyke a gelded mā, that lyeth with a wrygin & sygheth. *Geue
*Pro.xxii.d xv.b.xbiii.d Sec.xxxbiii.c Syr.xliii.b not ouer thy mynde into heuynes, and vexe not thy self in thine awne counсel, *The ioye and chearfulnes of the hert is the life of mā, and a mannes gladnes is the prolonging of his dayes. Loue thine awne soule, and comforte thine hert: as for sorowe and heuynes, dryue it farre frō y, *for heuynes hath slayne many a man, ād bryngeth no profit. Zele ād anger shorten the dayes of the lyfe: carefulnes and sorowe bring age before y tyme. Unto a mery hert euery thyng hath a good tast that he eateth.
*Ii.Cor.vii.b

## ¶The.xxxi.Chapter.

¶We ought to geue diligent hede to honestye. Of them that take payne to gather ryches. The prayse of a ryche man without a faute. We ought to lie dronckenesse and folowe sobernesse.

A Rauayle & carfulnes for *ryches taketh away the slepe, ād maketh the
*i.Tim.vi.b flesh to consume. When one lyeth ād taketh care, he waketh euer vp, like as gret sycknes breaketh the slepe. The ryche hath great labour in gathering his ryches together, and then with the pleasure of his ryches he taketh hys rest and is refreshed. But who so laboureth and prospereth not, he is poore: ād though he leaue of, yet is he a begger. He that loueth riches, shall not be iustified: and who so foloweth corruption, shall haue ynough therof. * Many one are come
*Eccl.bviii.c in great misfortune by the reason of gold, & haue founde theyr destruccion before them. It is a tree of kall vnge vnto them that offre it vp, and all soch as be foolysh fall therin. Blessed is the rych, which is found without blemych, and hath not gone after golde, ner hoped in money & treasures. Where is there soch a one? and we shall commende hym, ād cal hym blessed, for greate thynges doth he among his people. Who so is tryed, & founde perfecte in soch thinges, shalbe cōmended and praysed. Who myght offende, and hath not offended? Who coulde do euel, and hath not done it? Therfore shall his good be stablysched, and the whole congregaciō shal declare his almesses. Yf thou sytt at a greate mans table, open not thy mouth wyde vpō it, and make not many wordes. Remembre that an euell eye is a thyewe:

B What thinge created is worse thē a wicked eye? therfore weepeth it before euery
*Mat.bii.d mās face? Laye not thine hand vpon euery thing y thine eye seyth, & stryue not vō hym in the dyshe. *Ponder by thy selfe what thy
Sec.xxviii neyghboure wolde fayne haue, ād be discrete in euery pointe. Eate the thing that is set before the manerly, as it becommeth a man and eate not to moch, lest thou be abhorred. Leaue thou of first of al, because of nurture, lest thou be he whom no man maye satisfye which maye turne to thy decaye. When y sytteest among many men, reach not thine hande out fyrst of all. *O how wel content





is a wyse man with a lytle wyne? so that in slepe y shalt not be sycke therof, ner fele eny payne. A swete wholsome slepe shall soch a one haue, ād fele no inward grefe. He rysyth vp by times in the morynyng, & is wel at ease in him selfe. But an vnsaciable eater sleapeth vnquietly, and hath ache and payne of the body. Yf thou feleest that thou hast eatē to moch, aryse, goo thy waye, cast it of thy stomack, and take thy rest: and it shall ease the, so that thou shalt brynge no sycknesse vnto thy body.

C My sonne, heare me, and despyse me not: & at the last thou shalt fynde as I haue told
*Rom.xii.c: the. *In all thy workes be diligent & quycke, so shall there no sycknes happē vnto y.
*Syr.xviii.a *Who so is liberal in dealyng out his meate, many men shall blesse him, & prayse hym with theyr lyppes: ād the same is a sure token of his loue ād faythfulnes. But he that is vnfaythfull in meate, the whole citie shal complayne of hym: and that is a sure experience of his infidelite ād wyckednes. *Be
Ephe. b.d Prouer.xiii.a not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the hard yron, euē so doth wyne proue hertes of the proude, when they be droncken.

D * Wyne sobrely dronckē, quyckeneth the
Syr. xxxi.a Ecclesi.xix.c lyfe of man. Yf thou dryncke st it measurably, thou shalt be tēperate. What lyfe is it, that maye continue without wyne? (What taketh away the lyfe? euen death.) Wyne was made frō the begynnynge to make mē glad (ād not for dronkennes) Wyne measurably dronkē is a reioysing of y soule & body. (A measurable drinkynge is healthy to soule and body.) But yf it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkennes fylleth the mynde of the foolysh with shame and ruyne, munyshyeth the strength, and maketh woundes.
Eccle.xxx.a *Rebuke not thy neyghboure at the wyne, ād despyse him not in his myrth. Geue hym no despytefull wordes, and prease not vpō hym with contrary sayenges.

## ¶The.xxxii. Chapter.

¶Of the discrecyon and prayse of the preacher, and of the hearer. Of the feare, fayth, and confidence in God.

A *If thou be made a ruler, * pryde not
Deu.xvii.d. Ecclesi.xxxii.b thy selfe therin, but be thou as one of y people. *Take diligent care for thē and loke wel therto: & when thou hast done all thy dewtye, syt the downe, that y mayest be mery wyth thē, and receaue a crowne of honoure. Talke wysely and honestly, for wysdome becōmeth the ryght well. Hynder not musicke. Speake not, where there is no audyence: * & poure not forth wysdome out
Eccle.xli.a Ecclesi.xx.a of tyme, at an inopportunite. Lyke as y Carbuncle stone shyneth that is set in golde, so doth a songe garnysh the wyne feast: and as the Smaragde that is set in golde, so is the swetnes of Musicke by the myrth of wyne. (Geue eare, and be still, and for thy good behaueour thou shalt be loued.)

B Thou yonge man, speake that becōmeth
Prouer.xxv.a the, and that is profytable, & yet scarse whē thou art twyse asked. Comprehende moche with fewe wordes. In many thynges be as one that is ignorannt, geue eare, and holde thy tonge withall. Yf thou be amonge men of hyer auctorite, despyse not to cōpare thy selfe vnto them: ād when an elder speaketh make not y many wordes therin. Before y thonder goeth lyghteninge, and before nurture and shamefastnesse goeth loue ād fauoure. Stande vp by tymes and be not the last: but get the home sone, & there take thy pastime, & do what thou wylt: so that thou do no euell, & defye no man, but for all thynges geue thākes, vnto him that hath made the, and replenished the with his goodes.

C Who so feareth the Lorde, wyll receaue
his doctrine: and they that get them to him by tymes, shall fynde grace. He that seketh the lawe, shall be fylled withall: As for him that is but fayned, he wil be offended therat They that feare the Lorde shall fynde the iudgement, and theyr ryghtcousnes shal be kindled as a lyght. An vngodly man wyll not be rebourned, but cā helpe him self with the example of other in his purpose. A man of vnderstandynge despyseth no good counсell: but a wylde and proude body hath no feare. (Ye euē when he hath dealt rashly wō another man, but his awne doynges shal be his rebuke.) Wyse sonne, do nothing without aduisement, so shal it not repent the after y dede. Go not in the waye wher thou mayest fal, ner where thou mayest stomble against the stone. Geue not thy self into a laborious slyppery waye, and beware of thyne awne chyldren, (and take hede of them that be of thyne awne houshold.) In all thy workes put thy trust in God, frō thy whole hert, for that is the keppynge of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundements: and he that putteth hys trust in the Lorde, shall wante nothynge.

## ¶The.xxxiii.Chapter.

¶The delyueraunce of hym that feareth God. The answere of y wyse. The lyttell discrecion of a foole. Man is in the hande of God, as the earth is in the hand of the potter. we ought not to dyspose our selues, to become subiect to other.

A There shal no euel happē vnto him
that feareth God: but whē he is in tēptacion, the Lorde shal delyuer him & kepe hym frō euell. A wyse man hateth not the lawe, but an ypocrite is as a shyp in ragynge water. A man of vnderstandynge geueth credēce vnto the lawe

of God, and the lawe is kaythful vnto him. Be sure of ꝑ matter, then talke therof: Be syzsit well instruct, thē mayest thou geue answere, The hert of the foolish is lyke a cart whele, and his thoughtes runne about like the axel tre. Lyke as a wilde hozse ꝑ neyeth vnder euery one that syttech vpō him, so is it wt a scozneful frende. Why doth one daye excell another, seyng al the dayes of ꝑ yeare come of the Sunne? The wysdome of the Lozde hath so parted them a sunder, and so hath he ozdened the tymes ād solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are
*Gene.ii.a made of the * grounde, and out of the earth of Adam.

B In the multitude of science hath the Lozd sundered them, ād made their wayes of dyuerse kathyons. Some of them hath he blessed, made moch of them, halowed them, and claymed them to him selfe. But some of thē hath he cursed, brought thē lowe, ād put thē
*Roma.ix.c out of theyr estate. *Lyke as the clay is in the potters hande, and all the ozdinge therof at his pleasure: so are men also in the hāde of him that made thē, so that he maye geue them as lyketh him best. *Agaynst euell is good, and agaynst death is lyfe: so is the
*i.Cor.bi.c vngodly against soch as feare God. Beholde these are the wozkes of the hyest, & there are euer two agaynst two, & one set against another. I am awaked vp last of all, ās one that gathereth after in haruest. In the gyftes of God and in his blessyng I am increased, and haue fylled my wyne presse, lyke a
‡Ecc.xxxiii.d grape gatherer. ‡Beholde, how I haue not laboured onely for my selfe, but for all soche as loue nurtoure and wysdome.

C Heare me, O ye greate men of the people and herken with your eares ye rulers of the cōgregacion. Geue not thy sonne and wyfe, thy brother and frēde, power ouer the whyle thou lyuest: and geue not awaye thy substaunce and good to another, lest it repēt ꝑ. and thou be faine to begge therfore thy self. As longe as thou lyuest and hast breth, let no man chaūge the: For better it is thy children to praye the, then that thou shuldest be fayne to loke in theyr hādes. In al thy wozkes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalt ende thy dayes, & fynysh thy lyfe, distrybute thyne inheritaūce. The fodder, the whyp, and the burthen belōgeth vnto the Asse: Meat, cozrection, and wozcke vnto the seruaunt.

D Yf thou set thy seruaunt to laboure, thou shalt fynde rest. But yf thou let him go ydel he shall seke libertie. The yock ād the whyp bowe downe the harde neck, but tame thou thy euell seruaunte with bondes and cozrection. Sende hym to laboure, that he go not
‡Ecc.xxxiii.d ydle: For ydelnesse bringeth moch euel. Set hym to wozke, for that belōgeth vnto him, and becommeth him well. Yf he be not obedient, binde his fete: but do not to moch vnto him in any wyse, and without discrecion do nothyng. *Yf thou haue a (faithful) seruaūt *Eccle.bii.
let him be vnto the as thyne awne soule: (intreate him as a brother) for in bloude hast ꝑ gotten him. Yf thou haue a seruaunte, holde him as thy selfe, for thou hast nede of him as of thy selfe. Yf thou intreatest him euel, and kepest him harde, & makest him to be proud and to renne away from the, thou canst not tell what waye thou shalt seke hym.

## ¶The.xxxiii.Chapter.

¶Of dreames, diuinacions, and enchauntementes. We ought to confute vayne hope, and lyinge. The prayse of them that feare God. Of diuerse wozckes of men. God doth not alowe the wozckes of an vnkaythfull man.

A Vayne people begile them selues with vayne & disceatfull hope, ād foles trust in dreames. Who so regardeth dreames, is like him that will take holde of a shadowe, and folowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the lyckenes of a face. Who cā be clensed of the vncleane? Or what trueth can be spoken of a lyar? Sothsayinge, wytchcraft, sozcery and dreamynge is but vanyte: lyke as when a womā trauayleth with childe, & hath many fantasies in her hert. Where as soch visiōs come not of God, set not thine hert vpō thē: For dreames haue disceaued many a man, and they fayled, that put theyr trust therin.

The lawe shalbe fulfylled without lyes, B & wysdome is sufficiēt to a kaythful mouth. What knowlege hath he that is not tryed? A wyse man that is well instructe, vnderstādeth moch: and he ꝑ hath good experiēce, can talke of wysdome. He that hath no experience, knoweth lytle: and he that erreth, causeth moch wyckednes. He ꝑ is not tryed, what thynges knoweth he? Who so folowe th no rule, is full of wyckednes.

When I was yet in erroure, I learned moch also: yee I was so lerned, that I could not expresse it all, and came oft in parell of death therfore, tyll I was delyuered frō it (thorow the grace of God.) Now I se, that they which feare God haue the right sprete: for theyr hope standeth in him, that cā help them. And the eyes of the Lozd are on them that loue him. Who so feareth ꝑ Lozd standeth in awe of no man, and is not afrayed, for the Lozde is his hope and comforte.

Blessed is the soule of hym that feareth ꝑ C Lozde: In whom putteth he his trust? who is his strēgth? *For the eyes of ꝑ Lozde haue respecte vnto them, that loue hym. He is *1.par.fol.
their myghtie protecciō, and stronge groūde: A defence for the heate, a refuge for the
hote none daye, a succoze for stomblyng, ād an helpe for fallynge. He setteth vp the soule, and lyghteneth the eyes: he geueth lyfe, and blessinge. He that geueth an offering of vnrightuous good, his offering is refused: & the scoznefull dealynges of ꝑ vnrighteous please not God (The Lozde is theyrs onely ꝑ paciently abyde hym in the waye of the trueth & righteousnes. The hyghest doth not alowe the gyftes of the wycked.) And
Prou.xv.a *God hath no delyte in the offerynges of ꝑ vngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so bringeth an offering out of the goodes of ꝑ poore, doth euē as one that kylleth the sonne before the fathers eyes.

D The bred of the nedefull is the lyfe of the poore: he ꝑ defraudeth hym therof, is a man of bloude. Who so robbeth his neyghboure of his lyuing, doth as great sinne as though
Ecclī.xxxiiii.c he slewe him to death. *He ꝑ defraudeth the Ecclī.bii.c labozer of his hyre, is a bloud shedder. Whē one buyldeth and another breaketh downe, what profyt haue they then but labour?
Whē one prayeth ād another curseth, whose voyce will ꝑ Lozde heare? *He ꝑ washeth *Num.xix.b
him selfe because of a deed body, & then toucheth the deed agayne, what doth hys wa
Prou.xxvi.b shyng? *So is it with a mā that fasteth for Ecclī.xxxiiii.b his sinnes, and doth them agayne: who wyl heare his prayer? Or what doth his fasting helpe hym?

## ¶The.xxxv.Chapter.

¶It is well done to praye, and to do sacrifyce. The prayer of the fatherlesse, and of the wyddowe: and hym that humbleth hym selfe.

A Who so kepeth ꝑ lawe, * bryngeth
*Iere.bii.c offerynges ynough. He that holdeth fast the commaundement, offreth the ryght healthy offerynge.
Leuit.xxii.c He that is thanckfull and recompenseth of-
Philip.iiii.c freth fyne floure. *Who so is mercyfull and geueth almes, that is ꝑ right thankoffring. God hath pleasure when one departeth frō sinne, and to forsake vnryghteousnes, reccypleth vs wyth hym.
Ecclī.xxxiiii.a *Thou shalt not appeare emptye before ꝑ Lozde, for all soch is done because of the cōmaūdemēt of God. *The offerig of ꝑ ryghGene.iiii.a teous maketh ꝑ aulter fat, & a swete smel is it before ꝑ hyest. The offeringe of the ryghteous is acceptable vnto God, and shal neuer be forgotten. Geue God his honoure wt a chearfull hart, & kepe not backe the fyrstlynges of thy hādes. * In all thy gyftes shewe a mercifull coūtenaūce, & halowe thy tythes vnto God wt gladnes. Geue vnto God accozdyng as he hath enryched and prospered the: * & loke what thyne hande is able, geue wt a chearfull eye: for ꝑ Lozde recōpenleth, & geueth ꝑ seuē times as moch agayne.



Geue no vnryghteous gyftes, for soche B wyll he not receaue. Be warre of wrōgeous offrynges, for the Lozd is a ryghteous iudge: and regardeth no mānes persone: he accepteth not the persone of the poore, but he heareth the prayer of the oppressed. * He
*Judith.i despyseth not the desyre of ꝑ fatherlesse, ner the wyddow, when she poureth out her prayer before him. Doth not God se the teares, that renne downe the chekes of ꝑ widdowe? Or heareth he not the cōplaynte, ouer soche as make her to wepe. For from hyr chekes do the teares go vp vnto heauen, & the Lozde which heareth them, doth accepte them? Who so serueth God after his pleasure, shal
*Prou.xii. Eccu.i.a be accepted: and his prayer reacheth vnto C the cloudes. * The prayer of him ꝑ hūbleth him selfe, goeth thorow the cloudes, tyll she come nye. She wil not be comforted, ner go her waye, tyll the hyest God haue respecte vnto her, geue true sentence, and perfourme the iudgement. And the Lozde wyll not be slacke in cōmynge, ner tary longe: tyll he haue smytten in sonder the backes of the vnmercyful, and auenged him selfe of the heathen: tyll he haue taken awaye ꝑ multitude of the cruell, and broken the cepter of the vnryghteous, tyll he geue euery man after his wozckes, and rewarde thē after their doynges: tyll he haue deliuered his people, maintened theyr cause, and reioysed them in hys mercy. O how fayre a thing is mercy in the tyme of angupthe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drouth.

## ¶The.xxxvi.Chapter.

¶A prayer to God in the person of al faythful men: with the prayse of a good woman.

H Aue mercy vpon vs, O Lozde, thou A God of all thynges. Haue respect vnto vs, shewe vs the lyght of thy mercyes, & sende thy feare amonge the heathen and straungers, which seke not after ꝑ that they may knowe, how that there is no God but thou, and that they maye shew thy wonderous wozckes. Lyft vp thyne heade ouer the outlandysh heathē, that they may lerne to knowe thy might and power. Lyke as thou art halowed in vs before them, so bryngе to passe, that thou mayest be magnified also in them before vs: that they may knowe the, like as we knowe the. For there is none other God but onely thou O Lozd. Renue the tokēs, and chaunge the wonderous wozckes. Shewe thyne hande, ād thy ryght arme glozyously. Rayse vp thy indignacion, and poure out thy wzath. Take awaye the aduersary, and smyte the enemye. Make the tyme shorte, remembze thy couenaunt, that thy wonderous wozckes maye be praysed. Let the wzath of the fyre consume the

me them that lyue so careleslye: and let them perysh that do thy people hurte. Smyte in sonder the head of ꝑ Princes, that be our enemyes, ād saye there is none other but we.

Gather all the trybes of Jacob together
B againe, ꝑ they maye knowe, how that there is none other God but only thou, that they maye shew thy wonderous wozckes, ād be thou thy peoples heretage, lyke as from the begynnynge. O Lozd haue mercy vpon the people that hath thy name, ād vpon Israel
*Exod.iiii.c *who ꝑ shalt lykened to a fyrst bozne sonne. O be mercyfull vnto Jerusalem the cite
*1.Par.vi.g of thy Sāctuary, *the cyte of thy rest. Fyll Sion with thy vnspeakable vertues, & thy people with thy glozy. Geue wytnes vnto thy creature, whom thou madest from the beginnyng, & rayse vp the prophecyes that haue bene shewed in thy name. Reward thē that wayte foz the, that thy Prophetes maye be foūde faythfull. O Lozd heare the prayer of thy seruauntes, accozdynge to the blessyng of Aaron ouer thy people (ād gyde
*Num.vi.d thou vs in ꝑ waye of righteousnes) *that all they whych dwell vpon the earth maye knowe, that thou art the Lozde the eternal God, which is from euerlastynge.

C The bely deuoureth all meates, yet is one meate better then another. Like as ꝑ tonge
*1.Coz.xi.b tasteth very wel, *so doth an herte of vnderstandinge marck false wozdes. A frowarde hert geueth heupnes, but a man of experiēce lifteth hym vp agayne. The woman receaueth euery man, yet is one daughter better thē another. A fayre wife reioyseth her husband, & a man loueth nothing better. Yf she be louynge & vertuous with all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe, and pyller wherupō he resteth. Where no hedge is, ther ꝑ goodes are spoyled: & where no husbyse is, there the frendles mourneth. Lyke as there is no credēce geuē to a robber, that goeth from one cytie to another: So is not the man beleued, that hath no nest, ād must turne in, where he maye abyde in the nyght.

## C The.xxxvii. Chapter.

C How a man shulde knowe frendes & counsellers, and search the company of a holy man.

A Euery frēde sayeth: I wyl be frendly vnto hym also. But there is some frende, which is onely a frende in name. Remayneth there not heuines vnto death, when a cōpanyon & frēde is turned to an enemye? O most wicked pryde lumpeyon: from whence art thou sprongen vp, to couer ꝑ earth with falshede & disceat?
*Eccle.vi.b *There is some cōpanyon which in prosperyte reioyseth with his frende: but in ꝑ time of trouble, he taketh parte agaynst hym. There is some cōpanyon ꝑ mourneth with his frende foz the bely sake: but whē trouble commeth he taketh holde of the shylde. Foz get not thy frende in thy mynde, and thinke vpō him in thy ryches. Seke no councell at thy kinsmen, and hyde thy councell frō soch as beare the no good wyll. *Euery coūceler
*Eccle.viii. and.xl.c byngeth foyth his councell. Neuertheles, there is some ꝑ counceleth, but foz his awne profet: Beware of the counceler, and be aduised afoze wherto thou wilt vse him, foz he wil councel foz him selfe. Lest he cast the lot vpō the, & saye vnto the. Thy waye & purpose is good, & afterwarde he stāde agaynst the, and loke what shall become of the.

B Aske no councell at him, that suspecteth ꝑ foz an enemie, and hyde thy councel frō soch as hate the. Aske no councel at a woman cōcernynge ꝑ thinges that she longeth foz: ner at a fearfull and faynt herted body, in matters of warre: oz at a marchaūt, how deare he will cheape thy wares towarde his: oz at a byer, of sellynge: Oz at an enuious mā, of thanckesgeuinge: Oz at the vnmercyful, of louing kindnes: (oz at an vnhoneste man, of honestye.) Oz at ꝑ slouthfull, of wozcking: Oz at an hyzelyng which hath no house, oz profyt oz wealth. (An ydle body wolde not gladly heare speake of moch labour.) Take no soch folckes to coūcell, but be diligent to seke councell at a vertyous mā that feareth God, soch one as thou knowest to be a keper of the cōmaundemētes, which hath a mynde after thyne awne mynde, and is sozy foz the when thou stomblest.

And holde thy coūcell fast in thyne herte: foz there is no mā moze faythful to kepe it: C
then thou thy selfe. Foz a mās mynde is sōtyme moze disposed to tell oute, then seuen watchmen that syt aboue in an hye place to kynge about thē. And aboue all this prayе the Hyest, ꝑ he wyll lede thy waye in faythfulnes and trueth. Before all thy wozckes aske councel fyrst: ād oz euer thou doest eny thyng, be wel aduised. There be foure thynges that declare a chaunged herte, wherout there springeth euell and good, death & lyfe, and a masterful tonge that bableth moche. Some mā is apte and well instructe in many thinges, ād yet very vnprofytable vnto him self. Some man there is, that can geue wyse and prudent councell, and yet is he hated, and continueth a begger: foz that grace is not geuē him of God to be accepted. Another is robbed of all wysdome, yet is he wyse vnto him selfe, and the frute of vnderstādynge is commendable in his mouth. D

A wyse man maketh his people wise, & the frutes of his wysdome fayle not. A wyse mā shal be plenteously blessed of God: & al they that se him, shal speake good of hi. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable.

A wyse



A wyse man shall optayne faythfulnes and credence amonge hys people, and hys name shalbe perpetuall. My sonne, proue thy soule in thy lyfe: and yf ꝑ se eny euell thyng, geue it not vnto her. * Foz all thiges are not
Ecclesi.vi.c profitable foz all mē, nether hath euery soule pleasure in euery thyng. Be not gredy in
Eccli.xxx.b euery eatyng, and be not to hastye vpon all meates. * Foz excesse of meates bryngeth sycknes, & glotony cōmeth at the last to an vnmeasurable heate. Thozow surfett haue many one perysshed: but he that dyeteth him selfe temperatly, prolongeth his lyfe.

## C The.xxxviii. Chapter.

C A physycyon in sycknes ought we to prayе, and to fynde a physycyon which healeth by prayer. The beweppynge of the deed. Sadnes. wysdome. Artificers oz crafteshemen.

A Honoure ꝑ Physycion: honoure him becawse of necessitie. God hath created hym (foz of the Hyest commeth medycine) and he shall receaue giftes of the kyng. The wysdome of ꝑ Physycion bryngeth hym to great wozshyppe, & in ꝑ syght of the greate men of thys wozlde, he shalbe honozably taken. The Lozde hath created medycine of the earth, and he that is wyse,
Eccli.xb.d. wyll not abhozre it. * Was not the bytter
Exo.xiiii.c water made swete with a tree? men myght learne to know ꝑ vertue therof. The Lozd hath geuen men wysdome, and vnderstandynge, ꝑ he myght be honoured in hys wonderous wozckes. With soch doth he heale men, and taketh awaye theyr paynes: Of soch doth the Apotecary make a confeccion yet can no man perfourme all his wozckes. Foz of ꝑ Lozde cōmeth prosperous wealth ouer all the earth.

B My sonne, despyse not thys in thy sycknes, but * praye vnto the Lozd, and he shall
Iob.v.b.d Psa.xxxiii. make the whole. Leaue of from synne, and
make the offerynge fat, as one that geueth ꝑ fyrst frutes, and geue rowme to the Physycion. Foz the Lozd hath created him lett him not go from the, foz ꝑ hast nede of hym. The houre maye come, that ꝑ sycke maye be helped thozow them, when they prayе vnto ꝑ Lozde, that he maye recouer, & gett healthy to lyue longer. He that synneth before his maker, shall fall into the handes of the Physycion.

C My sonne, * byrye foyth thy teares ouer
Eccl.xxii.c the deed: and begynne to mourne, as yf thou haddest suffred greate harme thy selfe: and then couer his body after a cōuenient maner & despyse not his buryall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne,
Gen.xxxvii. * and make lamētacyon expedietly, & that a daye oz two, lest thou be euell spoken of:

ozow ozdre thy handes a ryght, clense thine herte frō all wyckednes. Geue a swete sauoured offrynge, and ꝑ fyne floure foz a token of remēbraunce: make the offerynge fat, as one
*Ecclesi.xxxv.b and.xlvii.b. Eccl.xxx.c. and then cōfozte thy selfe becawse of ꝑ heupnes. * Foz of heupnes cōmeth death, the heupnes of the hert breaketh strength. Heupnes and pouerte greueth the herte in tentacyon & offence. Take no heupnes to herte, dryue it awaye, and remēbre the last thynges. Forget it not, foz there is no turnynge agayne. Thou shalt do hym no good, but hurte thy selfe. Remēbre his iudgemēt, thyne also shalbe lykewyse: vnto me yester
*ii.Re.xiii.c daye, vnto ꝑ to daye. * Let ꝑ remēbraunce of ꝑ deed cease in his rest, & cōfozte thy selfe agayne ouer hym, seynge his spyrite is departed from hym. The wysdome of ꝑ scribe is at cōuenient tyme of rest: and he ꝑ ceaseth from exercise and labour, shalbe wyse. He
D that holdeth the plough, and hath pleasure in prodynge, & dryuynge ꝑ oxen, and goeth aboute with soch wozkes, he can speake of oxen: he setteth his herte to make fozowes, & is diligent to geue the kyne fodder. So is euery carpēter also & wozckmaster, ꝑ laboureth styll nyght & daye: he caruеth, grauеth & cutteth oute, & his despyze is in sondrye cōnynge thinges, his hert ymagineth, how he maye conyngly cast an ymage, his diligēce also & watchinge perfourmeth the wozcke. The pronsmyth in lyke maner bydeth by his stithye, & doth his diligence to laboure the pron. The vapoure of the fyre wasteth his flesh, & he must fyght wt the heate of the foznace. The noyse of ꝑ Hammer soundeth euer in his eares, & his eyes loke styll vpon the thynge that he maketh. He hath set hys mynde there vpon, that he wyll make out his wozcke, and therfoze he watcheth, how he maye set it out, & bryng it to an ende.

So doth the potter syt by his wozcke, he E
turneth ꝑ whele aboute with his fete, he is diligēt and carefull in all doynges, and his laboure & wozcke is without nombre. He fashioneth ꝑ claye with hys arme, and with his fete he tempereth it. Hys herte ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their handes, and euery one thyncketh to be cōnynge in his wozke. Without these maye not the cyties be maynteyned, inhabited ner occupied: yet come they not hye i the congregacyon: they vnderstande not the couenaūt of ꝑ lawe: they cannot declare equyte and iudgemēt: they cannot fynde out the darcke sentēces, but thozow them shall the creature of ꝑ wozlde be mayntayned: theyr prayer concerneth onely the wozcke and laboure of connynge.

## C The.xxxix. Chapter.

C A wyse man. The wozkes of God. Unto the good, good thynges do profyt: but vnto the euell euen good thynges are euell.

A HE that applieth hys mynde to vnderstãde the lawe of God, doth dilygently seke out the wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men, & prcasseth to the vnderstãdyng of darck sentẽces of wysdome. He seketh oute the mysterie of secrete sayinges, & exercyseth hym selfe therin continually. He doth seruice amõge greate mẽ, & appeareth before ỹ prince. He goeth into a straũge coũtre, & trauayleth thorow it: loke what good or euell is amõge men, he proueth it & seketh it out. He purposeth in his herte, to resorte early vnto the Lord ỹ made hym, & to praye before the Hyest God. He openeth his mouth in prayer, & prayeth for hys synnes. When ỹ greate Lorde wyll, he shalbe fylled with ỹ spyrete of vnderstãdynge, that he maye then poure out wyse sentẽces, & geue thanckes vnto the Lorde in hys
B prayer. He shall order his deuice, and lede his knowledge a ryght, & geue hym vnderstandyng of secrete thynges. He shall shewe forth ỹ science of his lernynge, and reioyce in the couenaunt of ỹ lawe of ỹ Lord. The whole congregacyon shall commende hys wisdome, and it shall neuer be put out. The remẽbraunce of hym shal neuer be forgotten, & his name shall cõtinue from one gene
*Ecc.xlviii.b racyon to another. * His wysdome shalbe spoken of, amonge the people, and the whole cõgregacyon shall opẽly declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besyde: and after hys death, ỹ same name remayneth vnto hym. Yet wyll I speake of mo men of vnderstandyng, for I am full as the Moone.

Herken vnto me (ye holy vertеous chyl-
C dren) bryng forth frute, as the rose ỹ is plãted by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as ỹ rosegarden, synge a songe of prayse. O geue thankes vnto God ouer all his worckes. Geue glory and honoure vnto the Lorde, shew his prayse with youre lyppes. Yee euẽ with the songe of your lyppes, with harpes and playinge, and in geuynge thanckes vn-
*Gene.i.d. to hym, saye after this maner. * All ỹ worckes of the Lorde are exceadynge good, and all his commaundementes are mete and cõuenient in due season.

D A man nede not to saye: what is ỹ? what is that? for at tyme conuenięt they shall all be sought. At his cõmaundemẽt the water was as a wall, & at the worde of his mouth
*Gen.viii.b. the water stode styll. * In his commaundement is euery thynge acceptable and recon cyled, and his health cannot be mynyshed. The worckes of all flesh are before him, and there is nothyng hyd frõ his eyes. He seyth from euerlastynge to euerlastynge, & there is nothynge to wõderfull or hye vnto hym. A man nede not to saye then, what is thys, or that? For he hath made al thynges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture ỹ earth lyke a floude of water. Lyke as he maketh the water for drouth, so shall his wrath fall vpon the heathen.

E * His wayes are playne & ryght vnto the *Osee.xiiii.
iust, but the vngodly stomble at them. For *Rom.viii.
the good, are good thinges created from the begynnynge, & euell thynges for ỹ vngodly.
* All thynges necessary for the lyfe of man *Eccl.xxix.
are created from ỹ begynnynge: water, fyre, *i.Esd.viii.
yron & salt, meel, wheate, and hony, mylke & wyne, oyle & clothyng. * All these thynges are created for the best to the kaythfull: But to the vngodly shall all these thynges be turned to the hurte and harme. There be spyrytes that are created for vẽgeaunce, & in their rygorousnes haue they kastened their tormentes. * In the tyme of the ende they *Exod.ix.
shall poure out theyr strength, and pacifye the wrath of hym that made them. * Hyre, *Eccle.xl.
hayle, honger & death: all these thynges are created for vengeaunce.

The teeth of wylde noysome beastes, the F
scorpions, serpentes, and ỹ swerde are created also for vengeaunce, to the destruccyon of ỹ vngodly. They shall be glad to do his commaundementes: and when nede is, they shal be ready vpõ earth: & when theyr houre is come, they shall not ouerpasse the commaundement of the Lorde.

Therfore haue I takẽ a good corage vnto me from ỹ begynnynge, and thought to put these thynges in wrytinge, & to leaue them behynde me, * All ỹ worckes of ỹ Lor- *Gene.i.
de are good, and he geueth euery one in due season, & whan nede is, so ỹ a man nede not to saye: thys is worse then that. For in due season they are all pleasaunt & good: And therfore prayse ỹ Lorde wt̃ whole hert and mouth, & geue thankes vnto his name.

## The.xl.Chapter.

Of many mysteries lyght in a maunes lyfe. All thynges passe awaye, but a tryme and stable fayth remayneth. Of the blessynge of the righteous, and prerogatyue of the feare of God.

A GReate trauayle is created for all A
men, and an heuy yocke vpon all men chyldren, from the daye that they go out of theyr mothers wõbe, tyll they be buryed in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacyons, feare of the hert, counsell, meditacyons, longynge and delyre, the daye of death: from the hyest that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from hym that is gorgyously arayed and weareth a crowne, vnto hym that is, but homely and symply clothed. There is nothynge but wrath, zele, fearfulnes, vnquietnes, and feare of death, rygorous, anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd, the slepe chaunged hys vnderstandynge and knowledge. A lytle or nothynge is hys rest, in the slepe as well as in the daye of laboure.

B He feareth & is dysquyeted in the vysyon of his hert, as one that renneth out of a battayll: and in the tyme of health he awaketh & marueleth that the feare was nothynge. Both thynges happen vnto all flesh, both man and best: but seuen folde to ỹ vngodly. Horeouer, death, bloudshedding, stryfe and swerde, oppressyon, hõger, destruccyon and punyshemẽt: * these thinges are all created agaynst ỹ vngodly, & for theyr sakes came ỹ floude also. * All ỹ is of ỹ earth, shall turne to earth againe: & all waters ebbe againe in to ỹ see. All brybes & vnryghteousnes shalbe put awaye, but kythfulnes & trueth shal ẽdure for euer. The substaũce & goodes of the vngodly shalbe dryed vp and syncke awaye as a water floude, & they shall make a sounde lyke a greate thõder in the rayne.

C Lyke as the ryghteous reioyseth when he openeth his hande, so shall the transgressours be sayne, when theyr goddes vanysh and consume awaye. * The chyldren of the vngodly shall not obtayne many braũches and the vncleane rotes vpon ỹ hye rockes shalbe roted out before the grasse by the water syde & vpon the ryuer banckes.

Frendlynes and liberalite in the increase & blessynge of God, is lyke a paradyse and garden of pleasure: soch mercy also & kyndnes endureth for euer. * To labour & to be
*Ecclus.bi.b content wt̃ that a man hath, is a swete plea-
*Philip.iiii.b. saunt lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre ỹ cytie, maketh a perpetuall name: but an honest woman is more worth then they both. Wyne and mynstrelsye reioyse the hert, but the loue of wysdome is aboue them both.

D Pypynge & harpynge make a swete noyse, but a frendly tonge goeth beyonde them both. Thyne eye desireth fauoure and bewtye, but a grene sede tyme, rather then they both. A frende and companyon come together at opportunite, but aboue them both is a wyfe ỹ agreeth with her husbande. One brother helpeth another in the tyme of trouble, but almes shall delyuer more then they both. Golde and syluer fasten the fete, but a good councell is more pleasaunt then they both. Temporall substaunce and strenght lyft vp ỹ mynde: but the feare of the Lorde more then they both. The feare of the Lord wanteth nothynge, and nedeth no helpe. The feare of the Lorde is a pleasaunt gar-



den of blessynge, & nothynge so bewtyfull as it is. My sonne, lede not a beggers lyfe, for better it were to dye then to begg. Who so loketh to another mans table, taketh no thought for his awne lyuige how to vpholde hys lyfe, for he fedeth hym selfe wt̃ other mens meat. But a wyse and well nurtoured man wyll bewarre therof. Beggyng is swete in the mouth of the vnchamefast, but in hys bely there burneth a fyre.

## The.xli.Chapter.

Of the remembraunce of deeth. Deeth is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacyon to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

O Deeth, how bytter is the remem- A
braunce of ỹ, to a man that seketh rest and comforte in hys substaunce & ryches, vnto ỹ man that hath nothyng to vexe him, and that hath prosperite in all thynges, yee vnto hym that yet is able to receaue meate! O deeth, how acceptable and good is thy iudgemẽt vnto the nedefull, and vnto him whose strength fayleth, and that is now in his last age, & that in all thynges is full of care and fearfulnes: vnto him also that is in dyspayre, and hath no hope ner pacience! Be not thou afrayed of death: remẽbre them that haue bene before the: and that come after the: thys is the iudgemẽt of the Lorde ouer all flesh. * And *Gen.viii.b
why woldest thou be agaynst thys pleasure of the Hyest? Whether it be ten an hũdreth, or a thousãde yeares: death asketh not how longe one hath lyued.

The chyldren of ỹ vngodly are abhomi- B
nable chyldren, & so are they that kepe cõpany with the vngodly. * The inheritaunce *Eccle.xl.c.
of vngodly chyldren shall come to naught, & theyr posterite shall haue perpetuall shame and confusyon. The chyldren cõplayne of an vngodly father, and why? for his sake they are rebuked & despysed. Wo be vnto you (O ye vngodly) whych haue forsaken the lawe of the Hyest God: yf ye be borne, ye shall be borne to cursyng, yf ye dye, ỹ curse shal be youre porcyon.

* All that is of the earth, shall turne to *Eccle.xl.b.
earthe agayne: so go the vngodly also out of the curse into destruccyon. The sorowe of men is in theyr body: but the name of the vngodly shall be put out, for it is nothynge worth. * Laboure to get the a good name, *Eccl.xxii.a
for that shall contynue surer by the, then a thousãde greate treasures of golde. A good lyfe hath a nombre of dayes, but a good name endureth euer.

* Hy chyldren, kepe wysdome in peace: C
for wysdome that is hyd and a treasure ỹ is *Eccle.xx.b.
not sene, what profyt is in thẽ both? A man that hydeth hys folyshnes, is better then

a man that hydeth hys wyckdome. Therfore be ye turned at my wordes: for it is not good, in all thynges and alwaye to be ashamed. True fayth must proue & measure it.

Be ashamed of whordome, before father and mother: Be ashamed of lesynge, before the prynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacyon & people: Of vnryghteousues, before a companyon and frende: * Roma.i.b. Of theft, before thy neyghbours. * As for the trueth of God & hys couenaunt, be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon ý bred: Be ashamed to loke vpon has lotes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpon anothers mans wyfe, and to make many tryflyng wordes with her mayden, or to stãde by her bedsyde. Be ashamed to vpbrayde thy frẽde: when thou geuest eny thynge, cast hym not in the tethe withall.

## ¶The.xlii.Chapter.

¶ Secretes maye not be opened. The lawe of God must be taught. A daughter. A woma. God knoweth all thynges, yee euen the secretes of the herte.

AShearse not a thyng twyse, & dysclose not the wordes, ý thou hast herde i secrete. Be shamefast and well manered in dede, so shall euery man fauoure the. Of these thynges be not thou ashamed, and accepte no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunt, of iudgement: to bringe the vngodly from hys vngodlynes vnto ryghteousnes, & to make hym a good man: to deale faythfully wyth thy neyghboure and companyon: to dystribute the heritage vnto the frẽdes: to be dilygent to kepe true measure and weyght: to be content, whether thou gettest moch or lytle: to deale truly with tẽporall goodes in byinge and sellynge: to bringe vp chyldren w̃ dilygence: to correcte an euell seruaũt: to kepe that thyne is from an euell wyfe: to sett a locke where many handes are: what thou delyuerest & geuest out to be kepte, to tell it, and to wepe it: to wrpte vp all thy outgeuynge and receaupnge: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the ponge. Yf ý be dilygent in these thynges, truly thou shalt be lerned & wyse and accepte of all men.

BThe daughter maketh ý father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in ý youth, lest she shulde ouergrowe hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in her virgynite, or gotten w̃ chylde in her fathers house: Or (when she commeth to the man) lest she behaue her self not ryght, or cõtinue vnfruytfull. * If thy daughter be wã- *Eccl.xxvii.
ton, kepe her straytely, lest she cause thyne enemyes to laugh the to scorne, & the whole cytie to geue ý an euell reporte, & so thou be fayne to heare thy shame of euery man, & be confounded before all the people. *Beholde *Eccl.xxv.c
not euery bodyes bewtye, & haue not moch dwellyng amonge wemen. For lyke as the worme & moth commeth oute of clothynge, * so doth wyckednes come of wemen. *Ecclus.xlii.

It is better to be with an euell man, then C
with a frendly wyfe ý putteth one to shame and rebuke. I wyll remẽbre ý workes of ý Lorde, and declare the thyng ý I haue sene. In ý wordes of the Lord are his workes. The Sunne ouerloketh all thynges with his shynne, and all his workes are full of ý clearnes therof. Hath not ý Lord brought to passe, ý his sayncte shuld tell out all his wodrous workes, which the Almyghtye Lorde hath stablyshed? All thynges endure in his glory. He seketh out ý grounde of the depe and ý hert of men, and he knoweth all theyr ymaginacyon & wysdome. For ý Lorde knoweth all sciẽce, & he loketh into the token of the tyme. He declareth the thynges D
that are past and for to come, and discloseth thynges ý are secrete. * No thought maye *Iob.xlii.a. Esa.xlv.c.
escape hym, nether maye eny worde be hyd from hym. He hath garnyshed ý hye excellẽt workes of his wysdome, & he is frõ euerlastynge to euerlastynge. Unto hym maye no thynge be added nether can he be minyshed, he hath no nede also of eny mans councell. O, how amiable are all his workes, and as a sparke to loke vpon. They lyue all, & endure for euer: & whensoeuer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothing ý hath faute or blemysh. * He hath stably- *Deut.xxxii.
shed the goodes of euery one: & who maye be satysfyed w̃ his glory, when he seyth it.

## ¶The.xliii.Chapter.

¶ The summe of the creacyon of the workes of God.

THe glory of the heyght, is * the fayre & cleare firmament, the bewtye of A *Psal.xviii.a.
the heauen is hys glorious clearnes. The sunne when it appeareth, declareth the daye in ý goynge out of it, a maruelous worke of the Hyest. At noone it burneth ý earth and who maye abyde for the heate therof? Whoso kepeth an ouen when it is hote, thre tymes more doth the Sũne burne vpon the mountaynes, when it bretheth oute the fyrie beames & shyneth, with the brygthnes of it, it blyndeth the eyes. Great is the Lord that made it, and in his commaundemẽt he causeth it to renne hastely.

The



*Gene.i.d. * The Moone also is in all, and at conue-
nient season it shewed the tymes, & is a to-
Deu.xii.a. ken of the tyme. * The token of the solẽpne
feast is taken of ý Moone, a lyght that my-
nysheth & increaseth agayne. The Moneth is called after the Moone, it groweth wonderously in her chaungynge.

BThe armye of heauen also is in ý heygth in the firmamẽt of heauen it geueth a clear & gloryous shyne. Thys is the clearnes of ý starres, the bewtyfull apparell of heauen, the apparell that ý Lorde lyghteneth in the heygth. In his holy worcke they cõtinue in theyr ordre, & not one of them fayleth in hys watch. * Loke vpon the rayne- *Gene.i.d.
bowe, and prayse hym that made it: very bewtyfull is it in hys shyne. He compaseth the heauen aboute w̃ hys clearnes & glory, the hãdes of the Hyest haue bended it. Thorow hys commaundement he maketh the snowe to fall, and the thonder of hys iudgemẽt to smyte hastly. Thorow hys cõmaundement ý treasures are opened, and the cloudes fle as the foules. In hys power hath he strengthened the cloudes, and broken the hayle stones.

The mountaynes melt at ý syght of him, ý wynde bloweth accordynge to hys wyll. The sounde of hys thonder beateth ý earth, & so doth ý storme of the north: the whyrle wynde also lyghteth downe as a fethered foule, casteth oute and spredeth the snowe abrode: and as ý grashoppers that destroye all, so falleth it downe. The eye marueleth at the bewtye of the whytenesse therof, and the herte is afrayed at the rayne of it. He poureth out the frost vpon earth, lyke salt, and when it is frosen, it is as sharpe as the prycke of a thystle.

CWhen the colde Northwynde bloweth, harde Chrystall commeth of the water. He lyghteth downe vpon all the gatherynges together of water, & putteth on the waters as a brest plate. He deuoureth ý mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out lyke fyre. The medicyne of all these is, when a cloude cõmeth hastely: and when a dewe commeth vpon ý heate, it shalbe refreshed agayne.

In hys worde he stylleth the wynde: In hys councell he setteth ý depe, & (the Lord) Jesus planted it. They that sayle ouer the see, tell of ý perels and harmes therof, and when we heare it with our eares, we maruell therat. For there be straunge wonderous workes, diuerse maner of nyce beastes and whalfysches. Thorow hym are all thynges sett in good ordre and perfourmed and in his worde all thynges endure.
D
I speake moch, but I can not sufficiently attayne vnto it, for he him selfe onely is the perfeccyon of all wordes. We shulde prayse ý Lorde after al oure power, for he is great in all hys worckes. The Lorde is to be feared, yee very greate is he, * and marueleous *Psa.xcv.
is hys power. Prayse the Lorde, and magnifye him as moch as ye maye, yet doth he farre exceade all prayse. * O magnifie him *Psal.cv.
with all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, ý he myght tell vs? * Who can magnifye him so great- *Deut.b.
ly as he is? For there are hyd yet greater Iohn.i.b.
thynges then these be: as for vs, we haue sene but fewe of his worckes. For the Lord hath made all thynges, and geuen wysdome to soch as feare God.

## ¶The.xliiii.Chapter.

¶ The prayse of certen holy men, Henoch, Noe, Abraham, Isaac, and Jacob.

LEt vs commẽde the noble famous N
men, and the generacyon of oure fore elders and fathers. Many more glorious actes hath the Lorde done, and shewed his great power euer sens the begynnynge. The noble famous men raygned in theyr kyngdomes, and bare excellent rule. In theyr wysdome & vnderstãdyng, they folowed ý councell shewed in the prophetes. * They led ý folcke thorow the *Exo.xxiii.
councell and wysdome of ý Scrybes of the people. Wyse sentences are founde in theyr instruccyon. They sought ý swetenes and melody of musycke, and brought forth the pleasaunt songes in scripture. They were ryche also, and coulde comforte and pacifye those that dwelt with them. All these were very noble and honorable men in theyr generacyõs, and were wel reported of in theyr tymes. These haue left a name behynde them, so that theyr prayse shall alwaye be spoken of. Afterward there were some, who se remembraunce is gone. * They came to *Gen.viii.
naught & perished, as though they had neuer bene: & became as though they had neuer bene borne, yee and theyr chyldren also with them.

Neuertheles these are louyng men, whose ryghteousnesse shall neuer be forgotten, but cõtynue by theyr posterite. Theyr chyldren are an holy good heritage: Theyr sede endured fast in the couenaunt. For theyr sakes shall theyr chyldren & sede cõtynue for euer, & theyr prayse shall neuer be put downe. Theyr bodyes are buryed in peace, but theyr name lyueth for euermore. The people can speake of theyr wysdome, & the congregaciõ can talke of their prayse. * Enoch *Eccl.xliv.c
walked ryght & acceptably before the Lorde: therfore was he translated for an example of amẽdemẽt to the generacions. * Noe *Gene.v.c.
was a stedfast & ryghteous man, and in the *Gene.vi.a. and.vii,viii,
tyme of wrath he became a reconcylynge.

Therfore was he left a remnaunt vnto the earth, when ỹ floude came. An euerlastyng couenaunt was made wt him, that all flesh shulde * perishe nomore wt the water. Abraham was a * greate father of many people, in glory was there none lyke vnto him. He kepte the lawe of the Hyest, and came into a couenaunt with him. He sett ỹ couenaunt in his flesshe, and when he * was proued, he was founde faythfull. Therfore swore God vnto him wt an othe, that he wolde blesse all people in his sede, that he wolde multiplye and increase him as ỹ dust of the earth, & to exalte his sede as the starres: yee & that his sede shuld haue ỹ possessyon, an inheritaunce of the lande from see to see and from ỹ ryuer vnto the borders of the worlde.

*Gen.ix.c.
*Gen.xvii.a
*Gen.xxii.a.
*Gen.xxvi.a

*With Isaac dyd he stablysh the same couenaũt, for Abrahams fathers sake. Yee that gracyous blessynge & healthy of all mẽ, and couenaunt dyd he stablysh with Isaac, and made it to rest vpon the head of Jacob.

*Gen.xxviii
c.xxxv.xxx.

He knewe him * in that he prospered him so well and richely, and gaue him an heretage

Josue.xviii, and.xix.

and sundered his porcyon by it selfe, * and parted it amõge ỹ twelue tribues. Mercyfull men brought he out of him, which founde fauoure in the syght of all flesshe.

## ¶The.xlv.Chapter.

¶The prayse of Moses, Aaron, and Phinehes.

A
*Pro.xi.a.
Actes.vii.c.

MOses * be loued of God & men, whose remembraunce is in Hye prayse: him ỹ the Lord made lyke in ỹ glory of the saynctes, and magnifyed him, so that the enemyes stode in awe of hym, thorow his wordes he dyd greate wonders. He made hym greate in the syghte of kynges, gaue hym commaundemente before hys people,

*Nu.xii.a.

& shewed hym his glorypous power.* He stablyshed hym with faythfulnes & meknes, and chose hym out of all men. For he herde his voyce, and he led him in the darcke cloude,

*Exo.xx.d.

* and there he gaue him the commaũdementes, yee the lawe of lyfe and wysdome that he myght teach Jacob the couenaunt, and Israel hys lawes.

B
*Exo.xxviii.
a.

He chose Aaron hys brother also out of the tribe of Leui, exalted him, & made him soch lyke.* An euerlastyng couenaunt made he with hym, and gaue hym ỹ prestshode in ỹ people. He made hym glorypous in bewtyfull araye, and clothed hym with the garment of honoure. He put perfecte ioye vpon hym, and gyrded hym wt stregth. He decked hym with fyne clothes, and a tunycle, with an ouerbody cote also & a gyrdle. Rounde about made he him belles of golde, and that

*Exo.xxviii.
c.

many: * that when he went in, the sounde myght be herde, ỹ they myght make a noyse in the Sanctuary, and geue ỹ people war nynge. The holy garment was wrought and brodered with golde, palow sylcke and purple. And in the brestlappe there was a goodly worcke, wherin was fastened lyght and perfectnesse.

*Upon the same also there was a worcke C
fastened, & set with costly precyous stones, *Exo.xxiii.d
all rounde with golde: and thys he brought in his mynistracyon. The stones were fastened for a remembraunce, after the nombre of the twelue trybes of Israell. Upon hys mytre there was a plate of pure golde, a gracyen ymage of holynes, a famous and noble worcke, garnysshed, and pleasaunt to loke vpon. Before hym were there sene no soch fayre ornamẽtes, and these it behoued hym alwaye to vse: There might none other put them on, but onely his chyldren & his chylders chyldren perpetually. Daylie perfourmed he hys burntofferynges two tymes.
* Moses fylled hys handes, and anoynted * Leui.viii.d
hym with holy oyle.

Thys was now confirmed hym with an D
euerlastynge couenaunt, and to his sede, as the dayes of heauen, namely: that hys chyldren shulde alwaye mynystre before hym, and perfourme ỹ office of the prestshode, and wysshe the people good in hys name. Before all men lyuynge chose he hym, ỹ he shulde offre incense before the Lorde, and make odours for a swete sauoure & remembraunce, that he shulde reconcyle the people of the Lord with hym agayne.* He gaue him au- *Deu.xviii.d
ctorite also in hys commaundementes and and.xxi.a.
in the couenaunt, that he shulde teach Ja- Malach.ii.a.
cob the statutes and testimonies, and to enfourme Israel in his lawe.

*Therfore there stode vp certayne agaynst E
hym, & had enuye at hym in the wyldernes: *Nu.xvi.d
namely, they that were of Dathan, & Abirams syde, and the furyous congregacyon of Chore. Thys the Lorde sawe, and it displeased hym, and in his wrothfull indignacyon were they consumed. A greate wonder dyd he vpon them, and cõsumed them with the fyre. * Besydes thys, he made Aaron * Nu.xviii.d
yet more honorable and glorypous. He gaue hym an heritage, and parted the fyrst frutes vnto him. * Vnto him specially he ap- *Exo.xxix.d.
poynted the bred for sustenaunce, (for ỹ pre- Leui.xxiiii.b.
stes dyd eat of the offrynges of the Lorde) thys gaue he vnto him & his sede.* Els had *Deut.xii.b
he no heritage ner porcyon in the lãde and and.xviii.
with the people. For the Lord hym selfe is Eze.xliiii.d
hys porcyon and enheritaunce.

The thirde noble & excellẽt man is * Phi- F
nehes ỹ sonne of Eleazer, which pleased the *Nu.xxv.c
God of Israel, because he had the zele & feare of the Lorde. For when the people were tourned backe, he put hym selfe forth rycht soone, and ỹ with a good wyll, to pacifie the wrath of the Lorde towarde Israel. Therfore



fore was there a couenaunt of peace made with him, ỹ he shulde be ỹ principall among the ryghteous & the people, that he & his posterite shulde haue the office of the prestshode for euer (Lyke as there was made a couenaunt with Dauid of ỹ tribe of Juda, that from amonge his sonnes onely there shulde be a kyng:) And that Aaron also & his sede shulde be the heritage, to geue vs wysdome in oure herte, to iudge hys people in ryghteousnes: that his goodes shulde not come into forgetfulnes, and ỹ their honoure myght endure for euer.

## ¶The.xlvi.Chapter.

¶The prayse of Josue, Caleb, and Samuel.

A
*Iosue.xli.e.
Nu.xxvii.d.
Deu.xxxiiii.b
Iosue.i.a.

AInly & stroge i battayll * was Jesus ỹ sonne of Naue, which in stede of Moses the prophet was geuen to be captayne of ỹ people, which accordynge vnto his name was a great sauioure vnto the electe of God, to punysh ỹ enemies that rose vp agaynst Israel, ỹ Israel myght optayne theyr inheritaunce. O how greate, noble, & excellent was he, when he lyft vp his hand, and drew out his swerde agaynst ỹ cyties! Who stode so manly before hym! For the

*Iosue.x.c.

Lord him selfe brought in ỹ enemies.* Sto de not the Sunne styll at his commaundement, and one daye was as lõge as two! He called vpon the Hyest and most myghtye when ỹ enemyes prealled vpon hym on euery syde, and the Lorde herde hym with the hayle stones. They smote the Heythenely people myghtely, & in fallynge downe they slew all ỹ aduersaries, so that the Heathen knewe his hoost, and all his defence, that ỹ Lord hym selfe fought agaynst them, for he folowed vpon ỹ myghtye men of them.

B
*Nu.xiiii.a.

* In the tyme of Moses also, he & Caleb the sonne of Jephune, dyd a good worcke, which stode agaynst ỹ enemyes, with helde the people from synne, & stylled the wycked

*Nu.xxvi.g

murmuryng. * And of syxe hundreth thousande people of fote, they two were preserued, to brynge them into ỹ heritage, namely, a lande that floweth wt mylcke & hony.

*Iosue.xiiii.c.

*The Lorde gaue strẽgth also vnto Caleb, which remayned with him vnto his age: so that he wente vp into ỹ hye places of ỹ lãde and his sede conquered the same for an heritage: that all the chyldren of Israel myght se, how good a thinge it is, to be obediẽt vnto the Lorde. And the iudges or rulers (euery one after his name) whose hert wẽte not a whorynge, ner departed from ỹ Lord, and that forsoke not the Lorde vnfaythfully, whose remembraunce hath a good reporte: Yee their bones florish oute of their place, and their names shall neuer be chaunged, (but honoure remayneth styll with the chyldren of those holy men.)

Samuel ỹ prophet beloued of the Lorde, C
* ordeyned a kyng, & anoynted the princes *1.Reg.x.
ouer the people. In the lawe of the Lord ruled he, and iudged ỹ congregacyon, and the and.xvi.b
Lord had respecte vnto Jacob. The prophet was founde diligẽt in his faythfulnes: yee in his faythfulnes was the faythfulnes of the vysyon knowne. * He called vpõ the *1.Re.vi
Lord ỹ allmyghtye, when ỹ enemyes preased vpõ him on euery syde, what tyme as he offred ỹ suckynge lambes. And ỹ Lord thõdred frõ heauen & made his voyce to be herde wt a greate noyse. He discomfyted ỹ princes of Tyre, and all ỹ rulers of the Philistines. * Before his last ende he made prote- *1.Reg.x
stacyon in ỹ syght of the Lord, & his anoynted, that he toke nether substaũce ner good of eny man, no not so moch as a shoo, & no man myght accuse him. After this he tolde, that his ende was at hande, & shewed ỹ kynge also his ende & death, and from the earth lyft he vp hys voyce in the prophecye, that the vngodly people shulde perysshe.

## ¶The.xlvii.Chapter.

¶The prayse of Nathan, Dauid, and Salomon.

AFter warde in the tyme of kyng Da- A
uid, there rose vp a prophet called *ii.Re.vii
Nathan: For lyke as ỹ fat is taken awaye from ỹ offeryng, so was Dauid chosen out of ỹ chyldren of Israel. He toke his pastyme with the lyons, as with kyddes, and with beares lyke as wt lãbes. * Slew *i.Re.xvi
he not a gyaunte when he was yet but yonge, and toke awaye the rebuke from his people: what tyme as he toke ỹ stone in hys hãde, and smote downe proude Goliath with the slynge? For he called vpon the hyest Lord, which gaue him strẽgth in hys ryght hande, so that he ouerthrew the myghtye gyaunte in the battyll, that he myght set vp the horne of hys people agayne.* Thus B
brought he hym to worshype aboue all prin- *iii.Re.vi
ces, and made hym to haue a good reporte b.
in the prayse of the Lorde, that he shuld were a crowne of glory.* For he destroyed the *ii.Reg.v
enemyes on euery syde, roted out the Philistines his aduersaries, and brake theyr horne in sunder, lyke as it is broken yet thys daye. In all hys worckes he praysed the Hyest and Holyest, and alcrybed the honoure vnto hym. With hys whole hert dyd he prayse the Lorde and loued hym that made hym. * He set syngers also before the aul- *ii.Para.
ter, and in their tune he made swete songes. rvi.a.
He ordeyned to kepe the holy dayes worshypfully, and that the solempne feastes thorow the whole yeare shulde be honorably holden, with prayslnge the name of the

Lorde, and with syngynge by tymes in the mornyng in the Sanctuary.

¶ * The Lorde toke awaye his synnes, and
*ii.Re.vii.d. exalted his horne for euer. He gaue hym the
couenaũt of ỹ kyngdome, and the throne of
*iii.Re.iii.c. worshippe in Israel. * After him there rose
vp ỹ wyse sonne called Salomon, & for hys
sake he drone the enemyes awaye farre of
This Salomon raygned wt peace in his ty-
me (for God gaue him reste frõ his enemyes
on euery syde, that he myght buylde him an
house in his name, & prepare the Sãctuary
for euer) lyke as he was well instructe ī his
youth, & fylled with wysdome & vnderstan-
dynge, as it were wt a water floude. He cou-
ered & fylled the whole lande with similitu-
des & wyse prudent sentences.

D Hys name wente abrode in ỹ Iles, becau
se of his peace he was beloued. All landes
marueled at his songes, prouerbes, simply-
tudes, and at his peace, and at the name of
*iii. Re.x.d. the Lorde God, which is called the God of
*iii.Re.xi.a. Israel. * He gathered golde as tynne, & he
had as moch syluer as leade. * He was mo-
ued in inordynate loue towarde wemẽ, and
was ouercome in affeccyon. He stayned hys
honoure & worshyppe, yee his posterite defy
led he also, in bryngynge ỹ wrath of ỹ Lor-
de vpon his chyldren, and sorowe after hys
*iii.Re.xii.e iope: * so that his kyngdome was deuyded,
and Ephraim became an vnfaythfull, and
*ii.Re.bii.e. an vnconstant kyngdome. * Neuertheles
God forsoke not his mercy, nether was he
vtterly destroyed because of hys worckes,
that he shulde leaue him no posterite.

E As for ỹ sede ỹ came vpon him, which he
loued, he brought it not vtterly to naught
but gaue yet a remnaunt vnto Jacob, and
a rote vnto Dauid out of him. Thus rested
Salomon with hys fathers, and out of hys
sede he left behynde hym a very foolyshnes
of the people, and soche one as had no vnder
*xii.Re.xii.b standynge: * euen, Roboam, which turned
awaye the people thorow his councell, and
‡ iii. Re.xii.d Jeroboam the sonne of Nabat, ‡ which cau-
sed Israell to synne, & shewed Ephraim the
waye of vngodlynes: In so moch that their
synnes and mysdedes had the vpper hãde so
sore, that at the last they were dryuen out
of the lande for the same: Yee he sought out
and brought vp all wyckednes, tyll the vẽ-
geaunce came vpon them.

## ¶The.xlviii.Chapter.

¶The prayse of Eliah, Elizeus, Hezekiah, and Esay.

A *iii.Re.xvii. THen stode vp * Eliah the prophet
as a fyre, & his worde brent lyke
a creshet. He brought an honger
vpon them, & in his zele he made
them fewe in nombre. For they myght not
awaye wt the cõmaundemẽtes of the Lorde.
Thorowe the worde of the Lord he shut the
heauen, * & thre tymes brought he the fyre *iiii.Re.xviii
downe. Thus became Eliah honorable in c. iiii.Reg.i.d.
his wonderous dedes. Who maye make his
boast to be lyke him? * One that was deed *iii.Re.xvii
raysed he vp from death, and in the worde c.
of the hyest he brought him oute of the gra-
ue agayne. He cast downe kynges and de-
stroyed them, & the honorable frõ their sea-
te. Vpon the mounte Syna he herde the pu
nyshement, & vpon Horeb the iudgement of
the vengeaunce. He prophecyed recompen-
synge vnto kynges, * ordeyned prophetes *iiii.Re.xix.
after hym. ‡ He was taken vp in ỹ storme ‡ iiii.Re.ii.a
of fyre, in a charet of horses of ỹ Lorde. He
was ordyned in the reprouynges in tyme
to pacyfye the wrath of ỹ Lord, * to turne *Luce.i.a.
the hertes of the fathers vnto the chyldren,
and to sett vp the trybes of Jacob agayne.
Blessed were they that saw the, & were gar-
nyshed in loue: for we lyue in lyfe: (but after
death we shall haue no such name.)

* Elias was couered in ỹ storme, but He- M
lyseus was fylled wt his spyrite. Whyle he *iiii.Re.ii.d.
lyued he was afrayed of no prynce, and no iii.e.iiii.
man myght ouercome hym. There coulde
no worde disceaue hym, * & after his death *iiii.Re.xiii
his body prophecied. ‡ He dyd wõders ī his d.
lyfe, and in death were his worckes marue- ‡ iiii.Reg.b.
lous. For all this, ỹ people amẽded not, ne- bi.bii.iiii.
ther departed they frõ theyr synnes: * tyll *iiii.Reg.
they were carped awaye preseners out of ỹ xbiii.d.
lãde, & were scatred abrode in all countrees,
so that of them there remayned, but a very
lytle people, and a prynce vnto the house of
Dauid. Howbeit some of them dyd ryght,
and some heaped vp vngodlynes.

* Hezekias made his cytie stroge, cõueyed C
water into it, dygged thorow ỹ stony rocke *ii.Para.
with yron, & made vp a well by ỹ water sy- xxxii.a.
de. * In his tyme came Sennacheryb vp, *iiii.Reg.
& sent Rabsakes, lyft vp his hãde agaynst xbviii.c.
Syon, and defyed them with greate pryde. Esa.xxxbii.d.
Then trymbled theyr hertes and hãdes, so
that they sorowed lyke a woman trauay-
lyng with chylde. So they called vpon the
Lorde, which is mercyfull, & lyft vp theyr
handes before hym. Immediatly the Lord
herde thẽ out of heauen: (he thought nomo-
re vpõ theyr synnes, ner gaue them ouer to
theyr enemyes:) but delyuered them by the
hande of Esay. * He smote the hoost of the *iiii.Re.xix.
Assyrians, and his angell destroyed them. g.
For Hezekias had done ỹ thyng that plea-
sed the Lorde, & remayned stedfastly in the
waye of Dauid his father. Which Esaye
was greate & faythfull in his visions. ‡ In ‡ iiii.Re.xx.
his tyme the Sunne wente backwarde, and Esa.xxxbiii.
he lengthened the kynges lyfe. With a ry- b.
ghte sprete prophecyed he, what shulde co-
me to passe at the last: and to soche as were
sorowful in Syon he gaue consolacyon,
wherwith



wherwith they myght confort them selues
for euermore. He shewed thynges that were
for to come and secrete, or euer they came to
passe.

## ¶The.xlix.Chapter.

¶Of Josiah, Hezechiah, Dauid, Jeremy, Ezechiel, Zo-
rodabel, Jesus, Nehemiah, Enoch, and Joseph.

A *iiii.Reg. xxii.a.c.xxiiii ii.Paral. xxxiii.a THe remẽbraunce of * Josias is lyke
as whan the apotycary maketh ma-
ny precyous swete smellynge thyn-
ges together. His remẽbraũce shalbe swete
as hony in all mouthes, and as the playeng
of Musyck at a bãcket of wyne. He was ap-
poynted to turne the people agayne, and to
take awaye all abhominacyons of the vn-
godly. He directed his herte vnto the Lorde,
and in the tyme of the vngodly he set vp the
worshyppe of God agayne. All kynges (ex-
cepte Dauid, Hezechias and Josiah) cõmit-
ted wickednes, for euen the kinges of Juda
also forsoke the lawe of God. For they gaue
theyr horne vnto other, theyr honoure and
worshyppe also to a straunge people.

Therfore was the electe cytie of ỹ San- B
*iiii.Reg ctuary brent wyth fyre, * & the stretes ther-
xxiii.d of laye desolate and waste: for they intrea-
ted Jeremy euell, whych neuertheles was a
*Jeremy.i.a prophet ordeyned from his mothers wõbe,
that he myght rote out, breake of, * and de-
strope: ãd that he myght buylde vp, & plant
Ezech.i.a agayne. ‡ Ezechiel sawe the glory of ỹ Lord
in a vysion, which was shewed hym vpon ỹ
charrette of the Cherubins. For he thought
vpon the enemyes in the rayne, to do good
vnto soch as had ordred their wayes a right
And the bones of the twelue prophetes flo-
rysched frõ out of theyr place: for they gaue
comforte and consolacyon vnto Jacob, and
delyuered them faythfully. * How shall we
*Agge.ii.a i.Esd.iii.a iii.Esd.b.a prayse zorobabel, which was as a rynge in
the ryght hande?

C *Agge.i.c and.ii.a * So was Jesus also ỹ sonne Of Josedec:
these men in theyr tymes buylded the house
and set vp the Sãctuary of ỹ Lord agayne
which was prepared for an euerlasting wor
shyp. * And Nehemias is alwaye to be com-
*ii.Esd.i.a mẽded, ‡ which set vp for vs the walles that
iii.Esd.bii.a were broken downe, made the portes and
barres agayne, and buylded oure houses of
*Gene.b.e the new. * But vpon earth is there no man
Eccl.xliiii.b created lyke Enoch, for he was takẽ vpfrõ
Heb.xii.a the earth. * And Joseph, which was lorde of
‡Gene.xli.e hys brethren, and the vpholder of hys peo-
xlii.a.xlb.e ple: his bones were couered and kept. Seth
and Sem were in great honour amonge the
people: and so was Adam aboue all the bea-
stes, whan he was created.

## ¶The.l.Chapter.

¶Of Symon the sonne of Onias.

A *ii.Mac.iii. iiii. SYmon * the sonne of Onias the hye
prestte, whyche in hys lyfe sett vp the
house agayne, and in hys dayes made fast ỹ
temple. The heygth of the temple also was
founded of hym, the double buyldynge, and
the hye walles of the temple. In hys dayes
the welles of water flowed out, and were
exceadynge full as the see. He toke care for
hys people, and delyuered them frõ destruc-
cion. He kepte his cytie and made it strong,
that it shuld not be beseged. He dwelt in ho-
noure and worshyppe amonge his people, &
enlarged the entraunce of ỹ house, and the
court. He gaue lyght as the mornynge sta-
re in the myddest of the cloudes, and as the
moone whã it is full. He shyned as the sun-
ne in the temple of God. He is as bryght as
the rayne bowe in the fayre cloudes, and flo
risheth as the floures ãd roses in the spryng
of the yeare, and as lylyes by the ryuers of
water: Lyke as the braunches vpon the
moũt Libanus in the tyme of Sommer: as
a fyre and incense that is kyndled. Lyke as
an whole ornament of pure golde, sett with
all maner of precious stones, ãd as an Oly-
ue tree that is frutefull, ãd as a Cipres tree
which groweth vp an hye.

When he put on the garment of honoure, B
and was clothed wyth all bewtye: when he
went to the holy aulter, to garnish the couer-
yng of the Sanctuary: when he toke ỹ porci-
ons out of the Prestes hande, he hym selfe
stode by the herth of the aulter, and his bre-
thren rounde about in ordre. As the braun-
ches of Cedre tree vpon ỹ mount Libanus,
so stode they rounde about him. And as the
braunches of the Olyue tree, so stode all the
sonnes of Aaron in theyr glorye. And ỹ he
myght sufficyently perfourme hys seruyce
vpon ỹ aulter, and garnysh the offrynge of
the hyest God, he stretched out hys hande,
and toke of ỹ drynckofferyng, and powred
in of the wyne: so he powred vpon the botto-
me of the aulter a good smell vnto the hyest
Prynce.

Then beganne the sonnes of Aaron to
syng, and to blowe with trompettes, and to
make a great noyse, for a remẽbraunce and
prayse vnto the Lorde. Then were the peo-
ple afrayed, and fell downe to the earth vpõ
their faces, to worshyp the Lord their God.
ãd to geue thankes to the almyghty God.
They longe goodly also with their voyces,
so ỹ there was a pleasaunt noyse in ỹ great
house of the Lorde. And the people in theyr
prayer besought the Lord the hyest, that he
wolde be mercyfull, tyll ỹ honour of ỹ Lord
were perfourmed, thus ended they theyr mi-
nystracion & seruyce. Then went he downe C
and stretched out his handes ouer the whole
multitude of the people of Israel, that they
shulde geue prayse and thankes out of their
lyppes vnto the Lord, & to reioyse in his na-
me. He beganne yet once also to prayse, that

he myght openly shewe the thankesgeuyng
before ꝑ hyest,namely thus: O geue prayse
and thākes(ye all)vnto the Lord our God,
which hath euer done noble and great thyn-
ges: which hath increased oure dayes from
our mothers wombe,and dealt wyth vs ac-
cordyng to his mercy: that he wyll geue vs
the ioyfulnes of hert, and peace for oure ty-
me in Israell. Which faythfully kepeth his
mercy for vs euermore,and alwaye delyue-
reth vs in due season.

D There be two maner of people that I ab-
horre from my hert: as for the thirde,whom I
hate,it is no people. They that syt vpon the
mountayne of Samaria, the Philystynes,
and the foolysh people that dwell in Sichi-
mis.

I Iesus the sonne of Syrach Eleazarus
of Ierusalem, haue tokened vp these infor-
macyons and doctrynes of wysdome and
vnderstādyng in thys boke,and poured out
the wysdome of my herte. Blessed is he that
exercyseth hym selfe therin:and who so ta-
keth soch to hert,shalbe wyse for euer. Yf he
do these thinges,he shal be strōge in all. For
the lyght of the Lorde ledeth hym.

## ¶The.li.Chapter.

¶The prayer of Iesus the sonne of Syrach.

A I Wyll thanke the, O Lorde ād kyng,
and prayse the, O God my sauyoure.
I wyll yelde prayse vnto thy name:
for thou art my defender and helper, ād hast
preserued my body from destruccyō, from ꝑ
snare of traytorous tonges,and frō the lyp-
pes that are occupyed with lyes. Thou hast
bene my helper,frō soch as stode vp against
me, and hast delyuered me after the multy-
tude of thy mercy, & for thy holy names sa-
ke. Thou hast delyuered me from the roa-
ryng of thē that prepared them selues to de-
uoure me,out of the hādes of soch as sought
after my lyfe:from the multytude of them ꝑ
troubled me, and went about to sett fyre
vpon me on euery syde, so ꝑ I am not brent
in the myddest of the fyre: from the depe of
hell,from an vncleane tonge, from lyenge
wordes,from the wycked kynge,and frō an
vnrighteous tonge. My soule shall prayse
the Lord vnto death,for my lyfe drewe nye
vnto hell downewarde.

B They cōpassed me rounde about on euer-
ry syde,and there was no man to helpe me.
I loked about me,yf there were eny man ꝑ
wold socoure me:but there was none. Then
thought I vpon thy mercy, O Lorde, and
vpon thy actes that thou hast done euer of
olde:namely, that thou delyuerest soche as
put theyr trust in the, and ryddest them out
of the handes of the Heathē. Thus lyft I vp
my prayer from the earth,ād prayed for de-
lyueraunce frō death. I called vpō the Lord
my father that he wolde not leaue me with-
out helpe,in the daye of my trouble and in ꝑ
tyme of the proude: I praysed thy name con
tynually,yeldyng honoure & thankes vnto
it:and so my prayer was herde. Thou saue-
dest me from destruccyon, and delyueredst
me from the vnryghteous tyme. Therfore,
wyll I a knowledge and prayse ꝑ, and ma-
gnyfye the name of the Lorde.

C Whan I was yet but yonge, or euer I
went astraye, I desyred wysdome openly in
my prayer. I came therfore before the tēple,
ād sought her vnto the last. Then flo⁊yshed
she vnto me,as a grape that is soone rype.
My hert reioysed in her, then went my fote
the ryght waye,yee frō youth vp, sought I
after her. I bowed downe myne eare and re-
ceaued her. I founde me moch wysdome: ād
prospered greatly in her. Therfore wyll I
ascribe the glory vnto him,that geueth me
wisdome:for I am adysed to do therafter.
I wyll be gelous to cleue vnto the thynge ꝑ
is good, so shall I not be confounded. My
soule hath wrestled with her, & I haue bene
diligēt to be occupyed in her. I lyft vp myne
handes an hye,then was my soule lightened
thorow wisdome,that I knowleged my fo-
lyshnes. I ordred my soule after her,she and
I were one heart from the begynnynge and
I founde her in clennesse. And therfore shall
I not be forsaken.

D My herte longed after her, and I gatt a
good treasure. Thorow her the Lorde hath
geuē me a new tōge, wherwith I will pray-
se hym. * O come vnto me ye vnlerned, and *Esa.lv.a
dwell in the house of wysdome: withdrawe
not your selues from her, but talke and co-
men of these thinges,for your soules are ve
ry thyrstye. I opened my mouth,and spake.
O come ād bye wysdome without money,
bowe downe your neck vnder her yock, and
youre soule shall receaue wysdome. She is
harde at hande and is content to be founde.
Behold,with your eyes, *how that I haue *Eccle.vi.f
had but lytle laboure, and yet haue founde
moch reast. O receaue wysdome,ād ye shall
haue plenteousnes of syluer ād golde in pos-
session. Let your mynde reioyse in his mer-
cy,& be not ashamed of hys prayse. Worcke
hys worcke by tymes,and he shall geue you
your rewarde in due tyme.

¶The ende of the booke of Iesus
the sonne of Syrach,whych
is called in Latyne,
Ecclesiasticus.



# ¶The booke of the Prophete Baruch.

## ¶The.vi.Chapter.

¶Baruch wrote a boke, durynge the captyuyte of Babylon,whych he readde before Iechoniah and all the people. The Iewes sent the boke with money, vnto Ierusalem,to theyr other brethren: to thyntent that they shulde praye for them.

A Nō these are the wordes of the boke,whyche were wrytten by Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Sedeias, the sonne of Helchias, at Babylon in the fyfth yeare, and in the seuenth daye of the moneth,what time as the Caldees toke Ierusalem,and brent it vp with fyre.

And Baruch dyd reade ꝑ wordes of thys boke, that Iechoniah the sonne of Ioacin kynge of Iuda myght heare:and in the pre-
sence of all the people,that were come to he-
are the boke: yee and before all the noble
kynges sonnes, before the lordes of the co-
uncell and elders:and before the whole peo-
ple,frō the lowest vnto the hyest: before all
them that dwelt at Babylon, by the water
of Sody. Which whā they herde it,wepte,
fasted,and prayed before the Lorde.

B They made a collectiō also of money,ac-
cordynge to euery mans power, and sent it
to Ierusalē vnto Ioachim the sonne of Hel-
chia,the sonne of Salō preste, wyth ꝑ other
prestes:and to all the people whych were wt
hym at Ierusalem, what tyme as they had
gotten the ornamentes of the temple of the
Lord(that were taken awaye out of ꝑ tem-
ple)that they myght bringe thē agayne in
to the lande of Iuda,the tenth daye of ꝑ mo-
neth Siban:namely,syluer vessels(whych
Sedechiah ꝑ sonne of Iosiah kyng of Iuda
had made)after that Nabuchodonosor kin-
ge of Babylon had taken Iechoniah,wyth
all his princes,lordes,and all the people,ād
led them captiue from Ierusalem vnto Ba-
bylon.

¶ And they sayd: Behold,we haue sent you
*Deu.xiiii.c money,*to bye you burnt offerynges & in-
Ioe.xxix.b cense withall:make you vnleuened bred,ād
offre for synne vpon the aulter of the Lorde
1.Tim,ii.b oure God. ‡And praye for the prosperyte of
Nabuchodonosor kynge of Babylon, & for
the welfare of Balthasar his sonne:ꝑ theyr
dayes maye be vpon earthe, as the dayes of
heauē:that God also maye geue vs strēgth
and lyghtē our eyes,that we maye lyue vn-
der the defence of Nabuchodonosor kyng of
Babylon,and vnder the protection of Bal-
thasar his sonne:that we maye longe do thē
seruyce,and fynde fauoure in theyr syght.

Praye for vs also vnto the Lorde our God,
for we haue synned agaynst the Lorde oure
God,and vnto thys daye is not hys wrath
turned yet awaye frō vs. And se that ye red
thys boke(whych we haue sent vnto you to
be rehearced in the temple of the Lord) vpō
the hye dayes,and at tyme conuenient.

Thus shall ye saye: ‡The Lord our God D
is ryghteous,but we are worthye of confu- ‡Baruch.ii.
sion & shame:lyke as it is come to passe this Dani.ix.a
daye, vnto all Iuda, and to euery one that
dwelleth at Ierusalem:to our kinges,prin-
ces,prestes, prophetes and to oure fathers.
We haue synned before the Lorde our God,
we haue not put our trust in hym,ner geuen
hym credence, we haue not obeyed hym,we
haue not herkened vnto ꝑ voyce of ꝑ Lorde
oure God,to walke in the commaundemen-
tes that he gaue vs. Seng the daye that he
brought our forefathers out of the lande of
Egipt vnto this present daye,we haue bene
euer a mysbeleuyng and an vnfaythful peo-
ple vnto the Lord our God:destroyeng our
selues vtterly,and chynckyng backe, that
we shulde not heare his voyce.

*Wherfore there are come vpō vs great Leuit.xxvi.d
plages and dyuerse curses, Lyke as ꝑ Lorde Deut.xxviii.
dyuysed by Moses hys seruaunt: ‡ whyche E
brought our forefathers out of the lande of ‡Iere.xxxii.c
Egypte,to geue vs a lande, that floweth wt xliii.
mylck ād hony,lyke as it is to se this daye.
Neuertheles, we haue not herkened vnto
the voyce of the Lorde our God, accordyng
to all the wordes of ꝑ prophetes, whome he
sent vnto vs ād to our rulers: but euery mā
folowed his awne mynde & wycked ymagi-
nacyon:to offre vnto straunge goddes, & to
do euell in the syght of the Lorde oure God.

## ¶The.ii.Chapter.

¶The Iewes confesse that they suffre Iustly for theyr synnes. The true confession of the Christen. The Iewes desyre to haue the wrath of God turned frō them The Lorde wyll that we obey vnto princes although they be cruell. He promyseth that he wyll call agayne the people from captyuyte, ād geue them a newe and an euerlastynge testament.

IN Or the *which cause the Lorde our A
God hath performed hys deuyce, *Dan.ix.b
wherof he certyfyed vs, and oure
heades that ruled in Ierusalē: yee
and oure kinges,our princes with al Israel
and Iuda. And soche plages hath the Lorde
brought vpon vs, as neuer came to passe
vnder the heauen lyke as it is fulfilled in Ie
rusalem, ‡accordyng as it is wrytten in the ‡Deu.xxviii.
lawe of Moses: that a man shulde eate the iiii.Reg.vi.
flesh of hys awne sonne, and the flesh of hys Tren.iiii.
awne daughter. Moreouer, he hath delyue-
red them into the handes of all the kynges,
that are rounde about vs(to be confounded
and desolate) and scatred them abrode in al
landes and nacions. Thus are we brought
beneth

Beneth and not abone, because we haue synned ágaynst the Lorde our God, & haue not bene obedíēt vnto his voyce. *Therfore the Lorde our God is ryghteous, and we wyth our fathers (as reasō is) are brought to opē shame, as it is to se thys daye. And as for these plages that are come vpō vs al ready, the Lorde had deuysed thē for vs: yet wolde we not praye vnto the Lorde our God, that we myght euery man turne frō his vngodly wayes. So ꝑ Lorde hath caused soch plages to come vpon vs: for he is ryghteous in all his workes, which he hath commaunded vs: which we also haue not done, ner herkened vnto his voyce, for to walke in the commaundemētes of the Lord, that he hath geuen vnto vs.

*Baruc.i.d

*Dan.ix.c
Deut.viii. xxviii. xxx. i. ii. xxviii

* And now, O Lorde God of Israell, thou that ‡hast brought thy people out of ꝑ land of Egipte with a myghtye hande, wyth tokens and wondres, with thy great power & out stretched arme: ād hast gotten thy selfe a name, as it is come to passe thys daye. O Lord our God, we haue synned, we haue done wickedly, we haue behaued our selues vngodly in al thy ryghteousnesses. Turne thy wrath from vs (we beseche the) for we are but a few left among the heythen, where ꝑ hast scatred vs. *Heare oure prayers (O Lorde) and our peticyons, brynge vs out of captyupte, for thyne awne sake: gett vs fauoure in the syght of thē, which haue led vs awaye: that all landes maye knowe, ꝑ thou art the Lorde our God, and that Israel and hys generacyon calleth vpon thy name.

C

*ii. Bar. vi. c

O Lord, loke downe from thy holy house vpon vs: enclyne thyne eare, and heare vs. *For the deed that be gone downe to theyr graues, ād whose soules are out of their bodyes, *ascribe vnto the Lord, nether prayse ner righteousmakyng: but the soule that is vexed for the multitude of her sinnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule ascryebeth prayse and ryghteousnesse vnto the Lorde: O Lorde, we poure out our prayers before the, ād requyre mercy in thy syght, O Lord our God: not for eny godlynesse of our forefathers, but because thou hast sent oute thy wrath and indignacion vpon vs: accordyng as thou dydest threaten vs, by thy seruauntes the prophetes, sayenge:

*Deu. xxvi. c
Esa. lxiii. c

*Psa. cxiii. c

D

‡Jer. xxvii. a

*Thus sayeth the Lorde: Bowe downe your shulders and neckes, and serue ꝑ kyng of Babylon, so shall ye remayne styll in the lande, that I gaue vnto your fathers. Yf ye wyll not do thys, ner heare the voyce of the Lorde your God, to serue the kynge of Babylon: I shal destroye you in ꝑ cyties of Juda, within Jerusalem and wythout. I wyll also take from you the voyce of myrth & the voyce of ioye, ꝑ voyce of the brydegrome ād the voyce of the bryde, and there shal no mā dwell moze in the lāde. But they wolde not herken vnto thy voyce, to do the kynge of Babylō seruyce: and therfore hast thou performed ꝑ wordes that thou spakest by thy seruauntes the prophetes: namely, that the bones of oure fathers shulde be translated out of theyr place.

And lo, now are they layde out in ꝑ heat E of the sunne, and in the colde of the nyght, & deed in greate mysery, wyth hunger, wyth sweard, with pestylēce & are clene cast forth. As for the tēple wherin thy name was called vpon, thou hast layde it waste, as it is to se this daye: & that for the wickednes of the house of Israell and the house of Juda. O Lorde our God, thou hast intreated vs after al thy goodnes, & accordynge to all that great louynge mercy of thyne, lyke as thou spakest by thy seruaunt Moses, in the daye whan thou dydest cōmaunde hym, to wryte thy lawe before ꝑ childrē of Israel, saying: *Yf ye wyll not herkē vnto my voyce, then shall this great multytude be turned into a very small people, for I wyl scatre them abrode. Notwythstandynge I am sure that this folke wil not heare me: for it is an hard necked people. But in the lande of their captyuite, they shall remembre them selues, ād lerne to knowe, that I am the Lorde theyr God, whan I geue them an herte to vnderstande, and eares to heare. Then shall they prayse me in the land of their captyupte: ād thyncke vpō my name. Then shal they turne them from theyr harde backes, and from their vngodlynes. Then shall they remembre the thynges, that happened vnto theyr forefathers, whych synned agaynst me. So wyll I brynge them agayne into the lande, which I promysed with an ooth vnto theyr fathers: Abraham, Isaac, ād Jacob: & they shal be lordes of it, yee I wil increace them, and not minysh thē. *And I wyll make another couenaunt with them: soch one as shal endure for euer: namely, that I wil be theyr God, and they shalbe my people: and I wyl nomore dryue my people the chyldren of Israel, out of the lande that I haue geuen thē.

*Deut. xxx. d

F

*Deut. xxviii. d and. xxviii. e

*Jer. xxxii. d
Ezech. xxxvii. b
Apoc. xxi. b

## ¶The. iii. Chapter.

¶The people contynueth in theyr prayer begonne for theyr delyueraunce. He prayseth wysdome vnto the people, shewyng that for great aduersitees came vnto them for the dyspysynge therof. Only God was the fynder of wysdome. Of the incarnacyon of Christ.

AND now, O Lord almyghty, thou God of Israel: our soule that is in trouble, and oure spyrete that is vexed, cryeth vnto the: heare vs (O Lorde) and haue pitie vpon vs, for thou art a mercyfull God: be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shulde we then vtterly perysh?

A

O Lorde



*Deu. iiii. a
Jere. xxiii. b
Psal. cxlvi. a

O Lorde almyghtye, thou God of Israell: Heare now the prayer *of the deed Israelites and of theyr chyldren, whych haue synned before the, and not herkened vnto the voyce of the Lorde their God, for the which cause these plages hange now vpon vs. O Lorde, remembre not the wickednes of our forefathers, but thinke vpon thy power ād name now at this tyme: for thou art ꝑ Lord our God, and the (O Lorde) wyll we prayse. *For thou hast put thy feare in oure hertes, to the intent that we shuld call vpō thy name, and praise the in our captiuite: & that we myght turne frō the wyckednes of oure forefathers, that synned before the.

*Deu. xxviii. a
Psa. lxxviii. a

B

Behold, we are yet this daye in our captyupte, where as thou hast scatred vs, to be an abhompynacyon, curse, and synne: *lyke as it hath happened vnto oure fathers also, because of all theyr wickednesse and departynge from the.

*Psa. lxxix. a

O Israel, heare the cōmaundementes of lyfe: ponder thē well with thyne eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thyne enemyes land? thou art waxē olde in a straūge countre, ād defyled with the deed. Why art thou become lyke them, ꝑ go downe to their graues? Euē because thou hast *forsaken the well of wysdome. For yf thou haddest walked in ꝑ waye of God truly, ꝑ shuldest haue remayned styll safe in thyne awne lande.

*Jere. ii. b

*Learne then where discrecyon is, where vertue is, where vnderstādyng is: that thou mayest knowe also from whence commeth ‡longe lyfe, a necessary lyuyng, the lyght of the eyes, and quyetnes. Who euer founde out her place? or who came euer into hyr treasures.

*Pro. i. a
and. iii. a

‡Psal. xxx. b
and. cxix. a

C

Where are the princes of the heathen become, and soch as ruled the beastes vpō the earth? They that had their pastyme with ꝑ foules of the ayre, they that hoorded vp syluer and gold (wherin men trust so moch) ād made no ende of their gatheringe? What is become of thē that coyned syluer, and were so carefull, and coulde not bryng their workes to passe? They be roted out, & gone downe to hell, and other mē are come vp in their steades. Yonge mē haue sene lyght, & dwelt vpon earth: but the waye of rekonynge haue they not knowne, ner vnderstāde the pathes therof: nether haue their children receaued it, yee right farre is it from thē. It hath not bene herde of in the lande of Canaan, nether hath it bene sene at Theman.

D

The Agarenes sought after wysedome, but that which is earthly, lyke as the marchauntes of the lande do. They of Theman are conninge also, and they laboure for wisdome and vnderstandynge: but the waye of true wysedome they knowe not: nether do they thinke vpon ꝑ pathes therof. O Israel how great is the house of God? & how large is the place of his possessiō? *Great is he, & hath none ende: ye & vnmeasurable. What is become of those famouse gyauntes, that were so great of bodyes, and so worthy men of warre? Those had not the Lorde chosen, nether haue they founde ꝑ waye of rekonynge, therfore were they destroyed: ād for so moch as they had no wysdome, they perysshed because of theyr foolyshnesse.

*Deu. iiii. Jere. xxxii. Psal. cxlv.

Who hath gone vp into heauen, to take wysdome there, and brought her downe frō the cloudes? Who hath gone ouer the see to fynde her, and hath chosen her aboue golde, ād so brought her hyther? No man knoweth the wayes of wysdome, nether is there eny that can seke out her pathes. But he ꝑ woteth all thynges, knoweth her, and he hath foūde her out wt his forenowledge. ‡Thys same is he which prepared the earth at ꝑ begynning & fylled it with all maner of fowles & beastes. *Whē he sendeth out ꝑ lyght, it goeth: and when he calleth it agayne, it obeyeth hym wythfeare. The starres kepe theyr watch, and geue theyr lyght, yee and that gladly. Whē he calleth them they saye: here we be. And so wyth chearfulnesse they shewe lyght vnto hym that made them.

E

‡Gen. i. b

*Josue. i. c
Esa. xxxvii. b
Eccle. xlvi. a

*This is oure God, & there shall none other be compared vnto hym. It is he that hath founde out all wysdome, and hath geuen her vnto Jacob his seruaunt, and to Israel hys beloued. *Afterward dyd he shew him selfe vpon earthe, and dwelt amonge men.

‡pt. cxlviii. Deut. iiii. a

*John. i. a
i. John. i. a

## ¶The. iiii. Chapter.

¶The rewarde of them that kepe the lawe, and the punyshment of them that forsake it. A comfortynge of ꝑ people brynge in captyuptye. A complaynte of Jerusalem, and vnder the figure therof, of the churche. A consolacion and comfortynge of the same.

THys is the booke of the commaundementes of God, and the lawe that endureth for euer. All they that kepe it, shal come to lyfe: but soch as forsake it, shal come to death. Turne the O Jacob, and take holde of it: walke by this waye thorowe hys brightnesse and thyne. Geue not thyne honoure to another, and thy worthyppe to a straūge people. O Israel, *how happye are we, seyng ꝑ God hath shewed vs soch thynges as are pleasaunt vnto hym? Be of good cheare, thou people of God, O thou auncīēt Israel. ‡Now are ye solde amōge ꝑ heathē, howbeit, not for your vtter destruccyon: but because ye prouoked God ꝑ Lorde to wrath and displeasure, therfore were ye delyuered vnto your enemies: for ye displeased ꝑ euerlastyng God that made you, offeringe vnto deuels & not to God. Ye haue forgotten hym that brought you vp, and poure nurse haue

A

*Psa. cxlvii. b

‡iiii. Reg. xvii. d and. xxv.

ye

pe greued, O Jerusalem.

B Whan ye sawe þ the wrath of God was commynge vpon you, the sayde: Herken O ye that dwell aboute Syon, for God hath brought me into great heynesse: and why? I se þ captyuite of my people, of my sonnes and daughters, which the euerlastyng God wyll bryngc vpon them. Wyth ioye dyd I norysh thē, but now must I leaue thē wyth weppynge and sorow.

Let no man reioyce ouer me wyddowe & forsaken: which for the synnes of my childrē am desolate of euery mā. For why? they departed from þ lawe of God: they wold not knowe his ryghteousnes, ner walke in the waye of his commaundementes: and as for the pathes of the truth and godlynesse, they had no lust to go in them.

C O ye dwellers aboute Syon: come, and let vs call to remēbraunce the captyuite, þ the euerlastyng God hath brought vpō my sonnes & my daughters. *He hath brought a people vpō thē from farre, an vncurteous people and of a straunge langlage: whych nether regarde the olde, ner pytie the yong. *Deu.xxviii.c Jerem.v.b

These haue caryed awaye the deare beloued of my wyddowes, leauyng me alone, both desolate and childles. But alas, what can I helpe you? Now he that hath brought these plages vpon you, delyuer you also frō the handes of our enemyes.

Go your waye (O my chyldren) go your waye: for I am desolate & forsaken. *I haue put of the clothynge of peace, ād put vpō me the sack cloth of prayer, and for my time I wyll call vpon þ moost Hyest. Be of good cheare O my chyldren: crye vnto the Lord, and he shal delyuer you from þ power of the prynces, your enemyes. *Deut.iiii.c xxi.d Psal.cxxx.a

For verely, I haue euer a good hope of your prosperous health: yee a very gladnes is come vpon me from the holy one, because of the mercy that ye shall haue of oure euerlastynge saueoure.

D Wyth mourning and weppynge dyd I let you go fro me, but with ioye and perpetuall gladnes, shall the Lorde bryng you agayne vnto me. Lyke as þ neyghbours of Syon sawe your captiuite from God. Euē so shal they also se shortly youre health in God, which shal come on you with great honoure and euerlastynge worshyppe.

*Esa.xl.b.d O my chyldrē, *suffre pacyently þ wrath that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se hys destruccyon, and shalt treade vpon hys necke. My derlynges haue gone rough harde wayes, for they are led awaye as a flocke that is scatred abrode wyth the enemyes. But be of good comforte (O my childrē) and crye vnto þ Lord: For he that led you awaye, hath you yet in remēbraunce: and lyke as ye haue bene mynded to swarue from your God, *so shall ye now endeuour your selues .x. tymes more, to turne agayne and to seke hym. For he that hath brought these plages vpō you, shall bryng you euerlastyng ioye agayne with your health. Take a good herte vnto the, O Jerusalem: for he which gaue the that name, exhorteth the so to do. *Esa.lxiii.b

*The wycked doers that now put the to trouble, shal perysh: and soch as haue reioyced at thy fall, shalbe punysched. The cytyes whom thy chyldren serue, and that haue caryed awaye thy sonnes, shalbe correct. For lyke as they be now glad of thy decaye (and reioyse at thy fall) so shall they mourne in theyr awne destruccion. The ioye of theyr multytude shalbe taken awaye, and theyr cheare shalbe turned to sorowe. For a fyre shal fal vpon thē from the euerlastyng God longe to endure: and it shalbe inhabited of deuels for a great season. *Jer.l.a.b.d

## C The.v. Chapter.

C Jerusalem is moued vnto gladnes for the retourne of her people, and vnder the figure therof, the churche.

A O Jerusalē, loke aboute the towarde the east, and beholde the ioye that commeth vnto the from God. For lo, thy sonnes (whō thou hast forsaken; and that were scatred abrode) come gathered together, from the east and west, reioysynge in the worde of the holy one, vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorow, and decke the wyth the worshyppe and honoure, that commeth vnto the from God, with euerlastynge glory. God shall put the garment of righteousnesse vpon the, and sett a crowne of euerlastynge worshyppe vpon thine head: for vpō the wyll God declare hys bryghtnesse, that is vnder the heauen. Yee an euerlastyng name shalbe geuen the of God, wyth peace of ryghteousnesse, and the honoure of Goddes feare.

Aryse, O Jerusalē, stande vp on hye: loke aboute the towarde the east, and beholde thy chyldren gathered from the east, vnto the west: whyche reioyce in the holy worde, haupnge God in remembraunce. They departed frō the on fote, and were led awaye of theyr enemyes: but now shall the Lorde bryng them caryed wyth honoure, as chyldren of the kyngdom. For God is purposed to bryng downe all stoute mountaynes, yee and all hye rockes, to fyll the valleys, and so to make them euen wyth the grounde: that Israell maye be diligēt to lyue vnto þ honoure of God. The woddes and all pleasaunt trees shall ouershadow Israel, at the B commaundement of God. For hyther shall God bryng Israel with ioyful myrth, and in the lyght of hys magestye: with the mercy and ryghteousnes, that commeth of him selfe.

## C The.vi. Chapter.

C A copye of the epystle that Jerempe sent vnto the Jewes, whyche were led awaye prysonners by the kyng of Babylon: wherin he certyfyeth them of the thynge, that was commaunded hym of God.

A Because of the synnes that ye haue done agaynst God, ye shall be *led awaye captyue vnto Babylō, euē of Nabuchodonosor the Kynge of Babylon. So whan ye become into Babylon, ye shall remayne there many yeares, ād for a lōge season: namely seuen generacyōs: and after that wil I bryng you awaye peaceably from thence. Now shall ye se in Babylon, goddes of golde, of syluer, of wod and of stone, borne vpon mens shoulders, to cast out a fearfulnesse before the heathen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you. *Jer.xxvii.a b

B Therfore, whan ye se the multytude of people worshyppynge them behynde ād before, saye ye in youre hertes: O Lord, *it is thou, that oughtest only to be worshypped: Myne Aungell also shall be with you, and I my selfe wyll care for your soules. As for the tymbre of those goddes, þ carpēter hath polysshed them: yee gylted be they, ād layed ouer with syluer, yet are they but vayne thinges, and cānot speake. Lyke as a wēch that loueth peramours is trymly decked, euē so are these made & hanged with golde. Crownes of golde verely haue theyr goddes vpō their heades: so the prestes them selues take golde and syluer from them: and put it to theyr awne vses: yee they geue of the same vnto harlottes, and trymme theyr whores withall: agayne, they take it from the whores, and decke theyr goddes therwith. *Yet cannot these goddes delyuer thē selues frō rust and mothes. When they haue couered them wyth clothynge of purple, they wype their faces for the dust of the temple, wherof theyr is moch among thē. One hath a sceptre in hys hande, as though he were iudge of the cōtre: yet can he not slaye soch as offende him. Another hath a sweard or an axe in his hande, for all that is he nether able to defende hym selfe from battaylle, ner from murtherers. *Psal.cxiii.a

C By this ye maye vnderstande, that they be no goddes: therfore se that ye nether worshyppe them, ner feare them. For lyke as a vessell that a man vseth, is nothyng worth when it is broken, euen so is it wyth theyr goddes. When they be set vp in the temple, theyr eyes be full of dust, thorowe the fete of those that come in. And lyke as þ doores are shut in rounde aboute vpon hym that hath offended the kyng. Or as it were a dead body kepte beside the graue. Euen so the prestes kepe the doores with barres and lockes, lest their Goddes be spoyled with robbers. They set vp candels before them (yee verely and that many) wherof they cānot se one but euē as blockes, so stand they in the temple. It is sayde, that the serpentes and wormes, whyche come of the earth, gnawe out their hertes, eatyng them and theyr clothes also, ād yet they fele it not. Theyr faces are black thorow the smoke þ is in the temple. The oules, swalowes, and byrdes sle vpon thē, yee & þ cattes runne ouer theyr heades. D

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beutyfull: for all that, except some body dyght of their rust, they wyll geue no shyne: and whē they were cast into a fourme, they felt it not. Thei are bought for money & haue no breth of lyfe wythin them. * They must be borne vpon mes shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. *Cōfoūded be they then that worshyppe thē. For yf they fal to the grounde, they cannot ryse vp agayne of them selues. Yee though one helpe them vp and set them vpryght, yet are they not able to stande alone: but must haue proppes set vnder thē lyke deed mē. As for the thyng that is offred vnto them, their prestes sell it, and abuse it: yee the prestes wyues take therof, but vnto the sycke and poore they geue nothynge of it, the wemē wyth chylde and the menstruous laye handes of their offrynges: By thys ye maye be sure, that they are no goddes, therfore be not ye afrayde of them. From whence commeth it thē, that they be called goddes? The wemen sytt before the goddes of syluer, golde and wood, and the prestes sytt in theyr temples, haupnge open clothes, whose heades ād beerdes are shaue and haue nothyng vpō their heades: rorynge and cryeng vpon their goddes, as mē do at the feast, when one is deed. *Sap.xiii.c *Psa.cxiii.a

E The prestes also take awaye the garmētes of the ymages, and decke their wyues ād chyldrē wythal. Whether it be good or euel that eny man do vnto, thē they are not able to recompence it: they can nether sett vp a kyng ner put hī downe. In lyke maner they maye nether geue ryches, ner rewarde euel. *Though a man make a vowe vnto them and kepe it not, they wyll not requyre it. They can saue no man from deaty, nether delyuer the weake from the myghty. They cannot restore a blinde man to his sight, ner helpe eny man at hys nede. They can shew no mercy to þ wyddowe, ner do good to the fatherlesse *Eccle.b.c

fatherlesse. Theyr goddes of wodd, stone, golde, and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshyppe them, shall be confounded. How shulde they then be taken for goddes? Yee how darre men call them goddes? And though the caldees worshypped them not, hearyng that they were but domme & could not speake. Yet they them selues offre vnto Bell, and wolde fayne haue hym to speake: as who saye, they coulde fele, that maye not moue. But when these men come to vnderstanding, they shal forsake thē, for their goddes haue no felynge. A greate sorte of wemen gyrde wyth coardes, syt in the stretes, and burne olyue beries. Now yf one of them be cōueyed awaye, and lye wyth eny soch as come by: she casteth her neighbours in ꝑ teth, because she was not so worthelye reputed, ner her coarde broken. Whatsoeuer is done for them, it is but in vayne and lost. How maye it then be thought or sayde, that they are goddes? Carpenters and goldesmythes make them, nether be they eny other thinge but euē what the workemen wyll make of them. Yee the goldesmythes thē selues that make them, are of no longe continuaunce.

How shulde then the thinges that are made of them, be goddes? Vayne therfore are the thynges (yee very shame is it) ꝑ they leaue behynde them for theyr prosperyte. For as soone as there commeth eny warre or plage vpon them, then the prestes ymagin, where they maye hyde them selues with thē. How can men thynke then that they be goddes, which nether maye defende them selues frō warre, ner delyuer them from mysfortune? For seynge they be but of wood, of stone, of syluer and of golde: all people and kynges shall knowe herafter that they be but vayne thinges: yee it shalbe opēly declared, that they be no goddes: but euē the very workes of mēs handes, and that God hath nothing to do with them. (It is manifest then that they are no goddes, but the workes of mēs handes, and no worke of God in thē.) They can set no kyng in the lande, ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the lande frō wrong. For they are not able to do so moche as a crowe, ꝑ flyeth betwixte heauen and earth.

G Whan there happeneth a fyre into the house of those goddes of wodde, and syluer, and of golde, the prestes wyll escape and saue them selues, but the goddes burne as the balkes therin. They cannot withstāde eny kyng or battel: how maye it thē be thought or graunted, ꝑ they be goddes? Moreouer, these goddes of wodd, of stone, of golde and syluer maye nether defende them selues frō theues ner robbers: yee the very wicked are stronger then they. Thei stripe them out of their apparell, that they be clothed withall, these take theyr golde and syluer from thē, and so get thē awaye: yet can they not helpe thē selues. Therfore it is moche better for a man, to be a kyng, & so to shewe his power: or els a profitable vessell in a house, wherin he that oweth it might haue pleasure: yee or to be a dore in a house, to kepe soch thynges safe as be therin, thē to be soch a vayne god. The Sunne, the Moone and al the starres, seynge they geue theyr shyne and lyght, are obediēt, and do men good. Whan the lyghtenynge glystreth, all is cleare. The wynde bloweth in euery countre: and whā God cōmaundeth the cloudes to go rounde aboute the whole world, they do as they are byddē. Whan the fyre is sent downe from aboue ād cōmaunded, it burneth vp hylles & woddes. But as for those goddes, they are not lyke one of these thinges, nether in bewty nether strength. Wherfore men shulde not thynke ner saye that they be goddes, seyng they cā nether geue sentence in iudgment, ner do mē good. For so moch now as ye are sure, that they be no goddes, then feare them not. For they can nether speake euel ner good of kinges. They can shewe no tokens in heauē for the Heythē, nether shyne as the Sunne, ner geue lyght as the Moone: yee the vnreasonable beastes are better then they, for they can get them vnder the rofe, and do thē selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothyng, euen so are theyr goddes of wod, of syluer and gold: and lyke as a whytethorne in an orcharde, that euery byrde sitteth vpon: yee lyke as a deed body that is cast in the darcke. Euē so is it wyth those goddes of wodd, syluer and golde. By the purple ād scarlet whych they haue vpon them, and soone fayleth awaye, ye maye vnderstande, that they be no goddes: yee they them selues shall be consumed at the last, whych shall be a great confusion of the land. Blessed is the godly man, that hath no ymages and worshippeth none, for he shalbe farre from reproue.

¶ The ende of the prophete Baruch, which is not in the Canon of the Hebrue.



# ¶ The songe of the

thre childzen, which were put into the hote brennynge ouen. The commen translacyon readeth thys songe in the .iii. Chap. of Daniel.

AND they walked in ꝑ myddest of ꝑ flāme, prayseynge God & magnifyēge ꝑ Lord. Asarias stode vp, & prayde on this maner. Euen in the myddest of ꝑ fyre opened he his mouth, & sayde: Blessed be ꝑ (O Lorde God of oure fathers) ryght worthy to be praysed & honoured is ꝑ name of thyne for euermore: for ꝑ art ryghteous i all the thinges ꝑ thou hast done to vs: Yee, faythfull are all thy workes, thy wayes are ryght, ād all thy iudgementes true. In all ꝑ thiges ꝑ ꝑ hast brought vpō vs, & vpō ꝑ holy cytie of oure fathers (euen Jerusalē) ꝑ hast excecuted true iudgement: yee according vnto ryght ād equyte hast ꝑ brought all these thiges vpō vs because of oure synnes.

For why? we haue offended, & done wyckedly, departynge frō the: * In all thynges haue we trespaced, ād not obeyed thy cōmaundementes, ner kepte thē, nether done as ꝑ hast byddē vs, ꝑ we might prosper. * Wherfore, all that thou hast brought vpō vs, and euery thige that thou hast done to vs, thou hast done thē in true iudgement: As in delyuerynge vs into ꝑ handes of oure enemyes, amonge vngodly and wycked abhominacions, & to an vnryghtuous kyng, yee ꝑ most frowarde vpon earth. And now we maye not open oure mouthes, we are become a shame & reproue vnto thy seruauntes, ād to thē that worshype ꝑ. Yet for thyne names sake (we beseche the) geue vs not vp for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahās sake, for thy seruaūt Isaacs sake and for thy holy Israels sake. To whō thou hast spoken & promised * that thou woldest multiplye theyr sede as ꝑ starres of heauen, and as the sande that lyeth vpon the see shore. For we (O Lorde) are become lesse then eny people, and be kepte vnder thys daye i all the world, because of oure synnes: So ꝑ now we haue nether prynce, duke, prophet, burntofferyng, sacrifyce, oblacion, incense, ner Sanctuary before the.

Neuertheles, in a contrite herte and an hūble spryte let vs be receaued, ꝑ we maye optayne thy mercy. Lyke as in ꝑ burntofferyng of rammes and bullockes, & lyke as in thousandes of fat lambes so lett oure offeryng be in thy syght this daye, that it maye please ꝑ, * for there is no cōfusion vnto thē, ꝑ put there trust i the. And now we folowe the with all oure herte, we feare the, & seke thy face. Put vs not to shame, but deale wt vs after thy louynge kindnesse, & according to ꝑ multytude of thy mercyes. Delyuer vs by thy myracles (O Lorde) and get thy name & honoure: that all they which do thy seruauntes euell, maye be confoūded. Let them be ashamed thorow thy almyghtye power, & let theyr strēgth be brokē: that they maye knowe, how ꝑ thou only art the Lord God, & honoure worthy thorow out all ꝑ worlde.

And the kynges seruauntes that put thē in, ceassed not to make the ouen hote wyth wylde fyre, dyre strawe, pitch and fagottes so that the flāme wēte oute of the ouen vpō a. xlix. cubytes: yee it toke awaye & brēt vp those Caldees, that it gat holde vpō beside the ouen. But the Angell of the Lorde cam downe into the ouen to Asarias and hys felowes, and smote the flamme of the fyre out of ꝑ ouen, and made the myddest of the ouen as it had bene a colde wynde blowynge: so ꝑ the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) prayseth honoured, and blessed God in the fornace, sayenge,

* Blessed be thou, O Lord God of oure fathers: for thou art prayse and honoure worthy, yee and to be magnifyed for euermore. *i Mac. iiii*

* Blessed be ꝑ holy name of thy glory, for it is worthy to be prayseth, and magnifyed in all worldes. Blessed be thou in the holy tēple of thy glory, for aboue all thynges thou art to be prayseth, ye & more thē worthy to be magnifyed for euer. Blessed be ꝑ in ꝑ trone of thy kingdome, for aboue all ꝑ art worthy to be well spokē of, & to be more then magnified for euer. Blessed be thou, that lokest thorow the depe, and sytteste vpon ꝑ Cherubyns: for thou art worthy to be prayseth, ād aboue all to be magnifyed for euer. Blessed be thou in the firmament of heauē, for thou art prayse and honoure worthy for euer.

O all ye workes of ꝑ lord: speake good of the Lord, prayse hym, & set hym vp for euer

* O ye angels of ꝑ Lorde, speake good of the Lord, prayse him, & set hym vp for euer.

O ye heauens, speake good of the Lorde: prayse hym, and set hym vp for euer.

O all ye waters that be aboue the firmament, speake good of the Lorde: prayse him and set hym vp for euer.

O all ye powers of ꝑ Lord, speake good of the Lord, prayse hym, & set hym vp for euer.

* O ye Sunne & Moone, speake good of ꝑ Lorde: prayse hym, and set him vp for euer.

O ye starres of heauen, speake good of the Lorde: prayse hym, and set him vp for euer.

* O ye showers & dew, speake good of the Lorde: prayse hym, and set him vp for euer.

O all ye wyndes of God, speake good of ꝑ Lorde: prayse hym, and set him vp for euer.



*Daniel.iii.c
*baruch.iii.b
*Gene.xv.c. xvii.c. xxvi.d. xxvi.f.d
*1.Pet.ii.a Roma.v.c 1.Ioh.iv.d Roma.ix.g.
*i Mac.iiii
*Psa.cxlviii
*Psal.cxlviii. and.cxlix.
*Psa.cxlix
*psal.cxxxv. a.

O ye fyre & heate, speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye wynter & sommer, speake good of ꝑ Lord: prayse hym, and set hym vp for euer.
O ye dewes & frostes, speake good of the Lorde: prayse hym, and set him vp for euer.
O ye frost & colde, speake good of ꝑ Lorde: prayse hym, and sett hym vp for euer.
O ye yse and snowe, speake good of the Lorde: prayse hym, ād sett him vp for euer.
O ye nyghtes and dayes: speake good of the Lord: prayse him, & set hym vp for euer.
O ye lyght and darcknesse, speake good of the Lord: prayse hym, & set him vp for euer.
O ye lyghtenynges and cloudes, speake good of the Lorde: prayse him, and sett hym vp for euer.
O lett the earth speake good of the Lord: yee let it prayse hym, & set hym vp for euer.
O ye mountaynes & hylles, speake good of the Lord: prayse him, & set hym vp for euer.
O all ye grene thynges vpon the earth, speake good of the Lorde: prayse hym, & set hym vp for euer.
O ye welles, speake good of ꝑ Lord, prayse hym, and set him vp for euer.
O ye seas and floudes, speake good of the Lorde: prayse hym, and set him vp for euer.
O ye whalles and all that moue i the waters, speake good of the Lorde: prayse him, and set hym vp for euer,
O all ye foules of the ayre, speake good of ꝑ Lord: prayse hym, & sett hym vp for euer.
O all ye beastes & catell, speake good of ꝑ Lorde, prayse hym, & sett hym vp for euer.
O ye children of men, speake good of the Lorde: prayse hym, & sett hym vp for euer.
O lett Israell speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye prestes of the Lorde, speake good of the Lorde, prayse hym, & sett hi vp for euer.
*psal.cxlii.a cxcviii.a and cxcv.a Apoc.xix.c
*O ye seruauntes of ꝑ Lord, speake good of the Lorde: prayse hym, and sett hym vp for euer.
O ye spretes and soules of the ryghteous, speake good of the Lord: prayse hym, & sett hym vp for euer.
O ye holy and humble men of hert, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer.
O Ananias, Azarias and Misael, speake ye good of the Lord: prayse ye hi, & set hym vp for euer. *Which hath delyuered vs frō ꝑ hell, kepte vs from ꝑ hande of death, rydd vs from the myddest of the burning flame, & saued vs euē in ꝑ myddest of the fyre, * O geue thanckes therfore vnto ꝑ Lord: for he is kynde harted, & hys mercy endureth for euer. O all deuoute mē, speake ye good of ꝑ Lorde, euen ꝑ God of all goddes: O prayse hym, and geue him thanckes, for his mercy endureth worlde wythout ende.
*Jere.xx.c Ecclesi.xlviii.a
*psal.cxviii.a

# The story of Susanna, whych is the .xiii. Chapter of Danyel after the Latyn.

A THere dwelt a man in Babylō, called Joachim, ꝑ toke a wyfe, whose name was Susanna, ꝑ daughter of Helchia, a very faire womā and soch one as feared God. Her father and her mother also were godly people & taught theyr daughter accordynge to the lawe of Moses. Now Joachim (her husbande) was a greate rych mā, and had a fayre orcharde ioynyng vnto hys house. And to him resorted the Jewes comēly, because he was a mā of reputacyon amonge them. The same yeare were there made two iudges, soch as the Lorde speaketh of: All the wyckednesse of Babylō, commeth from the elders (that is) from the iudges, whych seme to rule the people. These came oft to Joachims house, and all soch as had eny thynge to do in the lawe came thyther vnto them.

B Now when the people came agayne at after noone. Susanna went into her husbandes orcharde, to walke. The elders seinge thys, that she went in daylye, and walked: they burned for lust to her, yee they were almost out of theyr wyttes, and cast downe theyr eyes, that they shuld not se heauē, ner remembre, that God is a ryghtuous iudge. For they were both wounded with the loue of her, nether durst one shewe another his grefe, And for shame, they durst not tell her theyr inordynate lust, that they wolde fayne haue had to do wt her. Yet they layed wayte for her earnestly from daye to daye, that they myght (at the leest) haue a syght of her And the one sayde to the other: Up, lett vs goo home, for it is dyner time. So they wēt theyr waye from her.

When they returned agayne, they came together, enquiryng out ꝑ matter betwixte them selues: yee the one tolde ꝑ other of hys wicked lust. Then appoynted they a tyme, when they myght take Susanna alone,

C It happened also ꝑ they spyed oute a conuenient tyme, when she went forth to walke (as her maner was) & no body wyth her, but two maydens, & thought * to wash her selfe in the gardē, for it was an hote season: And there was not one person there, except the two elders, that had hyd them selues to beholde her. So she sayde to her maydēs: go fet me oyle and sope, and shut the orcharde doze, that I maye wash me. And they dyd as she bad them, and shut the orcharde doze, ād went out them selues at a backe doze, to fet the thynge that she had cōmaunded: but Susanna knewe not, that the elders laye there hyd within. Now when the maydens were
*Gen.xl.a ii.Reg.xii.a.



were gone forth, the two elders gat thē vp: and ranne vpō her, saying: now the orchard dores are shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs. and lye wyth vs.

D If thou wylt not, we shall brynge a testimoniall agaynst the: that there was a yōge felowe with the, and that thou hast sent awaye thy maydens frō the for the same cause. Susanna syghed, & sayde: Alas. I am in trouble on euery syde. Though I folowe your mynde, it wyll be my death, & yf I cōsent not vnto you, I cā not escape youre hādes. Well, it is better for me, to fal into your hāde wythout the dede doynge, then to synne in the syght of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynst her.

Then ranne there one to the orcharde dore, and smote it open. Now when the seruauntes of the house herde the crye in the orE charde, they russhed in at the backe doze, to se what the matter was. So when the elders tolde them, ꝑ seruauntes were greatly ashamed, for why? there was neuer soch a reporte made of Susanna. On the morow after came the people to Joachim her husbande, & ꝑ two elders came also, full of myscheuous imagynacyō agaynst Susanna, to bryngе her vnto death, & spake thus before the people: Sende for Susanna ꝑ daughter of Helchias, Joachims wyfe. And imediatly they sent for her. So she came wyth her father & mother, her chyldren & all her kynred. Now Susanna was a tender person, and meruelous fayre of face. Therfore the wycked mē commaunded to take of the clothes frō her face (for she was couered) that at the leest, they myght so be satisfied i her beutie. Thē her frendes, yee and al they that knewe her, began to wepe.

*Ecc.xlviii.c. These two elders stode vp in the myddest of the people, * & layed theyr handes vpon the heade of Susanna: which wepte, and loked vp towarde heauen, for her herte had a sure trust in the Lord, And the elders sayde: As we were walkynge in the orcharde alone, thys woman came in with her two maydens: whom she sent awaye from her, & sparred ꝑ orcharde dores: with ꝑ a yonge felowe (which there was hyd) came vnto her, and laye with her. As for vs, we stode in a corF ner of the orcharde. And when we sawe this wyckednes, we ranne to her: and perceaued, ꝑ they had medled together. But we could not holde hym, for he was stronger then we: thus he opened the doze ād gat hym awaye.

Now when we had taken thys woman, we asked her, what yonge felowe this was: but she wolde not tell vs. This is the matter, and we be wytnesses of the same.

The comē sorte beleued them, as those that were the elders and iudges of the people, ād so they cōdēned her to death. Susāna cryed out with a loude voyce, and sayd: O euerlastige God, * thou sercher of secretes, ꝑ that knowest all thinges afore they come to passe: thou wotest, ꝑ they haue borne false witnes against me: & beholde, I must dye, where as I neuer dyd eny soch thynges, as these men haue malycyously inuēted agaynst me. And the Lord herde her voyce. For whē she was led forth to death, the Lorde raysed vp the spyrete of a yōge child, whose name was G Daniel, whych cryed with a loude voyce: * I am cleane from this bloude. Thē all ꝑ people turned them towarde hi, & sayd: What meane these wordes, that thou hast spokē? Daniel stode in the myddest of them, & sayd Are ye soch fooles, O ye children of Israel, that ye can not discerne ner knowe the trueth? Ye haue here condēned a daughter of Israel vnto death, and knowe not the trueth wherfore: Goo syt on iudgemēt agayne, for they haue spokē false wytnesse agaynst her.

*Deu.iiii.c.
*ii.Reg.iii.f Actu.ix.d.

Wherfore the people turned agayne in all the haste. And the elders (that is, the principall heades) sayd vnto hi: come syt downe here amonge vs, and shewe vs this matter, seyng God hath geuen ꝑ as greate honoure as an elder. And Daniel sayd vnto thē * Put these two a syde one from another, and then shall I heare thē. Whē they were put asunder one from another, he called one of them and sayd vnto hym: O thou olde canckerde carle, that hast vsed thy wickednesse so lōg: thyne vngracyous dedes which thou hast done afore, are now come to lyght. For thou hast geuen false iudgementes, thou hast oppressed the innocent, & letten the gylty go fre where as yet ꝑ Lord sayeth: * The innocēt & ryghtuous shalt thou slaye not. Wel thā, yf thou hast sene her tell me vnder what tre sawest thou them talkyng together? He answered: vnder a Wolbery tree. And Daniel sayde: very well, now thou lyest euen vpon thyne head. Lo the messaunger of the Lord hath receaued the sentence of hym, to cut the in two, Then put he hym a syde, & called for the other, & sayde vnto hym: O thou sede of Canaan, but not of Juda: Fayrenesse hath dysceaued the, ād lust hath subuerted thyne herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde youre wyckednesse. Now tell me thā vnder what tree dydest ꝑ take thē, speakynge together? He answered: Under a Pōgranate tree. Then sayde Daniel vnto him: very wel, now thou lyest also euē vpon thyne head. The messaunger of the Lorde standeth wayting wyth the swerde, to cut the in two and to slaye you both.

*ii.reg.iii.d.
*Exo.xxiii.a Deu.xvi.a

Wyth that, all the whole multitude gaue

a greate shoute, & prayed God, * which alwaye delyuered them that put theyr trust in hym. And they came vpon the two elders (whom Daniel had conuycte wyth theyr awne mouth: ỳ they had geuen falce wytnesse) & dealte wyth them, euen lyke wyse as they wolde haue done with their neyghbours: yee they dyd * accordyng to the lawe of Moses, and put thẽ to death. Thus ỳ innocent blonde was saued the same daye.

Then Helchiah & his wyfe prayed God, for theyr daughter Sulãna, with Joachim her husbande and all ỳ kynred: ỳ there was no dishonestye founde in her. From ỳ daye forth was Daniel had in greate reputation in the syght of the people. (And kynge Astyages was layed with his fathers, and Cyrus of Persya reigned in his steade.)

¶ The ende of the story of Sulanna.

# The story of Bell / & of the Dragon, which is the .xiiii. Chapter of Daniel after the Latyn.

DAniel dyd eate at ỳ kynges table, & was had in reuerẽce aboue all hys frẽdes. There was at Babylõ an ymage, called Bel: & there were spẽt vpõ hym euery daye .xii. cakes. xl. shepe, ãd syxe greate pottes of wyne. Hym dyd ỳ kynge worshyp hym selfe, & wente daylye to honour hi: but Daniel worshypped hys awne God. And ỳ kyng sayde vnto hym: why dost not ỳ worshyppe Bel? He answered & sayde: * Because I maye not worshyp thynges ỳ be made w̃ handes, † but the lyuynge God, which made heauẽ & earth, & hath power vpõ all flesche. The kyng sayde vnto hym: thinckest ỳ not that Bell is a lyuynge God? Or seyst thou not how moch he eateth and dryncketh euery daye? Danyel smyled, and sayde: O kig, disceaue not thy selfe: for thys is but made of claye within, ãd of metall wythout, * nether eateth he euer any thynge.

Then the kynge was wroth, & called for his prestes, and sayde vnto them: If ye tell me not who is thys, that eateth vp these expenses, ye shall dye: but yf ye cã certifie me that Bel eateth thẽ, then Daniel shall dye, for he hath spokẽ blasphemy agaynst Bel. And Daniel sayd vnto the kinge: let it so be accordinge as thou hast sayde: The Prestes of Bel were .lxx. besyde theyr wyues & children. And the kynge wente with Daniel into the temple of Bel. So Bels prestes sayd Lo, we wyll go out, and set thou the meate there (O kynge) and poure in the wyne: thẽ shutt the doze fast, and seale it wyth thyne awne syguet: and to morow when thou cõmest in, yf thou fyndest not that Bel hath eaten vp all, we wyl suffre death: or els Daniel, that hath lyed vpon vs. The Prestes thought them selues sure ynough, for vnder the altare they had made a preuy intraunce, and there wente they in euer, & dyd eate vp what there was.

So when they were gone forth, the kinge set meates before Bel. Now Daniel had cõmaunded his seruauntes to bringe asshes, & these he syfted thorow out all the temple, that the kynge myght se. Then wente they out, and sparred the doze, sealyng it wyth ỳ kynges syguet, & so departed. In the nyght came the prestes with theyr wyues & chyldren (as they were wõte to do) & dyd eate ãd dryncke vp al. In the mornyng by tymes at the breake of the daye, the kynge arose, and Daniel wyth hym. And the kynge sayd: Daniel, are the seales whole yet? He answered: Yee (O kyng) they be whole. Now as soone as he had opened ỳ doze, the king loked vnto the aultare, and cryed wyth a loude voyce: Greate art thou O Bel, & with the is no disceate. Thẽ laughed Daniel, and helde the kynge that he shulde not go in, and sayd: Beholde the pauement, marcke well, whose fote steppes are these? The kyng sayd: I se the fote steppes of men, wemen and chyldren.

Therfore the kynge was angrye, and toke the prestes, with theyr wyues and chyldren, and they shewed hym the preuy dores, where they came in, & dyd eate vp soch thynges as were vpon ỳ aultare. For the whych cause the kyng slewe thẽ, * & delyuered Bel into Daniels power, which destroyed hym and his temple.

And in that same place there was a great Dragon which they of Babylon worshypped. And the kyng sayd vnto Daniel, sayest thou that this is but a God of metall also? lo, he lyueth, he eateth ãd dryncketh: so that thou canst not saye, ỳ he is no lyuynge God, therfore worshype hym. Daniel sayd vnto the kynge: I wyll worshype the Lorde my God, * he is the true lyuinge God: as for this he is not the God of lyke. But geue me leaue (O kyng) and I shall destroye thys Dragon without swearde or staffe. The kynge sayd. I geue ỳ leaue. Thẽ Daniel toke pitch fatte and hearrye woll, & dyd sethe them together, and made lompes therof: this he put in the Dragons mouth, and so the Dragon burst in sonder: and Daniel sayd: lo there is he whom ye worshypped. When they of Babylon herde ỳ, they toke greate indignacion and gathered them together agaynst ỳ kynge, sayinge: The kynge is become a Jewe and he hath destroyed Bel, he hath slayne the Dragon, and put the prestes to death. So they came to the kyng, and sayd: let vs haue Daniel, or els we will destroye the and thyne house.

Now when the kyng sawe, that they rushed in so sore vpon hym, and that necessite cõstrayned him, * he delyuered Daniel vnto them: which cast hym into the lyons denne, where he was syxe dayes. In the dẽne there were seuen lyons, and they had geuen them euery daye two bodyes & two shepe: whych then were not geuen them, to the intent that they myght deuoure Daniel.

There was in Jewry a Prophete called Abacuc, which had made potage, and brokẽ bred in a depe platter, and was goynge into the felde, for to bringe it to ỳ reapers. But the Angell of the Lorde sayde vnto Abacuc go carry the meate that thou hast to Babylon, vnto Daniel, which is i the lyons dẽne And Abacuc sayde: Lorde, I neuer sawe Babylon: and as for the denne, I know it not. * Then the Angell of the Lord toke hi by the toppe, and bare hym by the hearre of the head, and (thorow a myghtie wynde) set him in Babylon vpon the denne. And Abacuc cried, sayenge: O Daniel * ỳ seruaunt of God, haue, take ỳ break fast, that God hath sent the. And Daniel sayde: O God, hast ỳ thought vpon me? Well, thou neuer fayleste them that loue the. So Daniel arose, & dyd eate: and the Angell of the Lorde sett Abacuc in his awne place agayne immediatly.

Upon the seuenth daye, the kynge wente to be wepe Daniel: and whẽ he came to the denne, he loked in: and beholde, Daniel sat i the myddest of the Lyons. Then cryed the kyng with a loude voyce, sayig: Greate art thou, O Lord God of Daniel: * & he drewe hym out of ỳ lyons dẽne. † As for those that were the cause of hys destruccyon, he dyd cast thẽ into the denne, and they were deuoured in a moment before his face.

After thys, wrote the kynge vnto all people, kynredes and tunges, that dwelt in all countrees, sayenge: peace be multyplied w̃ you. Myn commaundement is, in all the dominiõ of my realme: that men feare & stãde in awe of Daniels God, * for he is ỳ lyuing God, whych endureth euer: hys kyngdome abydeth vncorrupte, and his power is euerlastynge. It is he that can delyuer and saue: he doth wonders and maruelous worckes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

¶ The ende of the Storye of Bel.



# The prayer of Manasses kynge of Juda, when he was holden captyue in Babylon.



LOrde Almyghtie, God of oure fathers, Abrahã, Isaac and Jacob, and of the ryghteous seade of them: whych hast made heauen and earth, wyth all the ornament therof, whych hast ordened the see by the worde of thy cõmaundement: whych hast shutte vp the depe, and hast sealed it for thy fearfull and laudable name, whych all men feare, ãd tremble before the face of thy vertue, and for the anger of thy threatẽyng, the which is importable to synners. But ỳ mercy of thy promes is greate and vnsearcheable: for thou arte the Lorde God most hyghe, aboue all the earth, longsuffrynge, & exceadynge mercyfull, & repentaunt for the malyce of mẽ. Thou Lord after thy goodnes hast promysed repẽtaunce of ỳ remyssiõ of synnes: and thou that arte the God of ỳ ryghtwes, hast not put repentaunce to the ryghtwes Abraham, Isaac, and Jacob, vnto them that haue synned agaynst the: But because I haue synned aboue the nombre of the sandes of the see, and that myne iniquities are multyplied, I am humbled with many bandes of yron, and ther is in me no breathynge. I haue prouoked thyne anger, and haue done euell before the, in commyttynge abhominacyons and multiplying offences. And now I bowe the knees of my hert, requyrynge goodnes of the O Lorde I haue synned, Lord I haue synned, and knowe myne inyquytie. I desyre the by prayer, O Lorde forgeue me: forgeue me and destroye me not wyth myne inyquytyes, nether do thou alwayes remẽbre myne euelles to punysh them, but saue me (whych am vnworthy) after thy great mercy: and I wyll prayse the euerlastyngly, all the dayes of my lyfe: for all the vertue of heuen prayseth the, and vnto the belongeth glorye, worlde with oute ende. Amen.

# The fyrst boke of the Machabees.

## ¶ The fyrst Chapter.

¶ After the deeth of Alexander the kynge of Macedonia, Antiochus taketh the kyngdom, & many of the chyldren of Israel make couenaunt wyth the Gentiles. Antiochus subdueth Egypte and Ierusalem vnto hys dompnion. Ierusalem beynge burnt maketh lawes of her awne, and forbydeth to kepe Godders lawes. Antiochus setteth vp an Idole ouer the aulter of God.

A

After that Alexãder the sonne of Philyppe, kinge of Macedonia wente forth of the lãde of Cethim, & slewe Dariꝰ kyng of the persyãs and Medes: It happened, that he toke greate warres in hãde, wãne very many stroge cytyes, & slewe many kynges of ꝑ earth: goyng thorow to ꝑ endes of ꝑ worlde, and gettyng many spoyles of ꝑ people: In so moch, ꝑ the worlde stode in greate awe of hym, * & ther fore was he proude in his herte. Now whan he had gathered a myghtye stronge hoost, & subdued ꝑ landes & people wyth theyr pynces, so ꝑ they became tributaryes vnto him: he fel syck. And whẽ he perceaued ꝑ he must nedes dye, he called for hys noble estates (whych had bene brought vp wyth hym of chyldren) * & parted hys kyngdome amõge thẽ, whyle he was yet alyue. So Alexãder raygned .xii. yeare, and then dyed.

* Judit.i.b

* Dani.vii.a and.viii.b.

After hys death fell the kyngdome vnto hys princes, and they optayned it euery one in hys rowme, and cauled them selues to be crowned as kynges: and so dyd theyr chyldrẽ after them many yeares, and moch wyckednesse increased in ꝑ world. Out of these came the vngracyous rote, noble Antiochꝰ the sonne of Antiochus the kyng (* whych had bene a pledge at Rome) and he raygned in the C. xxxvii. yeare of the empyre of the Grekes.

* i.mac.viii.a

B

In those dayes wẽte there out of Israell wycked men, whych moued moch people wt theyr coũcell, sayẽge: * Lett vs go & make a couenaunt wyth the Heathen, ꝑ are rounde aboute vs: for sence we departed frõ them, we haue had moch sorow. So thys deuyce pleased them well, and certayne of ꝑ people toke vpõ thẽ for to go vnto ꝑ kynge, which gaue thẽ lycence to do after the ordinaũce of ꝑ Heathen. * Then set they vp an opẽ scole (at Ierusalem) of the lawes of the heathen & were nomore cyrcumcysed: but forsoke ꝑ holy Testamente, & ioyned them selues to ꝑ Heathẽ *, & were cleane solde to do myschefe So when Antiochus beganne to be myghtie i hys kyngdome, he wente aboute to optayne ꝑ lãde of Egypte also that he myght haue the dompniõ of two realmes. * Upon this entred he ito Egypte wt a stroge hoost, wyth charrettes, elephantes, horsmẽ and a greate nombre of shyppes, and beganne to warre agaynst Ptolomy the kyng of Egypte. But Ptolomy was afrayed of hym, ãd fled: and many of hys people were wounded to death. Thus Antiochus wãne many strõge cyties, & toke awaye greate good out of the lande of Egypte.

* Judit.i.b

* Dan.xi.a

* i.mac.i.a

C

* And after that Antiochus had smytten Egypt, he turned agayne in the Cxliii. yeare, & wente towarde Israel, & came vp to Ierusalẽ with a myghtie people: & ẽtred proudly into the Sãctuary, and toke awaye the golden altare, ꝑ candylstycke and all the ornamentes ther of, the table of the shewbred, the pourynge vessel, the chargers, the golden spones, the vayle, ꝑ crownes, and goldẽ apparell of the temple, & brake downe all. He toke also the siluer & golde, the precious Iewels, & the secrete treasures that he founde. And when he had takẽ awaye all together, cauled a greate murthur of men, and so fulfylled his malycious pryde, he departed ito hys awne lande.

* i.mac.i.b

Thus there arose greate heuynesse and misery i all ꝑ lande of Israel. * The princes & the elders of the people mourned, the ponge men and the maydens were defyled, and the fayre beutye of wemen was chaunged: the bryde grome and the bryde toke them to mournynge: the lande and those that dwelt therin, was moued: for all the house of Jacob was brought to confusion.

D

* i.mac.i.b

* After two yeres the kynge sent hys chefe treasurer vnto ꝑ cities of Juda, which came to Ierusalẽ with a great multitude of people, speakinge peaceable wordes vnto thẽ but all was dissceate: for whã they had geuẽ hym credence, he fel sodenly vpon the cytie, & smote it sore, ãd destroyed moch people of Israel. * And when he had spoyled the citie, he set fyre on it, caste downe houses and walles on euery syde. The wemen and their chyldrẽ toke they captiue, & led awaye their catel. Then buylded they ꝑ cytie of Dauid with a great ãd thycke wall, & with myghtie towres, and made it a stronge holde for them. Besyde all this they set wycked people and vngodly mẽ to kepe it, stoared it wt weapens & vytayles: gathered the goodes of Ierusalem, ãd layed them vp there: thus became it a theuysh castell.

* ii.mac.v.a

* i.mac.i.bb

And thys was done to laye wayte for the people that went into the Sanctuary, and for the cruell destruccyon of Israell. Thus they shed innocent bloude on euery syde of ꝑ Sanctuary, and defyled it: In so moch that the cytesyns were fayne to departe, and the cytie became an habitacyon of straungers, beyng desolate of her awne sede, for her awne natyues were fayne to leaue her. * Her sãctuary was clene wasted, her holy dayes were

* Tob.ii.a. & nos.viii.b



were turned into mournynge, her Sabbathes were had in derisyon, and her honoure brought to naught. Loke how greate her glory was afore, so greate was her confusyõ, & her sope turned in to sorowe.

E

* i.mac.vi.a

* Antiochus also the kynge sent out a cõmission vnto all hys kyngdome, that al the people shuld be one. Thẽ they left euery mã hys lawe, and all the Heathen agreed to ꝑ commaundement of kynge Antiochus: Yee many of the Israelites cõsented there vnto, offerynge vnto Idols, & defylinge the Sabbath. So the kynge Antiochus sẽt his messaungers wyth hys commissyon vnto Ierusalem, & to all the cyties of Juda: that they shulde folow the lawes of the Heathen, and forbad ether burnt offerynge, meatofferige or peaceofferinge to be made i the temple of God, and that there shulde no Sabbath ner hye feall daye be kepte: but commaunded, ꝑ the Sanctuary & the holy people of Israell shulde be defyled.

He commaunded also that there shulde be sett vp other altares, tẽples & Idols: to offre vp swynes flesh & other vnclene beastes: that men shulde leaue theyr chyldren vncircumcised, to defyle theyr soules with al maner of vnclẽnesse and abhominacyõs: ꝑ they myght so forget the lawe, & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordynge to the cõmaundement of kyng Antiochꝰ, shulde suffre death. In lyke maner commaunded he thorow out all hys realme, and sett rulers ouer the people, for to compell them to do these thinges commaundynge the cyties of Juda to do sacrifyce vnto Idols.

Then wente the people vnto the heathẽ by heapes, forsoke the lawe of the Lord, ãd cõmytted moch euell i the lande: pee ãd chaced out ꝑ secrete Israelytes, which had hyd them selues in corners and preuy places.

The .xv. daye of the moneth Casleu, in the

F

Cxlv. yeare, sett kynge Antiochus an abhominable Idol of desolacyon vpõ the altare of God, and they buylded altares thorow out all the cytyes of Juda on euery syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifyce. * And as for ꝑ bokes of ꝑ lawe of God, they brent them in the fyre, and rẽt them in peces. What soeuer he was that had a boke of the Testament of the Lord found by hi, yee whosoeuer endeuored hymselfe to kepe the lawe of the Lorde, the kynges cõmaundemẽt was, that they shulde put hym to death. And thorow his auctorite they executed these thinges euery moneth, vpõ ꝑ people of Israel that were founde in the cyties.

* Jere.xxxvi.b.

G

* The fyue and twentye daye of the moneth what tyme as they dyd sacrifyce vpõ ꝑ altare (whych stode in ꝑ steade of ꝑ altare

* ii.mac.vi.b

of the Lorde) accordynge to the commaundement of kynge Antiochus, they put certayne wemen to death, which had cauled theyr chyldrẽ to be circumcised: Not only ꝑ, but they hanged vp the chyldren by the neckes thorow out all theyr houses, and slewe the circumcisers of them.

Yet were there many of the people of Israell, whych determined i them selues, that they wolde not eate vncleane thynges: but chose rather to suffre death, then to be defiled wyth vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And thys great tyranny increased very sore vpon the people of Israell.

## ¶ The .ii. Chapter.

¶ The mournyng of Mathathias and hys sonnes for the destruccion of the holy cytie. They refuse to do sacrifyce vnto Idoles. The zele of Mathathias for the lawe of God. They are slayne and will not fyght agayne because of the Sabboth daye. Mathathias dyuyde commaundeth hys sonnes to fyght by the worde of God after the exemple of the fathers.

A

In those dates there dyd stãde vp one Mathathias the sonne of Symeon the preest (out of ꝑ kynred of Joaris) from Ierusalem, and dwelt vpon ꝑ mount of Modin, & had v. sõnes: Jhon called Goddis Symeõ, called Thasi: Judas, otherwise called Machabeus: Eleazer, other wyse called Abarõ: and Jonathas, whose syrname was Apphus. These sawe the euel, that was done amõge the people of Juda ãd Ierusalem. And Mathathias sayd: woo is me, alas that euer I was borne, to se thys misery of my people, and the pyteous destrucciõ of the holy cyte: and thus to syt so styl, it being delyuered into the handes of the enemyes. * Her Sãctuary is come into the power of straungers: her temple is, as it were a mã that hath lost hys good name: her precyous ornamentes are carped awaye captyue. Her olde men are slayne in the stretes, & her ponge men are fallen thorow ꝑ swearde of the enemyes.

* i.mac.i.

What people is it, that hath not some possessyon in her kyngdome? Or who hath not gotten some of her spoyles? All her glory is taken awaye. She was a free womã, & now she is become an handmayde. Beholde oure Sanctuary, oure bewtye & honoure is wasted awaye, & defyled by ꝑ Gentiles. What helpeth it vs then to lyue? And Mathathias rẽte his clothes, he and hys sonnes, & put sackcloth vpon them, & mourned very sore.

B

Then came the men thyther whych were sent of kynge Antiochus, to cõpell soch as were fled into the cytie of Modyn, for to do sacrifyce and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israell cõsented and enclyned vnto thẽ, but Mathathias and his sonnes remayned stedfast. Then spake ꝑ com-

mysponers of kynge Antiochus, and sayde vnto Mathathias: Thou art a noble man, of hye reputacyon and greate in thys cytie, hauynge sayre chyldren and brethrē. Come thou therfore fyrst, and fulfyll ỹ kynges cōmaundement, lyke as all the Heathen haue done, yee and the men of Juda, and soch as remayne at Jerusalem: so shalt thou and thy chyldren be in ỹ kynges fauoure & enryched with golde, syluer & greate rewardes.

Mathathias answered, and spake wyth a loude voyce. Though all nacyons obeye ỹ kyng Antiochus, and fal awaye euery man from kepynge the lawe of theyr fathers: though they consente to his cōmaundementes, yet will I and my sonnes & my brethrē, not fall from the lawe of oure fathers. God forbyd we shulde, that were not good for vs
*Actes.b.b *that we shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundemēt of kinge Antiochus. Therfore we wyl do no soch sacrifice, nether breake ỹ
*Deut.xiii.c statutes of oure lawe, *to go another waie. And when he had spoken these wordes, there came one of the Jewes, whych openly in the syght of al, dyd sacrifice vnto the Idols vpon the aulter in the cytie of Modyn, acordyng to the kynges commaundement.

C When Mathathias sawe thys, it greued hym at the herte, so that hys raynes shoke wythall, & hys wrath kyndled for very zele of the lawe. Wyth that, he start vp, & kylled the Jewe besyde the aulter: Yee & slewe the kynges commyssyoner, that compelled hym to do sacrifyce, ād destroyed the aulter
*num.xxv.b at the same tyme: soch a zele had he vnto ỹ lawe of God *lyke as Phinehes dyd vnto zābri ỹ sonne of Salomi. And Mathathias cryed wyth a loude voyce thorow the cytie, sayenge: Whoso is feruent i the lawe, & wil
*ii.mac.b.c kepe the couenaūt, let him folowe me. * So he and his sonnes fled into the moūtaynes, & left all that euer they had i the cytie. Many other godly mē also departed ito ỹ wyldernesse wyth theyr chyldrē, theyr wyues & theyr catel, and remayned there: for ỹ tyrāny increased sore vpon them.

D Now when the kynges seruauntes, and the hoost, whych was at Jerusalem in ỹ cytie of Dauid herde, ỹ certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernesse into secrete places & that there were many departed after them: they folowed vpon them, to fyght agaynst them i the Sabbath daye, & sayde: wyll ye yet rebell? Get you hence, and do the cōmaundement of kyng Antiochus
*Josue.i.c & ye shall lyue. They answered: * We wyll not go forth, nether wyll we do the kynges cōmaūdemēt, to defyle the Sabbath daye. Then beganne they to fyght agaynst them, neuertheles they gaue thē none other answere, nether cast they one stone at thē, ner made fast theyr preuy places, but sayde: we wyll dye all in oure innocency, heauen and earth shall testyfie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabboth, ād slewe both men & catell, theyr wyues & their chyldren, to the nombre of a thousande people.

When Mathathias and his frēdes herde E
thys, they mourned for them tyght sore and sayde one to another: If so be that we all do as oure brethren haue done, & fyght not for oure lyues & for our lawes agaynst ỹ heathen: then shall they the sonner rote vs out of ỹ earth. So they concluded amonge thē selues at the same tyme, sayenge: what soeuer he be that commeth to make battayll wyth vs vpon the Sabbath daye, we wyll fyght agaynst hym, & not dye al, as oure brethren ỹ were murthured so haynously. Upō thys came the Synagoge of the Jewes vnto thē stronge men of Israel, all soch as were feruent i the lawe. And all they that were fled for persecucyon, came to helpe them, and to stande by them: In so moch that they gathered an hoost of men, and slewe the wycked doers in theyr gelousy, and the vngodly mē i theyr wrath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias & his frendes wente aboute, and destroyed the aulters, and circūcysed the chyldrē, that had not yet receaued circūcisyon: as many as they founde within the coostes of Israel: and folowed myghtely vpon the children of pryde, & this acte prospered i theyr handes: In so moch, that they kepte the law agaynst the power of the Gētiles & the kynges, and gaue not ouer theyr dompnion vnto wycked doers.

After thys when the tyme drewe on fast, F
that Mathathias shulde dye, he sayde vnto hys sonnes: Now is pryde and persecucyon increased, now is the tyme of destruccyon & wrathfull displeasure: wherfore (O my sōnes) be ye feruent in the lawe, and ieoparde your lyues for the Testamēt of the fathers call to remēbraunce what actes our fathers dyd in theyr tyme, so shal ye receaue greate honoure and an euerlastynge name.

*Remembre Abrahā, was not he founde *Jacob.i.b Roma.iiii.a. Gene.xv.b Heb.xi.b Eccl.xliiii.c
*Remembre Abrahā, was not he founde ‡Joseph i tyme of hys trouble kepte the commaundemēt & was made a lord of Egypt. * Phinehes our father was so feruēt for ỹ honoure of God, that he optayned the couenaunt of an euerlastynge preisthode. * Josue for fulfyllige ỹ worde of God, was made the captayne of Israel. ‡ Caleb bare recorde before ỹ cōgregacyon, and receaued an heretage. * Dauid also in his mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdome.

‡Gene.xli.i *Nu.xx.c Eccl.xlvi.f
*Nu.xxvii.b Josua.i.a
‡Nu.xiii.a
*i.re.xviii.f

+Elias



*iiii.re.ii.c Dante.iii.d. *Elias beinge gelous & feruent in the lawe, was taken vp into heauen. Hananias, Asarias and Misael remayned stedfast in fayth and were delyuered out of the fyre. In lyke
*Dante.vi.c maner * Daniel beynge vngyltye, was saued from the mouth of the Lyons.

G And thus ye maye consyder thorow out
*Hebr.xi.b all ages sence ỹ worlde begāne, * that whosoeuer put their trust in God, were not ouercome. * Feare not ye thē ỹ wordes of an vngodly man, ‡ For his glory is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned into earth, & hys
*Matth.x.d memorial is come to naught. Wherfore (O
‡Esa.xl.a and.li.c i.Pet.i.b Jaco.i.b Eccle.xliii.b Psal.xxvi.c my sonnes) take good hertes vnto you, and qwyte youre selues lyke men in the lawe: for yf ye do the thynges that are cōmaūded you in the lawe of the Lorde youre God, ye shall optayne greate honoure therin.

And beholde, I know that youre brother Symon is a man of wysdome: se ỹ ye gene eare vnto him alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hath euer bene myghtie and stronge frō his youth vp: let him be youre captayne, and ordre the battayll of the people: thus shall ye bringe vnto you all those that fauoure the lawe, & se that ye auenge the wronge of youre people, and recompence the Heathen agayne, & applye youre selues whole to the commaundement of the lawe. So he gaue them hys blessynge, and was layed by hys fathers: & died in the. C. & xlvi yeare at Modin, where hys sonnes buryed hym in hys fathers sepulcre, and all Israell made greate lamentacyon for hym.

## C The. lii. Chapter.

C Judas is made ruler ouer the Jewes. He kylleth Apollonius & Seron ỹ prince of Syria. The confidence of Judas towarde God. Judas determineth to fyght agaynst Lysias, whom Antiochus had made captayne ouer his host. The prayer of the ambassyners.

A
Josephus. viii. li. xii. an. When stode vp Judas Machabeus in his fathers steade, & all hys brethren helped hym: and so dyd all they that helde wyth hys father, & fought wyth cherefulnesse for Israell. So Judas gat hys people great honour: He put on a brest plate as a gyaunte, & arayed hym selfe with hys harnesse, and defended the hoste wyth hys swearde. In his actes he was lyke a Lyon, & as
*Psal.xci.b a lyons whelpe roaringe at his praye. * He was an enempe to the wycked, & hunted thē
*ii.machab. viii.a out: *and brent vp those that vexed his people: So that hys enempes fled for feare of hym, & all the worckers of vngodlynes were put to trouble: soch lucke and prosperyte was in hys hāde. This greued diuerse kynges, but Jacob was greatly reioyced thorow his actes, and he gatt hym self a greate name for euer.

He wente thorow the cityes of Juda, destroyenge the vngodly out of them, turning awaye the wrath from Israell, and receauynge soch as were oppressed: and the fame of him wēte vnto the vttemost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghtye greate hoost of the heathē & out of Samaria, to fyght agaynst Israell. Whych when Judas perceaued, he wente forth to mete hym, fought wyth him, slewe him, and a great multitude with him, the remnaunt fled, & he toke their substaūce Judas also toke Appollonius awne swearde, and fought wyth it all hys lyfe longe.

Now whē Seron (another prince of Syria) herde saye, ỹ Judas had gathered vnto V
him the congregacyon & church of the fayth full, he sayde: I will get me a name & a prayse thorow out ỹ realme: for I wyll go fyght with Judas, & them that are wyth hym, as many as haue despysed the kynges cōmaundement. So he made hym ready, and there wēte wyth him a greate myghtye hoost of ỹ vngodly, to stande by him, and to be auēged of the children of Israel. And when they came nye vnto Bethoron, Judas wente forth agaynst them wyth a small company. And when his people sawe soch a great goost before them, they sayde vnto Judas: How are we able (beinge so fewe) to fyght agaynst so great a multitude and so stronge, seinge we be so weery, and haue fasted all this daye?
*i.re.xiii *But Judas sayde: It is a small matter for many to be ouercome wt fewe: yee there is no differēce to the God of heauen, to deliuer by a greate multitude or by a small cōpany: * for ỹ victory of the battell standeth
*ii.pa.xx not in the multytude of the hoost, but the strength commeth from heauen. Beholde, they come against vs with a presumptuous and proude multitude, to destroye vs, oure C
wyues and oure chyldren, and to robbe vs. But we will fight for oure lyues, & for oure lawes, & the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapte sodenly vpon thē. Thus was Seron smytten, and his hoost put to flight, and Judas folowed vpō them beyonde Bethoron vnto the playne felde: where there were slayne eyght hundreth men of them, and the residue fled into the lande of the Philystynes. Then all the heathē on euery syde were afrayed for Judas and his brethren: so that the rumoure of hym came vnto the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

So when kynge Antiochus heare these D
tidynges, he was angry in his minde: wherfore he sente forth, and gathered an hoost of his whole realme, very stronge armyes: and opened hys treasury, and gaue hys hoost a yeares wagyes in hande, commaundynge them

them to be ready at all tymes.

Neuertheleſſe when he ſawe, that there was not moneye ynough in his treaſuryes, and ꝑ thorow the diſcorde and perſecucyon, whych he made in the lande (to put downe the lawes that had bene of olde tymes) hys cuſtomes & trybutes of the lande were mynyſhed: he feared that he was not able for to beare the coſtes and charges any longer, nor to haue ſoch gyftes, to geue ſo liberally as he dyd afore, more then the kynges that were before hym.

Wherfore, he was heuy in his mynde, and *1. mac. bi. a thought *to go into Perſides, for to take tributes of the lande, & ſo to gather moch moneye. So he left Lyſias (a noble man of the kynges bloude) to ouerſe the kynges buſyneſſes, from the water Euphrates vnto the borders of Egypte: & to kepe well his ſonne Antiochus, tyll he came agayne.

E Moreouer, he gaue him half of his hooſt, and Elephantes, cõmytted vnto him euery thynge of hys mynde, concernynge thoſe whych dwelt in Juda and Jeruſalem: that he ſhulde ſende out an armye agaynſt them, to deſtroye and to rote out the power of Iſrael and the remnaunt of Jeruſalem: to put out their memorye all from that place, to ſet ſtraũgers for to inhabyt all theyr quarters, *Joſeph. cõ. and to parte theyr lande amonge thẽ: Thus lib. antiq. the kynge toke the other parte of the hooſt, and departed from Antioch (a cyte of hys realme) ouer the water of Euphrates, in the hũdreth and. xlvii. yeare, and went thorow the hye countrees.

*li. mach. viii. d *And Lyſias choſe vnto hym Ptolomy the ſonne of Dorimenus, Nicanor and Gorgias myghty men, and the kynges frendes. Theſe he ſent with. xl. thouſande fote men & .vii. thouſande horſmen, for to go into the lande of Juda & to deſtroye it, as the kynge commaunded. So they wẽte forth wyth all their power, and came to Emmaus into the plaine felde. When the marchauntes hearde the rumoure of them, they & theyr ſeruauntes toke very moch ſyluer & gold, for to bye the childrẽ of Iſrael to be their bonde men: There came vnto them alſo yet moo mẽ of warre on euery ſyde, out of Siria and from the Paleſtynes.

M Now when Judas & hys brethren ſawe ꝑ trouble increaſed, & that the hooſt drewnye vnto their borders cõſidering ꝑ kynges wordes which he commaunded vnto the people: namely, that they ſhulde vtterly waſte and deſtroye them: They ſayde one to another: Let vs redreſſe the decaye of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were ſoone ready gathered to fyght, to prayre & to make ſupplicacyon vnto God for mercy & grace.

*1. mach. ſ. d *As for Jeruſalem, it laye voyde, & was as it had bene a wylderneſſe. There wente no man in nor out at it, and the Sanctuary was troden downe. The alcaũtes kepte the caſtell, there was the habitacion of the heathẽ. The myrth of Jacob was takẽ awaye, the ꝑpe and the harpe was gone frõ amonge them.

The Iſraelites gathered them together, and came to Maſpha before Jeruſalem: for in Maſpha was ꝑ place *where they prayed *1. mac. bili afore tyme in Iſrael. So they faſted ꝑ daye & put ſackclothes vpõ them, caſt aſhes vpõ their heades, rẽte their clothes, & layde forth the bokes of the lawe (wherout the heathen ſought the lykeneſſe of theyr ymages) and brought ꝑ Prieſtes ornamẽtes, the fyrſtlinges & the tithes. They ſett there alſo ꝑ *abſteyners (whych had fulfylled theyr dayes) *Nam. bi. b before God, and cryed wyth a loude voyce towarde heauẽ, ſayinge: What ſhall we do with theſe? and whyther ſhall we cary them awaye? For thy Sanctuary is troden downe and defyled, thy prieſtes are come to heuyneſſe and dyſhonoure: and beholde, the Heathen are come together for to deſtroye vs. G Thou knoweſt what thynges they ymagin agaynſt vs. How may we ſtande before thẽ, excepte thou (O God) be oure helpe?

They blewe out the trõpette alſo wyth a loude voyce. Thẽ Judas ordened *captay- *ex. xviii. d nes ouer the people: ouer thouſandes, ouer hundredes, ouer fyfty, and ouer ten. But as for ſoch as buylded thẽ houſes, maryed wyues, planted them vyneyardes, and thoſe ꝑ were fearfull: he commaunded them euery mã to go home agayne, accordynge * to the *Deute. xx. a lawe. So the hooſt remoued, and pytched vpon the ſouthſyde of Emmaus. Judi. bv. a

And Judas ſayde: Arme youre ſelues, be ſtronge (O my chyldren) make you ready agaynſt to morow in the mornynge, that ye maye fyght wyth theſe people, which are agreed together to deſtroye vs and oure ſanctuary. Better is it for vs to dye in battaill, than to ſe oure people and our ſanctuary in ſoch a myſerable caſe: * Neuertheleſſe, as *1. mach. bili thy wyll is in heauen, ſo be it. Luk. xi. a

## ¶The. iiii. Chapter.

¶ Judas goeth agaynſt Gorgias which liethin wayte. He putteth Gorgias and his hooſt to flyght. Lyſias inuadeth Jewry, but Judas dryueth him oute. Judas purifyeth the temple and dedycateth the aultare.

Then toke Gorgyas fyue thouſand men of fote, and a thouſande of the beſt horſmen: & remoued by nyght, A Joſeph. lib. to come nye where the Jewes hooſt xii. cap. f. laye, & ſo to ſlaye them ſodenly. Now ꝑ men that kepte the caſtell, were the conueyers of them. Then aroſe Judas to ſmyte the cheke & principall of ꝑ kynges hooſt at Emmaus, for the army was not yet come together. In the meane ſeaſõ came Gorgias by nyght in to Judas



to Judas tentes: & when he founde no man there, he ſought them in the mountaynes, & thought they had bene fled awaye, becauſe of hym. But when it was daye, Judas ſhewed hym ſelfe in the felde wyth thre thouſande men only, whych had nether harneſſe ner ſwerdes to their myndes.

But on the other ſyde, they ſawe that the Heathen were myghtie and well harneſſed, and their horſmẽ aboute them, and all theſe well experte in fettes of warre. Then ſayde Judas to the mẽ that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnynge: remembre, how *Exo. xiiii. c oure fathers were delyuered * in the reed ſee, when Pharao folowed vpon them wyth a greate hoſt.

Euen ſo lett vs alſo crye now towarde heauen: and the Lord ſhall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee & deſtroye this Hoſt before oure face this daye: And all ꝑ heathen ſhall know, that it is God hym ſelfe, whych delyuereth and ſaueth Iſraell.

B Then the heathen lyft vp their eyes: and when they ſawe that they were commynge agaynſt them, they went out of their tentes into the battayll: and they that were wyth *li. mach. bili. d Judas, blewe vp the trompettes. *So they buckled together, and the heathen were diſcomfyted and fled ouer the playne felde: but the hynmoſt of them were ſlayne. For they folowed vpõ them vnto Aſſaremoth, and in to the feldes of Idumea towarde Azot and Jamnia: ſo that there were ſlayne of them vpon a thre thouſande men. So Judas turned agayne wyth his Hoſte, and ſayde vnto the people: Be not gredy of the ſpoyles, we haue yet a battayll to fyght: for Gorgias & hys hoſt are here by vs in the mountaynes, but ſtande ye faſt agaynſt oure enemyes, & ouercome them: then maye ye ſafely take ꝑ ſpoyles.

C As Judas was ſpeakyng theſe wordes, beholde there appeared one parte of thẽ vpõ the mount. But whan Gorgias ſawe that they of hys partye were fled, and the tentes brent vp (for by the ſmoke they myght vnderſtãde what was done) they perceaupnge this, were very ſore afrayed: and when they ſawe alſo that Judas and hys hooſt were in the felde ready to ſtrike battayll, they fled euerychone into the lande of the heathen.

So Judas turned agayne to ſpoyle the tentes, where they gatt moch golde and ſyluer, precious ſtones, purple & greate ryches. Thus they went home, and ſonge a Pſalme of thankeſgeuinge, and prayſed God in hea- *Pſal. cvii. a uen: *for he is gracyous, & hys mercy endu- Pſa. cxvii. a reth for euer: And ſo Iſrael had a greate victory in that daye.

Now all the Heathen that eſcaped, came and tolde Lyſias euery thinge as it happened. Wherfore Lyſias was ſore afrayed, & greued in his mynde, becauſe Iſrael had not gotten ſoch myſfortune as he wolde they ſhulde, nether as ꝑ kyng commaunded. The nexte yeare folowing, gathered Lyſias thre ſcore thouſande choſen men of fote, and fyue thouſande horſmen, to fyght agaynſt them.

So they came into Jewry, and pytched D their tẽtes at Bethoron, where Judas came agaynſt them with ten thouſande mẽ. And whẽ he ſawe ſo great & myghtie an hooſt, he made his prayer and ſayde: Bleſſed be thou (O Saupoure of Iſraell) *whych dyddeſt *1. re. xvii deſtroye ꝑ violent power of the gyaunte, in the hande of thy ſeruaunt Dauid, *and ga- *1. re. xiiii ueſt the hooſt of the Heathen into the hande of Jonathas (the ſonne of Saul) and of hys weapen bearer.

Put thys hooſt now into the hãde of thy people of Iſraell, and let them be confounded in their multitude and horſmen. Make them afrayed, & dyſcomforte the boldnes of their ſtrẽgth, that they maye be moued thorow their deſtrucciõ. Caſt them downe thorow the ſwearde of thy louers, then ſhal all they that know thy name, prayſe the wyth thankeſgeuynge.

So they ſtroke the batell, and there were ſlayne of Lyſias hooſt, fyue thouſande men. Then Lyſias ſeynge the dyſcomfetynge of hys men, and the manlyneſſe of the Jewes, how they were ready, ether to lyue or to dye lyke men: he wẽte vnto Antyoche, and choſe out men of warre: that whan they were gathered together, they might come agayne into Jewry. Then ſayd Judas and his brethren: behold, our enemyes are diſcomfyted: Let vs now go vp, to clenſe and to repayre the Sanctuary.

*Upon thys, all the hooſt gathered them *1. mach. together, and wente vp into mount Syon. E iii. Now whan they ſawe the Sãctuary layed waſte, ꝑ aulter defyled, the dores brẽt vp, ꝑ chrubbes growinge in the courtes, like as in a wod or vpon mountaynes, yee & ꝑ the prieſtes Celles were broken downe: They rente their clothes, made great lamentacion, caſt aſhes vpon their heades, fell downe flat to the grounde, made a greate noyſe wyth the trompettes, and cryed towarde heauen.

Then Judas apoynted certayne men to fyght agaynſt thoſe which were in ꝑ caſtell tyll they had clenſed the Sanctuary. So he choſe prieſtes ꝑ were vndefyled, ſoch as had pleaſure in the lawe of God: and they clenſed the Sanctuary, and bare out the defiled ſtones into an vncleane place. And for ſo moch as the aulter of burnt offerynges was vnhalowed, he toke aduyſement, what he myght do wyth all: ſo he thought it was beſt to deſtroye it (leſt it ſhulde happẽ to do thẽ eny ſhame).

shame) for the heathen had defiled it, & therfore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: tyll there came a prophet, to shewe, what shulde be done wyth them.

*Erod.xx.d Deu.xxvii.e. Iosue.viii.g

*So they toke whole stones accordinge to ꝑ lawe, & buylded a new aulter soch one as was before, & made vp ꝑ Sanctuary wythin & without; & halowed ꝑ house & the courtes. They made new ornamentes, & brought the candilsticke, the aulter of incense, & the table in to the tẽple. The incense layed they vpon the aulter, & lyghted the lampes whych were vpõ ꝑ candilsticke, ꝑ they myght burne in the tẽple. They set the shewbred vpon the table, & hanged vp the vayle, and set vp the tẽple, as it was afore. *And vpon ꝑ .xxv. daye of the ix. moneth, whych is called ꝑ moneth of Casleu, in ꝑ. Cxlviii. yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordige to the lawe) vpõ the new burnt offrynge aulter that they had made: after the tyme and season that the heathen had defyled it. The same daye was it set vp agayne, with songes, pypes, harpes and cymbales.

*ii.ma.x.a

And all the people fell vpon theyr faces, worshippynge & thãckyng ꝑ God of heauẽ, which had geuen thẽ the victory. *So they kepte the dedicaciõ of the aulter. viii. dayes, offrynge burnt sacrifyces & thankoffringes with gladnesse. They decked the temple also w̃ crownes & shildes of gold, & halowed the portes & celles & hãged dores vpõ thẽ. Thus there was very great gladnes amõge ꝑ people, because the blasphemy of ꝑ heathẽ was put awaye. So Judas & his brethren w̃ the whole cõgregacyõ of Israel, ordeyned, *ꝑ ꝑ tyme of the dedicaciõ of the aulter shulde be kepte in his season frõ yeare to yeare, by the space of. viii. dayes, frõ the .xxv. daye of the moneth Casleu: wyth myrth and gladnesse.

*Iohn.x.c.

And at ꝑ same tyme buylded they vp the mount Syon wyth hye walles and stronge towres roũde aboute: lest the Gẽtiles shuld come and treade it downe, as they dyd afore Therfore Judas sett men of warre in it, to kepe it: and made it stronge, for to defende *Bethsura: that the people myght haue a refuge agaynst the Edomytes.

*i. Machab. vi.b.c

## C The. v. Chapter.

C Judas hauynge vanquished the heathen that go aboute to destroye Israel, & is holpen of his brethren Simon & Jonathas. He ouer throweth ꝑ citye of Ephron, because they denyed hym passage thorow it.

*Ioseph.ca. xii.lib.xiii.

A

IT happened also ꝑ whan the heathen rounde about herd, how that the aulter & the Sanctuary were sett vpi their olde estate: it displeased them very sore, wherfore they thought to destroye ꝑ generacion of Jacob that was amõge them: In so moch that they beganne to slaye and to persecute certayne of ꝑ people. *Then Judas fought agaynst the chyldren of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute the Israelites) where he slew and spoyled a greate multitude of them. He thought also vpon the malice and vnkaythfulnes of ꝑ childzen of Bean, how they were a snare and stoppe vnto the people, and how they layed wayte for them in the hye waye: wherfore he shut them vp in to towers, and came vnto them, destroyed them vtterly, and brent vp theyr towres, wyth all that were in them.

*Exod.xxv.c and.xxvi.a. ii.mach.x.c

Afterwarde wente he agaynst the chyldren of Ammon, wherof he founde a myghtye power & a greate multytude of people, with Timothy ther captayne. So he stroke many battayls with them, whych were dystroyed before him. And when he had slayne them, he wanne Gazer the cytye, wyth the townes belongynge therto, and so turned agayne into Jewry. The heathen also in Galaad gathered thẽ together, agaynst the Israelites that were in their quarters, to slaye thẽ: but they fled to the castell of Dathemã, and sent letters vnto Judas & hys brethren sayinge: The heathen are gathered agaynst B vs on euery syde, to destroye vs, & now they make them for to come, and laye sege to the castell, wherunto we are fled, and Timothy is the captayne of their host: come therfore, and delyuer vs out of their handes: for there is a greate multitude of vs slayne all ready. Yee and oure brethren that were at Tubin, are slayne & destroyed (well nye a thousande men) and theyr wyues, theyr chyldren and theyr goodes haue the enemyes led awaye captyue.

*ii. Machab. viii.c

Whyle these letters were yet a readynge, beholde, there came other messaũgers from Galilee, with rõte clothes: which tolde euen the same tydynges, and sayde, that they of Ptolomays, of Tyrus and of Sydon were gathered agaynst thẽ, and that all Galilee was filled with enemyes to destroye Israel *Whẽ Judas & the people herde thys, they came together (a greate cõgregacion) to deuyse, what they myght do for theyr brethrẽ, that were in trouble & beseged of theyr enemyes, And Judas sayd vnto Simõ hys brother: chose the out certaine men, and go deliuer thy brethren in Galilee: As for me & my brother Jonathas, we will go into Galaadithim. So he left Josephus the sonne of Zacharyy, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the host in Jewry, and commaunded them, sayinge: Take the ouersyght of thys people, and se ꝑ ye make no warre agaynst the heathen, vntyll the time that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas hym selfe had eyght



eyght thousande in Galaaditthim.

C Then wente Symon into Galilee, & stroke diuerse batelles wyth ꝑ heathen: whom he discomfyted, and folowed vpon thẽ vnto ꝑ porte of Ptolomais. And there were slaine of the heathen all most. iii. thousande men. So he toke the spoyles of them, and caryed awaye the Israelites, that were in Galilee and Arbatis, wyth theyr wyues, theyr chyldren and all that they had, & brought them in to Jewry wyth greate gladnesse. Judas Machabeus also and his brother Jonathas wente ouer Jordane, ãd trauayled. iii. dayes iourney in the wyldernesse: Where the Nebuthees met them, and receaued them louingly, and tolde them euery thynge that had happened vnto theyr brethren in Galaaditthim, and how that many of them were beseged in Barasa, Boser, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and myghtie greate cities) and that they were kepte in other cytyes of Galaad also: & to morow they are apointed to brynge their host vnto these cyties, to take them, & to wynne them in one daye.

So Judas and his host turned in all the haste in the wildernesse towarde Bosor, and wãne the cytie, slewe all the males with the swearde, toke all their goodes, and sett fyre vpon the cytie. And in the nyght they toke their iourneye from thence, and came to the castell: And by tymes in the mornynge whẽ they loked vp, beholde, there was an innumerable people bearynge ladders and other instrumentes of warre, to take ꝑ castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp & range in to the heauen, and that there was so greate a crye in ꝑ cytie: he sayd vnto hys host: fyght this daye for your brethren. And so came behynde their enemyes in thre companyes, and blewe vp the trompettes, and cryed in their prayer to God.

But as soone as Timothes host perceaued ꝑ Machabeus was there, they fled from him, and the other slewe them downe ryght sore: so ꝑ there were kylled of them the same daye, almost eyght thousande mẽ. Then departed Judas vnto Malpha, layed sege vnto it, and wanne it, slewe all the males in it, spoyled it, and set fyre vpõ it. From thence wẽte he and toke Casbon, Mageth, Bosor, and the other cytyes in Galaad.

D *ii.mach.x.d *After thys gathered Timothy another hoste, which pitched their tẽtes before Raphon beyonde the water. Judas also sent to spye the hoste, & they brought him worde agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto him, and the hoost is very great: Yee they haue hyred the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are redy to come & fyght agaynst the. So Judas wente on to mete them.

And Timothy sayd vnto the captaynes of hys hoost: when Judas & hys hoost come nye the ryuer: yf he go ouer fyrst, we shal not be able to withstãde him: for why? he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyõde ꝑ water: thẽ will we go ouer, for we shalbe strõge ynough agaynst him. Now as soone as Judas came to ꝑ ryuer, he appoynted certayne scribes of the people, & commaunded them, sayenge: se that ye leaue none behinde vpon this syde of the ryuer, but let euery mã come to the battayll. So he wente fyrst ouer vnto them and his people after him.

And all the heathen were dyscomfyted before him, and let their weapens fal, & rãne into ꝑ tẽple that was at Carnaim. Whych cytye Judas wanne, and brent the temple with all that were in it: So was Carnaim subdued, and myght not withstãde Judas. Then Judas gathered all ꝑ Israelites that were in Galaadythim, from the lest vnto ꝑ most, wyth theyr wyues and theyr chyldren (a very greate hoost) for to come into ꝑ lande of Israell.

*So they came vnto Ephrõ, which was E a myghtie, greate and strõge cytye, and laye *ii.mac.xii.e in their waye. For they coulde not go by it, nether of the ryght hande ner of the left, but must goo thorow it. Neuertheless they that were i ꝑ cytye, wolde not let thẽ go thorow, but walled vp the portes with stones. And Judas sent vnto them w̃ peaceable wordes sayinge: Lett vs passe thorow youre land, ꝑ we maye goo into oure awne countre: there shall no body do you harme, we will but only go thorow on fote. But they wolde not let them in.

Wherfore Judas commaunded a proclamacyon to be made thorow oute the hoste, that euery man shulde kepe his ordre: and so they dyd their best lyke valeaunt men.

And Judas beseged ꝑ cytie all that daye and all that nyght, and so wanne it: where they slewe as many as were males, and destroyed the cytye, and spoyled it, and wente thorow all the citye ouer thẽ ꝑ were slayne. Then wẽt they ouer Jordane in to ꝑ playne felde before Bethsã. And Judas helped those forwarde ꝑ cã behynde, and gaue the people good erhortacyõ all ꝑ waye thorow, tyll they were come into ꝑ lande of Juda. Thus they wente vp vnto the mount Syon, where they offred w̃ myrth* & thãckesgeuynge: *ii.par.xv. because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas & Jonathas were in the lande of Galaad, and Symon ther brother in Galilee before Ptolomays:

Then

Then Josephus ꝑ sonne of zacharp and Asaryas the captaynes, hearinge of the actes that were done and of the battels that were stroken, sayde: Lett vs get vs a name also, and go fyght agaynst the Heathen that are rounde aboute vs.

¶ So they gaue theyr hoost a commaũdement, and wente towarde Jamnya. Then came Gozgyas & his men out of the citie, to fyght agaynst them: Josephus also & Asaryas were chased vnto ꝑ bozders of Jewry, & there were slayne that daye of the people of Jsrael .ii. M. men: so ꝑ there was a great
*1. Mac. b.d misery amonge ꝑ people, *& al because they were not obedient vnto Judas and his bzethen, but thought they shulde quyte thẽ selues mãfully. Neuertheles they came not of the sede of these men, by whom Jsraell was helped. But the mẽ that were with Judas, were greatly commended in the syght of all Jsraell and all Heathẽ, where so euer theyr name was herde vpõ, & the people came vnto them, byddynge them welcome.

After thys wente Judas forth wyth hys bzethren, and fought agaynst the childzẽ of Esau, in the lande ꝑ lyeth towarde the south where he wanne the citye of Hebzon and the townes that lye besyde it: & as for ꝑ walles and towzes rounde aboute it, he bzent them vp. Then remoued he to go into the lãde of the Philistines, and wente thozow Samaria. At the same tyme were there many pzestes slayne in the battayll, whych wylfully and without adupsement wente out for to fyght to get thẽ honoure. And when Judas
*Deute.bi.a cã to Azot in ꝑ Philistines lande, *he bzake downe theyr aultares, bzent the ymages of their Idols, spoyled ꝑ cyties, & came againe into the lande of Juda.

## ¶ The .vi. Chapter.

¶ Antiochus wyllinge to take the citye of Elymas for a praye is dryuen awaye of the citezyns. He falleth into syckenes & dyeth. His sonne Antiochus is made kynge. The besege of ꝑ tower of Syon. Eupator commeth into Jewry wyth a great armye. The boldnesse of Eleazar.

A Joseph.ca.riii. lib.xii.antiq. NOw when kynge Antiochus trauayled thozow the hye countrees, he herde ꝑ Elymas in Persia was a noble & plenteous citye in syluer & gold, & that there was in it a very riche tẽple: where as were clothes, cote armoures & shyldes of golde, whych Alexãder the sonne of Philippe kyng of Macedonia (that raygned fyrst in Gzeke londe) had left behynde hym. Wherfore he wente about to take the citye & to spoyle it, but he was not able: for the citezyns were warned of it, & fought wt him. And so he fled & departed wyth greate heuynesse, and came agayne into Babylon. Moreouer there came one whych brought
* 1. Macha. iii.e.f.iiii him tydynges in Perside, *that his hoostes which were in the lande of Juda, where dryuen awaye, and how that Lysias wẽt forth fyrst wyth a greate power, & was dryuen awaye of the Jewes: how ꝑ they had wonne the victory, & gotten greate goodes out of the hoostes ꝑ perished: how they had broken downe the abhominacyõ, * whych he set vp *1. macha.i vpõ the altare at Jerusalem, and fenced the Sãctuary with hye walles, lyke as it was afore: yee and Bethsura hys cite also.

So it chaunced, that when the kynge had B herde these wordes, he was afraped and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorowe: ãd all because it had not happened as he had deuised. And there contynued he longe, for hys greke was euer, more & more, so that he saw he must nedes dye. Therfore he sent for his frendes, & sayde vnto thẽ: the slepe is gone fro myne eyes, for the very sorow and veracyon of herte that I haue. For when I cõsidre in my mynde the greate aduersyte ꝑ I am come vnto, & the floudes of heupnesse which I am come in, where as afore tyme I was so mery, & so greatly set by (by reason of my power) Agayne, consyderinge ꝑ euell ꝑ I haue done at Jerusalem, fro whence I toke all ꝑ ryches of golde & syluer ꝑ were in it, and sent to fetch awaye the inhabytours of Jewry wythout any reason why: I knowe, ꝑ these troubles are come vpon me for ꝑ same cause. And beholde, I must dye wyth greate sorow in a straũge lande. Thẽ called he for one Philippe a frende of his, whom he made ruler of all his realme, & gaue him the crowne, his roabe & his ryng: ꝑ he shulde take his sonne Antiochus vnto him, & bzynge hym vp, tyll he myght raygne hi self. * So *ii. Macha. ix.a.b.c.d. the kyng Antiochus dyed there, in the .cxlix. C peare. When Lysias knewe that the kynge was deed, he ordened Antiochus hys sonne. *Josep.lib. xiiii.cap. iii.macha.iiii.d (*whõ he had bzought vp) to raygne in his fathers steade, & called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuary, & sought euer styll to do them harme for the strengthenynge of the Heathen.

Wherfore Judas thought to destroye thẽ, and called all the people together, that they might laye sege vnto thẽ. So they came together in the .Cl. peare, & besieged them, layinge forth theyr ordinaũce and instrumẽtes of warre. Then certayne of them that were beseged, wente forth (vnto whom some vngodly mẽ of Jsrael ioyned them selues also) and wẽt vnto the kyng, sayinge: How lõge wyll it be, or thou punysh and auenge oure bzethren? We haue euer bene mynded to do thy father serupce, to walke in hys statutes, and to obeye his commaundementes. Therfore oure people fell from vs, and whereloeuer they founde any of vs, they slewe them: (and spoyled oure enheritaunce) and they haue not only medled wyth vs, but wyth all oure countrees: and beholde, thys daye are they besegynge the castell at Jerusalẽ, *and *1. macha. iii.f. haue made vp the strõge holde in Bethsura: And yf thou doest not pzeuente them rpght soone, they wyll do more then these, & thou shall not be able to ouercome them.

D *When ꝑ kyng herde thys, he was very *ii. macha. viii.d angrye, and called all hys frendes, the captaynes of hys fote men. and of all his horsemen together. He hyred men of warre also out of other realmes & out of the Iles of the see, which came vnto hym. And the nõbre of hys Host was an hundreth thousande fote men, & twentye thousande horsmẽ, & .xxxii. *1. mach. iiii & and. bi.f. Elephãtes wel exercised to battaill. *These ame thorow Idumea vnto Bethsura, & besieged it a longe season, and made dyuerse instrumẽtes of warre agaynst it. But ꝑ Jewes came out ãd bzent thẽ, and fought lyke men. Then departed Judas frõ the castell at Jerusalẽ, & remoued ꝑ host toward Bethzacaran ouer agaynst the kynges armye.

So the kynge arose before the daye, and E bzought the power of hys host into ꝑ waye to Bethzacaran, where ꝑ hostes made thẽ to ꝑ battayll, blowynge the trõpettes. And to pzouoke the Elephãtes for to fight, they shewed them the sappe of reed grapes & mol beries. And deuided the Elephãtes amonge the Hoste: so ꝑ by euery Elephante there stode a. M. men well harnessed, & helmettes of stele vpon theyr heades: Yee vnto euery one of the Elephantes also, were ordened .v. C. horsmen of the best, which wayted of the Elephante, goynge where so euer he wẽte, and departed not from hym. Euery Elephant was couered with a stronge tower of wod, where vpon were .xxxii. valeaunte mẽ with weapens to fight, and within was a man of Jnde to rule the beest.

As for the remnaunt of the horsmen, he sett them vpõ both the sydes in two partes with trompettes, to pzouoke the Hoste, ãd to stere vp soch as were slowe in the armye. And when the sunne shone vpõ their shildes of golde and stele, the mountaynes glistered agayne at them, and were as bzight as the cressettes of fyre. The kinges hoost also was deuyded, one parte vpon the hye mountaynes, the other lowe beneth: so they went on, takynge good hede, and keppnge theyr ordre. And all they that dwelt in the lãde, were afrayed at the noyse of their hoost, when the multitude wente forth, & when the weapens smote together, for the hoost was both great & myghty. Judas also & hys hoost entred into the batayll, & slew .vi. C. mẽ of the kynges armye. Now when Eleasar ꝑ sonne of Saura dyd se one of ꝑ Elephantes decke wt the Kynges badge, & was a more goodly beast thẽ the other: he thought ꝑ kyng shuld be vpõ him, & leoparde hi self to delyuer hys people, and to gett hym a perpetuall name.

Wherfore he ranne with a corage vnto the Elephãte in ꝑ middest of the hoost, smytynge thẽ do.one of both ꝑ sydes, & slewe many aboute him. So wente he to the Elephãtes kete, & gat him vnder him, & slewe hym: then fell the Elephant downe vpõ him, & there he dyed. Judas also & his men seing ꝑ power of the kyng & the mightye violẽce of his hoost, departed frõ them. And ꝑ kinges armye wẽte vp agaynst thẽ towarde Jerusalẽ, & pitched their tẽtes in Jewry besyde mount Sion. Moreouer, the kynge toke truse with them F that were in * Bethsura. *1. Macha. iii.bi.d. ii. Mach. xi. e.xb.d.

But when they came out of the cyte (because they had no victales within, & the lãde laye vntilled) the kyng toke bethsura, & set mẽ to kepe it, & turned his hoost to the place of the Sanctuary, & layed siege to it a greate whyle. Where he made al maner ordinaũce: handbowes, fyrie dartes, rackettes to cast stones, scorpiõs to shote arowes, & slynges. The Jewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cyte there were no vytaples, for it was the seuenth yeare of the warres, & those Heathen ꝑ remayned in Jewry, had eaten vp all their store. And in the Sanctuary were few mẽ lefte, for ꝑ hunger came so vpõ thẽ, that they were scatered abzoade euery man to hys owne place.

So when Lysias hearde that Philyp (*whõ Antiochus the kynge whyle he was *1. Macha. vi.b. yet lyuynge had ordened to bzynge vp Antiochus his sonne, that he myght be kynge) was come agayne out of Persia & Medea with the kinges hoost, & thought to optaine the kyngdome. He gat him to the kyng in all the haste, & to the captaynes of the hoost, & G sayde: we decrease dayly, & oure vytales are but small: Agayne, the place that we laye sege vnto, is very strõg, & it were oure parte to se for the realme. Let vs agre wyth these men, and take truce with them, and with all theyr people, ãd graunte them to lyue after theyr lawe, as they dyd afore. For they be greued & do all these thinges agaynst vs, because we haue desyred theyr lawe. So the kynge and the pzynces were content, & sent vnto them to make peace, & they receaued it. Now whẽ the kyng & the pzinces had made an othe vnto thẽ, they came out of ꝑ castell, and the kynge wente vp to mount Syon. But when he sawe that the place was well fenced, he brake the othe that he had made, & commaunded to destroye the wall rounde aboute. Then departed he in all the haste, and returned vnto Antioche, where he founde Philippe hauyng dominion of the citie. So he fought agaynst hym, and toke the cirye agayne into hys handes.



¶ The

## ¶ The. vii. Chapter.

¶ Demetrius raygneth after he had killed Antiochus & Lysias. He troubleth the childzen of Israel thozow ꝑ councell of certen wycked persones. The prayer of ꝑ Prestes against Nicanoz. Judas killeth Nicanoz, after he had made hys prayer.

A IN the. Cli. yeare came Demetrius the sonne of Seleucus from the cytie of Rome wyth a small cõpany of men, vnto a citie of the see coast, & there he bare rule. And it chaunced, ꝑ whẽ he came to Antioche the citie of his Progenitours, his host toke Antiochus & Lysias, to bryngе them vnto him. But whẽ it was tolde hym, he sayd: let me not se theyr faces: So the hoost put them to death. Now when Demetrius was set vpon the trone of hys kyngdome, there came vnto hym wycked & vngodly mẽ of Israel: whose captayne was Alcimus, that wolde haue bene made hye preste: These men accused ꝑ people of Israel vnto the kynge, sayinge: Judas & hys brethren haue slayne thy frẽdes, and dryuen vs out of oure awne lãde. Wherfoze, sende now some man (to whom thou geuest credence) that he maye go and se all the destruccyon, which he hath done vnto vs & to the kynges lande, and lett him be punished with all hys frendes and fauourers.

B Then the kynge chose Bachides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and kaythfull vnto the kynge: and sent him to se the destruccyon that Judas had done. And as foz that wycked Alcimus, he made hym hye prest, and commaunded hym to be auenged of the childzen of Israell. So they stode vp, and came wyth a greate hoost into the lande of Juda, sendynge messaungers to Judas & hys brethren, & speakyng vnto them wyth peaceable wozdes: but vnder disceate.

*1. Mach. 7. b *Therfoze Judas & hys people beleued not theyr saying, foz they sawe that they were come with a greate Hoost.

After this came the scribes together vnto Alcimus & Bachides, truskinge the best vnto them. And fyrst the Assideans requyred peace of thẽ, sayinge: Alcimus the preste is come of the sede of Aarõ, how can he disceaue vs? So they gaue thẽ louynge wozdes, & swoze vnto them, & sayde: we wyll do you no harme: nether your frẽdes: & they beleued them. But the very same daye toke they. lx. men of them & slewe them accozdyng to the

* Ps. lxxix. a wozdes that are wzytten: * They haue cast the flesh of thy saynctes, & shed their bloude

C roũde about Jerusalem, & there was no mã ꝑ wolde bury them. So there came a greate feare and dzede amõge the people, sayenge: there is nether treuth noz ryghteousnesse in thẽ, foz they haue broken the appoyntement and othe ꝑ they made. And Bachides remoued his hoost from Jerusalem, and pytched his tente at Bethzecha: where he sent forth, & toke many of them that had forsaken hym: He slewe many of the people also, and cast them into a greate pytt. Then commytted he the lande vnto Alcimus, and left men of warre wyth hym to helpe hym, & Bachides him self wẽte vnto the kyng. And thus Alcimus defended his hye prestehode: & all soch as vexed Israell reloyted vnto hym: In so moche that they optayned the lande of Juda, and dydmoch euell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his cõpany had done (yee moze then the heathen thẽ selues) vnto the Israelites: He wente fozth roũde about all the bozders of Jewry, and punyshed those vnkaythfull rennagates, so that they came nomoze out into the countre. So when Alcimus sawe, that Judas and his people had gotten the vpperhãde, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the wozst of them that he coulde. Then the kyng sent Nicanoz, one of hys chefe prynces (whych bare euell wyll vnto Israel) and commaunded him, that he shulde vtterly destroye the people.

D * So Nicanoz came to Jerusalem with a greate goost, and sent vnto Judas and his brethren wyth frendly wozdes (but vnder disceate) sayẽge: there shall be no warre betwixte me & you: I wyll come wyth a fewe men, to se how ye do, wyth frẽdshype. Upon this he came vnto Judas, and they saluted one another peaceably: but ꝑ enemyes were appoynted to take Judas by violence. Neuertheles it was tolde Judas, that he came vnto hym but vnder disceate: wherfoze he gat hym awaye from him, and wolde se hys face nomoze. Whẽ Nicanoz perceaued that hys councell was bewzayed, he went out to fight agaynst Judas, belyde Capharsamala: where there were slayne of Nicanozs hoost. v. M. men: and the resydue fled vnto the castell of Dauid.

* 1. Mach. 7. d

After this came Nicanoz vp vnto mount Syon: and the prestes with the elders of the people wẽte fozth to salute hym peaceably, & to shewe hym the burntsacrifices that were offered foz the kyng. But he laughed thẽ and ꝑ people to scozne, mocked them, defiled their offeringes, & spake disdaynefully, yee

E and swoze in hys wzoth, sayenge: * If Judas and hys hoost be not delyuered now into my hãdes, as soone as euer I come agayne (& fare well) I shall burne vp thys house. With that, wente he out in a greate anger. Then the prestes came in, and stode befoze the aulter of the temple, weppynge & sayẽge.

* 1. Mach. 7. e

* Foz so moch as thou (O Lozde) hast chosen this house, that thy name myght be called vpõ therin, & that it shulde be * an houle of prayer and petycion foz thy people: Be a-

* 1. par. 28. f
iii. reg. viii. f
* esa. lvi. b
Matth. xxi. d

uenged



uenged of this man & his hoost, & let them be slayne with the sweard: remẽbze the blasphemyes of them, and suffre them not to cõtynue eny longer.

When Nicanoz was gone from Jerusalem, he pitched his tente at Bethozon, and there an hoost met hym out of Syria. And Judas came to Adarsa with thze thousãde men, & made his prayer vnto God, sayeng:

1. Mach. 7. f
2. Mach. 8. b
4. reg. 19. g.

O Lozd, * because ꝑ messaungers of kyng Senacherib blasphemed ꝑ, the angell went fozth, and slewe an hundzed foure scoze and fyue thousande of them. Euen so destroye thou thys hoost befoze vs to daye, ꝑ other people maye knowe how that he hath blasphemed thy Sanctuary: & punysh hym accozdynge to hys malycyousnesse.

And so the hoostes stroke the felde, the thyrtene daye of the monethe * Adar: and

1. Mach. 7. g
2. Mach. 15. b

Nicanozs hoost was dysconfited, * and he him self was fyrst slayne in the battaylle. When Nicanozs men of warre sawe that he was kylled, they cast awaye theyr weapens and fled, but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowynge with ꝑ trõpettes, and makynge tokens after them. So ꝑ Jewes came fozth of all ꝑ townes there aboute, and blewe out theyr hoznes vpon them, and turned agaynst them. Thus were they all slayne, and not one of them lefte.

1. Mach. 7. h
iii. c.

Then they toke theyr substaunce foz a pray, and smote of Nicanozs heade and his ryght hande (* which he helde vp so proudly) and brought it with them, & hãged it vp afoze Jerusalẽ. Wherfoze, the people were exceadyngly reioysed, and passed ouer that day in greate gladnesse. And Judas ordeyned, that ꝑ same daye (namely ꝑ thyrtynth daye of the moneth Adar) shulde be kepte in myrth euery yeare. Thus the lãde of Juda was in rest a lytle whyle.

## ¶ The. viii. Chapter.

¶ Judas consyderyng the power and godly pollycye of the Romaynes maketh peace with them. The reserype of the Romaynes sent vnto the Jewes.

A JUdas heard also the fame of the Romaynes, that they were myghtye & valeaunt men, & agreable to all thynges ꝑ are required of them, & make peace vnto al men, which come vnto them, and how they were doughty men of strẽgth. Belydes ꝑ it was tolde him of theyr battaylles, and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in Spayne, how that vnto theyr wysdome & sober behauour they had wonne ꝑ Mynes of syluer & gold ꝑ are there, & optayned all ꝑ lãde, with other places farre from them: how they had discomfyted & slayne downe ꝑ kynges ꝑ came vpon them, from the vttermost parte of ꝑ earth, and how other people gaue thẽ tribute euery yeare. How they had slayne & ouercome Philip and Perses kynges of Cethim, & other mo (in battaylle) which had brought theyr ordynaũce agaynst thẽ: how they discõfyted great Antiochus kyng of Asia (that wolde nedes fyght wt them) haupnge an hundzed & twenty Elephãtes, with hozsemen, charettes, and a very great hoost: how they toke hym selfe alyue, & ordeyned hym (with soch as shuld raygne after him) to paye thẽ a greate trybute. * yee, and to fynde them good suertyes & pledge: belydes all thys, how they had taken from hym India, Media, and Lydia (his best lãdes) and geuen them to kynge Eumenus. Agayne, how they perceauyng ꝑ the Grekes were cõmynge to vexe thẽ: sent agaynst thẽ a captayne of an hoost, which gaue thẽ battaylle, slewe many of them, led awaye theyr wyues and chyldzen captyue, spoyled thẽ, toke possessyon of theyr lande, destroyed theyr stronge holdes, and subdued them to be theyr bonde men, vnto thys daye. Moreouer, how that as foz other kyngdomes and Iles, which somtyme withstode them, they destroyed them, and brought them vnder theyr dominyon. But helped euer theyr awne frendes and those that where confederat with them, and conquered kyngdomes both farre and nye: & that whosoeuer herde of theyr renowne, was afrayed of them: foz whom they wold help to their kyngdomes, those raygned: & whom it lyked not them to raygne, they put him downe. And how they were come to greate preeminence: haupnge no kynge among them, nether eny man clothed in purple, to be magnifyed there thorow, but had ordeyned them selues a perlamẽt, where in there sat thze hundzed & twenty Senatours daylye vpon the councell, to dyspatch euer ꝑ busynesse of the people, & to kepe good ordze. And how that euery yeare they chose a Wayze, to haue ꝑ gouernaunce of all theyr land: to whom euery man was obedient, & there was nether euell wyll ner discencyon amonge them.

* 1. Mach. 8. a
B

C Then Judas chose Eupolemus ꝑ sonne of Jhon the sonne of Jacob, and Jason the sonne of Eleazar, & sent them vnto Rome foz to make frendshyppe and a bõde of loue with them: that they myght take frõ them the bõdage of ꝑ Grekes, foz ꝑ Jewes sawe, that the Grekes wolde subdue ꝑ kyngdome of Israel. So they went vnto Rome (a very greate iourney) & came into ꝑ perlamẽt, and sayd: Judas Machabeus with his brethren and ꝑ people of ꝑ Jewes hath sent vs vnto you, to make a bõde of frẽdshyppe and peace wt you, & ye to note vs as your louers

and frendes. And ꝑ matter pleased the Romaynes right wel, wherfore it was written vp: of the whych ꝑ Romaynes made a wrytynge in tables of brasse, and sent it to Jerusalem: that they myght haue by them a memoriall of the same peace & bonde of frendshyp after this maner. God saue ꝑ Romaynes and the people of the Jewes both by see and by land, and kepe the sweard and enemy frō thē for euermore. If there come first eny warre vpon the Romaynes or eny of theyr frēdes thorow out all theyr dominyon, the people of the Jewes shall help them (as the tyme requyreth) & that wt all theyr hertes. Also they shall nether geue nor sende vnto theyr enemyes vitayles, weapens, moneyner shyppes: but fulfyll this charge at ꝑ Romaynes pleasure, & take nothyng frō them therfore. Agayne yf the people of ꝑ Jewes happen fyrst to haue warre, the Romaynes shal stāde by them wt a good wyll, accordynge as ꝑ tyme wyll suffre. Nether shall they geue vnto ꝑ Jewes enemyes, vytales, weapens, moneyner shyppes. Thus are the Romaynes cōtent to do, and shall fulfyll their charge without eny discreate.

D Accordyng to these articles, the Romaynes made the bonde with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to thē, or take eny thynge from them: they shall do it wt the consent of both: & what soeuer they adde vnto them or take from them, it shall stande fast. And as touchyng ꝑ euell that Demetrius hath done vnto the Jewes, we haue written vnto hym, sayenge: wherfore layest ā thy heuy yocke vpon ꝑ Jewes oure frendes & louers: If they make eny cōplaynte of the agayne vnto vs, we shall defende them, and fyght with the by see and by lande.

## ¶ The.ix. Chapter.

¶ After the deeth of Nycanor. Demetrius sendeth his armye agaynst Judas. Judas is slayne. Jonathas is put in the stede of hys brother. The stryfe betwene Jonathas and Bachydes. Alcymus is taken with the palsye and dyeth. Bachydes returneth agayne into the kyng. He cometh vpon Jonathas by the councell of certayn wycked persounes, and is ouercome. The truce of Jonathas with Bachydes.

IN the meane season whē Demetrius herde that * Nicanor and hys hoost was slayne in the felde, he proceded further to sēde Bachydes and Alcymus agayne into Jewry, & those that were in the fyght wynge of his hoost, with them. So they went forth by the waye ꝑ leadeth vnto Galgala, and pitched theyr tentes before Melaloth which is in arbellis, and wanne the cytie & slewe moche people. In the fyrst moneth of the .Clii. yeare, they brought theyr hoost to Jerusalem, and rose vp & came to Berea, with .xx. M. fotemen. & .ii. M. horsmen.

*1. Mac. vii. & Josephus. ca. xii. lib. xii.

Now Judas had pytched his tētes at Laysa, with thre thousande chosen men. And when they sawe the multytude of the other army that it was so greate, they were sore afrayed, and many coueyed them selues out of the hoost. In so moch that there abode no mo of them but eyght hundred men. When Judas sawe ꝑ his hoost fayled hym, and that he must nedes fight: it brake his herte, that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuertheles, he sayde vnto them, that remayned with hym. Up, lett vs go agaynst oure enemyes, peraduēture we shalbe able, to fyght with them. But they wolde haue stopped hym, sayenge: we shall not be able, therfore lett vs now saue oure lyues, & turne agayne to our brethren and then will we fyght against thē, for we are here but fewe. And Judas sayde: God forbyd, ꝑ we shulde fle from them. Wherfore, yf oure tyme be come, let vs dye manfully for our brethren, and lett vs not stayne oure honoure. Then the hoost remoued out of ꝑ tentes, and stode agaynst them. The horsmen are deuyded in two partes: the slyng casters & archers wente before ꝑ hoost, and all the myghtye men were formost in ꝑ felde. Bachides him selfe was in ꝑ ryght wyng of ꝑ battayll, ād the hoost drewe nye in two partes, & blewe the trompettes. They of Judas syde blewe the trōpettes also, & the earth shoke at the noyse of ꝑ hostes, & they stroke a felde from the morow tyll nyght. And when Judas sawe ꝑ Bachides hoost was strongest of ꝑ ryght syde, he toke with hym all the hardy men, & brake ꝑ ryght wynge of theyr ordre, & folowed vpon them vnto ꝑ mount Azot.

Now when they which were of the left wyng, sawe that ꝑ ryght syde was discōfyte, they persecuted Judas & them ꝑ were wt hym. Then was there a sore battayll, for many were slayne & wouded of both ꝑ parties, Judas also him selfe was kylled, & the remnaunt fled. So Jonathas and Symon toke Judas theyr brother, and buryed hym in his fathers sepulchre in ꝑ cytie of Modin. And all ꝑ people of Israell made greate lamētacyon for hym, & mourned lōge, sayēge: Alas, that thys worthy shulde be slayne, which delyuered ꝑ people of Israel. As for other thinges perteynynge to ꝑ battaylles of Judas, ꝑ noble actes that he dyd & of hys worthynesse: they are not wrytten, for they were very many.

*And after ꝑ death of Judas, wycked men came vp in all ꝑ coastes of Israel, and there arose all soch as worcke vngodlynesse. In those dayes was there a greate dearthe in ꝑ lande, and all the countre gaue ouer themselues and theyrs vnto Bachydes. So Bachydes chose wycked men, and made them lordes

E *Joseph. vt. dict. li. xiii. cap.



lordes in ꝑ land. These sought out & made search for Judas frēdes, and brought them vnto Bachydes: which auenged hī self vpō them with great despyte. And there came so great trouble in Israell, as was not sens ꝑ tyme that no prophete was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moch as thy brother Judas is deed, there is none lyke him to go forth agaynst our enemyes, agaynst Bachides, & soch as are aduersaries vnto oure people. Wherfore thys daye we chose the for hi, to be oure prince & captayne to ordre oure battayll. And Jonathas toke ꝑ gouernaunce vpon hym at the same tyme, and ruled i steade of hys brother Judas Whē Bachides gatt knowledge therof, he sought for to sley hym. But Jonathas and Symon his brother, perceauinge that, fled into the wildernes of Thecua with al their company, and pytched theyr tentes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon ꝑ Sabboth day. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye hys frendes the Nabuthytes, ꝑ they wolde lende them their ordinaunce, for they had moch. So the chyldrē of Jambry came out of Madaba, and toke Jhon and al that D he had, and wēte theyr waye with al. Then came worde vnto Jonathas & Simon hys brother, that the chyldren of Jambry made a greate mariage, and brought the bride frō Madaba with greate pompe: for she was daughter to one of ꝑ noblest prynces of Canaā. Wherfore they remembred the bloude of Jhon their brother, and wēte vp and hid thē selues vnder the shadowe of the mountayne.

So they lift vp theyr eyes, and loked, & beholde, there was moch a do, and great repayre: for the bridegrome came forth, & hys frendes and hys brethren met them wt tympanyes, instrumētes of musicke, and many weapens. Then Jonathas and they ꝑ were with him, rose out of their lourkyng places against them, and slewe many of them. As for the remnaunt, they fled into ꝑ mountaynes, and they toke all theyr substaunce. Thus the marryage was turned to mournynge, and the noyse of theyr melody into lamētacyon. And so when they had auenged ꝑ bloud of theyr brother, they turned agayne vnto Jordane.

Bachides hearynge thys, came vnto the E very border of Jordane with a great power vpō ꝑ Sabbath daye. And Jonathas sayd to hys companye, let vs get vp, and fyght agayne our enemyes: for it stādeth not with vs to daye, as in tyme past: Beholde, oure enemyes are in our waye, the water of Jordane vpon the one syde of vs, wyth bankes, fennes and woddes of the other syde, so that there is no place for vs to departe vnto.

*Wherfore crie now vnto heauen, that ye *1. Para. xx. 1. Mac. iiii. maye be delyuered frō ꝑ power of your enemyes. So they stroke ꝑ battaylle. And Jonathas stretched out hys handes to smyte Bachydes, but he fled backwarde. Then Jonathas & they ꝑ were with him leapte into Jordane, and swymmed ouer Jordane vnto hym, and there were slayne of Bachydes side that daye, a thousande men.

Therfore Bachydes wyth his hoost turned agayne to Jerusalem, and buylde vp ꝑ castels and strong holdes that were i Jewrye, Jericho, Emaus, Bethoron, Bethell, Thamnata, Phara and Topo, wt hye walles, with portes and with lockes: & set men to kepe thē, that they myght vse theyr malyce vpō Israel. He walled vp Bethsurath, Gazarah and the castell at Jerusalem also and prouided thē wyth men and vitayles. He toke also the chefest mens sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the hundred fifty & thre yeare in ꝑ secōde moneth, Alcimus cōmaunded, that ꝑ walles of the ynnost Sanctuary shuld be destroyed, and the buyldinges of ꝑ prophetes also. And when he beganne to destroye them, ꝑ thynges ꝑ he wēte aboute, were hyndered, for he was smyttē wt a palsey, and his mouth shut, so that he coulde no more speake ner cōmaunde eny of his house concernynge his busynesse. Thus dyed Alcimus in greate mysery at ꝑ same tyme. And whē Bachides sawe that Alcimꝰ was deed, he turned agayne to the kyng, and so ꝑ lāde was in reast two yeares. Then all the vn- F godly men held a councell, sayeng: Behold, Jonathas and his company are at ease, and dwell without care. Wherfore let vs bringe Bachides hyther, and he shall take them al in one nyght.

So they wente and gaue Bachides this councell, which arose to come with a greate hoost, and sent lettres preuely to his adherētes, whych were in Jewrye, to take Jonathas & those ꝑ were wt hym: but they myght not for ꝑ other had gotte knowledge of theyr deuyce. And Jonathas toke fyfty mē of ꝑ countre (whych were ꝑ ringleaders of thē) and slewe thē. Then Jonathas and Simō wyth theyr cōpany departed vnto the cyte Bethbessen whych lyeth in the wyldernes, & repayred ꝑ decaye therof, & made it strōg. When Bachides knewe thys, he gathered all hys hoost, and sent worde to them that were of Jewry. Then came he and layed sege to Bethbessen & fought agaynst it a lōg G season, & made instrumētes of warre. Now Jonathas left his brother Simō in ꝑ cytie,

and wente forth hym selfe into the coūtre, & came with a certayne nōbre, & slewe Odares and his brethrē and the childrē of Phaseron in theyr tentes: so that he beganne to be stronge, and to increase in power.

As for Symon and hys companye, they wente out of the cytie, and brent vp the instrumētes of warre, & fought agaynst Bachydes, and discōfyted hym. And Bachides was sore vexed, because his councel and trauayl was i vayne. Wherfore he was wroth at the wycked men (that gaue hym councell to come into theyr lāde) and slewe many of them. Then purposed he with hys company to go awaye into his awne countre: wherof whē Jonathas had knowledge, he sent embassitoures vnto hym, for to make peace wt hym, and that he shuld delyuer hym his prisonners agayne. To the whych Bachydes cōsented gladly, and dyd accordynge to hys desyre: yee and made an othe, that he shulde neuer do hym harme al the dayes of his lyf. So he restored vnto hym al the prisonners that he had taken out of the lāde of Juda, & then turned and wente his waye into hys awne lāde, nether proceded he eny further to come vnto the borders of Juda. Thus Israel had nomore warre. And Jonathas dwelt at Machemas, and beganne there & to gouerne the people, and destroyed ꝑ vngodly men out of Israell.

## ¶The.x.Chapter.

¶Demetrius desyreth to haue peace with Jonathas Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshyppe of Ptolomeus & Alexander.

*Iosephi.ca. vi.li.o.xiii.

IN the hūdred and thre score yeare came Alexander ꝑ sonne of noble Antiochus and toke Ptolomays, whose cytesyns receaued him, and there he raygned. When Demetrius herde therof, he gathered an exceading great host, and went forth against him to fyght. Wherfore Demetry⁹ sent lettres vnto Jonathas with louyng wordes, and praysed him greatly. For he sayde: we will fyrst make peace with him, before he bynde hym selfe wyth Alexāder against vs: els he shall remembre ꝑ euell that we haue done agaynst hym, his brother & his people. And so he gaue Jonathas leue to gather an host, to make weapens, and to be confederat wyth hym, & commaūded the pledges that were i the castell, to be deliuered vnto hym.

Then came Jonathas to Jerusalem, and red the letters in the audience of all the people, and of them that were i the castell. And therfore were they sore afraied, because they herde, that ꝑ kynge had geuen hym lycence B to gather an host. Thus were the pledges delyuered vnto Jonathas, wyych restored thē to theyr elders. Jonathas also dwelt at Jerusalem, and beganne to buylde vp & to repayre the cytie: commaūdyng the workmen, to wall it, and the mount Sion round about with fre stone, to be a stronge holde, and so they dyd. As for ꝑ heathen that were i ꝑ castels which Bachides had made vp they fled: so that euery man left ꝑ place, and wēt into his awne countre. Only at Bethsura remayned certayne of ꝑ Jewes, wyych had forsaken ꝑ lawe and commaundementes of God, for Bethsura was theyr refuge.

Now when kyng Alexander herde of the promyses that Demetrius had made vnto Jonathas, and when it was tolde hym of ꝑ battels and noble actes, wyych he and hys brethren had done, and of the greate trauayles that they had takē, he sayde: where shall we fynde soch a man? well, we wyll make him our frende, and be cōfederat wyth hym. Vpō this he wrote a lettre vnto hym, with these wordes: kynge Alexāder saluteth hys brother Jonathas. We haue herde of the, ꝑ thou art a valeaūt man, and mete to be our frende: wherfore thys daye we ordeyne the to be the hye preste of thy people, and to be called the kynges frēde. (Vpon this, he sent hym a purple clothynge, and a crowne of golde) that thou mayest consydre what is for oure profyt, and kepe frendshyppe towarde vs.

So in the seuenth moneth of the hūdred C and thre score yeare vpō the solempne feast daye of the tabernacles, Jonathas put ꝑ holy rayment vpon him. Then gathered he an host, and made many weapēs. Which whē Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, that Alexander hath preuēted vs in gettyng ꝑ frēdshyppe of the Jewes, for hys awne defence? Yet will I wryte louyngly vnto them also, yee and promyse them dignities add rewardes, ꝑ they maye be of my syde. Wherupon he wrote vnto thē these wordes. Kinge Demetrius sendeth greting vnto ꝑ people of ꝑ Jewes. Where as ye haue kepte your couenaunt toward vs, & cōtynued in our frendshyp, not enclyning to our enemyes, we were glad, when we herde therof. Wherfore remayne styll, & be faythfull to vs: & we shall well recōpense you for ꝑ thinges, ꝑ ye haue done on oure partye: we shall release you of many charges, ād geue you rewardes. And now I dyscharge you & all ꝑ Jewes frō tributes, I forgeue you ꝑ customes of salt, and release you of ꝑ crowne taxes, of the thyrde parte of sede, & half of ꝑ frute of trees, which is myne awne dewtye. These I leaue for you, frō this daye forth: so ꝑ they shal not be taken of the lande of Juda ner of the thre cyties wyych are added ther vnto out of Samaria and Galylee, from thys daye forth for euer-



D for euermore. Jerusalē also with al thinges be longing therto, shal be holy and fre, yee ꝑ tythes and trybutes shall pertayne vnto it. As for the power of ꝑ castell which is at Jerusalē, I rempt & geue it vnto ꝑ hye preste, that he maye set i it soch mē, as he shal chose to kepe it. I frely delyuer al the Jewes that are prisonners thorow out all my realme: so ꝑ euery one of thē shal be fre from paying any trybute, yee euen of their catell.

All the solempne feastes, Sabbathes, newmoones, the dayes appoynted, the thre dayes before & after the feast, shal be fre for all the Jewes in my realme: so that in them no man shall haue power to do eny thynge, or to moue any bulynesse agaynst any of thē in any maner of cause. There shall thyrty thousande also of the Jewes be wrytten vp in the kynges hoost, and haue theyr wages payed, as all other men of warre of the kynges shulde haue: and of them shalbe ordeyned certayne, to kepe ꝑ kynges strong holdes: yee and some of thē shalbe set ouer the kynges bulynesse, that they maye faythfully deale wt the same. The Jewes also shall haue princes of theyr awne, and walcke in theyr awne lawes, as the kynge hath commaunded in the lande of Juda.

And the thre cyties that are fallen vnto Jewry from ꝑ countre of Samaria & Galylee: shalbe taken as Jewry, and be vnder one: nether be subiecte to any straūge Lord, but to the hye preste. As for Ptolomais and the lande pertaynyng therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expēces of the holy thynges. Moreouer, I wyll geue euery peare fyftene thousand Sycles of syluer out of ꝑ kynges checker (which pertayneth vnto me) to the worke of the temple: yee and loke what remayneth (which they ꝑ had oure matters in hād in tymes past, haue not payed) ꝑ same shall they geue vnto them also. And besydes all thys, the fyue thousand Sycles which they toke yearly of the rentes of the Sāctuary, shall belonge vnto the prestes that do seruyce.

Item, whosoeuer they be that fle vnto ꝑ temple at Jerusalem or within the liberties therof, where as they are fallen into ꝑ kynges daunger for eny maner of busynes, they shall be pardoned and all the goodes that they haue in my realme, shalbe fre. For the buyldyng also and repayryng of the worcke of the Sanctuary, expenses shalbe geuen out of the kynges Checker: Yee and for the makynge of the walles rounde about Jerusalem, for ꝑ bye kyng downe of the olde and for the settynge vp of ꝑ stronge holdes in Jewry, shall the costes and charges be geuen out of the kynges Checker.

*1.mac.bii.b * But when Jonathas and the people

heard these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wyckednesse that he had done vnto Israell, and how sore he had vexed them. Wherfore, they agreed vnto Alexander, for he was a prynce that had dealte frendly wyth them, and so they stode by hym all waye. * Then gathered kynge *Iosephi. Alexander a greate hoost, and brought hys armye agaynst Demetrius. So the two kynges stroke batayll together, but Demetrius host fled, and Alexander folowed after and fell vpon them. A myghtye sore felde was it, contynuynge tyll the Sonne wente downe, and Demetrius was slayne the same daye.

And Alexander sente ambassitoures vn- E to Ptolomy the kynge of Egypte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the trone of my progenytoures, and haue gotten the domynyon, ouercomed Demetrius, conquered the lande, and stryken a felde wyth hym, so that we haue discōfyted both hym and hys hoost, and syt in the trone of hys kyngdome. Let vs now make frendshyppe together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe, and both geue the rewardes, and her greate bygnite. Ptolomy the kynge gaue answere, sayenge: Happy be the daye wherin thou arte come agayne to the lande of thy progenytoures, and set in the trone of theyr kyngdome. As now wyll I fulfyll thy wyttynge: but mete me at Ptolomais, that we maye se one another, & that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomy wente out of Egypte wyth hys daughter Cleopatra, and came vnto Ptolomais in the. Clxii. peare: where kynge Alexander met him, and he gaue Alexander his daughter Cleopatra, & maried thē at Ptolomais with greate worshyppe, lyke as the maner of kynges is to be. Thē wrote kyng Alexander vnto Jonathas, that he shulde G come and mete hym. So he wente honorably vnto Ptolomais, and there he mete the two kynges, and gaue them greate presentes of golde and syluer, and founde fauoure i theyr syght. And there came together agaynst Jonathas certayne wycked men & vngracious personnes of Israel, makyng complayntes of hym, but ꝑ kynge regarded thē not. As for Jonathas, the kinge commaunded to take of his garmentes, and to clothe hym i purple: and so they dyd. Then ꝑ kyng appoynted hym to syt by hym, and sayde vnto his princes: Go with hym into ꝑ myddest of the cytie, and make a proclamacyon, that no man complayne agaynst him of eny matter, and that no man trouble hym for eny maner of cause.

So it happened, that when hys accusers sawe the worshyppe which was proclamed of hym, and that he was clothed in purple: they fled everychone. And the kynge made moch of hym, wrote hym amonge hys chefe frendes, made hym a duke, and partaker of hys domynion. * Thus Jonathas went a-
* Josephus. ca. vi. lib. xiii antio. gayne to Jerusalem with peace & gladnes. In the. Clxv. yeare came Demetrius the sonne of Demetrius frō Creta into hys fathers lande: wherof whē Alexander herde tell, he was sryght sory, and returned vnto Antio-
*1. Mac. xii. a che. And Demetrius chose * Appollonyus, (whych had the gouernaunce of Celosyrya) to be hys captayne.

So he gathered a greate hoost and came vnto Jamnia, and sente word vnto Jonathas the hye preste, sayeng: Darrest ꝑ withstād vs thy self alone? Askor me, I am but laughed to scorne and shamed, because thou prouedst thy strength agaynst vs in ꝑ moūtaynes. Now therfore, yf thou trustest in thyne awne strength, come downe to vs in-
H to the playne felde, and there let vs proue our stregth together: thou shalt kynde, that I haue valeaunt mē of warre wyth me and shalt knowe whō I am, and the other that stande by me.

Which saye, that your fote is not able to stāde before oure face, for thy fathers haue bene twise chaced into theyr awne lāde. And now, how wylt ꝑ be able to abyde so greate an hoost of horsmen and fotemen in the felde, where as is nether rocke, stone ner place to flē vnto?

When Jonathas herd the wordes of Appolonius, he was moued in hys mynde: wherfore he chose tente thousand men, and wente out of Jerusalem, and Symon hys brother met hym for to help hym: And they pitched theyr tētes at Joppa, but ꝑ cytie kepte hym forth, for Joppa was an holde of Appolonius. Then Jonathas layed sege to it, and they that were in the cytie, for very feare let hym in: and so Jonathas wanne Joppa. Appollonius hearinge of thys toke thre thousande horsmen, with a greate hoost of fote, and wente as though he wold go to Azotus, and came immediatly into the playne felde: because he had so many horsmen, and put hys trust in thē. So Jonathas folowed vpon hym to Azotus, and there they stroke the battaylle. Now had Appolonius lefte a thousand horsmē behynde them preuely in the tētes. And when Jonathas knewe that soch wayte was layed behynde them, they went rounde aboute the enemyes hoost and shot dartes at the people frō the morynge to the euenynge. As for Jonathas people, they kepte theyr ordre as he had commaunded them, and the enemies horses were euer labouringe.

Then brought Tymon forth hys host, & I set them agaynst the fote men. For the horsmen were wery all ready. So he discōfyted them, and they fled. And they that were scatred in the feld, gat thē to Azotus, and came into the temple of Dagon theyr Idoll, ꝑ they myght there saue theyr lyues. But Jonathas set fyre vpon Azotus and all the cytes rounde aboute it, and toke theyr goodes and * brent vp the temple of Dagon, wyth *1. Mac. xi. a. all them that were fled into it.

Thus were slayne and brent well nye. viii M. men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where the men of the cytie came forth, & met hym with greate worshyp. After this wēte Jonathas and hys hoost agayne to Jerusalem, with greate substaunce of good. And when kyng Alexander herde these thynges he thought to do Jonathas more worshyppe and sent hym a colar of golde, as the vse is to be geuen vnto soch as are of the kynges next blonde. He gaue hym also the cytie of Accaron (with the landes belongynge therto) in possession.

## ¶ The. xi. Chapter.

¶ The dissencyon betwixt Ptolomes and Alexāders hys sonne in lawe. The deeth of Alexander. Demetrius raygneth after the deeth of Ptolomeus. Symon is besieged of Jonathas. Demetrius sepnge that no man resisted hym, sendeth his armye agaynst. Triphom moueth Antiochus agaynst Demetrius. Demetrius is delyuered by the succour of Jonathas. After hys delyueraunce he breaketh hys couenaunt that he had made.

AND the kynge of Egypte gathered an hoost (lyke the sande that lyeth vpō ꝑ see shore) and many shipes: * & went about thorow dis-
* Josep. cap. viii. lib. xiii. ceate to optayne ꝑ kingdome of Alexāder, & to ioyne it vnto hys awne realme. Upō thys he toke hys iourney into Siria, & was lettē into the cyties, and mē came forth to mete hym: for kyng Alexander had commaunded them so to do, because he was hys father in lawe. Now whē Ptolomy entred into eny cytie, he lefte men of warre to kepe it, and this he dyd thorow out all the cities. And when he came to Azotus, * they
*1. Mac. x. d shewed hym the temple of Dagō and Azotus that was brent vp, with the other thynges whych were destroyed, the deed bodyes cast abrode, & ꝑ graues that they had made by ꝑ waye syde, for soch as were slayne in ꝑ felde. And tolde ꝑ kyng that Jonathas had done all these thynges, to ꝑ intēt they might get hys euell wyll. But the kynge sayde not a worde therto. And Jonathas met the kynge wyth greate honour at Joppa, where they saluted one another, and toke theyr rest. So whē Jonathas had gone wt ꝑ kyng vnto the water that was called Eleutherus, he turned agayne to Jerusalem.

Now



Now we Ptolomye had gotten the domynion of the cyties vnto Seleucia vpon ꝑ see coast, ymaginynge wycked councels agaynst Alexander, and sent ambassitours vnto Demetrius, saying. Come, let vs make a bond be-
B twyxte vs, so shall I geue the my daughter that Alexander hath, and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for the goeth about to sley me. And thus he sclaundred Alexander, because he wolde haue had hys realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius, and forsoke Alexander, so that his malyce was openly knowne. And Ptolomy cam to Antioche, where he set two crownes vpō hys awne head: the crowne of Egypt and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexāder herde of thys, he came to warre agaynst hym. So kynge Ptolomy brought forth hys hoost & met hym with a myghty power, and chased him awaye. Then fled Alexander into Araby, there to be defended, and kynge Ptolomyes honoure increased. And Zabdiel ꝑ Arabian smote of Alexanders head, and sent it vnto Ptolomy. But the thyrde daye after, dyed kynge Ptolomy hym selfe: and whom
C he had sett in the kröge holdes, were slayne of those that were wythin the cyties. And Demetrius raygned in the hundred and seuen and syxtie yeare.

At the same tyme gathered Jonathas thē that were in Jewry, to laye sege vnto the castell whych was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly personnes (whych hated their awne people) vnto kynge Demetrius, and tolde hym that Jonathas beseged the castell. So whē he heard it, he was angrie, and immediatly came vnto Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake wyth him in all the haste. Neuertheles, when Jonathas herde this, he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him selfe in the parell, and toke with him golde, syluer, clothynge, and diuerse presentes: & wente to Ptolomais vnto the kynge, and founde hym gracyous.

And though certayne vngodly men of hys awne people made cōplaintes vpon him, yet
*1. Mac. x. d. ꝑ kynge intreated hym, * lyke as hys predecessours had done before: and promoted hym in the syght of all his frendes, cōfyrmed hym in the hye presthode with all ꝑ worshyp ꝑ he had afore, and made him hys cheke frēde. Jo-
*1. Mach. x. c. and. xi. d. nathas also desyred the kyng, that he wolde make Jewry free. * wt the thre head cyties of Samaria and the landes pertaynynge therto: vpon thys dyd Jonathas promyse hym thre. C talentes. Where vnto ꝑ kynge cōsented, & gaue Jonathas wrytinge of the same, conteynyng these wordes: Kinge Demetrius sendeth gretyng vnto his brother Jonathas & to the people of the Jewes. We sende you here a copy of the lettre which we dyd wryte vnto oure eldest Lasthenus, concernynge you that ye shulde knowe it.

Kynge Demetrius sendeth gretynge vnto D Lasthenus hys elder. For the kaythfulnesse ꝑ oure frendes the people of the Jewes kepe vnto vs, and for the louyng kyndnes which they beare to warde vs: we are determyned to do thē good. Wherfore we ordeyne all the coastes of Jewry with thre cyties, Lydda & Ramatha (whych are added vnto Jewrye from Samaria) and all the landes pertaynynge there vnto, to be frely separated for soche as do sacrifyce in Jerusalē: both concernynge the paymentes which the kynge toke yearly afore tyme, and the frutes also of the earth and trees. As for other tythes and tributes that belonged vnto vs, we discharge them therof from thys tyme forth. In lyke maner we graunte vnto them all the customes of salt and crowne taxes, whych were brought vnto vs. And this fredome shall they haue fyrme and stedfast, from thys tyme forth for euermore. Therfore se that ye make a copy of these our lettres, and delyuer it vnto Jonathas: that it maye be kepte vpō the holy mount in a conuenient place.

After thys, when Demetrius the kynge E sawe that his lande was in rest, and that no resystaūce was made him: he sent awaye all his hoost, euery man to hys awne place, excepte an armye of straūgers, whō he brought from the Iles of the Heathen, wherfore all hys fathers hoost had euell wyll at hym. *
*1. Mac. xiii Nowe was there one Tryphon (that had bene of Alexanders parte afore) whych when he sawe that all ꝑ hoost murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexāder) and laye sore vpon hym, to delyuer hym this yōge Antiochus: ꝑ he myghe raygne in hys fathers steade. He tolde hym also, what great euell Demetrius had done, and howe his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out whych were in the castell at Jerusalem, and in the other refuges, for they dyd Israel greate harme. So Demetrius sent worde vnto Jonathas, sayeng: I wyll not only do thels thynges for ꝑ and thy people, but at tyme conuenient I wil F do both the and thy people great worshippe. But nowe thou shalt do me a pleasure, yf ꝑ wylt sende me men to helpe me: for all myne

armye is gone fro me. So Jonathas set him thre thousand stronge men vnto Antioche, & they came vnto ỹ kynge, wherfore the kyng was very glad at their comming. But they that were of the cytie (euen an hundred and twenty thousande men) gathered thē together, and wold haue slayne the kynge, which fled into his court, and the cytesins kepte the stretes of the cytie, and beganne to fyght.

Then the kynge called for the Jewes helpe, whych came vnto hym all together, and wente abrode thorowe the cytie, and slewe the same daye an hūdred thousande men: set fyre vpō the cytie, gat many spoyles in that daye, and delyuered the kynge. So whē the cytesyns sawe that the Jewes had gotten their wyll of the cytie, & they them selues disapoynted of their purpose, they made theyr supplicacion vnto the kynge, sayeng: Graūt vs peace, and let the Jewes ceasse frō troublynge vs and the cytie, and vpon this they cast awaye theyr weapēs. Thus they made peace, and the Jewes gatt great worshyp in the syght of the kinge, and in the syght of all that were in hys realme, and were spoken of thorowe out the kyngdome: and so they came agayne to Jerusalē wyth great goodes.

G So the kynge Demetrius sat in the trone of hys kyngdome, and had peace in his lāde. Neuertheles, he dyssembled in all that euer he spake, and wyth drewe hym selfe frō Jonathas, nether rewarded hym accordyng to the benefites which he had done for him, but troubled hym very sore. After thys came Tryphon agayne wyth yonge Antiochus, whych raygned and was crowned kynge. Then there gathered vnto hym all the men of warre, whō Demetrius had put awaye: these fought against Demetrius, which fled and turned his backe. So Tryphon toke the Elephātes, & wāne Antioche. And yōg Antiochus wrote vnto Jonathas, sayēge: I confyrme the in thy presthode, and make the ruler of .iiij. countres, ỹ thou mayest be a frēde of the kynges.

Upon thys he sent hym golden vessels to be serued in, and gaue hym leue to drynke in golde, to be clothed in purple, and to were a colar of golde. He made hys brother Symō also captayne, frō the coastes of Tyrus vnto the borders of Egypt. Then Jonathas toke his iourney, and wēte thorowe the cyties beyonde the water of Jordane, & all the mē of warre of Syria gathered them vnto him for to helpe him. So he came vnto Ascalon, and they of the cytie receaued hym honorably, and from thence wente he vnto Gaza, but they wolde not lett hym in: wherfore he layed sege vnto it, burnynge vp and spoylynge the places that were aboute the cytie.

And the cytesyns of Gaza submytted thē selues vnto Jonathas, which made peace wt thē, but toke of theyr sonnes to pledge, sent them to Jerusalem, and wente thorowe the countre vnto Damascus. Nowe whē Jonathas herde that Demetrius princes were come into Cades (which is in Galilee) wyth a greate hoost, purposynge to put Demetrius out from medlynge in the realme: he came agaynst them, and lefte Symon hys brother in the lande: whych came to Bethsura, and layed sege to it a longe season, and dissomfited thē. So they desyred to haue peace with hym, whych he graunted them, and afterwarde put them out from thēce, toke the cytie, and sett men to kepe it. And Jonathas wt his hoost came to the water of Genesar, and by tymes in the morynge gatt them to the playne felde of Asor.

And beholde, the hoostes of the Heathen met them in the felde, and layed watch for them in the mountaynes: so that when Jonathas came against them, the other (which were layed to watch) rose out of theyr places, and fought, and they that were of Jonathas syde, fled euery man: and there was not one of them left, except Mathathias the sonne of Absalomus, & Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rente his clothes, layed earth vpon hys head, made hys prayer, and turned agayne to thē in the felde: where they fought together, & he put them to flyght. Nowe whē his owne mē, that were fled, sawe thys: they turned agayne vnto hym and helped him to followe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye thre thousande men, and Jonathas turned agayne to Jerusalem.

## ¶ The .xij. Chapter.

¶ Jonathas sendeth Embassitoures to Rome and to ỹ people of Sparta to renue their couenāt of frendshyp. Jonathas putteth to flyght the princes of Demetrius. Tryphon taketh Jonathas by decreate.

A JOnathas seyng that ỹ tyme was mete for hym, chose certayne men and sent thē vnto Rome for to stablish & to renue * the frendshyppe with thē. He sent lettres also vnto Sparta, and to other places in lyke maner. So they wente vnto Rome, and entred into the councell, & sayde: Jonathas the hye preste and the people of the Jewes sent vs vnto you, for to renue the olde frēdshyp and bonde of loue. Upō thys the Romaynes gaue them fre pasportes, that men shulde lede them home into the lāde of Juda peaceably. And thys is the copy of the letters that Jonathas wrote vnto the Spartians.

* 1. Mac. viij.

Jonathas the hye preste wt the elders, prestes, & the other people of the Jewes, sende gretynge vnto the Spartians their brethre. There were lettres sente longe a goo vnto Onias the hye preste, frō Arius, whych than raygned



raygned amonge you: that ye are oure brethren, as the wrytinge made ther vpon, specifyeth: And Onias entreated the embassitoure that was sent, honorably, and receaued the letters: where in there was mencyon made of the bonde of loue and frendshyppe.

B But as for vs, we nede no soche wrytinges: for why, we haue the holy bokes of scripture in oure handes to our comforte. Neuertheles, we had rather sende vnto you, for the renuynge of the brotherhode and frendshyppe: lest we shulde be straunge vnto you: for it is longe, sens the tyme ỹ ye sent vnto vs. Wherfore in the sacrifyces that we offre and other ceremonyes vpō the hye solempne dayes and other, we alwaye remembre you without ceassynge (lyke as reason is, and as it becommeth vs to thynche vpon our brethren) yee and are ryght glad of youre prosperous honoure.

And though we haue had great troubles and warres, so that the kynges aboute vs haue foughten against vs: yet wolde we not be greuous vnto you, ner to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are delyuered, and oure enemies subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshyppe and loue with them. We cōmaunded them also to come vnto you to salute you, and to delyuer you oure lettres, concernynge the renouacyon of oure brotherhode. And nowe ye shall do ryght well, to geue vs an answere there vnto.

C And thys is the copy of the wrytynge, which Arius the kynge of Sparta sent vnto Onias. Arius kynge of the Spartians sendeth gretynge vnto Onias the hye prest. It is founde in wrytynge, that the Spartians and Jewes are brethren, and come out of the generacīō of Abrahā. And nowe for so moch as this is come to oure knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue wryttē oure mynde vnto you: Oure catell and goodes are yours, & yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas hearde, that Demetrius princes were come forth to fyght agaynst him, with a greater hoost then afore, he went from Jerusalem, and met them in the lande of Hemath, for he gaue thē nott space to come into his owne countre. And he sent spyes vnto their tētes, which came agayne and tolde him, that they were appoynted to come vpō him in the nyght season. Wherfore when the sunne was gone downe, Jonathas commaunded his men to watche all the nyght, and to be ready wt weapens for to fyght: and set D watchmen rounde aboute the hoost. But when the aduersaryes herde that Jonathas was ready with his men to ỹ battayll, they feared, and were afrayed in their hertes, and kyndled fyres in their tentes, brake vp, and gat thē awaye. Neuertheles Jonathas and his cōpany knewe it not tyll the morynge, for they sawe the fyres burnynge.

Then Jonathas folowed vpō them, but he myght not ouertake them, for they were goīe ouer the water Eleutherus. So Jonathas departed vnto ỹ Arabiās (which were called Zabadei) slewe thē, and toke their goodes. He proceded further also, and came vnto Damascus, and wente thorowe all ỹ cōtre. But Simō his brother toke his iourney and came to Ascalon and to the nexte stroge holdes: departynge vnto Joppa, and wanne it. For he herde that they wolde stāde of Demetrius partye: wherfore he set mē of warre in the cyte, to kepe it. After this came Jonathas home agayne, and called the elders of ỹ people together: and deuysed with them for to bylde vp the stronge holdes in Jewry, & the walles of Jerusalē, to set vp an hye wall betwixt the castell and the cyte, for to separate it from the cyte, that it myght be alone, and that men shulde nether bye nor sell in it.

Upō this they came together for to bylde vp the cytie, and for so moch as the wall vpon the broke of the west syde (called Caphetah) was fallen downe, they repayred it. And Simon set vp Adiadah in Sephelah, & made it stroge setynge portes & lockes vpō it. Nowe when * Tryphon purposed to raygne in Asya, to be crowned, and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre hym, but fyght agaynst him. Wherfore he wente about to take Jonathas, and to kyll hym. E

* 1. Mac. xi. c. Joseph. cap. xxi. lib. xiii.

So he departed, and came vnto Bethsan. Then wente Jonathas forth agaynst hym to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But when Tryphon sawe that Jonathas came wyth so greate an hoste to destroye him, he was afrayed: and therfore he receaued him honorably, commēded him vnto all hys frendes, and gaue hym rewardes, and commaunded his men of warre to be as obedient vnto him as to him selfe.

And sayde vnto Jonathas: why hast thou caused this people to take soch trauayle, seynge there is no warre betwixte vs? Therfore sende thē home agayne, and chose certayne men to wayte vpon the, and come thou vnto me to Ptolomais: for I wyll geue it ỹ, with the other stronge holdes, men of warre and their officers. As for me, I must departe, this F is onely the cause of my cōmynge. Jonathas beleued him, and dyd as he sayde, puttynge awaye hys hoost, which wente in to the lande of Juda. He kepte but .iij. C by him, wher-

of he sent. iij. M. into Galile, and one. M. wente with him selfe.

Nowe as soone as Jonathas entred into Ptolamais, the cytesyns sparred the gates of the cytie, and toke him, and slewe all them with the swerde, ỹ came in with him. Then sent Triphon an hoost of fote men and horsmen into Galilee and into the greate playne felde, to destroye all Jonathas cõpany. But when they knewe that Jonathas was takẽ, and all they slayne that wayted vpon hym: they toke councell together, and came forth ready to the battayll. Ho when they whych folowed vpon thẽ, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they wente into the lande of Juda peaceably, & bewayled Jonathas, and them that were with hym ryght sore. And Jsrael made great lamentacion. Then all the heathen that were rounde aboute thẽ, sought to destroye them. For they sayde: nowe haue they no captayne, nor eny man to helpe thẽ. Therfore lett vs ouercome them, and rote out their name from amonge men.

## ¶ The.xiij. Chapter.

¶ After Jonathas was taken. Symon is chosen captayne, of whom Triphon takynge hys chyldre and money for the redemcyon of Jonathas, kylleth hym and hys chyldren. The graue of Jonathas. Triphon kylleth Antiochus, and possesseth the realme. Demetrius taketh truce wyth Simon. Simon wynneth Gaza. He possesseth the tower of Syon. He maketh his sonne John Captayne.

A NOwe when Simon herde ỹ Triphon gathered a great hoost, to come into the lande of Juda, & to destroye it: and sawe that the people was in great fearfulnesse and care: he came vp to Jerusalẽ, and gathered the people together, and gaue them exhortacyõ, sayinge: Ye knowe what greate battayls I and my brethren and my fathers house haue fought for the lawe and the Sanctuary, and what maner of troubles we haue sene: thorow occasyon wherof * all my brethren are slayne for Jsraels sake, and I am left alone. And nowe lett not me spare myne awne lyfe in eny maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuary, oure chyldren and oure wyues: for all the heathen are gathered together, to destroye vs of very malyce.

*1. Mac. bi. c ir. b. viii. b.

At these wordes the hertes of the people were kyndled together, so that they cryed wt a loude voyce, sayinge. Thou shalt be oure captayne in steade of Judas and Jonathas thy brethrẽ, order thou oure battell, & whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makynge haste to fynyche all the walles of Jerusalẽ, which he made stronge rõude aboute. B Then sent he Jonathas the sonne of Absalomus with a fresh hoste vnto Joppa, which draue them out that were in the castell, and remayned there him selfe. Triphon also remoued from Ptolomais wt a greate armye, to come in to the lande of Juda, and Jonathas wt him in warde. And Simon pytched his tentes at Addus before the playne felde.

But when Triphon knewe that Simon stode vp in steade of hys brother Jonathas, & that he wolde warre agaynst him: he sent messaungers vnto hym, sayinge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse that he had in hande. Wherfore sende now an. C. talentes of syluer and his two sonnes for suertye, that when he is letten forth he shall not forsake vs: and we shall sende hym agayne. Neuertheless Simon knewe, that he dissembled in his wordes: yet commaunded he the money and chyldren to be delyuered vnto him: lest he shulde be ỹ greater enemye agaynst the people of Jsrael: and saye, because he sent him not ỹ money and the chyldren, therfore is Jonathas deed.

So Symon sent him the chyldren and an C hundreth talentes, but he dissembled, & wolde not let Jonathas go. After warde came Triphon into the lande, to destroye it, and went rounde about by the waye, that ledeth vnto Ador. But where soeuer they wẽte, thyther wẽte Symon and his hoste also. Nowe they that were in the castell, sent messaũgers vnto Triphon, that he shulde make haste to come by the wyldernesse, and to sende them vytayles. And Triphon made ready all hys horsmẽ, to come that same nyght. Neuertheless it was a very greate snowe, so that he came not in. Gaaladithim. And whẽ he drewe nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to goo home into his awne lande.

Then sent Symon for to fet his brothers deed coarse, and buryed it in Modin hys fathers cytie. So all Jsrael bewayled hym wt greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethrẽ, a huyldynge hye to loke vnto, of fre stone behynde and before. & set vp seuẽ pyllers, one agaynst another (for his father, his mother and foure brethrẽ) and set great pyllers rõude aboute, with armes vpon them for a perpetuall memory, and carued chyppes behynde the armes: that they myght be sene of men saylynge in the see. Thys sepulchre which he made at Modin, standeth yet vnto this daye.

D * Nowe as Triphon wẽt forth to walke wt the ponge kynge Antiochus, he slewe hym trayterously, & raygned in his steade, crowned hym selfe kynge of Asia, and dyd moch euell in the lande. Symon also buylte vp the castels

* Joseph. a. i. lib. viii.



castels in Jewry, makynge thẽ stronge with hye towres, great walles, portes and lockes and layed vp vitayles in the strong holdes. And Simon chose certaine men, & sent them to kynge Demetrius: to desyre him, that he wolde discharge the lande from all bõdage, for Triphõ had spoyled it very sore. Where vpon Demetrius the kynge answered him, and wrote vnto hym after thys maner.

Demetrius the kynge sendeth gretinge vnto Symon the hye prest hys frende, with the elders and people of ỹ Jewes. The golden crowne and precious stone that ye sent vnto vs, haue we receaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you fre: and the appoyntement that we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shall be youre awne. As for eny ouersyght or fawte commytted vnto this daye, we forgeue it, & the crowne taxe that ye ought vs also. And where as was eny other tribute i Jerusalem, it shal now be no tribute: and loke who are mete among you to be in oure courte, let them be wryten vp, that there maye be peace betwyxte vs.

E Thus the yock of the heathen was taken from Jsrael, in the hundreth and seuentieth yeare. And the people of the Jewes beganne to wryte in theyr lettres & actes on this maner. 1. Mac. viii. d * In the fyrst yeare of Symon the hye prest, and prince of the Jewes.

In those dayes went Symon vnto Gaza, and besieged it rounde aboute, where he set vp ordynaunce of warre. And wanne a towre, which he toke. So they that gatt in to the towre leapte into ỹ cytye, whych was in a greate feare: In so moch that the people of the cytye rente their clothes, and clymmed vp vpon the walles with theyr wyues and chyldren beseechyng Symõ to be at one with them sayinge.

F Drewarde vs not after oure wickednes, but be gracious vnto vs, and we shall do ỹ seruyce. Then Symõ for very pytie, wolde fyght no more agaynst them, but put them out of the cytie, and caused the houses (wherin the Images were) to be clẽsed, and so entred the cytye wyth Psalmes of prayse, geuyng thanckes vnto the Lord. So when he had cast all abhominacyons out of the citie, he set soch mẽ in it as kepte the law of God, and made the cytie stronge, and buylded a dwellynge place for him selfe.

Now when they in the castell at Jerusalem were kepte so straytly, that they coulde not come forth into the countre, and myght nether bye ner sell: they were very hungrye, and many of them kamyshed to death: In so moch that they besought Simõ to be at one with them, which he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the. xxiii. daye of the seconde moneth in the. C. lxxi. yeare they entred into it wyth thanckesgeuynge and braunches of palme trees, wyth harpes, crowdes, cymbals, and lutes, syngynge psalmes, and songes of prayse vnto God, for that the greate enemy of Jsrael was ouercome.

And Symon ordeyned, that ỹ same daye shuld be kepte euery yeare in gladnesse, and made stronge the hyll of ỹ temple that was besyde the castell, where he dwelt hym selfe with his company. Symon also perceauing that Jhon his sonne was a myghtie man of armes, made him captayne of all the hoostes and caused him to dwell at Gaza.

## ¶ The. xiiii. Chapter.

¶ Demetrius is ouercome of Arsaces. Symõ beyng captayne there is greate quyetnes in Jsraell. The couenaunt of frendshyp with the Romaynes and with the people of Sparta is renued.

IN the. C. lxxii. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett hym helpe for to fyght agaynst Triphon. Now when Arsaces the kynge of Persia and Media herde, ỹ Demetrius was entred wyth in hys borders: he sent one of his princes to take him alyue: and to brynge hym vnto hym. So he wente and slewe Demetrius hoste, toke hym selfe, brought hym to Arsaces, whych kepte hym in warde. And all the lande of Juda was in rest, so longe as Simon lyued, for he sought the wealth of his people, therfore were they glad to haue hym for theyr ruler, and to do hym worshyppe all waye.

Symon wãne the citie of Joppa also for an haũ towne, and made it an entraunce vnto the Iles of ỹ see. He enlarged the borders of his people, and cõquered them more land: He gathered vp many of theyr people that were preseners: he had the dominion of Gaza, Bethsura and the castell, whych he clensed from fylthynes, and there was no man that resisted him: So that euery man tylled hys grounde in peace, the lande of Juda and B the trees gaue their frute and encrease. The elders sat all in iudgement, and toke theyr deuice for the wealth of the lande: the ponge men put on worshyp and harnesse vpon thẽ. He prouyded vytalles for the cytyes, and made goodly stronge holdes of them: so that the fame of hys worshyp was spoken of vnto ỹ ende of the worlde. * For he made peace thorow out the land, and Jsrael was full of myrth and ioye. * 1. Reg. xxvi. iiii. Reg iii. a

Euery man sat vnder his vyne and fygg trees, and there was no man to fraye them awaye. There was none in ỹ lande to fyght agaynst thẽ, for then the kynges were ouercome.

come. He helped thoſe that were in aduerſyte among his people, he was diligent to ſe ꝑ lawe kepte: as for ſoch as were vngodly ād wycked, he toke them awaye. He ſet vp the Sanctuary, and encreaſed the holy veſſels of the temple.

When the Romaynes and Sparcians had gotten worde, that Jonathas was deed they were right ſory. But when they hearde that Symō his brother was made hye prieſt in hys ſteade, & how he had wonne the lande agayne with the cities in it: they wrote vnto him in tables of braſſe, to renue the frēdſhyp, and bonde of loue, which they had made afore wyth * Judas and ‡ Jonathas hys brethren. Which writinges were red before the congregacyon at Jeruſalem.

* 1.ma.viii.c ‡ and.xii.a

¶ And this is the copy of the lettres, that the Sparciās ſent: The Senatours and citeſins of Sparta ſende greting vnto Simō the great prieſte, with the elders, prieſtes, ād the other people of the Jewes their brethrē: When youre ambaſſytours that were ſent vnto oure people, certyfied vs of youre worſhyppe, honoure and proſperous wealth: we were glad of theyr cōming, and haue wrytten the caraūde which they ſpake before the councell of the people: namely, that Numenius the ſonne of Antiochus, And Antipater ꝑ ſonne of Jaſon ꝑ Jewes ambaſſitours are come vnto vs, for to renue the olde frēdſhype with vs. ¶ Upon this the people conſented, that the men ſhuld be honorably intreated, and that the copy of theyr caraūde ſhulde be writtē in the ſpeciall bokes of the people, for a perpetuall memory vnto ꝑ Sparcians: yee and that we ſhulde ſende a copy of the ſame vnto Symon ꝑ great prieſte. After this dyd Simō ſende Numenius vnto Rome, wᵗ a golden ſhylde of a thouſande poūde weight, to cōfirme the frēdſhip wᵗ thē: which when ꝑ Romaynes vnderſtode, they ſayde: what thāckes ſhall we recōpēce agayne vnto Symō & his childrē? For he hath ſtabliſhed his brethrē, & ouercome ꝑ enemies of Iſrael. Wherfore, they graunted him to be free. And all this wrote ꝑ Jewes ī tables of braſſe, & nayled it vnto ꝑ pillers vpon ꝑ mounte Syon. The copy of the wrytinge is this.

* Auguſt.

The .xviii. daye of ꝑ moneth * Elul in the Clxxii. yeare in ꝑ third yeare of Simō ꝑ hye prieſte, in ꝑ great cōgregacion the prieſtes, rulers of ꝑ people, & elders of ꝑ coūtre at Aſarame, were theſe wordes openly declared.

E For ſo moch as there was moch warre in our land, therfore Simon the ſonne of Mathathias (come of the childzen of Jareb) and his brethren put them ſelues in parell, and reſiſted the enemyes of theyr people: ꝑ theyr Sanctuary & lawe myght be mayntayned, and dyd theyr people great worſhip: Jonathas in lyke maner, after that he had gouerned hys people & bene their hye prieſte: dyed, and lyeth buryed beſyde hys elders.

After that wold theyr enemyes haue troden their holy thinges vnder fote, deſtroyed their lande, and vtterly waſted their Sanctuary. Then Symon withſtode them, and fought for his people, ſpēt moch of hys awne money, weapened the valeaunt men of hys people, gaue them wages, made ſtronge the cyties of Juda, wyth Bethſura that lyeth vpon the borders of Jewry (where the ordinaunce of theyr enemies laye ſomtyme) and ſet Jewes there for to kepe it.

He made faſt Joppa alſo, which lyeth vpō F the ſee, & Gaza that bordreth vpon Azotus (where ꝑ enemies dwelt afore) & there he ſet Jewes to kepe it: and whatſoeuer was mete for the ſubduyng of the aduerſaries, ꝑ layed he therin. Now whē the people ſawe the noble actes of Symon, & what worſhyppe, he purpoſed to do for thē, his godly behauoure, & faithfulneſſe which he kepte vnto thē, and how he ſought by all wayes ꝑ wealth of his people, becauſe he dyd all this, therfore they choſe him to be theyr prīce & hye prieſte. And in his tyme they proſpered well by him, ſo ꝑ the heathen were takē out of theyr lande: & they alſo which were in ꝑ cytie of Dauid at Jeruſalem in the caſtel (where they wēt out and defyled all thinges that were about the Sanctuary, & dyd greate harme vnto clenlynes) and Symon put men of the Jewes in it, for the defence of the lande and cytie, and ſet vp the walles of Jeruſalem.

And kyng Demetrius confirmed hym in G his hye prieſthode, made him his frēde, & dyd him great worſhippe. For he herde that the Romayns called the Jewes theyr frendes, louers & brethrē: how honorably they receaued Symōs ambaſſitours: how the Jewes & prieſtes conſented that he ſhulde be theyr prīce & hye prieſt perpetually (tyll God rayſed vp the true prophet) & that he ſhulde be theyr captaine, to care for the Sanctuary, & to ſet officers vpon the workes therof, ouer ꝑ land, ouer the weapens, ouer the houſes of defence, to make prouiſion for the holy thinges, & to be obeyed of euery mā, & all ꝑ wrytinges of the land to be made in hys name: ꝑ he ſhulde be clothed in purple & golde, & that it ſhulde be laufull for none of the people nor preſtes to breake eny of theſe thynges, to withſtande his wordes, ner to call eny congregacion in the land without him: that he ſhulde be clothed in purple, & weare a colar of gold: And yf ther were eny which diſobeied or breake this ordinaunce, ꝑ he ſhulde be punyſhed.

So all the people conſented to alowe Simon, and to do accordynge to theſe wordes: Symon alſo him ſelf toke it vpon him, and was contente to be ꝑ hye prieſt, the captayne and prince of the Jewes and prieſtes, and to gouerne



gouerne them all. And they commaſided to make this wrytinge in tables of braſſe, and faſten it vnto the compaſſe of the Sanctuary in an open place: and to laye vp a copy of the ſame in the treaſury, that Symon & hys poſterite myght haue it.

## ¶ The.xv. Chapter.

¶ Antiochus maketh a couenaūt of frendſhyp with Symon, & Triphō is perſequuted. The Romaynes wrote letters vnto kynges and nacyons in the defence of the Jewes. Antiochus refuſynge the helpe that Symon ſent hym, breaketh hys couenaunt.

A MOreouer, kyng Antiochus ꝑ ſonne of Demetrius ſent letters frō ꝑ Iles of the ſee, vnto Symon ꝑ hye prieſt and prince of the Jewes, and to all ꝑ people conteyninge theſe wordes: Antiochus ꝑ kynge ſendeth gretynge vnto Symō the hye prieſt and to the people of the Jewes. For ſo moch as certayne wicked mē haue gotten ꝑ kyngdome of oure progenitours, I am purpoſed to chalenge ꝑ realme agayne, and to reſtore it to the olde eſtate.

Wherfore I haue gathered a great hoſt, & made ſhippes of warre: ꝑ I maye goo thorow the countre, & be auenged of thē which haue deſtroyed oure land, and waſted many cyties i my realme. And therfore now I make the fre alſo frō all the tributes, wherof al kinges my progenitours haue diſcharged ꝑ and frō other cuſtomes (wher frō they haue releaſed ꝑ) whatſoeuer they be: Yee I geue ꝑ leaue to ſmyte money of thyne awne wīn thy lande. As for Jeruſalem, I wyll that it be holy and fre: & all the weapēs and houſes of defence which thou haſt buylded & kepeſt in thine hādes, ſhall be thyne. Where as eny thing is or ſhall be owynge vnto the kynge, I forgeue it ꝑ, frō this tyme forth for euermore. And whē we haue optayned our kingdome, we ſhall do ꝑ, thy people and the tēple great worſhippe: ſo ꝑ youre honoure ſhall be knowen thorow out the whole worlde.

In the. Clxxiii. yeare wente Antiochus into his fathers lande, & all the mē of warre came together vnto hym, ſo that fewe were left wᵗ Triphon. So ꝑ kynge Antiochus folowed vpō hī, but he fled vnto Doza, which lieth by the ſee ſyde: for he ſawe ꝑ there was miſcheke comming vnto him, & that his hoſt had forſakē him. Then cam Antiochus vnto Doza with an hundreth and twēty thouſande mē of armes vpon fote, & eyght thouſande horſmē. So he cōpaſed the citie roūde about, ād ꝑ ſhippes came by the See. Thus they vexed the citie by land & by water, in ſo moch ꝑ they ſuffred no mā to go in nor oute.

1.Machab. xiii.b

In the meane ſeaſon came * Numenius (& they that had bene with him) from ꝑ citie of Rome, hauinge lettres wrytten vnto the kynges and prouincies, wherin were cōteyned theſe wordes: Lucius ꝑ Mayre of Rome ſendeth greting vnto Ptolomy ꝑ kyng. The embaſſitours of the Jewes our frendes beyng ſent from Symon the hye prieſt and from the people of the Jewes, came vnto vs for to renue the olde frendſhippe, and bonde of loue, brought a ſhylde of golde weyeng a thouſande pounde, which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges and prouincies, to do them no harme, nor to take parte agaynſt them, theyr cityes ner coūtrees, nether to maintene their enemies agaynſt thē. If there be eny wycked perſonnes therfore, fled from their countre vnto you, deliuer thē vnto Symon the hye prieſt, that he maye puniſh them accordyng to theyr awne lawe.

The ſame wordes wrote the Romaynes alſo vnto Demetrius ꝑ kynge, to Attalus, Araba, Arſaces & to all regions: as Samſanes, to thē of Sparta, Delo, Mydo, Sicyō, Caria, Samos, Pamphilia, Lycia, Alicarnaſſum, & to the Rhodes, to Faſelis, Coo, Sida, Arado, Gortina, Gnydū, to Cyprees and to Cyzen. And of euery lettre they ſent D a copy to Simon ꝑ hye prieſt and to the people of the Jewes. So Antiochus the kynge brought his hoſt vnto Doza ꝑ ſeconde tyme to take it: where he made diuerſe ordinaunce of warre, & kepte Triphō in, that he ſhuld not come forth. Thē ſent Symon to Antiochus two thouſande choſen men to helpe him with gold, ſyluer and other plenteous geere: Neuertheleſſe, he wolde not receaue them, but brake all ꝑ couenaunt which he made wᵗ Symō afore, & withdrewe him ſelf frō him.

He ſent Athenobius alſo a frende of hys vnto Simō, for to reaſon with him, ſaying: Ye witholde frome Joppa & Gaza (with the caſtell that is at Jeruſalem) which are cyties of my realme, whoſe borders ye haue deſtroyed, & done greate euell in the lande, haupyng the dominacyon in many other places of my kyngdome. Wherfore delyuer now ꝑ cyties which ye haue taken, with ꝑ tributes of the places that ye haue rule vpō without ꝑ borders of Jewry: Or elſ geue my fyue hū dreth talentes of ſyluer, yee and for ꝑ harme that ye haue done in ꝑ cyties & for the tributes of ꝑ ſame, other fyue hundreth talentes. If no, we ſhall come and fyght agaynſt you.

So Athenobius the kynges frende came E to Jeruſalem, & whē he ſawe the great worſhyp and honoure of Symon in gold, ſyluer & ſo great plenty of ornamentes: he marueled, and tolde Symon as ꝑ kyng commaunded hym. Then anſwered Symon and ſayd vnto hym: * As for vs, we haue nether taken other mens lādes, ner withholdē thē, but onely oure fathers heritage, which oure enemyes had vnryghteouſly in poſſeſſion a certayne tyme. This heritage of oure fathers haue we chalenged in proceſſe of tyme. And where

* Jud.vi.c.d

where as thou cõplaynest concernyng Joppa and Gaza, they dyd great harme to oure people and in oure lande, yet wyll we geue an. C. talentes for them.

Neuertheles Athenobius answered hym not one word, but turned agayne wrothfully vnto the kyng, & tolde him all these wordes, and the great dignite of Symon, with all that he had sene, and the kynge was very angrie. In the meane tyme fled Typhon by shippe vnto Dorhosaida. Then the kyng made Cendebeus captayne of the see coast, & gaue him an host of fote men and horsmen, commaundynge him to remoue the host towarde Jewry, and to buylde vp the cytie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for ỹ kyng hym selfe, he folowed vpon Typhon. So Cendebeus came vnto Jamnia, and began to vexe the people, to treade downe Jewry, to take ỹ people presoners, to slaye them, and * to buylde vp Cedron: where he sett horsmen and other men of warre, that they myght come forth and go thorow the stretes of Jewry, lyke as the kyng had commaunded hym.

*1.ma.xbi.b

## ¶ The .xvi. Chapter.

¶ Cendebeus the captayne of Antiochus hoste is put to flight of the sonnes of Symon Ptolomeus ỹ sonne of Abobus kylleth Symon & his .ii. sonnes at a banket. Johan kylleth them that lye in wayte for hys lyfe.

A *1.mac.xvi.f Then came Jhon vp from *Gaza, and tolde Symon his father, what Cendebeus had done amonge theyr people. Upon thys called Symon two of hys eldest sonnes, Judas and Jhon, and sayd vnto them: I and my brethren and my fathers house, haue euer frõ our youth vp vnto this daye, foughten agaynst the enemyes of Israel, and God gaue vs good fortune to delyuer Israell oft tymes. And now for so moch as I am olde, be ye in steade of me & my brother, to go forth and fyght for oure people, & the helpe of God be with you. So he chose .xx. M. fighting men of ỹ countre, with horsmen also, which went forth agaynst Cendebeus, and rested at Modin.

In the mornyng they arose, and went into the playne felde: and beholde, a myghtye great host came agaynst them, both of fote men and horsmen. Now was there a water broke betwyxte them, and Jhon remoued ỹ host towarde them. And when he sawe that the people was afrayed to goo ouer the water broke, he went ouer fyrst hym selfe: and the men seinge this, folowed hym.

B Then Jhon set his horsmen and fote men in order, the one by the other, for theyr enemies horsmen were very many. But when they blewe vp the prestes trompettes, Cendebeus fled w̃ his hoste, wherof many were slayne, and the remnaunt gat them to theyr stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed styll vpon the enemyes, tyll he came to Cedrõ * which he buylded. The enemyes fled also vnto the towres that were in the feldes of Azotus, and those dyd Jhon burne vp. Thus there were slayne .ii. M. men of them, and Jhon turned agayne peaceably into Jewry. *1.mac.xvi.f

And in the feldc of Jericho was Ptolomy the sonne of Abobus made captayne: which because he had aboundaunce of syluer and golde (for he had maried ỹ daughter of Symon ỹ hye prest) waxed proude in hys mynde, and thought to conquere the lande, ymagening falsched agaynst Symõ and his sonnes, to destroye them. Now as Symon was goyng aboute thorow the cyties, that were in the countre of Jewry, and caring for thẽ: he came downe to Jericho with Mathatias and Judas his sonnes, in the .Clxxvii. yeare in the .xi. moneth called * Sabat. Thẽ Ptolomy the sonne of Abobus receaued thẽ (but with disceate) into a stronge house of hys called Doch, whych he had buylded, where he made them a bancket. C *January.

So when Symon and hys sonnes were mery and had drõcken well, Ptolomy stode vp with hys men (whom he had hyd there) and toke their weapens, entred into ỹ banket house, and slewe Symon with his two sonnes, and certaine of his seruaũtes. Soch great vnfaythfulnesse dyd Ptolomy in Israell, and recompensed euell for good. Then wrote this Ptolomy ỹ same vnto kyng Antiochus, requyringe him, that he shuld sende hym an host to helpe him: and so shuld he delyuer hym the lande, with the cyties and tributes of the same. He sent other men also vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to him, and he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it, & the Sanctuary. D

Then ranne there one before, and tolde Jhõ in Gaza, that his father & his brethren were slayne, & how that Ptolomy had sent to slaye hym also. When Jhon herde this, he was sore abashed, and layed handes of them that were come to destroye hym, and slewe them: for he knewe, that they went aboute to kyll hym.

As for other thynges concernyng Jhon: of hys warres, of hys noble actes (wherin he behaued hym selfe manfully) of the buyldinge of walles which he made, and other of his dedes: They are written in the cronicles of hys presthode, from the tyme forth that he was made hye prest after hys father.

¶ The ende of the fyrst booke of the Machabees.

The



# ¶ The second boke of the Machabees.

## ¶ The fyrst Chapter.

¶ An epistle of the Jewes that dwelt at Jerusalem sent vnto them whych dwelt in Egipte, wher in they exhorte them to geue thankes for the deeth of Antiochus. Of the fyre that was hydde in ỹ pyt. The prayer of Nehemias.

A The brethrẽ of the Jewes which be at Jerusalem, and in the lande of Jewry, wysh vnto those brethren of the Jewes that are thorow out Egypte: good fortune, health and peace.

God be gracyous vnto you, and thyncke vpon his couenaũt that he made with Abraham, Isaac and Jacob his kaythfull seruaũtes: *and geue you all soch an herte, that ye maye loue and serue him, yee and perfourme hys wyll with an whole herte and ob a wyllynge mynde: He open youre hertes in hys lawe and in hys commaundementes, sende you peace: heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here our prayer for you. *dm.xxx.b

What tyme as Demetrius raigned, in ỹ Clxix. yeare, we Jewes wrote vnto you in the trouble and violẽce that came vnto vs. In those yeares, after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, & shed innocent blonde. Then made we our prayer vnto the Lorde, and were heard: we offred: and lyghted the candels, setting forth cakes and bred. *And now come ye vnto the feaste of tabernacles in the moneth † Casleu. *Exod.xxviii.f †Nouember.

B In the. Clxxxviii. yeare, the people that was at Jerusalem and in Jewry, the councell and Judas hym selfe, sent thys wholsome salutacion vnto Aristobolus kyng Ptolomys master, which came of the generacio of the anoynted prestes: and to the Jewes that were in Egypte: In so moche as God hath delyuered vs from greate perels, we thancke hym hylye. In that we resysted so myghtie a kynge. And why? he brought mẽ out of Persis by heapes, to fyght agaynst vs and the holy citie. For as he was in Persis (namely, the Captayne wyth the greate host) he perysshed in the temple of Naneas, beynge disceaued thorow the deuice of Naneas prestes. For as he was purposed to haue dwelt there, Antiochus and hys frendes came thyther, to receaue moch money for a dowry. So whẽ Naneas prestes had layed forth the money, he entred with a small cõpany into the compasse of the temple, ãd so they shut the temple.

C Now whẽ Antiochus entred by opening the preuy intraunce of the tẽple, the prestes stoned the captayne to death, hewed thẽ in peces that were wyth hym, smote of theyr heades, and threwe them out. In al thinges God be praysed, whyche hath delyuered the wycked into our handes.

Where as we now are purposed to kepe the purificacion of the temple vpõ the .xxv. daye of the moneth Casleu, we thought necessary to certifye you therof: that ye also myght *kepe the tabernacles feast daye, ãd the daye of the fyre, whyche was geuen vs when Nehemias offred, after that he had set vp the temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis, the prestes (whych then sought the honoure of God) toke the fyre preuely frõ the aulter, and hyd it in a valley, where as was a depe drye pyt: and therin they kepte it, so that the place was vnknowen to euery man. Now after many yeares when it pleased God that Nehemias shulde be sent from the kynge of Persia, * he sent the chylders chyldren of those prestes (which had hyd the fyre) to seke it. And as they tolde vs they founde no fyre, but thicke water. Thẽ commaunded he them to drawe it vp, & to bring it hym, and the offringes withal. Now whẽ the sacrifices were layed on and ordred, the prest Nehemias commaunded to sprynckle them and the wod wyth water. When thys was done, ãd the tyme come that the Sunne shone, which afore was hyd in the cloude: there was a great fyre kyndled. In so moch that euery man marueled. Now all the prestes prayed, whyle the sacrifyce was a makinge. Jonathas prayed first, and the other gaue answere. *Leui.vi.a *Leui.xxiii.f Nume.xxix.b iiii.Esd.v.e

And Nehemias prayer was after thys maner: O Lorde God maker of all thynges thou fearfull and stronge, thou ryghteous and mercyfull, thou that art onely a gracyous kynge, onely lyberall, onely iust, Almyghtye and euerlastynge, thou that delyuerest Israel from al trouble, thou that hast chosen the fathers and halowed them: receaue the offerynge for the whole people of Israel, preserue thyne awne pozcion, and halowe it, gather those together, that are scatred abrode from vs: delyuer them that are vnder the Heathens bondage, loke vpõ thẽ whych are despysed and abhorred, that the Heathen maye knowe and se how that thou art our God: Punysshe them that oppresse, and proudly put vs to dishonoure. Set thy people agayne in thy holy place * lyke as Moses hath spoken. Deut.xxx.a

And the prestes songe Psalmes of thankesgeuinge, so long as the sacrifice endured. Now when the sacrifice was brent, Nehemias commaunded the greate stones to be sprynckled wyth the residue of the water. *Which whẽ it was done, there was kyndled a *Judi.vi.d iii.Re.viii.c Eccl.xlviii.a

led a flamme of them also: but it was consumed thorowe ꝑ lyght, that shyned from the aulter. So when this matter was knowen, it was tolde ꝑ kynge of Persia, ꝑ in the place where ꝑ prestes, which were led awaye, had hyd fyre, there apeared water in steade of fyre, and that Nehemias & his company had purified the sacrifyces withall. Then the kynge consyderynge & ponderynge the matter dilygently, made hym a temple to proue the thynge that was done. And when he founde it so in dede, he gaue the prestes many gyftes & diuerse rewardes, yee, he toke them with his awne hād and gaue them. And Nehemias called ꝑ same place Nephthar, which is as moch to saye as a clensynge: but many men call it Nephi.

## ¶The.ii.Chapter.

¶How Jeremy hydde the tabernacle, the Arke, and the aultare in the hyll. Of the.v. bokes of Jason contayned in one.

AIt is founde also in the writynges of Jeremy the prophet, that he cōmaūded them which where caryed awaye, to take fyre, * as it is sayde afore. ‡ He commaunded them also, that they shuld not forget the lawe and cōmaundemētes of the Lorde, and that they shulde not erre in theyr myndes, when they se ymages of syluer and golde with theyr ornamētes. These and soch other thynges cōmaunded he them, and exhorted them, that they shulde not lett the lawe of God go out of theyr hertes.

*ii. Mac.i.c. ‡ Jere.xxix.b Baruc.vi.a.

It is wrytten also, how the prophet (at the commaundemēt of God) charged them to take the tabernacle, & the arcke wᵗ them: and he wente forth vnto the mountayne, where Moses clymed vp, * & sawe the herytage of God. And when Jeremy came there he founde an open caue, wherin he layed the tabernacle, the arcke, & the aulter of incense, and so stopped the hole. There came certayne men together also folowyng hym, to marcke the place, but they coulde not fynde it. Which when Jeremy perceaued, he reproued them, saying: As for ꝑ place, it shalbe vnknowne, vntyll the tyme ꝑ God gather his people together agayne, & receaue them vnto mercy. Then shal God shew them these thynges, & the maiesty of the Lorde shall appeare, * and ꝑ cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon desyred, that the place myght be sanctifyed, and it was shewed hym.

*Deute. xxxiii.a.

* Exo.xiii.d. *ii. Re.viii.b

For he beyng a wyse man, handled honorably & wyssely, offerynge vnto God in the halowynge of the tēple, when it was finished. * And lyke as whē Moses prayed vnto the Lorde, the fyre came downe from heauen, & consumed ꝑ burnt offerynge: Euen so prayed Salomon also, * and the fyre came downe from heauen, and cōsumed the burnt offeringe. And Moses sayd: because the sinofferinge was not eaten, therfore it is cōsumed. In lyke maner Salomon kept the dedycacyon (or halowynge) eyght dayes.

*Leui.ix.d. *ii.pa.vii.d

In the Annotacions and wrytynges of C
*Jeremy, were these thynges put also: and how he made a lybrary, and how he gathered out of all countrees the bokes of the prophetes, of Dauid, the Epistles of the kynges, and of the presentes. Euen so Judas also, loke what he lerned by experience of warre, and soche thynges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. Yf ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purificacion, we haue wrytten vnto you. Therfore ye shal do wel, yf ye kepe the same dayes. We hope also, that the God (whych delyuered hys people, and gaue them al the herytage, kyngdome, prestehode and Sanctuary * that he promysed them in the lawe) shal shortly haue mercy vpon vs, and gather vs together frō vnder the heauē into his holy place: for he hath saued vs from great parels, and hath clensed the place.

* Some rede: nehemias

*Deu.xxx.c.

As concernynge Judas Machabeus and D
hys brethren, the purifycacyon of the great temple, the dedicacion of the aulter, yee, and of the warres that concerne noble Antiochus and * Eupator his sonne, of ꝑ thynynges that came downe from heauē vpon those, which mankully defended the Jewes. For though they were but fewe, yet defended they the whole lande, droue awaye the enemyes hoste, recouered agayne the tēple, that was spoken of thorowe out all the worlde delyuered the cytye, doynge theyr best, that the lawe of the Lorde which was put downe, myght wyth all tranquilyte be restored agayne vnto the Lorde, that was so mercyfull vnto the. As touchynge Jason also of Cyren, we haue vndertake compendiously to bring into one boke, the thinges that were comprehēded of hym in fyue. For we consyderynge the multytude of the bokes, and howe harde it shulde be for them that wolde medle with storyes & actes (ād that because of so diuerse matters) haue vndertakē so to comprehende the storyes: that soch as are disposed to reade myght haue pleasure & pastyme therin: and that they whych are dilygent in soche thynges, myght the better thincke vpon them: yee and that whosoeuer reade them, myght haue profyt therby.

*i. mach.bla

Neuertheles, we oure selues that haue E
medled with this matter for the shortening of it haue taken no smal laboure, but great diligence, watchynges and trauayle. Lyke as they



as they that make a feast, wolde fayne do other men pleasure: Euē so we also (for many mens sakes) are very well cōtēt to take the laboure, where as we maye shortly comprehende, the thynges that other men haue truly wrytten.

For he ꝑ buyldeth an house anewe, must prouyde for many thīges, to ꝑ whole buyldynge: but he that paynteth it afterwarde, seketh but only what is comly, mete & conueniēt to garnysh it wythall. Euē so do we also in lyke maner. And why? he that begineth to wryte a story for ꝑ fyrst, must wyth his vnderstandynge gather the matter together, set hys wordes in order, and diligētly seke out of euery parte: But he that afterwarde will shorten it, vseth few wordes, & toucheth not the matter at the largest. Let thys be sufficient for a Prologe, now wyll we begine to shewe the matter: for it is but a folysh thynge to make a longe Prologe, & to be shorte in the story it selfe.

## ¶The.iii.Chapter.

¶Of the honour done vnto the temple by the kynges of the Gentyles. Symon bytereth what treasure is in the temple. Heliodorus is sent to take them awaye. He is stryckē of God, & healed at the prayer of Onias.

AWhat tyme as the holy cyte was inhabited ī all peace & wealth, and whē the lawes were yet very well kepte. (For so was it ordeyned by Onyas ꝑ hye prest & other godly mē ꝑ were enemyes to wyckednesse) It came therto, * that euē the kīges & princes thē selues oyd the place great worshyppe, & garnyshed the temple with greate gyftes: In so moch that Seleucus kynge of Asia of his awne rentes, bare all the costes belongynge to the seruice of the offrynges.

*ii.mac.iii.c

Then * Simon of ꝑ tribe of Ben Jamin, a ruler of ꝑ temple, laboured to worcke some myschefe ī ꝑ cite: but ꝑ hie preaste resisted hī

*ii.mac.iii.a

Neuertheles when he myght not ouercome Onias, he gat hym to * Appolonius ꝑ sōne of Thersa (whych thē was chefe Lord ī Celosyria and Phenices) and tolde hym, ꝑ the treasury in Jerusalem was full of innumerable money, & how that the comō goodes (whych belonged not vnto the offerynges) were exceadinge greate also: yee & how it were possible, that all these myght come vnder the kynges power.

*ii.mac.iii.b

Now when Appolonius had shewed the B
kynge of the moneye, as it was tolde hym: ꝑ kyng called for Heliodorus his stewarde, & sent hym with a cōmaundement, to bring hym the same money. Immediatly Heliodorus toke hys iourney, but vnder a colourc, as though he wolde go thorow Celosyria and Phenices to vysed ꝑ cyties, but hys purpose was to fulfyll the kīges pleasure. So when he came to Jerusalem, ād was louyngly receaued of the hye prest into thē cyte: he tolde what was determyned concernynge the moneye, and shewed the cause of hys cōming: he asked also, yf it were so i dede. Thē the hye prest tolde him, that there was soch money layed vp for the vpholdinge of wyddowes and fatherlesse chyldren, & how that a certayne of it belonged vnto Hyrcan⁹ Tobias a noble man: and that of al the moncie (Whych ꝑ wycked Simon had bewrayed) there were.iiii.hundreth talētes of syluer, & vii.hundreth of golde: yee and that it were vnpossible for those mens meanynge to be disceaued, that had layed vp theyr money in ꝑ place and temple (whych is had in worshyp thorow the whole worlde) for the maynteynaunce and honoure of the same. Wher vnto Heliodor⁹ answered, that the kynge had commaunded hym in auy wyse, to bryngе hym the money.

So at the daye appoynted, Heliodorus C
entred into the temple to ordre thys matter But there was no small feare thorow out ꝑ whole cytie. The Prestes fell downe before the aulter in theyr vestimētes, and called vnto heauen vpon hī, * whych had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserued for soch as cōmitte thē vnto keppynge. Then who so had loked the hye preste in the face, it wold haue greued hys herte: For hys contenaunce and the chaungynge of his coloure, declared the inwarde sorowe of hys mīde. The mā was all in heyuynesse, and his body in feare: wherby they that loked vpō hym, myght perceaue ꝑ grefe of his herte. The other people also came out of theyr houses by heapes vnto ꝑ comon prayer because ꝑ place was lyke to come into confusyon. The wemē came together thorow ꝑ stretes, with hearrye clothes aboute theyr breastes.

*Exo.xxii.d. and.x.b.

The vyrgyns also that were kepte ī rāme to Onias, some in the walles, other some loked out of the wyndowes: yee they all held vp theyr handes towarde heauen, & prayed. A miserable thynge was it, to loke vpō the comen people, & the hye prest beynge in soch trouble. But they besought almighty God that the goodes whych were cōmytted vnto them, myght be kepte whole, for those ꝑ had delyuered thē vnto theyr keppynge. Neuertheles the thynge that Heliodorus was determyned to do, that perfourmed he ī the same place, he hym selfe personally beynge about the treasury with hys men of warre. But ꝑ spyrete of almyghty God shewed him selfe openly, so that all they which presumed to obeye Heliodorus, fell thorow the power of God into a greate fearfulnesse and drede.

* ii. mac.v.a and.x.b.

* For there appeared vnto them an horse, wᵗ a terrible man sytting vpon hym, decktin goodly arape, and the horse smote at Heliodorus wyth hys fore fete. Now he that sat

vpon ꝑ horse, had harnesse of golde vpon hī.

Moreouer, there apeared .ii. fayre & beutyfull pōge mē in goodly aray, which stode by him, scourged hym of both the sydes, and gaue hym many strypes without ceassinge.

*ii.mac.b.c E *With that fell Heliodorus sodenly vnto ꝑ groūde. So they toke hym vp (beige compased aboute with greate darcknesse) & bare hym out vpon a bere. Thus he that came with so many rummers and men of warre in to the sayde treasury, was borne out, where as no man myght helpe hym: & so the power of God was manyfest and knowne. He laye styll domme also by the power of God destitute of all hope & lyfe. And they praysed the Lord, that he had the wed his power vpō his place ād tēple, whych a lytle afore was full of feare & trouble: and that thorow the reuelacyon of the almyghtie Lord, it was fylled with ioye and gladnesse.

Thē certayne of Heliodorus frēdes prayed Onias, that in all haste he wolde call vpon God, to graunte hī hys lyfe, whych was geuynge vp the goost. So the hye preest considered the matter, ād lest the kyng shuld suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now whē the hye Preest had optayned hys peticion, the same yonge men in ꝑ same clothinge appeared, & stode besyde Heliodorus, sayēge: Thancke Onias the hye preest, for* for his sake hath ꝑ Lord graūted ꝑ thy lyfe: therfore seing ꝑ God hath scourged the geue hym prayse & thākes, and shewe euery man hys myght & power. And whē they had spokē these wordes, they appeared nomore.

* Act.xxviii.c F

So Heliodorus offred vnto God, made great vowes vnto him, which had graūted him his lyfe, thācked Onias, toke his goost & wēte agayne to the kynge. Then testified he vnto euery man of the greate workes of God, that he had sene w̄ his eyes. And whē the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalē, he sayde: yf thou hast any enemy or aduersary vnto thy realme, sende him thyther, & thou shalt haue hym punyshed, yf he escape wyth his lyfe: for in that place (no doute) there is a speciall power & worckīg of God. For he ꝑ dwelleth in heauen, visiteth & defendeth ꝑ place: ād all that come to do it harme, he punyssheth ād plageth them. Thys is now the matter concernynge Heliodorus, & the keppyng of the treasury at Jerusalem,

## ¶ The .iiii. Chapter.

¶ Simon reporteth euell of Onias. Jason desyrynge the office of the hye Preest corrupteth the kynge wyth rewardes. The wycked intent of Jason.

A *ii.mac.iii.a THis Symon now* (of whō we spake afore) beinge a dewrayer of the money & of hys awne naturall contre, reported ꝑ worst of Onias: as though he had moued Heliodorus vnto thys, & as though he had bene a bynger vp of euel. Thus was he not ashamed to call hym an enemye of ꝑ realme, that was so faythfull an ouerseer & defender of the cite & of his people: yee ād so feruent in the lawe of God. But whē ꝑ malice of Simō increased so farre, that thorow hys frendes there were certayne mūslaughters cōmytted: Onias considered the parell that myght come thorow this stryfe, & how that Appolonius (namely the chefe Lorde in Celosyria & Phenices) was all set vpon tyranny, and Symons malice increased the same: he gat him to the kynge, not as an accuser of the cytesins, but as one that by hī selfe intended ꝑ comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nether Simon to leaue of from his folyshnesse, except ꝑ kynge dyd loke ther to. But after the deeth of Selecucus, when Antioch⁹ (which is called the noble) toke ꝑ kyngdome: Jason the brother of Onias laboured to be hye preest: For he came vnto the kynge, and promised him thre hūdreth & .lx. talentes of syluer, & of ꝑ other rentes. lxxx. talentes. Besides this he promised him yet an. C. & .L. yf he myght haue the scole of the chyldren, & that he myght call them of Jerusalem Antiochians. Which when the kinge had graunted, & he had gotte ꝑ superiorite, he begāne immediatly to draw his kynsmē to the custome of the Heathen, put downe ꝑ thynges that the Jewes had set vp of loue, by John ꝑ father of Eupolemi⁹ which was sent ambassitoure vnto Rome, for to make ꝑ bonde of frendshyppe & loue. He put downe all the Jewes & Lyberties of the Jewes, & set vp the wicked statutes. He durst make a fyghtynge scole vnder the castell, and set fayre yōge men to lerne the maners of whores and brothels.

B

C

This was now ꝑ begynnyng of the Heathenysh & straunge conuersacyō, brought in thorow the vngracious & vnheard wickednesse of Jason, which shulde not be called a Preest, but an vngodly personne. In so moch that the prestes were now nomore occupied about the seruyce of the aulter, but despysed the temple, regarded not the offrynges: yee gaue their diligence to lerne to fyght, to wraste, to leape, to daunce, & to put at ꝑ stone not settynge by ꝑ honour of ꝑ fathers, but lyked the glory of the Grekes best of all: for the which they stroue perlously, & were greedy to folowe theyr statutes, yee, theyr lust was in all thinges to be lyke thē, which afore were theyr enemyes & destroyers. Howbeit to do wyckedly agaynst ꝑ lawe of God shall not escape vnpunyshed: but of this we shall speake here after.

D

What tyme as the* Olympiades sportes were played at Tyrus (ꝑ kynge hym selfe beynge

* These were kepte euery fyfte yeare.



beinge presente) this vngracyo⁹ Jason sent wycked men, bearyng from them of Jerusalem (whych now were called Antiochians) iii. C. drachmars of syluer for an offerynge to Hercules. These had they ꝑ carryed them desyred vnder soch a fashiō, as though they shulde not haue bene offred but bestowed to other vses. Neuertheles, he that sent them, sent them to the intēt that they shulde be offred vnto Hercules. But because of those ꝑ were present, they were geuen as to the makynge of shyppes. And Appolonius the sonne of Nesteus was sent into Egypte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued, that he was put out from medlynge in ꝑ realme, he sought his awne profyte, departed from thence, came to Joppa, & then to Jerusalem: where he was honorably receaued of Jason, & of ꝑ cyte, & was brought in wyth torche lyght and with greate prayse: and so he turned his hooste vnto Phenices.

E

*ii.mac.iii.b After .iii. yeare Jason sent Menelay⁹, the foresayde Simōs brother, * to beare ꝑ money vnto ꝑ kyng, & to bringe hym answere of other necessary matters. But he (whē he was praysed of the kyng for magnifying of his power) turned ꝑ preesthod vnto him selfe, layinge vp .iii. C. talentes of syluer for Jason. So whē he had gotten cōmaundemētes from the kyng (he came haupnge nothinge ꝑ becōmeth a preste) but bearinge ꝑ stomacke of a cruel tyraūt, & ꝑ wrath of a wilde brute beest. * Thē Jason (which had disceaued his awne brother) seinge that he him selfe was begyled also, was fayne to flee into the lande of the Ammonites, & Menelaus gat the dominion. But as for ꝑ money ꝑ he had promysed vnto ꝑ kyng, he dyd nothinge therin, when Sostratus the ruler of the castell requyred it of him. For Sostratus was ꝑ mā that gathered the customes: wherfore they were both called before ꝑ kyng. Thus was Menelaus put out of the preesthode, & Lysimachus his brother came in his steade. Sostratus also was made Lord of ꝑ Cyprias.

*ii.mac.iii.b

F

It happened in the meane season, that ꝑ Tharsiās & Mallasiās made insurreccion, because they were geuen for a present vnto kynge Antiochus cōcubyne. Then came the kynge in all the haste, to styll them agayne, & to pacyfie ꝑ matter, leauyng Andronicus there to be his debyte as one mete therfore. Now Menelaus supposing that he had gotten a ryght conuenient tyme, stole certayne vessels of golde out of the temple, and gaue them to Andronic⁹ for a present: & some he solde at Tyrus and in the cyties therby.

Which when Onias knewe of a suertye, he reproued him: but he kepte him in a Sanctuary beside Daphnis, that lieth by Antioche. Wherfore Menelaus gat hī to Andronicus, & prayed hī ꝑ he wold slaye Onias. So whē he came to Onias, he cōceled him craftely to come out of the Sanctuary geuynge hym his hande with an othe (how be it he suspecte hym) & then he slew Onyas, wythout any regarde of ryghtuousnesse.

For the whych cause not only the Jewes, but other nacyons also toke indignacyon, & were displeased for the vnryghtuous death of so godly a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of ꝑ Grekes wente vnto hym, cōplayninge for the vnryghtuous death of Onias. Yee Antiochus him selfe was sory in hys mynde for Onias, so that it pitied him, & he wepte, remembringe his soberneste & manerly behauoure. Wherfore he was so kyndled in hys mynde, that he cōmaūded Andronicus to be stripped out of his purple clothinge, & so to be led thorow out the cite: yee, & the vngracio⁹ man to be slayne in the same place where he cōmitted his wickednes vpō Onias. Thus the Lorde rewarded him his punyshmēt, as he had deserued. Now when Lysymachus had done many wycked dedes in the temple thorow the councell of Menelaus, and the voyce came abrode: the multitude gathered them together agaynst Lysymachus: for he had carryed out now moch golde.

So when the people arose, and were full of displeasure, Lysymachus armed. iii. M vnthryftes to defende hym: a certayne tyrannte beyng theyr captayne, which was grow̄en both in age and woodnesse. But when the people vnderstode the purpose of Lysymachus, some gat stones, some good strōge clubbes, & some cast ashes vpō Lysimachus. Thus there were many of thē wounded, some beyng slayne, & al ꝑ other chaced away. But as for the wycked churchrobber hym selfe, they kylled hī besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus. Now when the kynge came to Tyrus, they made a complaynte vnto him of Menelaus, cōcerning this busynesse, and the ambassytours were thre. But Menelaus wēt & promised Ptolomy, to geue hym moch money, yf he wolde persuade ꝑ kyng. So Ptolomy wēt to the kig into a courte (where as he was sett to coole hym) & brought hym out of ꝑ mynde. In so moch that he discharged Menelaus frō the accusacyons, that not wythstandynge was cause of all myschefe: and those poore men, whych yf they had folde their cause, yee, before the Scitiās, they shulde haue bene iudged innocent, them he condemned to death.

G

H

Thus were they soone punyshed, whych folowed vpon the matter for ꝑ cytie, for the people, & for the holy vessel. Wherfore they of Tyrus toke indignacyō, and buryed the

honorably. And so thorow ꝑ couetousnesse of them that were in power. Menelaus remayned styll in auctho3ite, increasyng i malyce, to the hurte of the citesyns.

## ¶ The.v. Chapter.

¶ Of the sygnes and tokens sene in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spoylynge of the temple.

A AT the same tyme Antioch⁹ made hym ready to go agaynst in to Egypte. Thē were there sene at Jerusalē. xl. dayes longe, horsmē, rumnynge to and fro in the ayre, whych had raymēt of golde, & spears. There were sene also whole hoostes of men weapened, and horses runnynge in an order, how they came together, how they helde forth theyr shyldes, how the harnessed men drew out theyr swerdes, and shott their dartes.

The shyne of the golden weapens was sene, and of all maner of armure. Wherfore euery man prayed, that those tokēs myght turne to good. Now when there was gone forth a false rumour, as though Antiochus had bene deed: Jason toke a. M. men, and came sodenly vpon the cytie. The citesyns rāwnto the walles, at the last was the citie taken, & Menelaus fled into the castell.

B As for Jason, he spared not his awne citesyns in the slaughter, nether cōsydered he what greate euell it were, to destroye ꝑ prosperite of his awne kynsmē: but dyd as one that had gotten the victory of his enemies, and not of hys frendes. For all this gatt he not the superiorite, but at ꝑ last receaued cō fusyon for hys malyce. * and fled agayne lyke a vagabunde into the lāde of the Ammonytes. *ii.mac.v.c

Finally, for a rewarde of his wyckednesse he was accused before Aretha the kynge of the Arabiās. In so moch that he was fayne to flee from cytie to cytie, beynge deppysed of euery man as a forsaker of the lawes, & an abhominable personne. And at the last (as an open enemy of hys awne natural countre and of the cytesyns) he was dryuen into Egypte.

Thus he that afore put many out of theyr awne natyue land, perysshed frō home hym selfe. He went to Lacedemō, thynckyge there to haue gottē succoure by reason of kynred. And he that afore had caste many one out vnburyed, was thrown out hym selfe, no man mournynge for hym, ner puttynge him in his graue: so that he nether enioyed ꝑ buriall of a straunger, nether was he partaker of hys fathers sepulcre.

C Now whē this was done, the kyng suspecte, that the Jewes wolde haue fallen from hym: wherfore he came in a greate displeasure out of Egypte, * & toke ꝑ cytie by violēce. He commaunded hys men of warre also, that they shuld kyll & not spare, but slaye downe soch as withstode them, or clymed vp vpon the houses. *i.mac.i.c.v

Thus was there a greate slaughter of yonge men, olde men, wemen, childzen and virgines. In. iii. dayes were there slayne. lxxx. M. fourty thousande put in preson, ād no lesse solde. Yet was he not contēt wt̄ thys but durst go into the mooste holy tēple (Menelaus that traytoure to the lawes & to his awne naturall countre, beyng his gyde) and with his wicked hādes toke the holy vessel, which other kynges & cyties had geuē thyther for the garnysshinge & honour of ꝑ place: them toke he in his hādes vnworthely, & defyled them.

D So madd was Antiochus, that he consydered not, how that God was a lytle wroth for the synnes of them that dwelt in ꝑ cytie, for the whych soch confusyō came vpō that place. * And why? yf it had not happened thē to haue bene lapped i many synnes, this Antiochus (as soone as he had come) had sodenly bene punysched, and shutt out for hys presūption, * lyke as Heliodorus was, whō Seleucus the kynge sente to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of ꝑ peoples trouble, but afterwarde shall it enioye the wealth of thē. And lyke as it is now forsakē in the wrath of almyghty God, so when the greate God is reconcyled, it shall be sett vp in hye worshyp agayne. * ii.mac.iii.a

So when Antiochus had taken a M. and viii. C. talentes out of the temple, he gat hī to Antioche in all the haste, thynckyng i his pryde, that he myght make mē sayle vpon ꝑ drye land, and to go vpon ꝑ see, soch an hye mynde had he. He lefte debytes there, to vexe the people: At Jerusalem left he Philyppe a Phrygiā, in maners more cruell thē him selfe ꝑ set him there: At Garysim he left Andronic⁹ & Menelaus, which were more greuous to the cytesins thē other. * Now as he was thus set in malyce against the Jewes, he sent Appolonius an hated prynce, wyth xxii. M. commaunding him to slaye thole ꝑ were of perfect age, and to sell the wemen, maydens & childzē. Whē he cam now to Jerusalem, he fayned peace, & kepte hym styll vntyl the Sabboth daye. And then he commaunded his mē to take them to their weapens (for the Jewes kepte holy daye) & so he slew all them that were gone forth to ꝑ opē playe, rūnyng here & there thorow the cytie wyth hys men weapened, and murthured a great nōbre. * But Iudas Machabe⁹ which was the tenth, fled into the wylderneße, led hys lyfe there wyth hys company amonge wylde beastes and vpon the mountaynes, dwellynge *i.mac.i.b *i.mac.i.c *i.mac.i.d



dwellynge there and eatige grasse, lest they shuld be partakers of the fylthynesse.

## ¶ The.vi. Chapter.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monysshed that they shall not abhorre the aduersyte wher wyth ꝑ Lord afflicteth them. The greuous payne of Eleazarus.

A NOt longe after thys, sent the kyng a messauger of Antioche, for to cō pel the Jewes, to altre the ordinaunces of the fathers and ꝑ lawe of God, to defyle the temple that was at Jerusalē, & to call it ꝑ temple of Jupiter Olympius: & that they shulde be in Gazarim, as those whych dwell at the place of Jupiter ꝑ herberous. Thys wycked sedycion of ꝑ vngodly was heuy vpon all the people: for the temple was ful of voluptuousnes, bybbynge & bollyng of the heathen, of rybaudes & harlottes together. The wemen went into the holy place, and bare in that was not lawfull. The aulter also was full of vnlaufull thynges, whych ꝑ lawe forbyddeth to laye vpon it. The Sabbothes were not kepte, ꝑ other solempne feastes of the lāde were not regarded. To be playne, there durst no man be a knowne that he was a Jewe. In ꝑ day of the kynges byrth they were cōpelled parforce to offre: and when the feast of Bachus was kepte, they were constrayned to weere garlandes of yuye, and so to go aboute the honoure of Bachus.

B Moreouer thorow ꝑ councell of Ptolomi, there went out a commaundement i the nexte cyties of the Heathen, that they shulde intreate ꝑ Jewes in lyke maner: namely, to compell them for to do sacrifyce after ꝑ lawes of the Gentiles: & who so wolde not, to put thē to death. A pyteous thynge was it to se. There were. ii. wemen accused to haue circumcised theyr sonnes, whom when they had led rounde aboute ꝑ citie (the babes hāgyng at their brestes) they caste thē downe headlinges ouer the walles. Some that were crepte in dēnes & had kepte the Sabboth were accused vnto Philyppe, & brent in the fyre: because that for the feare of God they kepte the commaundemēt so strytly, & wold not defende them selues. Now I beseche all those whych reade thys boke, that they refuse it not for these falles of aduersite: & iudge ꝑ thinges (that are happened) for no destruccyō, but for a chastenting of oure people. And why? Whē God suffreth not synners longe to folow theyr awne mynde, but shortly punysheth thē, * it is a token of hys greate louyng kyndnes. For this grace haue we of God more then other people, ꝑ he suffreth not vs long to synne vnpunished like as other nacyōs, ꝑ when ꝑ daye of iudgemēt cōmeth, he maye punysh them in the fulnes of theyr synnes. If we synne, he correcteth vs, but he neuer withdrawe th hys mercyes frō *Pro.iii.b

vs: & though he punysh wyth aduersyte, yet doth he neuer forsake hys people. But lett thys that we haue spoken now wyth few wordes, be for a warnyng and exhortacyon of the Heathen.

Now wyll we come to the declarynge of ꝑ matter. Eleazar one of ꝑ principall Scrybes, an aged man & of a well fauored coūtenaunce, was constrayned to gape wyth opē mouth, * & to eate swynes flesh. But he desyrīg rather to dye gloryously then to lyue wyth shame, offred hym selfe wyllīgly to ꝑ martyrdome. Now when he saw ꝑ he must nedes go to it, he toke it paciētly: for he was at a poynte wyth hym selfe, ꝑ he wolde consente to no vnlaufull thyng for eny pleasure of lyfe. They ꝑ stode by beyng moued wt̄ pyte (but not aryght) for the olde frēdshyp of ꝑ man, toke hym aside pryuely, & prayed hym, that he wold let soch flesh be brought hym as were lauful to eate, & then to make a countenaunce, as though he had eaten of the flesh of the sacrifyce lyke as the kyng cō maunded, for so he myght be delyuered frō death & so for the olde frendshype of the mā, they shewed hym thys kyndnes. *Leui.xi.a

But he beganne to consyder hys discrete & honorable age, his noble and worshyppfull stock, & who ꝑ frō hys youth vp he had bene of an honest & good cōuersacyon: yee & how constantly he had kepte the ordinaūces and lawes cōmaūded by God, wherfore he gaue them this answere, & sayd: Yet had I rather fyrst be layed i my graue. * For it becōmeth not myne age (sayde he) in eny wyse to dissemble, wherby many yōg persones myght thyncke, that Eleazar beyng. lxxx. yere olde & x. were now gone to a straunge lyfe: & so thorow myne ypocrisy (for a lytle tyme of a trāsytory lyfe) they myght be disceaued: by thys meanes also shuld I defyle myne age, & make it abhominable. For though I were now delyuered frō the tormentes of men, yet shuld I not escape the hād of almyghty God, nether alyue ner deed. wherfore, I wil E dye manfully & do as it becōmeth myne age Wherby I maye paraduēture leaue an exāple of stedfastnes for soch as be yonge, yf I wyth a ready mynde & manfully dye an honest death, for ꝑ most worthy & holy lawes. *i.Thes.v.c *Amos.i.a

When he had sayde these wordes, immediatly he was drawen to ꝑ tormente. Now they that led hym & were mylde a lytle afore, begāne to take dysplesure because of ꝑ wordes ꝑ he sayd: for they thought he had spokē them of an hye mynde. But when he was i hys martyrdome, he mourned & sayd Thou (O Lord) which hast ꝑ holy knowlege, knowest opēly: that where as I myght be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am wel content to suffre thē because I feare the

Thus this man dyed, leauynge the memorial of hys death for an example, not only vnto yonge men, but vnto all the people, to be stedfast and manly.

## ¶The. vii. Chapter.

¶The punyshment of the. vii. brethren and of theyr mother.

A It happened also, ỹ there were .vii. brethrē (wyth theyr mother) taken, & compelled by the kynge * agaīst ỹ lawe, to eate swynes flesh: namely wt scourges and lethren whyppes. And one of them whych was ỹ chefe, sayd: what seketh thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kinge angrye, and bad heate cauldrons and brasen pottes. Whych when they were made hote, imediatly he cōmaūded the tonge of hym that spake fyrst, to be cut out, to pul the skinne ouer hys heade, to pare of the edges of hys handes and fete: yee and that in the syght of his mother & the other of hys brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in hym) to be fryed in the caudrō: In the which whē he had bene longe payned the other brethrē with theyr mother exhorted him to dye manfully, sayēge: The Lord God shall regarde the treuth, and conforte vs, lyke as *Deu.xxxii.e Moses testifieth * & declareth in hys songe, sayenge: and he wyll haue compassyon on hys seruauntes.

So when the fyrst was deed after thys B maner, they brought the seconde to haue hī in derysyō, pulled the skynne wyth the heare ouer hys heade, & asked hym, yf he wolde eate swynes flesh, or he were payned in the other membres also thorow out hys body. But he answered boldly, and sayde: I wyll not do it. And so was he tormēted lyke as ỹ fyrst, and when he was euen at the geuynge vp the goost he sayde: Thou most vngracyous persone puttest vs now to death, but ỹ kyng of the worlde shal rayse vs vp (which dye for his lawes) in the resurrecciō of euerlastynge lyfe.

After hym, was ỹ thyrde had in derysyon and when he was requyred, he put out hys tonge, and that rycht soone, holdynge forth hys hādes mankully, and spake wyth a stedfast fayth: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of hym agayne. In so moch that the kynge and they whych were wyth hym, marueled at ỹ yonge mans boldnelle, that he nothynge regarded the paynes.

Now when he was deed also, they vexed C the fourth wyth tormentes in lyke maner. So whē he was now at hys death, he sayed It is better that we beynge put to death of men, haue oure hope and trust i God for he shall rayse vs vp agayne. * As for the, thou *Iohn.v.d. shalt haue no resurrecyon to lyfe.

And when they had spoken to the fyfth. they tormented hym. Thē loked he vnto ỹ kyng, & sayd: thou hast power amonge men for thou art a mortall mā also thy selfe, to do what ỹ wylt, but thynke not, that God hath forsaken oure generacyon. Abyde the, tary styll a whyle, and thou shalt se ỹ great power of God, how he wyll punysh the and thy sede. After hym they brought the syxte, whych beynge at the poynte of death, sayd, Be not disceaued (O kyng) for this we suffre for our awne sakes, because we haue offēded our God, & therfore maruelous thynges are shewed vpon vs. But thynke not thou, whych takest in hande to stryue agaynst God, that thou shalt escape vnpunyshed.

This excellent mother (worthy to be well D reported of, and had in remembraūce) sawe her seuen sonnes dye in one daye, and suffred it pacientlye, because of the hope that she had in God: yee, she exhorted euery one of thē in especyall, and that boldly & stedfastly with parfyte wysdome, wakynge vp her wyuyly thought with a manly stomacke, and sayde vnto them: I can not tell howe ye came i my wōbe, for I nether gaue you breth ner soule, nonor lyfe. It is not I ỹ ioyned the membres of youre bodyes together, but the maker of the worlde, which fashyoned ỹ byrth of man, and beganne all thynges. Euen he also of hys awne mercy shall geue you breath and lyfe agayne, lyke as ye now regarde not your awne selues for his lawes sake.

Now thought Antyochus that she had despysed hym, therfore he let her go wyth her reproues, & beganne to exhorte the yongest sonne (which yet was left) not only wt wordes but swore vnto hym wyth an ooth. that he shuld make hym a rych and welthy man (yf he wolde forsake the lawes of hys fathers) yee, and that he shulde geue hym, whatsoeuer were necessary for hym. But E when the yonge man wolde not be moued, for all these thynges, he called hys mother, & counceled her to saue her sonnes lyfe. And when he had exhorted her wyth many wordes, she promysed hym ỹ she shulde speake vnto her sōne. So she turned her vnto hym (laughynge the cruell tyraunte to scorne) & spake wyth a bolde voyce: O my sonne, haue pytie vpon me, that bare the .ix. monethes in my wombe, that gaue the sucke, norished the & brought the vp vnto thys age.

I beseche ỹ (my sonne) loke vpon heauen & earth and all that is therin, and cōsydre, that God made them and mans generacyon of nought: so shalt thou not feare thys hangman, but suffre death stedfastly, lyke as thy brethren haue done: that I maye receaue the agayne i the same mercy with thy brethren.

Whyle she was yet speakynge these wordes, the yonge man sayd: whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges cōmaundement, * but the lawe that *Exod.xx.a. Deut.xiiii.a. God gaue vs by Moses. As for thou that F ymagynest all myschefe āgaynst the Jewes, thou shalt not escape the hande of God, for we suffre these thynges, because of oure synnes.

And though God be angrye wyth vs a lytle whyle (for oure chastenynge and reformacyon) yet shal he be at one agayne wyth his seruauntes. But thou. (O shamefull & most abhompnable persone.) Pryde not thy selfe thorow vayne hope, in beynge so malycyous vpō the seruauntes of God: for thou hast not yet escaped the iudgement of the God whych is almyghtye, and seyth all thynges. My brethren that haue suffred a lytle payne, are now vnder the couenaūt of euerlastynge lyfe: but thorow the iudgemēt of God, thou shalt be punished ryghteously for thy pryde.

As for me (lyke as my brethren haue done) I offre my soule & my body for the lawes of our fathers, callynge vpon God, that he wyll soone be mercyfull vnto our people: *1.Mac.ii.c. yee and wyth payne and punyshement * to make the graunte, that he only is God. In me now & in my brethren ỹ wrath of almyghty God is at an ende, whych ryghteously is fallen vpon all oure people.

Then the kynge beynge kyndled in anger, was more cruell vpon him then vpon all ỹ other, and toke indygnacyō, that he was so lyghtly regarded. So thys yonge man dyed vndefyled, & put hys trust styll in the Lord. Last of all after the sōnes, was the mother put to death also. Let this now be ynough spoken, concernynge the offerynges, and extreme cruelnesse.

## ¶The. viii. Chapter.

¶Judas gathereth together hys hoost. Nicanor is sent agaynst Judas. Judas exhorteth hys souldyars to constantnes. Nicanor is ouercome. The Jewes geue thankes after they haue put theyr enemyes to flyght, dyuydyng the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

A Then Judas Machabe, and they that were wyth him, wente pryuely ito the townes, called theyr kynsfolkes & frendes together, toke vnto them all soch as cōtynued yet i the fayth and lawe of the Jewes and brought forth .vi. M. men.

So they called vpon the Lorde, that he wolde haue an eye vnto hys people, whych was trodden downe of euery man: to be gracyous vnto the temple that was defyled of the vngodly: to haue cōpassyon vpon the destruccyon of the cittie, whych was shortly lyke to be layed waste, to heare the voyce of ỹ blonde that cryed vnto him: to remēbre the most vnryghteous deathes of yonge innocent chyldrē, the blasphemyes also done vnto hys name, and to punysh them.

* Now when Machabeus had gathered *1.Mac.ii.a. thys multytude together, he was to myghtye for the heathen (for the wrath of ỹ Lorde was turned into mercy) he fell vpon the townes and cytyes vnwares, brent them, toke the most commodyous places, and slewe many of the enemyes. But specially he made soch chases by nyght, in so moch that hys manlynesse was spoken of euery where.

So when Philippe sawe that the man B increased by lytle and lytle, & that the matter prospered wyth hym for the most parte: he wrote vnto Ptolomy (which was a captayne in Celosiria & Phenices) to helpe him in the kynges busynes. Then sent he Nica- *1.Mac.iii.c nor Patrocly (a speciall frende of hys) in all the haste, and gaue him of the comen sorte of the heathen no lesse then .xx. M. harnessed men, to rote out the whole generacyon of ỹ Jewes, haupnge to helpe hym one Gorgias a man of warre, whych in matters concernynge battayls, had great experiēce. Nycanor ordened also the trybute (which the Romaynes shulde haue had) to be geuen vnto the kynge out of the captyuyte of the Jewes, namely .ii. M talentes. And immediatly he sent to the cities of the see coast, requyring them for to bye Jewes to be theyr seruauntes and bonde men, promysynge to sell them lxxx. and ten for one talente: but he consydered not the wrath of almyghty God, that was to come vpon hym.

When Judas knewe of thys, he tolde the C Jewes that were wyth hym of Nicanors cōmynge. Now were there some of them fearfull, not trustynge vnto the ryghteousnes of God, and fled theyr waye.

But the other that remayned, came together, and besought the Lorde, to delyuer thē frō that wycked Nicanor, which had solde them or euer he came nye them: and though he wolde not do it for theyr sakes, yet for ỹ couenaunt ỹ he made wyth theyr fathers, and because they called vpō hys holy & gloryous name. * And so Machabe called hys *1.Mac.v.b.b. men together, namely aboute .vi. M. exhortyng thē not to agree vnto their enemies, * *Deut.xx.a nether to be afraied for ỹ multitude of their ii. Para.xx.c aduersaries commynge agaynst them vnryghteously: but to fyght manly, consyderynge the reproke that they had done to the holy place wythout cause, how they had despyled and oppressed the cytye, yee, and destroyed the lawes of the fathers. * For they *Jere.xxxii.b Psal.lxxix.b.

(sayde he) trust in theyr weapens and boldnesse, but oure confidēce is in the almyghty Lorde, which in the twynckelynge of an eye maye both destroy them that come agaynst vs, and all the worlde.

He exhorted them also to cal to remembraunce ỹ helpe, that God shewed vnto theyr fathers: * as whē there perysshed an. C. & lxxv. M. of Sennacheribs people: And of the batayl that they had in Babylon agaynst the Gallacyans: how all the Macedonyans that came to helpe them, stode in feare: and how they beig but only vi. M. slewe an. C. & xx. M. thorow ỹ helpe that was geuen them from heauē, wherby they also had receaued many benefytes.

Thorow these wordes the mē toke good hertes vnto them, ready to dye for the lawe and the countre. So he set vpon euery company a captayne, one of hys awne brethren: Simon, Joseph & Jonathas: geuynge eche one. xv. C. men. He caused Esdras also to rede the holy boke vnto them, & to geue them a token of the helpe of God.

*1.mac.iiii.b *Then he hym selfe beynge captayne in the fore front of the battayll, buckled wyth Nicanor. And God was theyr helpe, in so moch that they slewe above ix. M. men & compelled the more parte of Nicanors hoost to flie, they were so woūded and feable. Thus they toke the money frō those that came to bye them, and folowed vpon thē on euery syde. But when the tyme came vpon them, they returned, for it was the Sabboth, and therfore they folowed nomore vpon them. So they toke theyr weapens & spoyles and kepte the Sabbath, geuynge thanckes vnto ỹ Lord, which had delyuered them that daye, and shewed thē hys mercy. After the Sabboth * they distributed the spoyles to the sycke, to ỹ fatherlesse and to wyddowes, and the residue had they them selues wyth theyrs. When thys was done, and they all had made a generall prayer: they besought the mercyfull Lorde to be at one wyth hys seruauntes.

*Nu.xxxi.d. 1.Reg.xix. Deu.xx.b.

Of those also that were wyth Timothe and Bachides, which fought agaynst them they slewe. xx. M. wanne hye and stroge holdes, and deuyded moo spoyles: euer geuinge an equal porcyon vnto ỹ sycke, to ỹ fatherles, to wyddowes and to aged persons. And when they had dylygently gathered theyr weapens together, they layed thē all in conuenyente places, & the remnaunt of the spoyles brought they to Jerusalem. They slewe also Philarches ỹ wycked personne, which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brēt those that had set fyre on ỹ portes of ỹ tēple: namely Calysthenes, whych was fled into an house: & so they gat a worthy rewarde for theyr wyckednesse. As for that most vngracyous Nicanor, whych had brought a thousande marchauntes, to bye the Jewes, he was thorow the helpe of the Lorde brought downe euen of them whom he regarded not: in so moch that he put of hys gloryous raymēt, fled by see, and came alone to Antyoche, wyth greate shame and dyshonour, whych he gat thorow the destruccyon of hys hoost. Thus he that promysed the Romaynes to paye thē theyr tribute, when he toke Jerusalem: beganne now to saye playnely, that God was the defēder of the Jewes, & therfore not possible to wounde them, because they folowed the lawes whych God had made.

## ¶ The. ix. Chapter.

¶ Antiochus wylyng to spoyle Persepolis is driuen to flyght. As he persecuteth the Jewes, he is strycken of the Lord. The fayned repentaunce of Antiochus & his dyeth.

*i.mac.viii.a At ỹ same tyme came * Antyochus agayne wyth dyshonoure out of Persys. For when he came to Persepolys, ād vndertoke to robbe the tēple and to subdue the cytie, the people ranne together and defended them selues, & so moch that he and hys were fayne to flē wyth shame.

And so after that flyght, it happened that Antyochus came agayne wyth dyshonoure. But when he came to Egbathana, he gat knowlege what was happened vnto Nycanor and Tymotheus. Now as he was anaūcinge him selfe i his wrath, he thought he was able to auenge the iniury that was done to them, vpon the Jewes: and therfore commaunded to make ready hys charet, hastynge on hys iourney wythout ceassynge, the iudgement of God prouokynge hym because he had spoken so proudly, ỹ he wolde come to Jerusalem, and make it a graue of the Jewes. But the Lorde God of Israell, that seyth all thynges, smote hym wyth an inuysyble plage, whych no man coulde heale.

For as soone as he had spoken these wordes, there came vpō hym an horrible payne of hys bowels, and a sore greke of ỹ armes.

And that was but ryght: for he had martyred other mens bowels wyth dyuerse and straunge tormentes, howbeit he wolde in no wyse ceasse from his malice. Yee, he was yet the prouder & more malycious agaynst the Jewes: But whyle he was commaundynge to make haste in the matter, it happened that he fell downe violently from the charet so that it brosed hys body, and dyd hi greate payne.

And



And so he that thought he myght commaūde the floudes of the see (so proude was he beyonde the condicyon of man) & to weye the hye mountaynes in a payre of balaunce, was now brought downe to the grounde, & caried vpon an horslytter, knowlegynge the manyfolde power of God vpon hym: so that *Actes.xiii.d ỹ wicked body of hys * was full of wormes, whych in hys payne fell quycke out of hys flesh: In so moch that hys hoost was greued with the smell and stynck of hym. Thus he that a lytle afore thought he myght reache to the starre of heauen, hym myght no man now abyde ner beare, for the vehemence of stynche.

¶ Therfore, he beynge brought from hys great pryde, begāne for to come to ỹ knowledge of hym selfe: for the punishemēt of God warned hym, and his payne increased euermore and more. And whē he hym selfe might not abyde hys awne stynche, he sayde these wordes: It is reasō to be obedīēt vnto God, and that a man desyre not to be lyke vnto hym. Thys wycked personne prayed also vnto the Lorde, of whom he shulde haue optayned no mercy. And as for ỹ cytye that he came vnto so hastely, to bryngе it downe to the grounde, and to make it a graue for dead men: now he declareth to deliuer it fre.

And as touchyng ỹ Jewes, whom he had iudged not worthy to be buryed, but wolde haue cast them out for to be deuoured of the foules & wylde beastes, sayeng, that he wolde haue destroyed both olde & ponge: Now he promysed, to make thē lyke the cytesins of Athens. And where as he had spoyled the holy temple afore, now he maketh promyse to garnysh it with greate giftes, to increase the holy ornamentes, and of his awne rētes to beare the costes, and charges belonginge to the offeringes: yee, and that he wolde also become a Jewe him selfe, to go thorow euery place of the worlde, and to preach the power of God.

But when his paynes wolde not ceasse, (for ỹ ryghteous iudgemēt of God was come vpō him) out of a very despayre he wrote vnto the Jewes a lettre of intercessiion, conteyninge these wordes: The kynge and prince Antiochus wisheth vnto ỹ vertuous cytesins of the Jewes, moch health ād good prosperite.

If ye and youre chyldren fare well, and yf all thinges go after youre mynde: we geue greate thankes. In my sycknesse also do I remembre you louyngly: for as I came out of Persia, and was taken with sore dysease: I thought it necessary to care for the comē wealth. Nether despayre I in my selfe, but haue a good hope to escape this sickenes.

But consyderinge that my father led an hoost sometyme in the hyer places, and shewed who shulde raygne after hym, that (yf there happened any cōtrouersy, or eny harde thyng were declared) they in ỹ lande myght knowe theyr chefe Lord, that there shuld be no insurrection: Agayne: when I ponder by myself, how that all the myghtie men and neyghbours roūde about, are layēg wayte, and loke but for opportunyte to do harme: I haue ordened that my sonne Antiochus shal raygne after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto him as it followeth herafter. Therfore I praye you & require you, to remembre the benefytes that I haue done vnto you generally, and in especiall (and that euery mā wylbe faythfull to me & my sōne) For I hope that he shal be of sober and louinge behauoure, & yf he folowe my deuyce, he shall be indifferent vnto you.

*Thus, that murthurer & blasphemer of God was sore smytten: & lyke as he had intreated other men, so he dyed a myserable death in a straunge countre vpon a mountayne. And hys body dyd Philippe (ỹ went with hym) carry awaye: whych fearynge the sonne of Antiochus, wente into Egypte to Ptolomy Philometor. *Dan.viii

## ¶ The. x. Chapter.

¶ Judas Machabeus taketh the cītye & the temple. He beginneth to shewe ỹ actes of Eupator. The Jewes fyght agaynst the Idumeans: Timotheus inuadeth Jewry, wyth whom Judas Jopneth battell. v. men apeare in the ayre to the helpe of the Jewes. Timothy is slayne.

*i.mac.xiii.a Machabeus now and his company (thorow the helpe of the Lorde) wanne the temple and the cytye agayne, destroied the aulters and chapels that ỹ heathen had buylded thorow the stretes: clensed ỹ temple, *made another aulter of brycke stone, and after two yeares they offered sacrifices, set forth the incense, the lyghtes and shewe bred. When that was done, they fell downe flat vpon the grounde, and besought the Lorde, that they myght come nomore into soch trouble: but yf they synned eny more agaynst hym, he hym selfe to chasten them wyth mercy, and not to come in the handes of those alcaūtes and blasphemous men. *Exod.xx.b

Now vpon the same daye that ỹ straungers poluted ỹ temple, it happened that on the very same daye it was clensed agayne: namely, *the. xxii. daye of the moneth called Casleu. They kepte. viii. dayes in gladnesse lyke as in the feast of the tabernacles: remēbryng that not longe afore, they helde the feast of the tabernacles vpon the mountaynes and in dennes lyke beastes. And to the same token they bare grene bowes, braunches and palmes, before him that had geuen them good fortune to clense his place. They *i.mac.xiii.b

agreed

agreed also together, and made a statute, ꝑ euery yeare those dayes shulde be solemply kepte of all the people of the Jewes.

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now will we speake of Eupator the sonne of that wycked Antiochus, how it happened wyth him: & so with fewe wordes to comprehende the aduersyte that chaunsed in the warres. When he had taken in ꝑ kingdome, he made one Lysias (which had bene captayne of the host in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beynge a ruler for the Jewes (and specially, to syt in iudgemēt for soch wrōge as was done vnto them) vndertoke to deale peaceably wyth them. For the wheche cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytour (because he had left Cyprres that Philometor had cōmytted vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned hym selfe, and dyed.

Now when Gorgias was gouernoure of the same places, he toke straungers and vndertoke oftymes to warre with the Jewes. Moreouer, the Idumeans ꝑ held the stroge holdes, receaued those that were dryuen frō Jerusalem, and toke in hande to warre also
*1.mach.v.a *But they that were wyth Machabeus besought and prayed vnto the Lorde, that he wolde be their helper: and so they fell into ꝑ stronge holdes of the Idumeans, and wanne many places by strength: Soch as came agaynst them they slewe, and kylled no lesse of all together (then twētye thousande. Neuertheless some, no lesse then nyne thousande, were fled into twoo stronge towres, hauynge all maner of ordinaunce to withstande them.

D Then Machabeus leauing Symon, Josephus, zacheus, and those that were wyth them (which were very many) wente to besege them, & to fyght where most nede was, Now they that were wyth Symon, beynge led wyth couetousnesse, were intreated for money, thorow certaine of those that laye in the towres: toke. lxx. M. drachmas: & let some of them escape. But when it was tolde Machabeus what had happened, he called ꝑ captaynes of the people together, accusinge those personnes, ꝑ they had solde the brethrē for money, and let their enemyes go. So he slewe those traytours, and immediatly wēte in hande wyth the. ii. towers. And whē they had ordred thē selues manly with their weapens and handes, they slewe in the two castels moo then twentye thousande.

*1.mach.v.d & ii. Machab. viii.c *Now Timotheus* whom ꝑ Jewes had ouercome afore, gathered a multytude of straunge people, brought an hoste also of horsmen of the Asians, to wynne Jewry by E strength. But when he drewe nye, Machabeus & they ꝑ were wyth hym * fell to theyr *ii.mac.xi.b prayer, syprynckled asches vpō their heades, being gyrded with hearrie cloth about their loynes, fell downe before the aulter, and besought the Lord that he wolde be mercyfull to them, but an enemye vnto their enemyes, & to take parte agaynst their āduersaryes, * accordynge as it is promysed in the lawe. *de. xxviii.a So after ꝑ prayer, they wēte on further frō the cyte: and whē they came nye ꝑ enemyes, they prepared them selues agaynst them.

And by tymes in ꝑ mornyng at the breake of the daye, both the hostes buckled together. * The one parte had the Lord for their *Jer.xxii.b & ii.Par.xiii.b refuge, which is ꝑ geuer of prosperite strēgth and victory. The other had a māly stomack which is a captayne of warre.

The battayll now beyng greate, * there *iiii.re.xi.a & i.Mach.iii.a and.xi.b appeared vnto the enemyes from heauen. v. men vpō horsbacks wyth brydels of golde, ledynge the Jewes, & two of them haupng Machabeus betwixte them, that kepte him safe on euery syde wyth their weapens, but shot dartes and lightenynges vpon the enemyes: where thorow they were confounded wyth blyndnesse & so sore afrayed, that they fell downe. There were slayne of fote men twentye thousande and fyue hundreth, and fyre hundreth horsmen. As for Timotheus him selfe, he fled vnto Gazar a very stronge holde, wherin Cereas was captayne. But Machabeus and his company layed sege to it chearfully. iiii. dayes.

Now they that were wythin trustynge to the strength of the place, cursed and banned exceadyngly, and made great crakynge wyth wycked wordes. Neuertheless, vpon the fyft daye in the mornyng. xx. yong men of Machabeus company, beyng set on fyre in their myndes (because of the blasphemy) came mānfully vnto the wall, and wyth bolde stomackes they and theyr other companyons clymmed vp vpon the towres, vndertakyng to set fyre vpon the portes, & to burne those blasphemous personnes quicke Two dayes were they destroying ꝑ castell, wheche when they founde Timotheus (that was crept into a corner) they kylled hym, & slew Cereas his brother in lyke maner with Appollophanes. When this was done, they songe Psalmes, wyth prayses and thankesgeuynge vnto the Lorde, which had done so great thynges for Israel, and gyuē them the victory.

## ¶ The. xi. Chapter.

¶ Lysias goeth about to ouercome ꝑ Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kynge Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

Not



NOt longe after this, Lysias ꝑ kynges stewarde & a kynsman of hys (which had the gouernaūce of hys matters) toke sore displeasure for ꝑ thynges that had happened: ād whē he had gathered. lxxx. M. men of fote wyth all the hoste of ꝑ horsmen, he came agaynst the Jewes, thynckynge to wynne ꝑ cytie, to make
*Iohn.ii.b it an habitacyon for the Heathen, * and ꝑ tēple wolde he haue to be an house of lucre, lyke as the other goddes houses of the heathē are, & to sell the prestes office euery yeare: Not cōsydering the power of God, but was
*eſa.xxvi.b wylde in his mynde, * trustynge in ꝑ multitude of fote men, in thousandes of horsmen, and in his. lxxx. Elephantes.

B So he came into Jewry & then to Bethsura (a castell of defence) lyinge in a narow place. v. furlonges from Jerusalem, & wāne it. Now when Machabeus and hys cōpany knewe that the stronge holdes were taken,
*ii.mac.xi.e * they fell to their prayers with weppynge & teares before the Lorde. And all ꝑ people in lyke maner besought him, ꝑ he wolde send a good angell to delyuer Israel. Machabeus hym selfe was the fyrst that made him ready to the battayll, exhorting ꝑ other that were wyth hym, to ieoperde thē selues, & to helpe their brethren. And when they were goynge forth of Jerusalem together wyth a redy &
*ii.mac.xii.d wylling mynde, * there appeared before thē vpon horsbacke a man in whyte clothynge wyth harnesse of golde, shakyng his speare. Then they praysed the Lorde all together, which had shewed them mercy, & were comforted in their myndes: in somoch that they were ready, not only to fyght with men, but wyth the most cruell beastes, yee & retourne thorow walles of yron.

Thus they wente on willyngly haupnge an helper frō heauen, and ꝑ Lorde mercyfull C vnto thē. They fell myghtely vpō their enemyes lyke lyōs, brought downe. xi. M. fote men. xvi. C. horsmē, put all ꝑ other to flight many of thē beyng wounded, and some gat awaye naked. Yee Lysias hi selfe was fayne to flee shamefully, and so to escape. Neuertheless, ꝑ mā was not without vnderstanding, but cōsydered by hym selfe ꝑ hys power was mynished, and pōdred how the Jewes being defended by ꝑ helpe of Almighty God, were not able to be ouercome: wherfore he sent thē wordes, & promysed, ꝑ he wolde cōsente to all thynges which were reasonable, and to make ꝑ kyng their frēde. To ꝑ which prayer of Lysias Machabeus agreed, settynge in all thynges ꝑ comen wealth & whatsoeuer Machabeus wrote vnto Lysias concerning the Jewes, the kyng graunted it. For there were letters wrytte vnto the Jewes from Lysias, conteynynge these wordes.

Lysias sendeth gretynge to the people of the Jewes. Jhon and Absalon whych were D sent from you, delyuered me wrytynges, & requyred me to fulfyll the thynges concernynge theyr earande. Therfore loke what might be graūted, I certified ꝑ kyng therof: & whatsoeuer was cōuenient. I agreed therto. If ye now will be faythfull in ꝑ matters I shall endeuer my selfe herafter also to do you good. As concernynge other thinges by euery article therof: I haue cōmytted thē to youre messaungers, & to those whom I sent vnto you, to comē wyth you of ꝑ same, fare ye well. In the. C. and. xlviii. yeare, the. xxiiii. daye of the moneth Dioscorinthius.

Now ꝑ kynges lettre cōteyned these wordes. Kyng Antiochus sendeth gretige vnto his brother Lysias. For so moch as oure fa-
*ii.mac.xi.f ther, * is now deed, oure wyll is, that they which are in oure realme, lyue wythout eny insurreccion, & euery mā to be diligēt in hys awne matters. We vnderstāde also, ꝑ ꝑ Jewes wolde not consent to oure father, for to be brought vnto ꝑ custome of the Gētyles, but stedy to kepe their awne statutes: for ꝑ wheche cause they requyre of vs also, to lett them remayne styll by their awne lawes.

Wherfore, oure mynde is, ꝑ this people E shalbe in rest: we haue concluded & determyned also, to restore them their tēple agayne: that they maye lyue accordyng to the vse & custome of their forefathers. Thou shalt do vs a pleasure therfore, yf ꝑ sende vnto them and agree with thē: that when they are certifyed of oure mynde, they maye be of good chere, and loke to their awne wealth.

And this was the lettre, that the kynge wrote vnto ꝑ Jewes: kyng Antiochus sendeth gretyng vnto the councell and ꝑ other people of ꝑ Jewes: If ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, how & youre desyre was to come downe to youre people, whych are wyth vs.

Wherfore those that wyll come, we geue thē fre lyberte, vnto the. xxx. daye of the mo-F neth of Aprill, ꝑ they may vse ꝑ meates of ꝑ Jewes and their awne lawes, like as afore: & none of thē by eny māner of wayes to haue harme, for thynges done ī ignorauce. Menelaus who we haue sēt vnto you, shal comē wyth you at large, fare ye wel. In the. Cxlviii. yeare, the. xv. daye of the moneth of Aprill.

The Romaynes also sent a lettre, cōteynynge these wordes: Quintus Mennius & Titus Manilius embassitours of the Romaynes, sende gretinge vnto the people of the Jewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thynges whych he referred vnto the kynge, sende hyther some with spede, and pōdre the matter diligently amonge your selues, that

we

we maye cast þ best to youre profyte, for we must departe now vnto Antioche. And therfore write shortly agayne, þ we maye know your minde: Fare well. In þ hundreth. xl viii yeare, the. xv. daye of the moneth of Aprill.

¶ The. xii. Chapter.

¶ Timotheus troubleth the Jewes. The wycked dede of the Jeppes agaynst the Jewes. Judas is auenged of them. He setteth fyre on þ gate of Jamnia. The pursute of the Jewes agaynst Timothye. Timothye is taken and let go vnhurt. Judas purseueth Gorgias. Judas offring sacrifyce for the dede, sheweth the hope of the resurrection.

A When these couenaūtes were made Lysias went vnto the kyng, & the Jewes tylled their grounde. But Timotheus, Apollonius þ sonne of Genet, Jerome & Demophon þ proude, Nicanor þ captayne of Cypers, & they that laye in those places: wolde not lett thē lyue in rest & peace. They of Joppa also dyd euen soche a shamefull dede. They prayed the Jewes þ dwelt amonge them, to go with their wyues & childrē into þ shyppes whych they had prepared, and dyd wyth thē, as though they had ought them no euell wyll. For so moch thē as there was gone forth a generall proclamacyon thorow the cytye because of peace, they cōsēted therto, & suspecte nothīg: but when they were gone forth into þ depe, they drowned no lesse then. ii. C. of them.

Whē Judas knew of this cruelte shewed vnto his people, he commaunded those that were with hī to make thē ready, exhortyng them to call vpō God the ryghteous iudge: went forth agaynst those murthurers of his B brethren, set fyre in the haue by nyght, brent vp the shyppes, and those that escaped from the fyre, he slewe with þ swearde. And when he had done thys, he departed as though he wolde come agayne, and rote out all thē of Joppa. But when he had gottē worde, that þ Jamnites were mynded to do in lyke maner vnto þ Jewes whych dwelt amōge thē, he came vpon the Jamnites by nyght, & sett fyre on the hauen wyth the shyppes: so that the lyght of the fyre was sene at Jerusalem vpon a. ii. C. and. xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towarde Timotheus. v. thousande men of fote and. v. hundreth horsmen of the Arabians, fought with him. So when þ battell was earnest, & prospered wyth Judas thorow the helpe of God: the residue of the Arabiās beynge ouercome, besought Judas to be at one with them, & promysed to geue hym certayne pastures, and to do him good in other thinges. Judas thinckynge that they shulde in dede be profytable concernynge many thynges, promised them peace: wher vpon they shoke handes, and so they departed to their tentes Judas wente also vnto a cytie, whych was very fayre kepte with bydges, fensed round about with walles, and dyuerse kyndes of people dwellinge therin, called Caspin.

They that were within it, put soch trust C in the strēgth of the walles, & in their stoare of vitailes: that they were þ slacker in their doynges, cursynge and reuylinge Judas wt blasphemyes, and speakynge soch wordes as it becommeth not. But Machabeus cailynge vpon the great Prynce of the worlde (which without any battayll rāmes, or ordynaunce of warre, dyd* cast downe þ walles of Jericho, in þ tyme of Josue) fell manfully vpō þ walles, toke the cyte, (& thorow the helpe of the Lord) made an exceadynge greate slaughter: In so moch þ a lake of two fourlonges brode whych laye therby, semed to flowe wyth the blonde of the slayne. * Josue. vi.

Then departed they from thence. vii. C. & L. furlonges, and came to Taraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get him there: for (not one matter dyspatched) he was departed from thence, and had lefte certayne men in a very strong holde. But Dositheus & Sosipater, whych were Captaynes with Machabeus, slewe those þ Timotheus had lefte in the house of defence, euen. x. M. men. And Machabeus prepared him with the. vi M. men þ were about hym, set thē in ordre by companyes, and wēte forth agaynst Timotheus, whych had wyth hym an. C. & xx. M. men of fote. ii. M. and. v. C. horsmen.

When Timotheus had knowledge of Ju D das cōmynge, he sent þ women, chyldrē and the other baggage vnto a castell called Carnion. (For it coulde not be wōne, & was harde to come vnto, the wayes of þ same places were so narow) & whē Judas cōpany came firste in syght, þ enemyes were smytten with feare, thorow the presence of God, whych seyth all thynges: In so moch þ they fleynge one here, another there, were rather discōfyted of their awne people, * and woūded wt þ strokes of their awne sweardes. Judas also was very earnest in folowynge vpō them, punishinge those vngodly, & slewe. xxx. M. mē of thē. Timotheus also him self fell into þ handes of Dositheus and Sosipater, whō he besought with many prayers, to let hym go with his lyfe: because he had many of the Jewes fathers & brethrē in preson, whych (yf they put hī to death) myght be disapointed. So whē he had promysed faythfully to deliuer thē agayne accordyng to þ cōdicion made, they let hym go wythout harme, for the health of the brethrē. And when Judas had slayne. xxv. M. he wente from Carnion. * Iudi. viii. c. 1. Reg. xiiii. c. ii. Para. xx. d

Now after þ he had chased awaye & slayne his enemyes, he remoued þ hoste towarde E * Ephrō a stroge cytie, wherin dwelt many diuerse people of the heathen, & the stronge ponge men kepte the walles, defendyng thē mynghtely. * i. mach. v. d

mynghtely. In this cytie was moch ordinaūce and prouision of dartes. But whē Judas and his cōpany had called vpon Almyghty God (whych wyth hys power breaketh the strength of the enemyes) they wāne the cytie, and slewe. xxv. M. of thē, þ were within From thence wente they to the cytye of the Scythiās, whych lyeth. vi. C. furlonges frō Jerusalem. But when þ Jewes whych were in the citye tellifyed, that the cytezyns dealte louyngly with them, pee, and intreated them kyndly in the tyme of their aduersyte, Judas and hys cōpany gaue them thāckes, desyringe them to be frēdly still vnto them: and so they came to Jerusalem the hye feaste of the weekes beynge at hande. And after the feaste of pentecost they went forth agaynst Gorgias the gouernoure of Idumea, wyth iii. M. men of fote & iiii. C. horsmen. Which when they met together, it chaunsed a fewe F of þ Jewes to be slayne. And Dositheus one of þ Bachenors a mighty horsmā toke hold of Gorgias, & wolde haue takē him quycke. But an horsman of Thracia fell vpon him, and smote of his arme, so þ Gorgias escaped & fled into Maresa. When they now þ were of Gorgias side, had foughten longe & were weary: Judas called vpō the Lorde, that he wolde be their helper, & captayne of the felde: and with that, he beganne with a manly voyce to take vp a songe of prayse, & a crye: In so moch þ he made the enemyes afrayed, and Gorgias mē of warre toke their flight. So Judas gathered his hoste, & came into þ cytie of Odolla. And when the seuēth daye came vpon thē, they clensed them selues (as the custome was) & kepte the Sabboth in þ same place. And vpon the daye folowynge, Judas & his cōpany cam to take vp the bodies of thē that were slayne, and to bury thē in the fathers graues. Now vnder the cotes of certaine Jewes whych were slayne, they founde Jewels that they had taken out of þ * Vinct. bili. c Deliu. bili. a. tēples & from the Idols of the * Jamniters: whych thynge is forbydden the Jewes by þ lawe. Then euery man sawe, þ this was the cause, wherfore they were slayne.

G And so euery man gaue thanckes vnto þ Lorde for hys ryghtuous iudgement, which had opened the thynge that was hyd. They fell downe also vnto theyr prayers, and besought God, þ the sawte whych was made, myght be put out of remēbraunce. Besydes that, Judas exhorted þ people earnestly, to kepe thē selues from soch synne: for so moch as they sawe before their eyes: þ these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch þ he brought together two thousande drachmas of syluer, which he sent vnto Jerusalē, that there myght a sacrifice be offred for the misdede. In the which place he dyd well and



ryght: for he had some consideracyon & ponderyng of the lyfe that is after this time. For yf he had not thought that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny vowe or sacrifyce, for thē, that were deed. But for so moch as he sawe, that they whych dye in the fauoure & beleue of God, are in good rest and ioye, he thought it to be good & honorable for a recōcilynge, to do the same for those which were slayne, that the offence myght be forgeuen.

¶ The. xiii. Chapter.

¶ The cōminge of Eupator into Jewry. The death of Menelaus: Machabeus going to fyght agaynst Eupator, moueth his soudyars vnto prayer. He kylleth. xliii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frendship with the Jewes.

IN þ. C. xlix. yeare gatt * Judas knowledge, þ Antiochus Eupator was A * i. mac. vi. d commyng with a greate power into Jewry, & Lysias the stewarde and ruler of his matters with him hauinge an. C. and. x. M. men of fote. v. M. horsmen. xxii. Elephātes, and. iii. C. charettes. Menelaus also ioyned him self with them (but with greate dysceate) and spake fayre to the kynge, not for eny good of þ coūtre, but because he thought to haue bene made some greate man of auctorite. But þ kynge of kynges moued Antiochus mynde agaynst thys vngodly personne, & Lysias infourmyd the kyng, * that this Menelaus was þ cause of all myschefe: so that the kyng commaunded to take him, and (as the maner of thē is) to put hym vnto death in the same daye. * ii. Machab. xiii. c.

There was also in the same place a tower of. L. cubytes hye, heapped with asshes: but aboue it was so made, that mē myght loke downe on euery syde. Where into the kyng cōmaunded that shamefull person to be cast amonge the asshes, as one that was cause of all vngraciousnesse. And reasō it was that the vnthryft shulde dye soch a death, and not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre & asshes were holy) therfore was it right, þ he hym selfe also shulde be destroyed wyth asshes.

But the kynge was wood in hys mynde, and came to shewe him selfe more cruell vnto the Jewes, then hys father was. Whych B when Judas perceaued, * he cōmaunded the people to call vpon þ Lord nyght and daye: that he wolde now helpe thē also, lyke as he had done alwaye: For they were afrayed to be put from their lawe, from their naturall countre and from the holy temple: and not to suffre the people (which a lytle whyle afore beganne to recouer) to be subdued agayne of the blasphemous nacyons. * ii. Machab. xiii. c.

So when they had done thys together, C and besought the Lord for mercy, wyth weppynge and fastynge thre dayes longe, flatt vpon the grounde: Judas exhorted them, to make

make them selues ready. But he and the elders together deuised, to go forth fyrst with their people, afore the kynge brought hys hoost into Jewry, and afore he beseged ꝑ cytie, & to commytte the matter vnto God.

Wherfore he ascryped the power of all thynges vnto God the maker of the worlde exhortinge his people to fight mãtully (yee, euen vnto death) for the lawes, the temple, the cytye, their awne natyue countre, and to defende the citesyns: and set his hoost before Modyn. He gaue them also that were wyth him, a token of the victory of God, chosinge out the mãlyest yonge men, wente by nyght into the kynges pauylyõ, slewe of the hoost xiiii. M. men, * & the greatest Elephantes, wyth those that satt vpon them.

*1.mac.vi.f.

D Thus when they had brought a greate feare and rumour amonge ꝑ tentes of theyr enemyes, & all thynges went prosperously wyth thẽ, they departed in the breake of the daye, God beinge their helper and defender. Now whẽ the kynge perceaued the manlynesse of the Jewes, he wente aboute to take the stronge places by craft, and remoued his hoost * vnto bethsura, which was a well kepte house of defence of the Jewes: but they were chaced awaye, hurte, and discomfited.

*ii.mac.xi.a

And Judas sent vnto thẽ that were in it soch thinges as were necessary. In ꝑ Jewes hoost also there was one Rhodocus, whych tolde the enemyes theyr secretes: but they sought hym out, & whẽ they had gottẽ hym, they put hi in preson. After this dyd ꝑ kyng cõmẽ with thẽ that were in Bethsura, toke truce with them, departed, and stroke a battayll wyth Judas, whych ouer came hym.

E But when he vnderstode, that Philippe (whom he had left to be ouerseer of his businesses at Antioche) begãne to rebel agaynst him, he was astonnyed in his mynde: so ꝑ he yelded hym selfe to the Jewes, & made thẽ an othe, to do whatsoeuer they thought ryght.

Now when he was reconcyled wyth thẽ, he offred, made moch of the tẽple, gaue greate gyftes vnto it, embraced Machabey, makynge hym captayne and gouernour from Ptolomays vnto the Gerrenes.

Neuertheless when he came to Ptolomays, ꝑ people of the cytie were not content with the bonde of frendshype: for they were afrayed, that he wolde breake ꝑ couenaunt. Then wente Lysias vp into the seate, and enfourmed the people, shewed thẽ the cause why, and pacifyed thẽ. So he came agayne to Antioche. This is now the matter cõcernynge the kynges iourney, and his returne.

## ¶The.xiiii.Chapter.

¶By the mocyon of the Lorde, Demetrius sendeth Nicanor to kyll the Jewes. Nicanor maketh a compact with the Jewes, whych he yet breaketh through the mocyon of the kynge. Nicanor commaundeth Mazia to be taken. The boldnes of Mazia.

AFter thre yeares was Judas informed, how that Demetrius the sonne of Seleucus was come vp with a greate power and shyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countrees, agaynst Antiochus & his captayne Lysias. Now Alcimus (which had bene hye Prest, & wylfully defyled him selfe, in the tyme of the myxtynge) seyng, ꝑ by no meanes he coulde be helped, ner haue any more intraũce to the aultare: he came to kynge Demetrius in the hũdreth and one & fyfty yeare, presentynge vnto hym a crowne of Golde, a palme & an olyue tree: which (as mẽ thought) belonged to the temple, and ꝑ daye he helde his tonge. But when he had gotten oportunyte for his madnesse, Demetrius called him to coũcell, and asked hym, what thynges or councels ꝑ Jewes leaned vnto? He answered: The Jewes that be called Assidei (whose captayne is Judas Machabeus) mayntayne warres, make insurrecyons, and will not let the realme be in peace.

A

For I beynge depryued of my fathers honoure (I meane the hye prestlode) am come hyther: partly because I was faithfull vnto the kyng, and partly because I sought ꝑ profyt of the cytesyns. And why? all oure people, thorow the wickednesse of them, are not a litle troubled. Wherfore I beseche the (O kynge) consydre all these thynges dylygently, and then make some prouision for ꝑ lande & the people, accordynge to the kyndnesse that thou hast offred vnto thẽ. For as lõge as Judas hath the vpperhãde, it is not possible that men can lyue in peace.

B

When he had spoken these wordes, other frendes also hauynge euell wyll at Judas, sett the kynge Demetrius onfyre agaynst hi. * Which immediatly sent Nicanor (ruler of the Elephantes) a captayne, into Jewry, cõmaundynge him, to take Judas him selfe alyue, but to slaye thẽ ꝑ were with hym, and to make Alcimus hye prest of ꝑ great tẽple.

*i.mac.vii.

C Then the heathen which fled oute of Jewry from Judas, came to Nicanor by flockes, thynckige the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge, and the gathering together of the heathen: they sprẽckled thẽ selues with earth, * & besought hym, which made them hys people, and euer defended his awne porcion with euydent tokens, that he wolde preserue them styll. So at the commaundemẽt of the captayne, they remoued frõ thẽce, & came to a towne called Dessalan. And Symõ Judas brother fell in hãds wt Nicanor, but thorow ꝑ sodayne commyng of the enemyes, he was afrayed.

*ii.mac.xi.

Neuertheles, Nicanor hearinge the manlynes of them that were wyth Judas, & the bolde



holde stomaches that they had to fyght for their naturall countre, durst not proue the matter with bloudshedynge. Wherfore he sent Posidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduisement there vpõ and the captayne shewed it vnto the multitude, they were agreed in one minde: to haue peace. And they apoynted a daye to syt vpõ these matters quyetly among them selues, the stoles also were brought and set forth.

Neuertheless, Judas commaũded certaine men of armes to wayte in cõuenient places, lest there shulde sodenly aryse any euell thorow the enemyes. And so they cõmoned reasonably together.

D Nicanor, whyle he abode at Jerusalem, ordred him selfe not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer wyth hys herte, & fauoured him. He prayed hym also to take a wyfe, and to bringe forth chyldren. So he maryed, lyued in rest, and they led a comen lyfe. But Alcimus perceauige the loue that was betwyxte them, and how they were agreed together, came to Demetrius, & tolde him that Nicanor had taken straunge matters in hande, and ordened Judas (an enemy of the realme) to be the kynges successoure. Then the kynge was sore displeased, & thorow ꝑ wycked accusacyons, which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayng: that he was very angrye for the frendshyppe and agrement, whych he had made wt Machabeus. Neuertheles he commaunded him in all the haste, that he shulde take Machabeus prisoner, and sende hym to Antioche.

E Whych letters whẽ Nicanor had sene, he was at hys wyttes ende, & sore greued, ꝑ he shulde breake the thynges wherin they had agreed: specially, seynge Machabeus was ꝑ mã, ꝑ neuer dyd him harme. But because he myght not withstande the kyng, he sought oportunite to fulfil his cõmaundemẽt. Notwithstanding when Machabeus sawe that Nicanor beganne to be churlysh vnto him, & ꝑ he intreated him more rughly then he was wonte, he perceaued ꝑ soch vnkyndnes came not of good, and therfore he gathered a few of hys men, & withdrewe him selfe frõ Nicanor. Which whẽ he knewe that Machabeus had manfully preuented him, he came into ꝑ great and most holy tẽple: and cõmaunded ꝑ prestes (which were doynge their vsuall ofᵗ.mac.vii.c fringes) to deliuer him ꝑ mã. And whẽ they sware ꝑ they coulde not tel where ꝑ mã was whõ he sought, he stretched out his hãde, * & made an othe, sayinge: If ye wyll not delyuer me Judas captyue, I shall remoue thys tẽple of God ito ꝑ playne felde, I shall breake downe ꝑ aulter, & cõsecrate this tẽple vnto Bachus. After these wordes he departed

Then the prestes lyft vp their handes toward heauen, & besought hym ꝑ was euer ꝑ defender of their people, sayng: Thou O Lorde of all, whych hast nede of nothynge, woldest ꝑ the tẽple of thy habitacyon shulde be amonge vs. Therfore now O moost holy Lorde, kepe thys house euer vndefyled, * whych lately was clẽsed. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalẽ, a louer of the whole cyte, & a man of good reporte: whych for ꝑ kynde herte ꝑ he bare vnto ꝑ people, was called a father of ꝑ Jewes. This mã oft tymes, whẽ the Jewes were mynded to kepe thẽ selues vndefyled, defended & delyuered thẽ, beynge content stedfastly to spẽde his body and his lyfe for hys people.

M

*i.mac.iiii.c ii.mac.v.a

So Nicanor wyllynge to declare ꝑ hate that he bare to the Jewes, sent fyue hũdreth men of warre to take him: for he thought, yf he gat him, he shulde brige ꝑ Jewes in great decaye. Now when ꝑ people begãne to rushe ī at his house, to breake ꝑ dores, & to set fyre on it: he beinge now take, wolde haue defended him selfe with hys swearde: chosynge rather to dye manfully, then to yelde hym selfe to those wicked doers: & because of his noble stocke, he had rather haue bene put to extreme cruelte. Notwythstãding what time as he missed of his stroke for haste, & ꝑ multitude fell in violẽtly betwixte ꝑ dores: he ranne boldly to the wal, & cast him selfe downe mãfully amonge the heape of them, which gaue soone place to his fall, so ꝑ he fel vpõ hys bely. Neuertheles, while there was yet breath within hym, he was kyndled in hys mynde, & whyle his bloude gusshed out exceadingly (for he was very sore woũded) he rãne thorow the myddest of the people, and gat hym to the toppe of a rocke. So when his bloude was now gone, he toke out his awn bowels wt both his hãdes, & threw thẽ vpon ꝑ people callynge vpon ꝑ Lord of lyfe & spyrite to reward him this agayne, and so he dyed.

## ¶The.xv.Chapter.

¶Nicanor goeth aboute to come vpõ Judas on ꝑ Sabboth daye. The blasphempe of Nicanor. Machabeus expoundynge vnto ꝑ Jewes ꝑ vysyon, boldreth their hertes. The prayer of Machabeus. After the hoste of Nicanor is ones ouercome, Machabeus commaundeth his heed and hys handes to be cut of and his tonge to be geuen vnto fowles.

NOw when * Nicanor knewe ꝑ Judas was in the countre of Samaria, he thought wyth all his power to stryke a felde wyth him vpon a Sabboth daye. Neuertheless the Jewes ꝑ were compelled to go wyth hym, sayde: O do not so cruelly and vnkyndly, but halowe the Sabboth daye, and worshippe him that seyth all thinges. For all thys, yet sayd the vngracyous personne: * Is there a myghtie one in heaue, that cõmaunded the Sabboth

A

*i.mac.vii.b

daye

daye to be kepte. And when they sayde: yet the lyuinge God, the myghtie Lord in heauen * commaunded the seuenth daye to be kepte, he sayde: And I am myghty vpon earth, to commaũde them for to arme them selues, and to perfourme the kynges businesse. Notwithstandinge he myght not haue hys purpose.

* Exod. xx. d

Nicanor had deuysed with great pryde to ouercome Judas, & to bringe awaye the victory. But Machabeus had euer a fast confidence and a parfecte hope in God, that he wolde helpe hym, & exhorted hys people, not to be afrayed at the cõminge of the Heathen: but alwaye to remembre the help that had bene shewed vnto them from heaue, pre & to be sure now also, that almyghtye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayls that they had stricken afore, and made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulnesse of the Heathen, and how they wolde kepe no couenaũt nor othe. Thus he weapened them not wyth the armoure of shylde and speare, but with wholsome wordes and exhortacyons. He shewed thẽ a dreame also, wherthorowe he made them all glad, whych was thys: he thought that he sawe Onias (which had bene hye prest, a vertuous and louynge man, sad and of honest cõuersacyon, well spoken, & one that had bene exercysed in Godlynes from a chylde) holdyng vp hys handes towarde heauen, and prayenge for his people. After this there apeared vnto him another man, which was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israell. This is he that prayeth mochfor the people and for all ỹ holy citye: Jeremy ỹ prophete of God. He thought also that Jeremy helde out hys ryght hande, and gaue vnto Judas a swearde of Golde, saynge: Take this holy swearde, a gyfte from God, wherwith thou shalt smyte downe the enemyes of the people of Israell.

And so they were well comforted thorow the wordes of Judas, and toke corage vnto them, so that the yonge men were determyned in their myndes to fyght, & to byde stylly at it: In so moch ỹ in the thynges whych they toke in hande, their boldnesse shewed ỹ same, because the holy citye and the temple were in parell: for the which they toke more care, then for their wyues, chyldren, brethre and kynsfolckes. Agayne, they that were in the citye, were most carefull for those which were to fyght. Now when they were all in a hope that the iudgement of the matter was at hãde, and the enemyes drewnye, the host beynge set in araye, the Elephãtes and horsmen euery one standynge in hys place, Machabeus consydered the cõmyng of the multitude, the ordynaunce of dyuerse weapens, the cruelnes of the beastes, and helde vp his handes towarde heauen, callyng vpon the Lorde ỹ doth wonders, * whych geueth not the victory after the multitude of weapens and power of the host (but to thẽ that please hym) accordynge to hys awne wyll. Therfore in hys prayer he sayd these wordes,

D

* 11. par. Judi. vi.

O Lorde, * thou ỹ diddest sende thyne Angell in the tyme of Ezekyah kyng of Juda, and in the hoste of Sennaherib slewest anhũdreth foure score & fyue thousand: sende now also thy good angell before vs (O Lorde of heauens) in the fearfulnesse and drede of thy myghtie arme, that they which come against thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wordes. Thẽ Nicanor & they that were with hym, drewe nye wyth shawmes and songes: but Judas and hys company wyth prayer and callynge vpon God.

* 111. Reg. xix. Esa. xxxvii. 1. Esd. iv. 11. Mach. viii.

With their handes they smote, but wyth theyr hertes they prayed vnto the Lorde, & slew no lesse then. xxxv. M. mẽ: For thorow ỹ present helpe of God they were gloriously comforted.

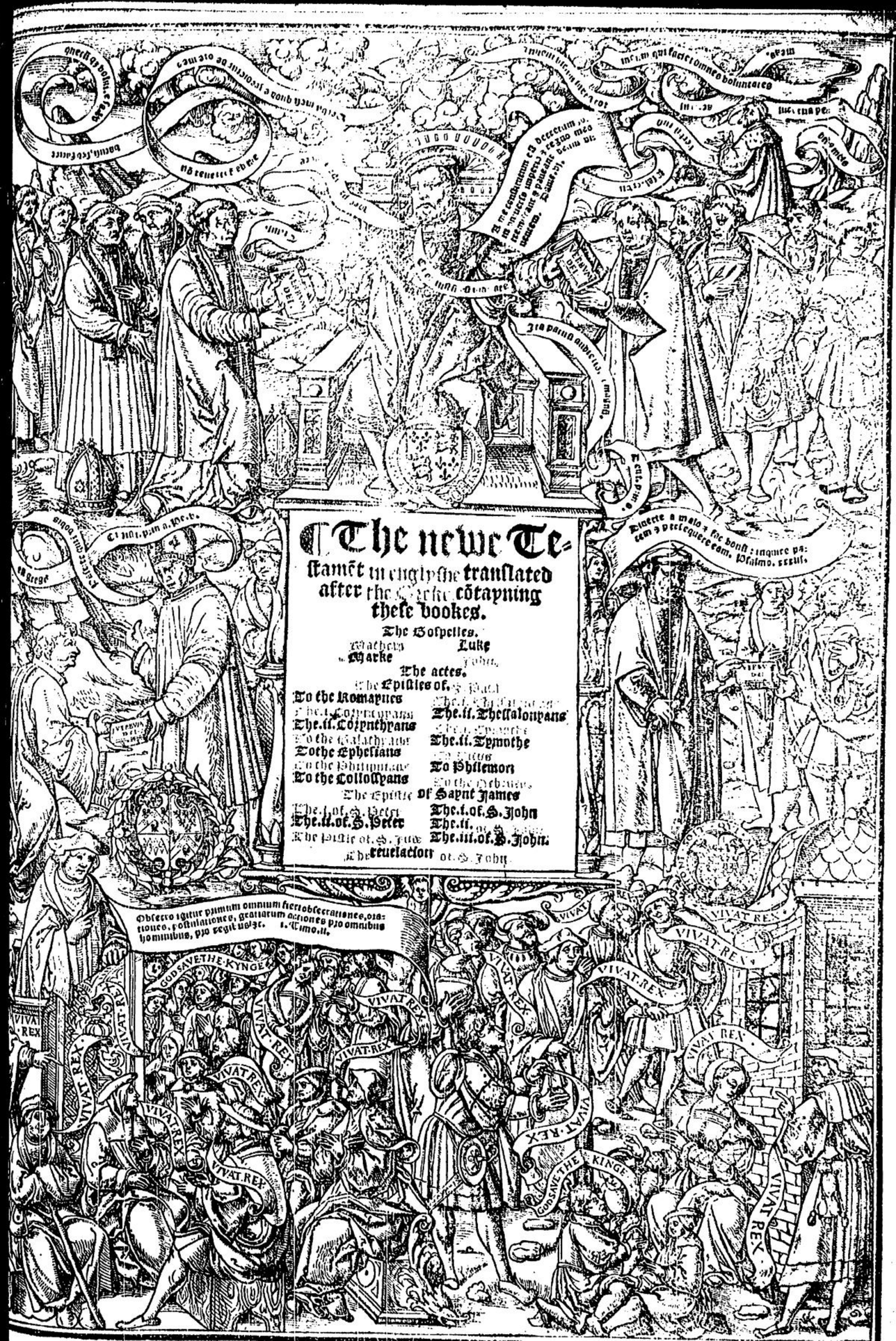
Now when they left of, & were turnynge agayne with ioye, they vnderstode that Nicanor hym selfe was slayne wyth the other. Then they gaue a greate shoute and a crye, praysynge the Almighty Lord with a loude voyce. And Judas (whych was euer ready to spende hys body & lyfe for hys cytesyns) cõmaunded to smite of Nicanors head, with hys arme & hande, & to be brought to Jerusalem. When he came t, ere, he called all the people, & the prestes at ỹ aulter wyth those that were in the castell, & shewed thẽ Nicanors head, and his wycked hande, whych he had presumptuously holden vp agaynst the tẽple of God. He caused ỹ tonge also of ỹ vngodly Nicanor to be cut i lytle peces, & to be cast to the fowles, & the cruel mans hande to be hanged vp before the temple.

C

So euery man gaue thanckes vnto the Lord, sayinge: blessed be he, that hath kepte hys place vndefyled.

As for Nicanors head, he hanged it vp vpon the hye castell, for an euident & playne token of ỹ helpe of God. And so they agreed all together, to kepe that daye holy, namely the. xiii. daye of the moneth Adar, which in ỹ Syrians language is called the nexte daye before Marhocheus daye. Thus was Nicanor slayne, and from that tyme forth the Jewes had the citye in possessiõ. And here will I now make an ende.

C The ende of the seconde boke of the Machabees.



# ¶ The Gospell of S. Mathew.

## ¶ The fyrst Chapter.

¶ The genealogye of Chryst, and maryage of hys mother Mary. The angel satysfieth Josephs mynde.



Hys ys ỹ booke of the generacyon of Jesus Chryst, ỹ sonne of Dauid, the sonne of Abrahã.
*Gene.xxi.a *Abraham begat Isaac. ǂ Isaac begat Jacob. * Jacob begat Judas and hys brethren.
*Gen.xxv.d ǂ Judas begat Phares and zaram of Thamar. * Phares begat Esrom. ǂ Esrom begat
*Gen.xxxviii.g Aram. * Aram begat Aminadab. ǂ Aminadab begat Naasson. * Naasson begat Salmon. ǂ Salmon begat Boos of Rahab.
*Ruth.iiii.d * Boos begat Obed of Ruth. ǂ Obed begat Jesse. * Jesse begat Dauid the kynge.
*Ruth.iiii.d ǂ Dauid the kynge begat Salomon, of her that was the wyfe of Vrye. * Salomon begat Roboam. ǂ Roboam begat Abia.
*Ruth.iiii.d * Abia begat Asa. ǂ Asa begat Josaphat.
*Ruth.iiii.d * Josaphat begat Joram. ǂ Joram begat Ozias. * Ozias begat Joatham. ǂ Joatham
*Ruth.iiii.d begat Achas. * Achas begat Ezechias.
*Ruth.iiii.d ǂ Ezechias begat Manasses. * Manasses begat Amon. ǂ Amon begat Josias.
*Ruth.iiii.d * Josias begat Jeconias and hys brethren about the tyme they were caryed awaye to Babylon. And after they were brought to Babylon, ǂ Jechonias begat Salathiel.
*Ruth.iiii.d * Salathiel begat zorobabel.
*Ruth.iiii.d ǂ zorobabel begat Abiud.
*Ruth.iiii.d * Abiud begat Eliachim.
*Ruth.iiii.d Eliachim begat Azor.
*Ruth.iiii.d Azor begat Sadoc.
*Ruth.iiii.d Sadoc begat Achin. Achin begat Eliud.
*Ruth.iiii.d Eliud begat Eleasar.
*Ruth.iiii.d Eleasar begat Matthan.
*Ruth.iiii.d Matthan begat Jacob.
*Ruth.iiii.d Jacob begat Joseph the husbande of Mary, of whom was borne Jesus, euen he that is called Chryst.

And so all the generacyons from Abrahã to Dauid, are fourtene generacyõs. And frõ Dauid vnto the captyuyte of Babylon, are fourtene generacyõs. And from the captyuyte of Babylon vnto Chryst, are fourtene generacyons.

¶ The byrth of Jesus Chryst was on this wyse. When his mother Mary was maryed to Joseph (before they came to dwell to geather) she was founde with chylde by the holy ghoost. Then Joseph her husbande (because he was a ryghteous man, and wolde not put her to shame) he was mynded preuely to departe from her. But whyll he thus thought, beholde, the aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, cometh of the holy ghost. She shall bryng forth a sonne, and thou shalt cal hys name * Jesus. For he shall saue his people from theyr synnes. * Mathew.ii.b Luce.iii.b

All this was done, ỹ it might be fulfilled, which was spokẽ of the Lord by ỹ prophet, saying: * Behold, a mayd shalbe wt chylde, ǂ shall bring forth a sonne, ǂ they shall call his name Emanuel, which yf a man interpret, it is asmoch to say as God with vs. * Esa.vii.e

And Joseph as sone as he awoke out of slepe, dyd as the angel of the Lorde had bydden hym: and he toke hys wyfe vnto hym, ǂ knewe her not, tyll she had brought forth * her fyrst begotten sonne, and called his name Jesus. * Luke.ii.a

## ¶ The.ij. Chapter.

¶ The tyme and place of Chrystes byrth. The wyse mẽ offre theyr presentes. Chryst fleeth into Egypte, the ponge chyldren are slayne, Chryst turneth into Galile.

Whẽ Jesus was borne at Bethleẽ a cytie of Jewry, in the tyme of Herode the kynge. Beholde, there came wyse men frõ the east to Jerusalem, sayinge: Where is he that is borne king of Jewes? For we haue sene hys * starre in the east, and are come to worshyppe hym. * Nu.xxiiii.c

When Herode the kyng had hearde these thynges, he was troubled, and all the cyte of Jerusalem with hym. And whan he had gathered all the chefe prestes and scrybes of the people togeather, he demaunded of them, where Chryst shulde be borne. And they sayd vnto hym: At Bethleem in Jewry. For thus it is wrytten by the prophet: * And ỹ Bethleem in the lande of Juda, art not the leest among the princes of Juda. For * oute of the shal there come vnto me the captayne, that shall gouerne my people Israel. * Micha.v.a * Johñ.vii.g

Then Herode (whẽ he had preuely called the wyse men) he enquyred of thẽ diligently what tyme the starre appered, ǂ he bad them

go to Bethleem, & sayd: Goo your waye thi
ther, & searche diligētly for ỹ childe. And whē
ye haue foūde him, bryng me word agayne,
that I maye come and worshyp hym also.

✠ Whē they had heard ỹ kyng, they de-
parted: and lo, the starre which they sawe in
the easte, wēt before thē, tyll it came, & stode
ouer the place, wherin the chylde was. Whē
they sawe the starre, they were exceadynge
glad: and went into the house, and found the
chylde with Mary his mother * & fell downe
* Wsal.lxxii.d Esa.lx.b flatt and worshipped hym, and opened their
treasures & offered vnto hym gyftes, golde,
franckincense, & myrre. And after they were
warned of God in slepe (that they shuld not
go agayne to Herode) they returned into their
awne countre another waye. ✠

Whē they were departed, behold, the an-
gel of the Lord appered to Joseph in slepe say-
ing, aryse, & take the chyld and his mother,
and flye into Egipt: and be thou there tyll I
bryng the worde. For it wyll come to passe
C that Herode shall seke the chylde, to destroye
hym. So whan he awoke, he toke the childe
and hys mother by night, and departed into
Egipt, and was there vnto the deeth of He-
rode, that it myght be fulfylled, which was
spoken of ỹ Lorde by the prophete, sayenge:
* Osee.xi.a Nu.xxiiij.c * out of Egypt haue I called my sonne.

Then Herode whā he sawe ỹ he was moc-
ked of ỹ wyse mē, he was exceading wroth,
& sent forth mē of warre, & slue all ỹ chyldrē
that were in Bethleem, and in all ỹ coastes,
(as many as were two yeere olde or vnder)
accordynge to the tyme, whych he had dily-
gently knowe out of the wyse men.

Then was fulfylled that, which was spo-
kē by the prophet Jeremy: where as he sayd:
* Hier.xxxi.c in Rama was there a voyce herde * lamen-
tacyon, weping, and great mourninge. Ra-
chel weping for her chyldren, & wolde not be
☞ cōforted ☜ because they were not. ✠ But
when Herode was deed: beholde, ✠ an an-
D gell of the Lorde appeared in a slepe to Jo-
seph, in Egypte, sayenge: aryse, and take the
chylde of hys mother, and go into the lande
* Exo.iiij.e of Israell. * for they are deed which sought
the chyldes lyfe. And he arose, and toke the
chylde and hys mother, & came into the land
of Israell. But when he hearde that Arche-
laus dyd raygne in Jewry, in the rowme of
his father Herode, he was afrayde to go thi-
ther. Notwithstandinge, after he was war-
ned of God in a slepe, he turned a syde into ỹ
parties of Galile, and went and dwelt in a
cyte which is called Nazareth: that it might
be fulfylled which was spoken by the pro-
phetes: he shalbe called a Nazarite. ✠

## ¶ The.iij. Chapter. ✠

¶ The baptyme, preachynge and office of John, and
how Christ was baptysed of hym in Jordane.

IN those dayes came John ỹ * Bap-
tist, preachyng in the wyldernesse
of Jewry, and sayeng: ✠ ☞ Repēt
of the life that is past, for the king-
dome of heauen is at hand. * For this is he,
of whom the Prophete Esaye spake, which
sayeth: ✠ The voyce of a cryer in the wylder-
nes, prepare ye the waye of the Lorde: & ma-
ke hys pathes streyght. Thys John had hys
rayment of camels heer. * And a gyrdell of
a skynne about hys loynes. ✠ His meat was
locustes and * wylde hony. Then went out
to hym Jerusalem and all Jewrye, and all
the regyon rounde about Jordan, and were
baptysed of hym in Jordan, confessyng their
synnes.

✠ But when he sawe many of the Pha-
rises and Saduces come to hys baptyme, he
sayd vnto them: * O generacion of vypers,
who hath taught you to flē from the venge-
aunce to come? Bring forth therfore the fru-
tes that belong to repentaunce. And be not
of soch mynde that ye wolde saye wīn your
selues: we haue Abraham to oure father.
For I saye vnto you: that God is able to
bryng to passe, that of these stones ther shall
ryse vp childrē vnto Abraham. Euen now
is the axe also put vnto the rote of the trees:
so that * euery tree which bringeth not forth
good frute, is hewen downe, and cast into
the fyre.

I baptyse you in water * vnto repētaun-
ce: but he ỹ shall come after me is myghtyer
then I, whose shoes I am not worthy to bea-
re. He shall baptise you with the holy ghost
and with fyre: * whose fan is in hys hand, &
he wyll purge hys flooze, & gather his wheat
into the barne, but wyll burne the chaffe wt
vnquencheable fyre. ✠

✠ Then commeth Jesus from Galile to
Jordan vnto John * to be baptysed of hym.
But John forbade hym, sayinge: I haue ne-
de to be baptised of the: and commest thou to
me? Jesus answered & said vnto him: Let it be
so now. For thus it becometh vs to fulfyll all
ryghteousnesse. Then he suffred hym. And
Jesus when he was baptised, came straight
waye out of the water. And lo * heuen was
open vnto him: and he sawe ỹ spyrete of God
descendynge lyke a doue, and lyghtyng vpō
hym. And loo, there came a voyce from hea-
uen sayenge. * Thys is my beloued sonne, in
whō I am well pleased. ✠

## ¶ The.iiij. Chapter. ✠

¶ Christ fasteth and is tempted: he calleth Peter,
Andrew, James and John: and healeth diuerse.

THen was Jesus + led awaye of ỹ spyrite:
into wyldernes: to be tempted of the
deuell. And when he had fasted four-
ty dayes and fourty nyghtes, he was at the
last an hūgred. And when the tempter came
to hym, he sayde: yf thou be the sonne of God
commaunde

A
* Mat.iij.a Luke.iij.a Joh.i.d
‡ Mar.i.a
B
* John.i.b
‡ Esa.xl.a
* iiij.Reg. xviij.d
‡ Mar.i.a
* i.Reg.xix.
B
* Luke.ii.a
C
‡ Mar.i.a Luke.iii.c John.i.b
C
* Luke.iii.a
* Mat.iii.a Mar.i.a
‡ Mat.i.b Mat.iii.a
* Mar.i.b
D
* Mat.i.b Luke.iii.d John.i.c
* Esa.xli. Mat.xvii.b Mar.i.b Luke.iii.d ii.Pet.i.d
A
‡ Mar.i.b Luke.iii.d

commaunde

cōmaunde, that these stones be made bread.
But he answered and sayde: it is wrytten,
* Deu.viii.a Luke.iiij.a Sap.xvi.e * man shall not lyue by bread onlye, but by
euery worde ỹ proceadeth out of the mouth
of God.

Then the deuyll taketh him vp into ỹ ho-
lye cytie, & setteth hym on a pynacle of the tē-
ple, and sayeth vnto him: yf thou be the sonne
of God, cast thy selfe downe headlig. For
*Wsal.xcij.e it is wrytten * he shall geue hys angels charge
ouer the, & with their hādes they shal holde
the vp, lest at any tyme thou dash thy foote
B agaynst a stone. And Jesus sayde to hym: it
‡ Deu.vi.c Luke.iiij.b is wrytten agayne: ‡ Thou shalt not tempte
the Lorde thy God.

Agayne, the deuel taketh him vp into an
exceading hye mountayne, and sheweth him
all the kyngdomes of the world, and the glo-
ry of thē, and sayeth vnto hym: all these will
I geue the, yf thou wylt fall downe, & wor-
‡ Deut.vi.c and.x.d Luke.iiij.b i.Reg.viii.a shyppe me. Then sayeth Jesus vnto hym
Auoyde Satan. For it is wrytten: ✠ Thou
shalt worshyp the Lorde thy God, and hym
onely shalt thou serue.

Then the deuyl leaueth him, and behold,
* Mar.i.b * the angels came, & ministred vnto him. ✠
* Mar.i.b ✠ Whē Jesus had heard * that John was
taken, he departed into Galyle, and left Na-
zareth, and went and dwelt in Capernaum:
whych is a cytie vpon the see coast; in ỹ bor-
ders of Zabulō & Neptalim: that it myght be
C fulfilled which was spoken by Esay the pro-
*Esa.ix.a phet, sayinge: * The lāde of Zabulō & Nepta-
lim, by the waye of the see beyonde Jordan,
Galile of the Gentils: the people which satt
in darcknesse and in the shadowe of death,
sawe great light: & to thē which sat in the re-
giō & shadowe of death, is the light sprōge vp.

From that tyme, Jesus begāne to * preā-
* Mat.iii.a Mar.i.a ‡ Mat.i.b Mat.iii.a * Mar.i.b che, and to saye: ‡ repent, for the kyngdome
of heauen is at hande. ✠

✠ * As Jesus walked by the see of Galile
he sawe two brethren: Symon, which was
called Peter, & Andrew his brother, castyng
a net into the see (for they were fishers) ād
he sayth vnto them: folowe me, and I wyll
make you * (to become) * fishers of men. And
* Jere.xvi.d Exe.xlvii.b they streyght waye lefte the nettes, and fo-
D lowed hym.

And whā he was gone forth fro thēce, he
sawe other two brethrē, James ỹ sonne of Ze
bede, & John his brother, in ỹ shyp wt Zebede
their father, mending their nettes, & he called
*Luke.v.b them. And they immediatly * lefte the shyp
and their father, and folowed hym. ✠

✠ And Jesus went about all Galile, tea-
chynge in their synagoges, & preachynge the
gospel of the kingdome, and healing all ma-
ner of sycknes, & all maner of disease amōge
the people. And hys fame spreed abroade
throughout al Siria. And they brought vn-
to him all sycke people ỹ were taken with dy-
uers diseases and greppynges, and them that
were possessed with deuyls: and those which
were lunatyke, & those that had the palsye: &
he healed thē. * And there followed hym great * Mar.iij.b
multitudes of people, from Galile, ✠ and
from the ten cytes, and from Jerusalem, and
from Jewry, and from the regions that lye
beyonde Jordan.

## ¶ The.v. Chapter. ✠

¶ In this chapter and in the two nexte folowynge is contayned the most excellent and louynge Sermō of Christ in the mount: which sermō is the very keye that openeth the vnderstandynge into the lawe. In this fyfth chapter, chefyally he preacheth of the.viii. beatytudes or blessinges, of manslaughter, wrath and anger: of aduoutry, of swerynge, of sufferynge wronge and of loue, euen towarde a mans enemyes.

When he sawe the people, he went
vp into a mountayne, and whē he A
was sett, hys disceples came to hī:
and after that he had opened hys
mouth, he taught thē, sayinge: * Blessed are * Luke.vi.b
the poore in sprete, for theyrs is the kyngdo-
me of heauē. ‡ Blessed are they that mourne, ‡ Esa.lxvi.a.c lxvii.b
for they shall receaue comfort. Blessed are ỹ
meke: for they shall receaue the enheritaunce
of the earth. Blessed are they which * honger * Jer.xxxi.c
and thyrst after ryghteousnes: for they shal-
be satisfyed. Blessed are ỹ mercyful: for they
shall obteyne mercy. Blessed are the pure in
herte: for they shall se God. Blessed are the
peace makers: for they shalbe called the chil-
dren of God. Blessed are they which suffre B
persecucyon for righteousnes sake: for theirs
is the kingdome of heauen. * Blessed are ye, * i.Pe.iii.c iiij.c.and.v.c
when mē reuyle you, and persecute you, and
shall falcely say all maner of euyll sayinge a-
gainst you, for my sake. * Reioyse & be glad * Acres.v.g
for greate is your rewarde in heuen. ✠ For
so persecuted they the prophetes, which were
before you.

✠ Ye are the salt of the earth: * But yf ỹ * Mar.ix.g
salt haue lost the saltnes, what shalbe seaso- Luke.xiiij.g
ned therwith? It is thence forth good for no- Leui.ij.c
thynge, but to be cast out, and to be troaden
downe of men. Ye are the light of the world.
A cytie that is set on an hyll cannot be hyd,
* nether do men lyght a candell, and put it * Mar.iiij.b
vnder a bushell, but on a candelstyck, and it Luke.viii.c and.xi.c
geueth light vnto all that are in ỹ house. Let
your light so shyne before men. * That they * i.Pet.ij.c
maye se your good workes, & glorefy your
father, which is in heauen. ✠

✠ Thynke not ỹ I am come to destroye C
the lawe, or the prophetes: no, I am not co-
me to destroye, but * to fulfyll. For truely I * Mat.v.b.c
saye vnto you: ‡ tyll heauen and earth passe, ‡ Luke.xvi.d
one iott or one tytle of the lawe shal not sca- Eli.xl.c
pe, tyll all be fulfylled.

Whosoeuer therfore breaketh * one of * Jacob.ij.b
these leest commaundementes, and teacheth Exe.xviij.b
men so, he shalbe called the leest in the kyng-
dome of heauen. But whosoeuer doeth and
teacheth, the same shalbe called greate in the

kyngdome of heauen. ✠

✠ For I saye vnto you: except your righteousnesse excede the ryghteousnesse of the Scribes and Pharises, ye cannot entre into the kyngdome of heauen.

D Ye haue heard that it was sayd vnto them of ỹ olde tyme. * Thou shalt no kyll: whosoeuer killeth, shalbe in daunger of iudgemēt. But I say vnto you: that whosoeuer is angry with hys brother (vnaduysedly) shalbe in daunger of iudgement. And whosoeuer saye vnto hys brother ☞ Racha, shalbe in daunger of a councell. But whosoeuer sayeth thou foole, shalbe in daunger of hell fyre.

Therfore, yf thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought agaynst the: leaue ther thyne offringe before the aulter * & go thy waye fyrst, and be reconcyled to thy brother, and then come, and offre thy gyfte. ✠

* Agree with thyne aduersary quyckly whyles thou art in the waye with him, lest at any tyme the aduersary deliuer the to the iudge, and the iudge delyuer the to ỹ mynister, and then thou be cast into preson. Verely, I say vnto the: thou shalt not come out thence, tyll thou haue payed the vtmost farthynge.

Ye haue herde that it was sayd vnto them of olde tyme. ‡ Thou shall no cōmitt aduoutrye. But I say vnto you * that whosoeuer loketh on another mans wyfe to lust after her, hath commytted aduoutrye with her all ready in hys hert.

E * Yf thy ryght eye hynder the, ☞ plucke hym out, and cast hym from the. For better it is vnto the, that one of thy mēbres perysshe, then ỹ thy whole body shuld be cast into hell. And yf thy ryght hande hynder the, cutt hym of, and cast hym from the. For better it is vnto the, that one of thy membres perysshe, then that all thy body shulde be cast into hell. ✠

It is sayd, whosoeuer putteth away his wyfe, * lett hym geue her a letter of the deuorcement. ‡ But I say vnto you: that whosoeuer doth put away his wyfe (excepte it be for fornycacyō) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorsed committeth aduoutrye.

Agayne, ye haue herde how it was sayd to them of olde tyme: ‡ thou shalt not forsweare thy selfe, but shalt perfourme vnto ỹ Lorde those thinges that thou sweareste.

* But I say vnto you: sweare not at all: neither by heauen, * for it is Goddes seate, nor by the earth, for it is his fote stole: nether by Jerusalē, for it is the cytie of the great king: nether shalt thou sweare by thy heed, because ỹ canst not make one heare whyte or blacke. But your communicacyon shalbe, ye, ye, nay, nay: For whatsoeuer is added more then these, it commeth of euyll.

Ye haue herde that it is sayd: ‡ an eye for an eye: and a toth for a toth. But I saye vnto you, ỹ ye ☞ resist not euell. But * whosoeuer geue the a blowe on the ryght cheke, turne to hym the other also. And yf eny man wyll sue the at the law, and take awaye thy coate, let him haue thy clooke also. And whosoeuer wyll cōpell the to go a myle, go with him twayne. Geue to him that axeth ỹ, and frō hym that wolde borowe, turne not thou awaye.

✠ Ye haue heard that it is sayde, * thou shalt loue thyne neyghbour, and hate thyne enemy. But I saye vnto you: loue your enemyes. * Blesse thē that curse you. * Do good to them that hate you. Praye for thē which hurt you and persecute you, that ye maye be the childrē of your father which is in heauen: for he maketh his sonne to aryse on ỹ euell, & on ỹ good, & sendeth rayne on ỹ iust & on ỹ vniust. For * yf ye loue thē which loue you: what reward haue ye? Do not the publycās also euen the same? And yf ye make moche of your brethren only, what singuler thinge do ye? Do not also the publicans lyke wise? * ye shall therfore be perfecte, euen as your father which is in heauen is perfecte. ✠

## ¶ The. vj. Chapter. ✠

¶ Of Almes, prayer and fastynge. He forbyddeth the carefull styrynge of worldly thynges.

Take heade, ỹ ye geue not your almose in the sight of men, to the intent that ye wold be sene of them. A Or els ye haue no reward with youre father which is in heauen. Therfore, whā thou geuest thyne almes, let not trōpetes be blowē before the, as ỹ ypocrites do in the synagoges and in the stretes: for to be prayed of men. Verely, I saye vnto you: they haue their reward. But when thou wylt geue almes, let not thy left hande knowe what thy ryghte hande doth, that thyne almes maye be in secrete: and thy father which seeth in secrete, shall reward the openly. ✠

And when thou prayest * thou shalt not be as the ypocrytes are. For they vse to stād prayeng in the synagoges, and in the corners of the stretes, that they maye be sene of men. Verely, I saye vnto you: they haue their reward. But when thou prayest * entre into thy chamber, & when thou hast shut thy doze praye to thy father which is in secrete: & thy B father which seeth in secrete, shall reward the openly.

But when ye praye * bable not moch, as the heathen do: for they thincke it will come to passe, that they shalbe herd for their moch bablynges sake. Be not ye therfore lyke vnto them. * For youre father knoweth what thynges



thinges ye haue neade of before ye aske of hi: after thys maner therfore praye ye.

* Oure father which art in heauen, halowed be thy name. Lett thy kyngdome come. Thy will be fulfylled, as well in earth, as it is in heauen. Geue vs this daye oure daylye bread. And forgeue vs our ☞ dettes, as we forgeue oure detters. And leade vs not into temptacyon: but delyuer vs from euyll. For thyne is the kyngdome and the power, and the glorye for euer. Amen. Therfore, * yf ye forgeue other mē theyr trespasses, your heuēly father shall forgeue you. (youre trespasses.) But yf ye wyll not forgeue men theyr trespasses, nomore shall your father forgeue you youre trespasses.

✠ Moreouer, * when ye fast, be not sad as the ypocrites are. For they disfigure their C faces, that it maye appeare vnto men, how that they fast. Verely, I saye vnto you, they haue theyr reward. But thou, whē thou fastest, anoynte thyne heed, and wash thy face, that it appere not vnto men, how that thou fastest: but vnto thy father, which is i secret: and thy father which seeth in secrete, shall reward the openly.

Laye not vp for your selues treasure vpō earth, where the rust and mothe doth corrupte, and where theues breake through, and steale. * But laye vp for you, treasures i heuen, where nether rust nor mothe doth corrupte, and where theues do not breake thorow nor steale. For where your treasure is, there will youre hert be also. ✠

* The light of the body is the eye. Wherfore, yf thyne eye be single, all thy body shall be full of light. But and yf thyne eye be wicked, all thy body shalbe full of darcknesse. Wherfore, yf the lyght ỹ is in the be darcknes, how greate is that darcknes?

✠ * No man can serue two masters. For ether he shal hate the one and loue the other, or els leane to the one, and despyse the other: ye cannot serue God and Mammon. Therfore I saye vnto you: * be not carefull for youre lyfe, what ye shall eate or drincke, nor yet for youre bodye, what rayment ye shall put on. Is not the lyfe more worth thē meate: and the body more of value then rayment? Behold, the foules of the ayer: for they sowe not, nether do they reape, nor cary into the barnes: and youre heuenly father fedeth thē. Are ye not moch better then they?

* Whych of you (by takynge carefull thought) can adde one cubyte vnto hys stature? And why care ye for rayment? Consyder the lylies of the felde, how they growe. They laboure not, nether do they spynne. And yet I saye vnto you, that euen Salomon in all hys royalte was not arayed lyke one of these. Wherfore, yf God so cloth the grasse of the felde (which though it stande to daye, is to morow cast into ỹ fornasse) shall he not moch more do the same for you, O ye of lytle fayth?

Therfore, take no thought, saying: what shall we eate, or what shall we drynke, or wherwith shall we be clothed? after all these thynges do the gentyls seke. For youre heuenly father knoweth, that ye haue nede of all these thynges. But rather seke ye fyrst ỹ kyngdome of God, and the ryghteousnesse therof, and al these thinges shalbe ministred vnto you. ✠

Care not then for the morow, for the morowe daye shall care for it selfe: sufficient vnto the daye, is the trauayle therof.

## ¶ The. vij Chapter.

¶ He forbyddeth foolysh and rasshe iudgment, reproueth ypocrysye, exhorteth vnto prayer, warneth to be ware of false prophetes and wylleth the hearers of hys worde to be doers of the same.

Iudge not, that ye be not iudged * (condempne not, and ye shall not be condempned.) * For as ye iudge, so shall ye be iudged. * And with what measure ye meate, with the same shall other men measure to you. * Why seest thou a mote in thy brothers eye, but consydrest not the beame that is i thyne awne eye? Or how sayest thou to thy brother * (Brother) suffre me, I wyll plucke oute a moate out of thyne eye, and beholde, a beame is in thyne awne eye. Thou ypocryte, fyrst cast oute the beame out of thyne awne eye, and then shalt thou se clearly to plucke out the mote oute of thy brothers eye.

Geue not ye that whych hys holy vnto dogges, nether cast ye youre pearles before swyne, lest they treade thē vnder their fete & the other turne against you, & al torent you.

Aske, and it shalbe geuen you: * Seke, & ye shall kynde: Knocke, and it shalbe opened vnto you. For whosoeuer asketh, receaueth: B and whosoeuer seketh, kyndeth: and to hym that knocketh, it shalbe opened. Is there eny man amonge you, which (yf hys sonne aske bread) wyll offer him a stone? Or yf he aske fyllhe, will he profer him a serpēt? If ye then (whan ye are euell) can geue youre children good gyftes, how moch more shall your father which is in heauen, geue good thynges, yf ye aske of hym?

Therfore, * whatsoeuer ye wolde ỹ men shulde do to you: do ye euen so to them also. For this is the lawe and the prophetes.

* Enter in at the strayte gate: for wyde is the gate, and broade is the waye that leadeth to destruccion: and many there be which go in ther at. For straite is the gate, and narowe is the waye, which leadeth vnto lyfe, and fewe there be that fide it. ✠ * Beware of false prophetes, which come to you in shepes clothynge, but inwardly they are rauenyng.

nyng wolues. Ye shall knowe them by theyr frutes.

*Luke.vi.g *Do me gather grapes of thornes/or figges of thistles? Euē so euery good tree bringeth forth good frutes. But a corrupte tree, bringeth forth euell frutes. *A good tree can

*Mat.xii.c not bryng forth bad frute: nether can a bad

*Mat.iii.b Luke iij.b tree bring forth good frutes. *Euery tree ỳ bringeth not forth good frute, is hewen downe, and cast into ỳ fyre. Wherfore, by their frutes ye shall knowe them.

*Mat.vii.b luke .vi.g and.xiii.c Not euery one ỳ sayth vnto me, *Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wyll of my father, which is in heauen. (*He shall entre into the kyngdome of heauen.) ✠ Many wyll saye to me in ỳ

D daye: Lord, Lorde, haue we not prophecyed

*Actes.xix.c thorow thy name? *And thorow thy name haue cast out deuyls? And done many miracles thorow thy name? And then wyll I knowledge vnto them. I neuer knewe you.

*Psal.vi.b Lu.xiii.d *Departe fro me, ye that worcke iniquyte.

For whosoeuer heareth of me these wordes, & doth the same, I will lyken hym vnto

*Lu.vi.g a wyse man, which *buylt hys house vpon a rock: and a shower of rayne descended, & the floudes came, & the wyndes blewe, and bet vpon that house, & it fell not, because it was

*Jacob.j.b grounded on the rocke. And euery one ỳ heareth of me these wordes, *& doth them not shalbe likened vnto a folych mā, which built

*Ezec.xiii.b his house vpon sande: and a shower *of rayne descended, and the floudes came, and the wyndes blew, and bet vpon that house, and it fell, and greate was the fall of it.

And it came to passe, that whē Jesus had ended these sayinges, the people were astonnyed at hys doctryne. *For he taught them

*Mar.i.c *Luke.iiii.c as one hauinge power, & not as the scribes.

(*Of them, and the Phatyses.)

## The.viij.Chapter. ✠

Christ clenseth the leper, healeth the captaynes seruaunt, and many other diseases, healpeth Peters mother in lawe, stylleth the see and the wynde, and dryueth the deuels out of the possessed into the swyne.

A When he was come downe frō the mountayne, moch people folowed hym. And beholde, *there came a

*Lu.v.c Mar.j.d leper, and worshypped him sayēg: Mayster, yf thou wylt, thou canst make me cleane. And Jesus put forth hys hande, and touched him sayenge: I will, be thou cleane, and immediatly hys leprosye was clensed.

*leuit.xiiii.a And Jesus sayeth vnto hym: se thou tell no man *but go, & shewe thy selfe to the preste: and offre the gyfte (that Moses commaūded to be offred) for a witnes vnto them. ✠

*Luke vii.a Joh.iiij.g And when Jesus was entred *into Capernaum, ther came vnto him a Centurion, and besought him, sayenge: Master, my seruaunt lyeth at home sycke of the palsye, and is greuously payned. And Jes' sayth whan I come vnto hym, I wyll heale hym. The Centurion answered, & sayd: Syr, I am not worthy, that thou shuldest come vnder my rofe: but *speake the word only, and my

*Psal.cvi. B seruaūt shalbe healed. For I also my selfe am a man subiect to the authorite of another, and haue soudyers vnder me, and I saye to thys man: go, & he goeth: and to another come, and he cometh, & to my seruaunt do this, and he doeth it. When Jesus herd these wordes, he marueled: and sayde to them that folowed him. Verely, I saye vnto you: I haue not founde so greate fayth in Israell. I saye vnto you ỳ *many shall come from the east,

*Lu.xiii. Esa.xlix.g and west, and shall rest with Abraham and Isaac and Jacob in the kyngdome of heauē: but the children of the kyngdome shalbe cast out into vtter darcknes: there shalbe wepig and gnasshing of teth. And Jesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And hys seruaunt was healed in the selfe same houre: ✠

*Mar.iii lu.viii.f *And whē Jesus was come into Peters house, he sawe hys wyues mother lyenge in bed, and sycke of a feuer. And he touched her hande, and the feuer left her: and she arose, & ministred vnto them.

When the euen drue on, they brought vnto him many that were possessed with deuils. And he cast out the spretes with a worde, & healed all that were sycke, that it myght be fulfylled, which was spoken by Esay ỳ pro- C

*Esa.liii.b i.Pet.ii.d phete, when he sayth: *He toke on hym oure infirmytes, and bare oure sycknes.

Whē Jesus sawe moch people about hī, he commaunded that they shulde go vnto the other syde of the water. And a certayne scribe (whan he was come) sayde vnto him: *Master, I wil folowe the whither soeuer

*lu.ix.g thou goest. And Jesus sayeth vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the sonne of man hath not where to reste his head. And another of the nōber of his disciples sayd vnto him: *Ma-

*lu.ix.g ster, suffre me first to go and bury my father. But Jesus sayde vnto hym: folowe me, and let the deed burye theyr deed.

✠ And whan he entred into a shyp, his disciples folowed him. And beholde, *there

*Mar.iiii. luc.viii.c arose a greate tempeste in the see, in so moche that the shyppe was couered with waues, but he was a slepe. And hys disciples came to hym, and awoke hym, sayenge: Master, saue vs, we perysshe. And he sayth vnto thē: why are ye fearful, O ye of lytle faith? Thē he arose * and rebuked the wyndes and the

*Job.xxvi. Psa.cvii.c see, and there folowed a greate calme. But D the men marueyled, sayinge: what maner of man is this, that both wyndes and see obey hym? ✠

*And whē he was come to ỳ other syde, in

*Mar.v. Lu.viii.d to the coūtre of the Gergesites, ther met him two



two possessed of deuylles, which came out of the graues, and were out of measure fearce, so that no man might go by that waye. And beholde, they cryed out sayinge: * O Jesu ỳ

Mat.v.d: viii.d. Luke.iv.c sonne of God * what haue we to do with ỳ? Art thou come hyther to torment vs before the tyme? And ther was a good waye of frō

Mat.viii.d. them * a heerd of many swyne, fedynge. So, the deuyls besought him, sayinge, yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then wēt they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was caried headlynge into the see, and perished in the waters. Then they that kepte thē, fledd, and wēt their wayes into the cytie, and tolde euery thinge, and what had fortuned vnto the possessed of the deuyls. And beholde, the whole cytie came out to mete Jesus: and

Actes.xvi.g when they sawe him, * they besought him ỳ he wolde departe out of their coastes.

## The.ix.Chapter.

The healeth the palsye, calleth Mathew from the custome, answereth for hys disciples, healeth the woman of the bloudy yssue, helpeth Jairus daughter, geueth .ij. blynde men their syghte, maketh a domme man to speake, and dryueth out a deuell.

A



Mar.ii.a. luke.v.d. E entred also into a shyppe, and passed ouer, & came into his awne cytie, and beholde, * they brought to hym a man sicke of the palsye, lyinge in a bed. And when Jesus sawe the fayth of them, he sayd vnto the sicke of the palsye: sonne, be of good cheare, thy synnes be forgeuen the. And beholde: certayne of the Scribes sayde within them selues: this man blasphemeth. And when Jesus sawe their thoughtes, he sayde. Wherfore thyncke ye euyll in youre heartes? Whether is easyer to saye, thy synnes be forgeuen the, or to saye, aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgeue synnes in erth. Then

*Actes iii.b. ix.c Mar.ii.b. Luke.v.c Joh.v.b. sayeth he vnto the sycke of the palsye: * arise, take vp thy bed, & go vnto thyne house. And he arose, & departed to his house. But the people that sawe it, marueyled, and glorifyed God, which had geuen soch power vnto men. ✠

✠ And as Jesus passed forth from thence, he sawe a mā (named Mathew) syttynge at the receate of custome, and he sayeth vnto him: folow me. And he arose, & folowed him. And it came to passe as Jesus sat at meate in hys house: beholde, many Publicans also

B and synners that came, sat downe with Jesus and his disciples.

And when ỳ Phariseis sawe it, they sayde vnto his disciples: why eateth youre master with publicans and synners? But when Jesus heard that, he sayde [illegible] them. They that be stronge, nede not the phisicyon, but they that are sicke. Goo ye rather and learne what ỳ meaneth. * I will haue mercy, and

*Osee.vi.c. mat.xii.g. not sacrifice. For I am not come to call the ryghtewes, but synners to repentaunce. ✠

✠ Then came the Disciples of John vnto him, sayinge: * why do we and the Phariseis

*Mat.ix.b. mar.ii.c. Luke.v.f. fast, for the most parte: but thy disciples fast not? And Jesus sayde vnto thē: can the brydegromes children mourne as longe as the brydegrome is with them? But the dayes wyll come, when the brydegrome shalbe taken from them, and then shall they fast. No man putteth a pece of new cloth in an olde garment. For then taketh he awaye the pece from the garmēt, and the rent is made worse. Nether do men put new wyne into olde: bottels: els the bottels breake, and the wyne runneth out, and the bottels perysshe. But they putt new wyne into new bottels, and both are saued together. ✠

C ✠ Whyle he thus spake vnto thē, * behol-

*Mar.v.c. Lu.viii.f. de, ther came a certayne ruler, & worshipped him, sayinge: my daughter is euē now diseased, but come and laye thy hand vpon her, & she shall lyue. And Jesus arose, āde folowed him, and (so dyd) his disciples. * and behol-

*Mar.v.c. Luke.viii.f. Leuitt.xv.c. de, a woman which was diseased with an yssue of bloude twelue yeres, came behynde him, & touched the hēme of his vesture. For she sayde within her selfe: yf I may touche but cuen hys vesture onely, I shalbe safe. But Jesus tourned him aboute, and whan he sawe her, he sayde. Daughter, be of good comforte, thy faith hath made the safe. And the woman was made whole, euen that same tyme. ✠

* And when Jesus came into the rulers

*Mar.v.d. Luke.viii.g. house, and sawe the minstrels, & the people makyng a noyse, he sayde vnto thē: get you hence, for ỳ mayde is not deed * but slepeth.

*John.xi.b. And they laughed him to scorne. But whan the people were put forth, he wēt in, and toke her by ỳ hande, (*and sayde: damsell, aryse.) and

*c ỳ damsell arose. And this noyse went abroade into all that lande.

And whan Jesus departed thence, two D blynde men folowed him, cryinge & sayinge: O thou sonne of David, haue mercy on vs: And when he was come into the house, the blynde came to him. And Jesus sayeth vnto them: Beleue ye, that I am able to do this? They saye vnto him: Lord, we beleue. Then touched he their eyes, sayinge: * accordynge

*Mat.viii.b to youre fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. See that no mā knowe of it. But they, whan they were departed, spred abroade his name in all that lande.

As they wēt out, beholde * they brought

*mar.viii.d. Luke.xi.b. to him a dōme mā possessed of a deuyll. And whan ỳ deuyll was cast out, ỳ dōme spake.

And the people merueyled, sayinge: it was neuer so seue in Israell. But ỹ pharises sayde. * he casteth out deuyls, thorow the prince of deuels.

* Mat. vii. b. mar. iii. b. Luke. xi. b.

* Mar. vi. b. * And Jesus wēt about all cyties & townes, teachinge in their synagoges, and preachinge the glad tydinges of the kyngdome, and healinge euery sickenes and euery disease amonge the people. But when he sawe the people: * he was moued with cōpassion on them, because they were destitute, and scattered abroade, euen as shepe hauynge no shepherde, Then saieth he vnto his disciples, ỹ * heruest truly is plenteous, but ỹ labourers are few. Praye ye therfore the Lord of the harueste, that he will sende labourers into his haruest.

* Mar. vj. d.

* Luke. x. a.

## ¶ The. x. Chapter.

¶ Christ sendeth out hys. xij. Apostles to preach in Jewry, geueth them charge, teacheth them, and comforteth them against persecucyon and trouble.

And * whā his * xij disciples were called vnto him, he gaue thē power agaynst vncleane spretes, to cast them out, and to heale all maner of sycknesse, and all maner of dysease.

* Mar. vi. b. Luke. vi. d.

The names of the. xij. Apostles are these The fyrst, Symon which is called Peter: and Andrew his brother: James the sonne of zebedee, and John his brother: Philip & Bartholomew: Thomas and Mathew, which had bene a ☞ Publican. James ỹ sonne of Alphe, and Lebbeus (whose syrname was Taddeus) Simon of Canaan, and Judas Iscarioth, which also betraied him.

* Mar. vi. b. * Jesus sent forth these twelue in nōbre, whom he commaunded, saying. Go not into the waye of the gentyls, and into the cytie of the Samaritans enter ye not. But goo rather to the lost shepe of the house of Israell.

Go and preache, saying: The kyngdome of heauen is at hand. Heale the sycke, clense the lepers, rayse ỹ deed, cast out deuyls. * Freely ye haue receaued: geue freely. ‡ Possesse not golde nor syluer, nor ☞ brasse i youre purses, nor yet scrip towardes your iorney: neither two cotes, nether shoes, nor yet a rodde.

* Acteo. viii. d * Mar. vi. b. Luke. x. a. ☞ ‡ 1. Tim. v. c.

* For the worckmā is worthy of his meate. But to whatsoeuer cytie or towne ye shall come, enquyre who is worthy in it, and there abyde tyll ye go thence. * And when ye come into an house, salute the same. And yf the house be worthy, let youre peace come vpon it. But yf it be not worthy, let youre peace returne to you agayne.

* Luke. x. a. and. x. a.

And whosoeuer shall not receaue you, nor wyll heare youre preachynge: when ye departe oute of that house or that cytie * shake of ỹ dust of youre fete. Verely I saye vnto you: it shalbe easier for the land of Sodoma and Gomorra in the daye of iudgemēt, then for that cytie.

* Mar. vi. b. Acteo. xiii. g.

* Beholde, I sende you forth, as shepe among wolues. Be ye therfore wyse as serpētes and innocēt as doues. * But beware of men, for they shall delyuer you vp to the councels, and shall scourge you in their synagoges. And ye shall be brought to ỹ heed rulers, and kynges, for my sake, in wytnes to them and to the gentyls.

* Luke. x. b.

But * whē they delyuer you vp, take ye no thought, how or what ye shall speake: ‡ for it shalbe geuen you, euē in ỹ same houre what ye shall speake. For it is not ye ỹ speke, but ỹ spryte of youre father which speaketh in you. * The brother shall delyuer vp ỹ brother to deeth, & ỹ father ỹ sonne. And the children shal aryse agaynst their fathers and mothers, and shall put thē to deeth: & ye shal be hated of all mē for my name sake. * But he that endureth to the ende, shalbe saued.

* Mat. x. b. ‡ Exod. xxi. a. * Mich. vii. b. * Mat. x. a.

But * whē they persecute you in this cytie, flye ye into another. For verely I saye vnto you: ye shall not go thorowe all the cyties of Israell tyll the sonne of mā be come.

* Mat. xi. b. Actes. viii. and. xiii. d. * Luke. x. b.

* The disciple is not aboue the master: nor ỹ seruaunt aboue his Lord. It is ynough for ỹ disciple, ỹ he be as his master is, ād ỹ the seruaunt be as his Lorde is. If they haue called the Lord of ỹ house, Beelzebub: how moche more shal they call them of his houshold so? Feare them not therfore. * For there is nothing closse, that shall not be opened: and nothynge hyd, that shall not be knowen.

* Mat. x. b. Luke. xii. a. and. xii. a.

What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

* And feare ye not thē which kyll the body but are not able to kyll the soule. But rather feare hi, which is able to destroye both soule and body into hell. Are not two lytle sparowes sold for a farthyng? And one of thē shall not lyght on the grounde with out youre father. Yee, euen al the heares of your head are nōbred. Feare ye not therfore: ye are of more value then many sparowes.

* Luke. xii. d.

* Euery one therfore ỹ shall knowledge me before men, hi will I knowledge also before my father which is in heauē. But whosoeuer shall denye me before mē, hi will I also denye before my father, which is in heauē.

* Mat. x. b. Luke. xii. (a) xii. b.

Thinke not * ỹ I am come to sende peace into the erth. I came not to send peace, but a sweard. For I am come to set a man at variaunce * agaynst his father, & the daughter agaynst her mother, & the daughter in lawe agaynst her mother in lawe. And a mannes foes shalbe they ỹ are of his awne houshold.

* Luke. xii. a. * Mich. vii. b.

* He ỹ loueth father, or mother more then me, is not worthy of me. And he that loueth sōne or daughter more then me, is not worthy of me. And he that taketh not hys crosse and

* Luke. xii. b.



* Mat. xvi. d. Mar. viii. d. Luke. xii. d. and folo weth me, is not worthy of my * he that lyndeth his lyfe, shall lose it: ād he that loseth his lyfe for my sake, shall fynde it.

* Luke. x. c. John. xiii. c. * He that receaueth you, receaueth me: & he that receaueth me, receaueth him that sent me. He that ‡ receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a righteous mans rewarde: * And whosoeuer shall geue vnto one of these lytle ones to dryncke, a cuppe of colde water onely (i the name of a disciple) verely I saye vnto you, he shall not lose his rewarde.

‡ 3. Regum. xviii. b. c. * Mat. x. c.

## ¶ The. xi. Chapter.

¶ Joh Baptist sendeth hys disciples vnto Christ.

And it came to passe, that when Jesus had made anēde of commaunding his twelue disciples he departed thēce, to teache and to preache in theyr cyties,

When John beynge in preson hearde the workes of Christ, he sent two of hys disciples, & sayde vnto hym: Art thou he that shall come: or do we loke for another. Jesus answered and sayd vnto them: Go, and shewe John agayne, what ye haue heard ād seene. * The blynd receaue their sight: the lame walke, the lepers are clensed: and the deef heare, ỹ deed are rayced vp, & the poore * receaue the glad tidinges of the gospell. And happy is he, that is not offended by me.

* Esa. xxxv. d * Esa. lxi. a. * Luke. vi. d.

* And as they departed, Jesus begāne to saye vnto the people cōcerning John. What went ye out into the wyldernes to see? A rede that is shaken with the wynde? Or what went ye out for to se? A man clothed in softe raymēt? Beholde: they that weare softe clothing: are in kinges houses. But what went ye out for to se? A prophete: Verely I saye vnto you: and more then a Prophete. For this is he, of whō it is wrytten. * Beholde, I sende my messenger before thy face, which shall prepare thy waye before the.

* Malac. iii. a Mar. i. a.

Verely I saye vnto you: amonge thē that are borne of wemen, arose not a greater then John the Baptist. Not withstandinge ☞ he that is lesse i the kyngdome of heauē is greter then he. From the dayes of John Baptist vntill this daye, ỹ kyngedō of heuē suffreth violence, and the violent plucke it vnto them. * For all the prophetes, and the lawe it selfe prophesied ☞ vnto John. And yf ye wyll receaue it * this is Helias, which was for to come. He that hath eares to heare: let hym heare.

* Luke. xvi. d ☞ * Luke. i. b. Malach. iii. d. John. i. c. * Luke. vii. c

* But wher vnto shall I lykē thys generacion? It is like vnto chyldren, which syt in the market places, and call vnto their felowes, and saye: we haue pyped vnto you, and ye haue not daunced: We haue mourned vnto you, & ye haue not sorowed. For John came nether eatynge nor drynkynge, & they saye, he hath the deuyll. The sonne of man came eatyng and dryncking, and they saye, beholde a glutton, & an vnmeasurable dryncker of wyne: and a frende vnto publicans ād synners. And wisdome is iustifyed of her chyldren.

* Then begā he to vpbrayd the cyties which most of hys miracles were done in, because they repēted not of their synnes. Wo vnto the Chorazin: Wo vnto the Bethsaida: for yf ỹ miracles which were shewed in you, had bene done in the cytie of Tyre or Sidon, they had repented of their synnes longe agō in sack cloth and asshes. Neuertheles I saye vnto you: it shall be easier for Tyre & Sidō at the daye of iudgement, then for you. And thou Capernaū, which art lyft vp vnto heuen, shalt be brought downe to hell. For yf the miracles which haue bene done in ỹ, had bene shewed in Sodom: they had remayned vntill this daye. Neuertheless, I saye vnto you: that it shalbe easier for the land of Sodō in the daye of iudgement, then for the.

* Luke. x. c

At that tyme Jesus answered and sayde: I thanke the O father, Lord of heauen & erth, because thou hast hid these thinges from the wyse and prudēt, and hast shewed them vnto babes, verely father, euē so was it thy good pleasure. * All thinges are geuen ouer vnto me of my father. ‡ And noman knoweth the sonne but the father: nether knoweth eny man the father, saue the sonne, and he to whom soeuer the sonne will open him.

* Mat. xi. b. Luke. x. b. Johō. iii. d. ‡ John. viii. c. and. viii. c.

Come vnto me all ye that laboure: and are laden, and I will ease you. * Take my yocke vpon you, and lerne of me, for I am meke & lowly in herte: and ye shall fynde rest vnto youre soules. For my yocke is easy, * and my burden is light.

* Eccle. vj. d * 1. John. v. c.

## ¶ The. xij. Chapter.

¶ The disciples pluck the eares of corne, healeth the dryed hande, helpeth the possessed that was blynde and domme, and sheweth who is hys brother, syster and mother.

At that tyme Jesus wēt on the Sabboth dayes * thorowe the corne, and hys disciples were an hongred, and begānne to * pluck the eares of corne, and to eate. But when the Pharises sawe it, they sayde vnto hym: Beholde, thy disciples do that which is not lawfull (for them.) to do vpon the Sabboth daye. But he sayde vnto them. Haue ye not read what Dauid dyd, whē he was an hongred, & they that were with him? * How he entred into the house of God, and did eate the shewe bredes which were not lawfull for hym to eate, nether for them which were with hym, but

* Mat. xii. b. * Deute. xxiii. d. * 1. Re. xxi. a.

but onely for the prestes? Or haue ye not
read in the lawe, how that (on the Sabath
dayes) the preastes in the temple breake the
Saboth, & are blameles? But I saye vn-
to you: that in this place is one greater then
the temple. Wherfore, yf ye wyst what this
* Mar. ix. b. Osee. vi. b. meaneth * I require mercy, & not sacrifice:
ye wolde not haue condemned innocentes.
✠ For the sonne of man also, is Lord euen
of the Sabath daye.

* Mar. iii. a. Luke. vi. b. And he departed thence * and went into
their synagoge: and beholde, ther was a man
which had his hande dried vp. And they as-
* Luk. xiiii. a ked hym, sayinge * is it lawfull to heale vpō
the Saboth dayes? that they myght accuse
* Deu. xxii. a him. And he sayde vnto them: which of you
will it be, that shall haue. * a shepe, and yf it
fall into a pytte on the Saboth daye, wyl he
not take it and lyft it out? Howe moch moze
then is a man better then a shepe? Wherfore,
B it is lefull to do a good dede on the Saboth
dayes. Then sayeth he to ỹ mā: stretch forth
thy hande. And he stretched it forth: And it
was restored vnto health, lyke as the other.
* Mar. iii. a. John v. g. and. vi. f. ✠ * Then the Pharises wēt out, and held
dō a counsell agaynst him, how they myght
destroye him. But when Jesus knewe it, he
departed thence, and moche people folowed
him, and he healed thē all, and charged them,
that they shuld not make him knowen: that
it myght be fulfilled which was spoken by
* Esa. xlii. a Esay the Prophet, which sayeth: * Behol-
de, my childe, whom I haue chosen, my belo-
ued, in whom my soule deliteth. I wyll put
my spyrete vpon him, and he shall shewe iud-
gement to the gentyls. He shal not stryue ner
cry, nether shall eny man heare hys voyce
in the stretes, a brosed rede shall he not brea-
ke, and smokyng flax shall he not quēche, till
he sende forth iudgement vnto victorie, & in
his name shall the gentyls trust. ✠

* Luke. xi. b. * Then was brought to him a blynd & dō-
me mā, ỹ was vexed with a deuyll, & he hea-
led him, in somoch, that the blynd and dōme,
both spake and sawe. And all the people we-
re amased, and sayde: Is not this that sonne
* Mat. xii. d. Marc. iii. c. Luke. xi. c. of Dauid? * But when the Pharises hearde
it, they sayd. This felow dryueth the deuyls
no nother wyse out, but by the helpe of Bel-
zebub the chefe of the deuyls.

But whan Jesus knewe their thoughtes
he sayde vntothem: Euery kigdome deuided
agaynst it selfe, shalbe brought to naught.
And euery citie or house deuyded agaynst it
C selfe shall not stande. And yf Satan cast out
Satan, then is he deuided agaynst him selfe
How shall then his kingdome endure? Also,
yf I by ỹ helpe of Belzebub cast out deuyls,
by whose helpe do youre chyldren cast them
out? Therfore, they shalbe your iudges. But
yf I cast out ỹ deuyls by the spyrte of God:
then is ỹ kingdome of God come vnto you:
Or els * how cā one enter into a strōg mā- * Luke. xi. c.
nes house, and spoyle his Jewels, except he
fyrst bynde the stronge man, and then spoy-
le his house? ✠ He that is not with me, is a-
gaynst me. And he ỹ gathereth not with me,
scattereth abrode. Wherfore, I saye vnto
you, all maner of synne and blasphemy shal-
be forgeuen vnto men * but the blasphemy * Mar. iii. d. Luke. xii. b.
agaynst the spyrete, shall not be forgeuen vn-
to men. * And whosoeuer speaketh a worde * i. Reg. iii. c.
agaynst the sonne of man, it shalbe forgeuen
hym. But whosoeuer speaketh agaynst the
holy gost, it shall not be forgeuen him, ne-
ther in this worlde, nether in the worlde to
come: * Ether make the tree good, and his * Mat. viii. c.
frute good, or els make the tree euyll, and
hys frute euyll. * For the tree is knowen * Luke. vi. f.
by his frute. O generacion of vypers, how
can ye speake good thinges, when ye youre
selues are euyll? * For out of the aboun- * Psal. xl. b.
dance of the hert, the mouth speaketh. A Luke. vi. g.
good man out of ỹ good treasure of the hert,
bryngeth forth good thynges. And an euyll
man, out of euyll treasure, bringeth forth
euyll thynges. But I say vnto you, of eue-
ry ydell worde that men shall haue spoken,
they shall geue acountes in the daye of iud- D
gement. * For out of thy wordes thou shalt * ii. Reg. i. c. Luke. iv. d. Mar. viii. d.
be iustifyed: & out of thy wordes thou shalt
be condemned. ✠

✠ Then certayne of the Scribes and of
the Pharises asked him saying. * Master, * Luke. xi. d.
we wyll se a sygne of the. But he answe-
red and sayde to them. * The euyll and ad- * Mat. xvi. ‡ Mar. viii. d. Luke. xi. d. John. vi. b.
outerous generacion ‡ seketh a signe and
ther shall no sygne be geuen to them, but the
signe of the Prophet Jonas. * For as Jo- * Jonas ii. a.
nas was thre dayes and thre nightes in the
whales belly, so shall the sonne of mā be thre
dayes and thre nightes in the herte of ỹ erth.
The men of ninive shall ryse in the iudge-
ment with this nacion, & condēne it, because
* they amended at the preachyng of Jonas. * Jonas. iii. c.
Beholde, here is one greater then Jonas.
* The quene of the south shall rise in the iud- * Luke. xi. d. iii. Reg. x. a. ii. Para. ix. a.
gement with this generacion, and shall con-
demne it: for she came from the vtmost par-
tes of the worlde to heare ỹ wysdome of Sa-
lomon. And behold, in this place is one grea-
ter then Salomon.

* When the vnclene spyrte is gone out * Luke. xi. d.
of a man, he walketh throughout drye pla-
ces, seking rest, and findeth none. Then he
saieth: I will retourne into my house, from
whence I came out. And when he is come,
he fyndeth it empty, and swepte, and gar-
nished. Then goeth he, and taketh vnto him
seuen other spyretes worse then him selfe, and
so entreth he in, and dwelleth there. And
* the ende of that man is worse then the be- * ii. Pet. ii. d. Heb. vi. a.
gynning. Euen so shall it be also, vnto this
froward generacion.

Whyle

* Mar. iii. d. Luke. viii. c. Whyle he yet talked to the people: * behol-
de his mother and his brethren stode with-
out, desyringe to speake with him. Then one
* Mar. iii. d. Luke. viii. c. sayde vnto him beholde, * thy mother and
thy brethren stande without, desyringe to
speake with the:

But he answered, & sayde vnto him that
had tolde him. Who is my mother? or who
* John. xv. b. are my brethren? And he stretched forth hys
hād towarde his disciples, & sayd. * beholde
my mother and my brethrē. For whosoeuer
doth ỹ will of my father which is in heauen,
ỹ same is my brother, syster, and mother. ✠

## ¶ The. xiij. Chapter.

¶ The parable of the sede, of the tares, of the mu-
stardesede, of the leuen, of the treasure hyd in the fel-
de, of the perles, and of the nett.

A * Mar. iii. a. The same daye wēt Jesus out of the
house, * and sat by the see syde, and
moche people were gathered toge-
ther vnto him, so gretly ỹ he went,
and sat in a shippe, and all the people stode on
the shore. And he spake many thynges to thē
by similitudes, sayinge: Beholde, the sower
went forth to sowe. And whan he sowed,
some sedes fell by the wayes syde, and the
fowles came, and deuoured them vp. Some
fell vpon stony places, where they had not
moche erth, and anone they spronge vp, be-
cause they had no depnesse of erth: and when
the sonne was vp, they caught heat, & becau-
se they had no rote, they wyddred awaye.
Agayne, some fell amonge thornes, and the
thornes spronge vp & choaked them. But
some fell into good ground, & brought forth
frute: some an hundred folde, some syrtie fol-
de, some thyrtie folde. Whosoeuer hath eares
to heare, let him heare.

B And the disciples came, & sayde vnto him:
* mar. iiii. a Luke. viii. b. Why speakest thou to thē by parables? He
answered and sayde vnto them: * it is geuē
vnto you to knowe the secretes of the kyng-
dome of heauē, but to them it is not geuen.
* Mat. xxv. c Mar. iiii. c. Luke. viii. b. Ioan. * For whosoeuer hath, to him shall be geuē:
and he shall haue aboundaunce. But whoso-
euer hath not: from him shalbe taken awaye
euē that also which he hath. Therfore spea-
ke I to them by similitude: for they seinge, se
not: and hearinge, they heare not: nother do
* Esay. vi. c. Mar. iiii. b. Luke. viii. b. John. xii. b. Act. xxviii. f. Roma. xi. b. they vnderstand. And in thē is fulfylled the
prophecie of Esaias, which sayth: * with the
eares ye shall heare, and shall not vnderstād
and seinge ye shall se, and shall not perceaue.
For these peoples hertes is waxed grosse, & dō
their eares are dull of hearynge, and their
eyes haue they closed, lest at any tyme they
shuld se with their eyes, & heare with their
eares, & shuld vnderstand with their herte, &
be conuerted, that I also myght heale them.
* Luke. x. d. * But blessed are youre eyes, for they se: &
C youre eares, for they heare. Verely I saye vn
* i. Pet. i. d. to you, * that many prophetes & righteous
men haue desyred to se those thinges which
ye se, & haue not sene them: & to heare those
thinges which ye heare, and haue not hearde
* Mar. iiii. b. Luke. viii. b. them. * Heare ye therfore ỹ similitude of the
sower. Whā one heareth ỹ word of the king-
dome, & vnderstandeth it not, then cōmeth ỹ
euyll man, & taketh awaye that which was
sowen in hys hert: thys is he, which was so-
wne by the waye syde. But he that receaued
the sede which was cast into stony places, ỹ
same is he that heareth the worde, and ano-
ne with ioye receaueth it, yet hath he no rote
in hym selfe, but dureth for a season: for whā
tribulacyon or persecucyon happeneth be-
cause of the worde, by and by he falleth. He
also that receaued sede into ỹ thornes, is he ỹ
heareth the worde: and the care of this worl-
de, and the dissaytfulnes of ryches, choke vp
the worde, and so is he made vnfrutefull.
But he that receaued sede into ỹ good groūd
is he that heareth the worde, and vnderstan-
deth it: which also beareth frute, & bringeth
forth, some an hundred folde, some syrtie fol-
de, some thyrtye folde.

Another similitude put he forth vnto thē, D
sayinge: ✠ * The kyngdome of heauen is * Mar. iiii. c.
lykened vnto a man, which sowed good seed
in his felde. But whyll men slept, his ene-
mie came, & sowed tares among the wheate,
& went his waye. But when the blade was
sprōg vp, and had brought forth frute, there
appeared the tares also. So the seruauntes
of the housholder came, and sayde vnto him.
Syr, dyddest not thou sowe good seed i thy
felde? frō whēce then hath it tares? He sayde
vnto them, the enuious man hath done this.
The seruauntes sayde vnto him: wylt thou
then that we go, and wede them vp? But he
sayde, nay, lest while ye gather vp the tares
ye plucke vp also the wheate with them, let
both the growe together vntill the harueste, and
in tyme of harueste, I wyll saye to the repers
gather ye fyrst the tares, and bynde them to-
gether in sheues to be brent: but gather the
wheate into my barne. ✠

✠ Another parable put he forth vnto thē, * Mat. xiii. c. Luke. xiii. d.
sayinge. * The kyngdome of heauē is lyke
to a grayne of mustard seed, which a man to-
ke & sowed in his felde, which is the leest of
all seedes. But when it is growne, it is the
greatest among herbes, and is a tree: so that
the byrdes of the ayer come, and make their
nestes in the braunches ther of.

Another similitude spake he vnto them: &
* The kyngdom of heauē is lyke vnto leuē, * Luke. xiii. d
which a woman taketh and hydeth in thre
pecks of meale, tyll all be leuened.

* All these thiges spake Jesus vnto ỹ peo- * Mar. iiii. c
ple by similitudes, & with out a parable spa-
ke he nothynge vnto thē: that it myght be ful
fylled, which was spokē by ỹ prophet, that
sayth * I will opē my mouth in parables: I * Psal. lxxviii. a.

wyll

wyll speake forth thynges which haue bene kepte secrete frō ỹ begynnyng of ỹ worlde. ✠
When the people were sent awaye, then ca-
*Mar.viii.c. me Jesus into ỹ house. * ✠ And his disciples came vnto him, sayinge: declare vnto vs the parable of the tares of the felde. He answered and sayd vnto them. He ỹ soweth the good seed, is ỹ sonne of man. The felde is the worlde. And the chyldren of the kyngdome, they are the good seed: the tares are the chyldren of the wycked: the enemie that soweth them, is the deuyll. The harueste is the ende of the worlde: the reapers be ỹ Angels. Euē as the tares therfore, are gathered & brent in the fyre: so shall it be in ỹ ende of this worlde. * The sonne of man shall sende forth his
*Apo. xiiii.d. ✠ Angels, & they shall gather out of his kyngdome all thinges that offēde, and thē which do iniquite: and shall cast them into a furnes of fyre. There shalbe waylinge & gnashyng
+Dan. vii.a. Sapien. iii.b. 1.Corin.xv.f. of teth. * Then shall the righteous shine as the Sōne in the kyngdō of their father. Who soeuer hath eares to heare, let him heare. ✠
✠ Agayne, the kyngdom of heauē is lyke vnto treasure hid in the felde, the which a man hath found and hydd: ād for ioye therof goeth & selleth all ỹ he hath, & byeth ỹ felde.
Agayne, the kyngdome of heauen is lyke vnto a marchaūt man, seking goodly pearles, which (whē he found one precious pearle) went & solde all that he had, & bought it.
Agayne, the kyngdom of heauē is lyke vnto a nett, ỹ was cast into ỹ see & geathered of
** all kynde (of fyshes) which whē it was full mē drewe to lād, & sat downe & geathered ỹ good into vessels, but cast ỹ bad awaye. So
G shall it be at the ende of ỹ worlde. The angelles shall come & seuer ỹ bad frō amōge the good, & shall cast thē into a furnace of fyre:
*Mat.xxiii.b and.xxv.c. * there shalbe wayling & gnashyng of teth.
Jesus saieth vnto thē: haue ye vnderstande all these thinges? They saye vnto him: ye Lorde. Then sayde he vnto them. Therfore euery Scribe which is taught vnto the kyngedome of heauen, is lyke vnto a mā that is an housholder, which bryngeth forth out of his treasure, thinges newe and olde. ✠
And it came to passe that whē Jesus had
*Mar.vi.a. finished these similitudes, * he departed thēce: And whan he came into his awne countre, he taught them in their synagoges, in so
‡ Luke.iiii.c. moch, ỹ ‡ they were astōned and sayde: whēce commeth this wysdome and powers vnto
*Mar.iii.a. John.vi.c. him? * is not this the carpenters sonne? Is not hys mother called Mary? and hys brethren, James and Joses and Simon and Judas? And are not all his systers with vs? Whence hath he then all these thynges? And
*Mar.vi.a. Luke.iiii.d. John.v.f. they were offended at hym. Jesus sayde vnto them: * A prophete is not without honoure, saue in his awne countre, and in hys awne house. And he did not not many miracles there, because of theyr vnbeleke.

## ¶ The.xuij.Chapter.

¶ John is taken and beaded. Christ feedeth fyue thousande men with .v. loues and two fyshes, and appeareth by nyght vnto hys disciples vpon the see.

AT that tyme * Herode the Tetrarcha heard of ỹ fame of Jesu, & sayde vnto his seruaūtes: this is John ỹ Baptist. He is rysen frō the deed, & therfore are miracles wrought by hi. For Herode * had takē John, & bound hi, & put him in prison because of Herodias, his brother Philips wyfe. For John sayd vnto him: * it is not lawfull for ỹ to haue her. And when he wolde haue put hym to deeth, he feared ỹ people, * because they counted him as a prophet.
But whē Herodes * byrth daye was kepte, the daughter of Herodias daunsed before thē, & pleased Herode. * Wherfore he promysed with an othe, that he wolde geue her whatsoeuer she wolde aske. And she beynge instructe of her mother before, sayde: geue me here John Baptistes heed in a platter. And the kynge was sory. Neuertheles, for the othes sake, & them which sate also at the table, he commaūded it to be geuē her: & sent tourmētours, & beheadded John in the prison and his heed was brought in a platter & geuē to ỹ damsell, and she brought it to her mother. And his disciples came & toke vp hys body, and buried it: went, and tolde Jesus.
Whē Jesus hearde of it, he * departed thēce in a shyppe vnto a desert place, out of the waye. And when ỹ people had harde therof, they folowed him on fote and left the cyties. And Jesus went forth, & sawe moch people, and was moued with mercy toward them, and he healed of them those that were sycke. And when ỹ euen drewe on, his disciples came to him, sayinge: this is a desert place, & ỹ houre is now past, let ỹ people departe, that they maye go into the townes, and bye thē vytaylles. But Jesus sayde vnto thē. They haue no nede to go awaye. Geue ye them to eate. They saye vnto him: we haue here but v. loues and two fyshes. He sayde: bringe thē hyther to me. And he cōmaunded the people to syt downe on the grasse, & he toke the v. loues & the ij. fyshes, and lyft vp hys eyes toward heauen & ☞ blessed. And whan he had brokē thē, he gaue the loaues to hys disciples, & his disciples gaue thē to the people. And they dyd all eate, ād were suffysed. And they gathered vp (of the fragmentes that remayned.) xij. basketes full. And they that dyd eate, were aboute. v. M. mē, beside women and chyldren.
* And streyght waye Jesus made his disciples to get vp into a shyppe, and to goo before him vnto ỹ other syde whill he sent the people awaye. And when the people were sent awaye, he * wēt vp into a mountayne to praye

*Mat.xiii.b Luke.iii.b John.vi.a

*Mar.vi.b Luke.iii.b John.vi.a



to praye alone. And whē night was come, he was there him selfe alone. But ỹ shippe was now in ỹ myddes of ỹ see, & was toosit wyth waues, for it was a contrary wynde. And in the fourth watche of ỹ nyght, Jesus wēt vnto thē walkynge on ỹ see. And whē ỹ disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some spryte, & they cryed out for feare. But streyght waye, Jesus spake vnto them, sayinge: be of good cheare, it is I, be not a fraied.
Peter answered hym, and sayde: Lorde, yf it be thou, byd me come vnto ỹ on ỹ water. And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Jesus. But whē he sawe a myghty wynde, he was a fraied. And when he beganne to syncke, he cryed sayīge: lorde saue me. And immediatly Jesus streteyed forth his hād, & caught him, & sayd vnto hi: O thou of lytell fayth, wherfore dyddest thou dout? * And whan they
*Mar.vi.g were come into ỹ shyppe, the wynde ceased.
D Then they that were in ỹ shyppe, came and worthypped hym, sayinge: of a truthe thou art the sonne of God. And when they were gone ouer they came into the lande of Genesareth. And when the men of the place had knowledge of him, they sēt out messaungers into all that countre rounde about the coast & brought vnto him all that were sycke, & besought hym, ỹ they myght touche the hemme of his vesture only. And as many as touched it were made safe.

## ¶ The.xv.Chapter. ✠

¶ Christe excuseth his disciples, & rebuketh the scribes & Pharises for trāsgressyng goddes commaundement throgh their awne traditions. The thynge that goeth into the mouth defyleth not the man. He deliuereth the womā of canaanes daughter, healeth the multitude, & with .vii. loaues & a few spele fyshes fedeth .iiii. M. men, beside women & chyldren.

A
*Mar.vii.a When * came to Jesus Scribes and Pharises (whyche were come from Jerusalem) sayinge: why do thy disciples transgresse the tradicion of the elders? for they washe not theyr handes whē they eate bread. But he answered & sayde vnto them: why do ye also transgresse the commaundement of God, because of youre awne tradicion: For God commaundeth
*Exodi.xx.b Mar.vii.b sayinge: * honoure father and mother, and he that curseth father or mother: let hym dye the deeth. But ye saye: euery one shall
☞ saye to his father and mother: ☞. * what
*Exod.xxi.b Lyne.vi.a Deute.v.b gift so euer shulde haue come of me, the same is turned vnto thy profyt: & so shall he not honoure his father or his mother. And thus haue ye made the commaundement of God of none effecte, because of youre awne tradicyon. Ypocrites, full well dyd Esaye
*Esa.xxix.g Jere.xxxii.g Mar.vii.b prophesie of you, sayīg: * This people draweth nye vnto me with theyr mouth, and honoureth me with lyppes, howbeit, their hertes are farre from me: but in vayne do they serue me, teachynge the doctrines and precepes of men.
And he called the people to him, and sayd vnto them: heare and vnderstande. That whych goeth into the mouth, defyleth not the man: but that which cōmeth out of the mouth, defyleth the man.
Then came his disciples, and sayde vnto him: knowest ỹ not, that ỹ Pharises were offended at this saying? But he answered and sayd. Euery plāte which my heauenly father hath not planted, shalbe plucked vp by the rotes. Let thē alone, they be ỹ blynde leaders of ỹ blynde. If the blynde leade the blynde, both shall fall into the dyche.
Then answered Peter & sayd vnto him: declare vnto vs this parable. Jesus sayde: are ye also yet without vnderstādinge? do not ye yet vnderstāde, ỹ whatsoeuer entreth in at the mouth, goeth into ỹ bely, & is cast out into the draught? But those thynges whych procede out of ỹ mouth, come forth frō ỹ hert, & they defyle ỹ man. For out of ỹ herte procede euill thoughtes, murders, breakynge of wedlocke, whordōs, theftes, falsewitnesse, blasphemies. These are ỹ thinges, which defyle a mā. But to take meate
W vnwasshen hādes, defileth not a mā. ✠
C ✠ And Jesus went thēce, & departed into the coastes of Tyre and Sydon. & beholde, a woman of Canaan (which cam out of the same coastes cryed vnto him, sayinge: haue mercy on me o Lorde, ỹ sonne of Dauid: My daughter is pyteously vexed wyth a deuyll. But he answered her nothing at all, & his disciples came, and besought him, sayinge: sēde her awaye, for she crieth after vs: But he answered, & sayde: I am not sēt
*but vnto ỹ lost shepe of ỹ house of Israel *Luke.xvi.b Then cam she, & worthipped him, sayinge: lorde, helpe me. He answered and said: it is not mete, to take ỹ chyldrens bread, and to cast it to dogges. She answered & sayde: truthe Lorde, for the dogges eate of ỹ crōmes, which fall from their maisters table. Then Jesus answered and sayde vnto her. O woman, greate is thy faith, be it vnto the, euen as ỹ wilt. And her daughter was made whole euen at that same tyme. ✠
And Jesus went awaye from thence, and
D cam nye vnto the see of Galile, & went vp into a mountayne, & sat downe there. And moche people came vnto him, bringing wt them those ỹ were lame, blind, deafe, maymed, ād other many: & cast them downe at Jesus fete * And he healed thē: in so moch, *Esa.xxxv.b ỹ the people wondered, whan they sawe ỹ domme speake, ỹ maymed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel.

* Then

*Mar.viii.a * Then Jesus called his disciples vnto him, & sayde: I haue compassyō on the people, because they cōtinue with me nowe .iii. dayes, & haue nothing to eate: & I will not let thē departe fastynge, lest they mysceary by ye waye. And his disciples saye vnto him whence shulde we get so moche breed in the wylderues, as to suffyse so greate a multi-
*Mat.xvi.b tude? And Jesus sayeth vnto thē: howe many loaues haue ye? And they saye * seuē, & a fewe lytle fysshes. And he cōmaunded the people to syt doune on the grounde: and toke ye seuen loaues, & the fysshes: & after ye he had geuē thākes, he brake them, and gaue to his disciples, & the disceples gaue thē to the people. And they dyd all eate, and were suffysed. And they toke vp (of the broken meate that was lefte) seuē basskettes full. And yet they ye dyd eate were .iiii. M. men. besyde wemē & chyldrē. And he sent awaye the people, and toke shyppe, & came into the parties of Magdala.

## ¶The .xvi. Chapter.

¶ The Pharises requyre a token. Jesus warneth hys disciples of the Pharises doctrine. The confessyon of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

A *Mar.viii.b *Joh.vi.b. Luk.xi.d. THe *Pharises also w̄ the Saduces, came and tēpted him & desyred him ye he wolde shewe them a sygne from heuen. He answered and sayde vnto them: whan it begynneth to drawe toward *euē, * Luke.xii.g ye saye, it wylbe fayre wether, for the skye is reed? And in ye morynge: It wylbe foule wether to daye, for ye skye is glowmyng reed. O ye ypocrites, ye can discerne ye out ward appearaunce of the skye: but can ye * Mat.vii.c not discerne the sygnes of ye tymes? * The † Mar.viii.b Luk.xi.d Joh.vi.d frowarde & aduoutrous nacyon requyreth a sygne, and there shall no sygne be geuen *Jonas.ii.a vnto it, but the sygne of the *Prophet Jonas. And he lefte them, and departed.

23 And when his disciples were come to the other syde of the water, they had forgottē to take breed with thē. Then Jesus sayde *Luke.xii.a vnto them. * Take hede and beware of the leuen of the Pharises & of the Saduces. And they thought in thē selues sayīg: we haue taken no breed w̄ vs. Which whā Jesus vnderstode, he sayd vnto them: O ye of lytell faith, why take ye thought within your selues, because ye haue brought no breed? Do ye not yet perceaue, nether remem- * Mat.xiiii.c † Mar.vi.d. ber thole .v. loaues, whē there were. * v. M. mē, & how many basskettes toke ye vp? † Nether the .vii. loues whē there were .iiii. M. mē: & how many basskettes toke ye vp? how happeneth it ye ye do not vnderstande, that I spake it not vnto you cōcernyng breed, ye ye shulde beware of the leuē of ye Pharises, & of the Saduces? Then vnderstode they, how that he bad not thē beware of ye leuē of breed: but of the doctrine of the Pharises, and of the Saduces.

C ✠ When Jesus cam into the coastes of the cite which is called Cesarea Philippi, he asked his disciples sayinge * whom do men * Mar.viii. Luke.ix.c saye ye I the sonne of mā am? They sayde: some saye ye thou art John Baptist, some Helyas, some Jeremias, or one of ye nōbre of the prophetes. He sayeth vnto them: but whom saye ye ye I am? Simon Peter answered & sayde: * Thou art Christ the sonne * Luke.ix.g Joh.vi.g. of the lyuynge God. And Jesus answered, & sayde vnto hym: happy art ye Simō the sonne of Jonas, for flesche & bloud hath not opened that vnto ye * but my father which *John.vi.a is in heuē. And I saye also vnto the ye thou art Peter: & vpon this * rocke I wil bylde my cōgregacion. And ye gates ‡ of hell shal *1.Cor.xi. ‡ Es.xxxviii.c not preuayle agaynst it. And I wil geue vnto ye, the keyes of ye kyngdō of heuē: And * whatsoeuer thou byndest in erth, shall be *Mat.xviii. c. bounde in heuē: & whatsoeuer thou lowsest in erth, shalbe lowsed in heuen. ✠

Then charged he hys disciples, that they shulde tell no man, ye he was Jesus Christ * From ye tyme forth begāne Jesus to shewe vnto his disciples, how that he must go * Mar.viii. d. Luke.ix.c. vnto Jerusalem, & suffer many thynges of ye elders, & hye Prestes, & Scribes, & must be kylled, and be raysed agayne ye thyrde daye. And when Peter had takē him aside, he begā to rebuke him, sayīg: master, fauer thy selfe, this shal not happē vnto the: but he turned him aboute, and sayde vnto Peter: go after me Satan, thou hyndrest me: for thou sauourest not the thiges that be of God, but those that be of men.

D Then sayde Jesus vnto his disciples: If eny man wil folowe me, let hī forsake him selfe & take vp his crosse, & folowe me * For * Mat.x. Luke.ix.c. Mar.viii. Joh.xii. whoso wil saue his lyfe, shall loose it. Agayne, whoso doth lose his life for my sake, shall fynde it. For what doth it profet a mā, yf he wynne all ye whole worlde: & lose hys awne soule? Or what shal a man geue to redeme his soule agayne with all? For ye sōne of man shall come in ye glory of his father, w̄ his āgels: & * then shall he re- *Apo.ii.d. ‡ Mar.viii.d Luke.ix.c. warde euery man accordinge to his dedes. Verely I saye vnto you, ‡ ther be stōdinge here, which shall not tast of deeth, tyll they se the sonne of mā come in hys kyngdome.

## Che.xvii.Chapter. ✠

¶ The transfiguration of Christe. He healeth the lunatike, & payeth tribute.

ANd * after .vi. dayes, Jesus taketh Peter, James and John hys brother, and bringeth them vp into an hye mountaine out of the waye, and was transfygured before them * and hys face dyd shyne as the sonne, and hys clothes were as whyte as the lyght



And beholde, there apered vnto thē Moses & Elias talkyng wyth hym. Thē answered Peter, and sayde vnto Jesus, Lorde, here is good beinge for vs. If thou wylt, let vs make here .iij. tabernacles: one for the, and one for Moses, and one for Helias. Whyle he yet spake, behold, a bright cloude shadowed thē B And beholde, there came a voyce out of the *Mat.xiiid and.xii.b. Mar.i.b ‡Es.xlii.a ‡Deu.xviii.c cloude whych sayd * this is my beloued sonne * in whō I delyte * heare hym. And when ye disceples heard these thynges, they fell on their faces & were sore afrayed. And Jesus came & touched them, & sayd: aryse, & be not a frayd. And when they had lyft vp their eyes they sawe no man saue Jesus onely.

*Mar.ix.a * And whan they came downe frō ye mōtayne, Jesus charged thē saying: shewe ye vysion to no mā, vntyll the sonne of man be ryssen agayne frō the deed. ✠ ✠ And his disciples asked him, sayīg. Why then saye ye Scribes, ye Helias muste fyrst come? Jesus answered, and sayde vnto thē * Helias truly shall *Mala.iii.d. fyrst come, and restore all thynges. But I saye vnto you, ye * Helias is come already, & they knewe hī not: but haue done vnto hym whatsoeuer they lusted. In lykewyse shal also ye sonne of mā suffre of thē. Then the disciples vnderstode, ye he spake vnto thē of John C Baptist. And whē they were come to ye people, ther came to him a certayne mā knelyng downe to him, & sayeng: Master, haue mercy on my sonne, for he is lunatike & sore vexed, for oft tymes he falleth into ye fyre, & oft into *Mar.ix.f Luk.ix.c. the water, * And I brought hym to thy disciples, & they coulde not heale hī. Jesus answered & sayd: O faythles & croked nacion: how longe shall I be with you? how lōge shall I suffre you? bring hym hyther. And Jesus rebuked ye deuyll, & he departed out of hī. And the chylde was healed euen ye same tyme. ✠

*Mar.ix.d * Then came ye disciples to Jesus secretly D & sayde: Why could not we cast hym out? Jesus sayd vnto thē: Because of youre vnbelefe. For verely I saye vnto you: * yf ye haue *Luk.xvii.a sayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shall remoue: nether shal eny thinge be vnpossible vnto you. Howbeit this kynde goeth not out, but by prayer and fastinge. While they were occuppied in Galile Jesus sayde vnto them: * it wyll come to *Mat.xvi.c and.xx.c Mar.viii.d and.x.c Luk.ix.c passe ye the sonne of man shalbe betrayed into the handes of men, and they shall kyll him and the thyrde daye shall he ryse agayne. And they were exceadyng sorye.

✠ And when they were come to ye cytie of Capernaū, they ye vse to receaue tribute money, cam to Peter, & sayd: Doth youre master paye trybute? He sayeth: yee. And when he was come into ye house, Jesus preuēted hym saying. What thinkest ye Simon? of whō do the kynges of the erth take trybute or toll, Of theyr chyldren, or of straūgers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto him: Then are ye chyldrē free: Not withstōding, lest we shuld offende thē, go thou to ye see, & cast an angle, & take ye fysh ye fyrst cōmeth vp: & whē thou hast opened his mouth, thou shalt fynde a pece of twentie pence: that take, & geue it vnto them for me & the. ✠

## ¶The .xviii. Chapter.

¶ He teacheth hys disciples to be hūble & harmeles: to auoyde occasyons of euell & one to forgeue anothers offence

AT the same tyme came ye disciples vnto Jesus, sayinge: * who is the greatest in ye kyngdō of heauen? Jesus called a chylde vnto hym, & set him in ye myddes of them, & sayd: Verely I saye vnto you * except ye turne, & become * as chyldrē, ye shall *Mar.x.b. Luk.xviii.d ‡Mar.ix.d not enter into ye kyngdom of heauen. Whosoeuer therfore hūbleth him selfe, as this chylde, the same is the greatest in the kyngdō of heauen. And whoso receaueth such a chyld in *1.Pet.ii.a my name, receaueth me. * But whoso doth * Mar.ix.f Luk.xvii.a offende one of these lytle ons whych beleue in me: it were better for hym, that a mylstone were hāged aboute hys necke, & that he were drowned in the depth of the see. Wo vnto the worlde because of offences. * Necessary it *1.Corin.xi.b is that offences come: But wo vnto the mā, by whom the offence commeth.

B Wherfore * yf thy hande or thy fote hinder *Mat.v.e Mar.ix.f thee, cut him of & cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest (hauinge two hādes or twofete) be cast into euerlastyng fyre. And yf thyne eye offende the, plucke it oute, and caste it frō the. It is better for the to enter into lyfe w̄ one eye, rather then (hauyng two eyes) to be cast into hell fyre. Take hede: that ye despyse not one of these lytle ones. For I saye vnto you, ye in heauē their angels do alwayes beholde the face of my father, whych is in heauē. ✠ For ye sonne of mā is come to *Luk.xix.b saue that whych was lost. How thynke ye * If a man haue an hūdred shepe, & one of thē be gone astray, doth he not leaue nynty & nyne in ye moūtais, & goeth & seketh ye was gone astraye? And if it happē ye he fynd it, verely I saye vnto you: he reioyseth more of ye shepe then of ye nynti & nyne which wēt not astray. C Euē so it is not ye wyll of youre father in heauen, ye one of these lytelons shulde perysshe.

✠ Moreouer * yf thy brother treaspace a- * Luk.xvii.a Leu.xix.d Eccle.xix.b gaynst the, go & tell hym hys fawte betwene him & the alone. If he heare the, ye hast wōne thy brother: But yf he heare ye not, then take *Deu.xix.d ii.Cor.xiii.a Hebre.x.f yet wyth the one or two, ye * in the mouth of two or iij. witnesses, euery mater may be stablysshed. If he heare not thē, tell it vnto the congregacyon. If he heare not the congregacion let him be vnto ye as an hethen mā & as a publicā. Verely I saye vnto you: * whatsoe- *Mat.xvi.c uer ye bynde on erth, shalbe bounde in heauen. And whatsoeuer ye lose on erth, shalbe

lowsed in heauē. Agayne I saye vnto you ỹ yf two of you agree in erthe vpon eny maner a thynge, what soeuer they desyre: they shall haue it of my father which is in heauē. For where two or thre are gathered to gether i my name, there am I ỹ myddes of thē

Then came Peter to hym, & sayde: Lorde howe oft shall I forgeue my brother, yf he synne agaynst me: Tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto the vntill seuē tymes: but seuēty tymes seuēfold. ✠

D ✠ Therfore is the kyngdō of heauen lykened vnto a certaine mā ỹ was a king, which wolde take acountes of hys seruaūtes. And whē he had begōne to reckē, one was brought vnto him, which ought him ten thousand talentes, but forasmoch as he was not able to paye, his Lord cōmaunded him to be solde, & hys wyfe & chyldren, & all ỹ he had, and payment to be made. The seruaunt fell doune, & besought him, saying: Syr, haue pacience wt me, and I wyll paye the all. Then had the Lorde pytie on that seruaunt, & lowsed hym and forgaue hym the det.

So the same seruaunt, went out, & founde out of hys felowes which ought him an hūdred pence: & he layed handes on hym, & toke hi by the throte, saying: paye ỹ thou owest. And his felowe fell downe, & besought hym saying: haue pacyence wt me, & I wyll paye ỹ all. And he wolde not, but went, & cast hym into preson, tyll he shulde paye the det. So, whē his felowes sawe what was done, they were very sory, and came, & tolde vnto their Lord all that had happened. Then his Lord called hym & sayd vnto hym: O thou vngracyous seruaunt, I forgaue the all that det, whan thou desyredst me: shuldest not thou also haue had compassion on thy felow, euen as I had pytie on the? And hys Lorde was wroth, & delyuered him to the iaylers, tyll he shuld paye all ỹ was due vnto hym. So ✠lyke wyse shall my heauēly father do also vnto you yf ye frō youre hertes, forgeue not euery one his brother) they re trespales. ✠

*Iaco.v.c
mat.vi.b.
mar.xi.d.

## The.xix.Chapter.

Christ grueth answere concernynge marryage, and teacheth not to be carefull, nor to loue worldy ryches.

A *mat.x.a. ND it came to passe ✠ that when Jesus had fynisshed these sayinges, he gat hym from Galile, & came into the coastes of Jewry beyonde Jordā, & moche people folowed hym, & he healed them there.

The Pharises also came vnto him tēptinge him, & saying vnto him: Is it lawfull for a man to make a deuorcemēt wt his wyfe for any maner of cause? He answered & sayd vnto thē: Haue ye not red, how ỹ he which made mā at ỹ begynnynge ✠ made thē mā & woman: & sayd, for thys cause shall a man leaue father & mother, & shall cleue vnto hys wyfe, & they twayne shalbe one flesshe. Wherfore now, they are not twayne, but one flesshe. Let not man therfore put a sunder, ỹ whych God hath coupled together. They saye vnto hym: why dyd Moses then cōmaunde to geue a testimoniall of dyuorcemēt, & to put her awaye? He sayde vnto thē: Moses (because of the hardnes of youre hertes ✠ suffered you to put awaye youre wyfes: But frō ỹ begynnyng it was not so. ✠ I saye vnto you: whosoeuer putteth awaye his wyfe (except it be for fornycacion) & marieth another, breaketh wedlocke. And whoso marieth her whych is deuorced, doeth commyt aduoutry.

✠Deu.xxiiij.
Jere.iii.a
mi.vii.d
*mat.v.c.
mar.x.b.
Luk.xvi.b.

*Job.xliij.c.

*Mat.xx.b.
Luk xiii.f

Hys disciples saye vnto him: yf ỹ mater be so bet wene man & wyfe, then is it not good to mary. He sayd vnto them: all men cannot cōprehend this saying * saue they to whom it is geuē: for ☞ther are some chaste whych are so borne out of their mothers wōbe. And ther are some chaste, which be made chaste of mē. And ther be chaste, which haue made thē selues chaste for ỹ kyngdome of heuēs sake. He that can cōprehēde it, let him cōprehēd it. *Thē were there brought vnto hym younge chyldrē, that he shuld put hys hādes on thē, & praye. And ỹ disciples rebuked them. But Jesus sayde vnto them: suffre the chyldren & forbid them not to come vnto me: for of soch is the kyngdō of heauē. And whē he had put hys handes on them, he departed thence.

B

*Sap.ii.c.

*mar.x.b;
Luk.xviii.d.

And beholde, one came, & sayd vnto him: *good master, what good thynge shall I do that I maye haue eternall lyfe? He sayd vnto hi: ☞ why callest thou me good? (*there is none good but one, & ỹ is God. But yf ỹ wilt entre into lyfe, kepe the cōmaūdemētes. He sayeth vnto hym. Whych? Jesus sayde * Thou shalt not cōmit manslaughter. Thou shalt not cōmyt aduoutrye: Thou shalt not steale: Thou shalt not beare false witnes: honoure father and mother: * and ỹ shalt loue thyne neybour as thy selfe. The yōge man sayeth vnto hi: All these thiges haue I kepte frō my youth vp: what lacke I yet? Jesus sayd vnto hym, yf thou wilt be perfecte *go & sell (all) that ỹ hast, & geue to ỹ poore, & ‡shall haue treasure i heauē, & come & folowe me. But when the younge mā herde ỹ saying, he wēt awaye sorye. For he had grete possessyons.

*mar.x.b;
Luk.xviii.d.

✠Psal.xciiij.

C *Exo.xx.d.
Deu.v.b.

*Rom.xiij.d
Gala v.c.

*mar.x.c.
Luk.xij.d.
‡mat.vj.c.

Then Jesus sayd vnto his disciples: Verely I saye vnto you: *it shalbe harde for the ryche to enter into the kingdō of heauē. And agayne I saye vnto you: it is easyer for a camell to go through the eye of a nedle, thē for the ryche to enter into the kyngdom of God. Whē the disciples hearde this, they were excedingly amased, saying: who than cā be saued? But Jesus behelde them, and sayd vnto them: wyth men this is vnpossyble * but wt God all thynges are possyble.

*mar.x.c
Luk.xviii.c.

*zacha.viij.b

✠ Then answered Peter, & sayd vnto him: Beholde



B *Mat.xiij.b.
Mar.v.d
Luk.xviii.c

*Luk.xxij.c.

*Den.xxiij.b

*Job.xliij.c.

*Mat.xx.b.
Luk xiii.f

BEholde * we haue forsakē all, and folowed the, what shall we haue therfore? Jesus sayd vnto thē: verely I saye vnto you: that when the sonne of man shall syt in the seate of hys maiestye, ye ỹ haue folowed me i the regeneracyon * shall syt also vpō xij. seates, & iudge the xij. trybes of Israel. ‡ And euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, * shall receaue an hundred folde, & shall inheret euerlastynge lyfe. ✠ * But many that are fyrst, shalbe last and the last shalbe fyrst.

## C The.xx. Chapter.

Christ teacheth by a symilytude that God is better vnto no man. He teacheth hys disciples to be lowlye, & geueth two blynde men their syght.

A ✠ Or the kyngdom of heauen is lyke vnto a man, ỹ is an housholder, whych went out early in the morynyng to hyer labourers into hys vyneyard. And whan the agrement was made wyth the labourers for a peny a daye, he sent them into hys vineyarde. And he went out about the thirde houre, & sawe other stādyng ydell in ỹ market place, & sayde vnto thē: go ye also into the vineyarde: & what soeuer is ryght, I wyll geue you. And they went theyr waye. Agayne, he went out about the syxte & nynthe houre, & dyd lyke wyse. And about the eleueth houre he wēt out, & founde other standynge ydell, & sayd vnto thē: Why stande ye here all the daye ydell? They saye vnto hym because no man hath hyred vs. He sayeth vnto thē: go ye also into the vineyarde: & what soeuer is ryght, that shall ye receaue.

So, when euen was come, the Lord of the vineyarde sayeth vnto his steward: call ỹ labourers, & geue them their hyer, begynnyng at ỹ laste vntill ỹ fyrst. And whā they dyd come, ỹ cam about ỹ eleuēth houre, they receaued euery mā a peny. But whan the fyrst came also, they supposed ỹ they shuld haue receaued more, & they lykewyse receaued euery mā a peny. And when they had receaued it, they murmured agaynst ỹ good mā of the houle, sayinge: These last haue wrought but one houre, & ỹ hast made thē equall vnto vs, which haue borne ỹ burthen & heat of ỹ day.

B

But he answered vnto one of thē & sayde: frende, I do the no wronge: dydest thou not agree wt me for a penny? Take that thine is & go thy waye: I wyll geue vnto thys last, euen as vnto the. Is it not lawfull for me to do as me lysteth wt myne awne goodes? Is thyne eye cuyll, because I am good? *So ỹ last shalbe fyrst, & the fyrste shalbe last. For many be called, but fewe be chosen. ✠

*Mat xix.d
Mar.x.e
Luk.xiij.f.

C ✠ And Jesus going vp to Jerusalem, toke the.xij. disciples aside in the waye, & sayd vnto them: * Beholde, we go vp to Jerusalem, & the sonne of mā shalbe betrayed vnto

Mar.xi.e.
Luk.xviij.c.

the chefe Prestes, & vnto the Scribes, & they shall condemne hym to deeth, & shall delyuer hym to the gentyls, to be mocked and to be scourged, and to be crucifyed: and the thyrde daye he shall ryse agayne.

*Mat.xx.c

✠ * Thē came to him the mother of zebedes chyldren, wt her sonnes, worshyppyng him & desyryng a certaine thynge of hi. And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, ỹ these my two sonnes may syt, the one on thy ryght hāde, and the other on the lefte, in thy kyngdome.

But Jesus answered & sayde: ☞ Ye wot not what ye aske. Are ye able to dryncke of ỹ cuppe that I shall drynke of: & to be baptised wt ỹ baptyme, ỹ I am baptised wt? They saye vnto him: we are. He sayde vnto them: ye shall dryncke in dede of my cup: & be baptised wt ỹ baptyme that I am baptised with. But to syt on my ryght hande & on my left, is not myne to geue: but it shall chaunce vnto thē, yf it is * prepared for of my father. ✠

D

*Mat.xxv.c
*Mar.x.f.

* And when ỹ ten heard this, they disdayned at the two brethrē: But Jesus called thē vnto him, & sayde: * ye knowe that the princes of the nacions haue dominiō ouer them. And they that are great men, exercyse auctorite vpō them. It shall not be so amōge you. But whosoeuer wyll be greate amōge you, let him be youre minister: and whoso will be chefe amōge you, let him be youre seruaunt: euen as * the sonne of mā cam, not to be ministred vnto, but to minister, & to geue his lyfe a redempcion for many. ✠

*Luk.xviii.c.

*Mar.x.g

* And as they departed frō Hiericho, moch people folowed hi. And beholde, two blynd men sittinge by the way syde, when they hearde that Jesus passed by, they cried sayinge: O lord thou sonne of Dauid, haue mercy on vs. And the people rebuked them, because they shulde holde their peace. But they cried the more sayinge: haue mercy on vs. O Lord thou sonne of Dauid. And Jesus stode still, and called them, & sayde: what wyll ye that I shall do vnto you: They saye vnto him: Lorde, that oure eyes maye be opened: So Jesus had compassiō on them, and touched their eyes, & immediatly their eyes receaued syght. And they folowed him.

*Mar.x.g,
Luk.. viij.c

## C The.xxj. Chapter.

Cherydeth into Jerusalem, dryueth the marchaūtes out of the tēple, curseth the fygge tree, & rebuketh the Pharysee wyth the symilytude of the two sonnes and of the husbandmen, that slew soch as were sent vnto them.

A *Mar.xi.a
Lu.xix.c.

ND whan they * drewe nye vnto Jerusalem, and were come to Bethphage, vnto mounte Olyuete: then sent Jesus two disciples, saying vnto thē: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bound, and a colte with her: loose them, & bringe them vnto

me. And yf eny mā saye ought vnto you, saye: the Lorde hath neade of them: & streyght waye he wyll let thē go. All this was done, yt it might be fulfylled which was spokē by the prophete, saying. *Tell ye the daughter of Sion: beholde, thy kynge cōmeth vnto ỹ, meke, syttinge vpō an asse & a colte, the fole of the asse vsed to the yocke. The disciples wēt & dyd as Jesꝰ cōmaūded thē, & brought the asse, & the colte, & put on thē their clothes, & sett hi therō. And many of the people spred their garmentes in ỹ waye. Other cut doune braūches frō ỹ trees, & strawed thē i ỹ waye.

B Moreouer, the people ỹ wēt before, & they ỹ came after, cried saying: Hosanna to the sonne of Dauid * Blessed is he ỹ commeth i the name of ỹ Lord: Hosanna in ỹ hyest. ✠

✠ And whē he was come to Jerusalē, all ỹ citie was moued, saying: who is this? And the people sayd: this is Jesus * the Prophet of Nazareth (a cyte) of Galile * And Jesus went into the tēple of God, & cast out all thē ỹ solde & bought in the temple, & ouerthrew the tables of ỹ mony chaungers, & the seates of them that solde doues, & sayd vnto them: It is wrytē * my house shalbe called ỹ house of prayer. But ye haue made it * a denne of theues. And the blynde & the halt came to him in the temple, & he healed them.

When the chefe Prestes & Scribes sawe ỹ wonders that he dyd, & the chyldrē cryinge in the temple (& sayinge: Hosanna to the sonne of Dauid) they disdayned, and sayd vnto him: heareſt thou what these saye? But Jesus saieth vnto them why not? haue ye neuer redde *. Out of the mouth of babes & sucklynges thou haste ordeyned prayse? And he lefte them, and went out of the cytie * vnto Bethanie, & had his abydinge there. ✠

* In the mornynge as he returned into ỹ cytie agayne, he hūgred: & whā he had spyed a * tygge tree i the waye, he came to it, & foūde nothynge therō, but leaues onely, & sayde vnto it: Neuer frute growe on the hēce forwardes. And anone ỹ tygg tree widdered awaye. And when hys disciples sawe it, they marueled, saying. How soone is ỹ tygge tree wydderd awaye? Jesus answered, and sayd vnto thē: Verely I saye vnto you * yf ye haue fayth & dout not, ye shal not onely do this that is happened vnto ỹ tygge tree: but also yf ye shall saye vnto this mountayne, remoue, & cast thy selfe into the see, it shalbe done. * And all thinges whatsoeuer ye aske i prayer (yf ye beleue) ye shall receaue them.

✠ * And when he was come in to ỹ tēple, the chefe Prestes & the elders of the people came vnto him (as he was teachinge) & sayde * By what auctorite doeſt thou these thinges? & who gaue the thys power? Jesus answered & sayde vnto thē: I also wyll aske of you a certayne thing, which yf ye tell me, I in like wyse will tell you by what auctorite I do these thinges. The baptime of John: whence was it? frō heauen or of mē? And they thought amonge them selues, saying: yf we saye frō heauē, he wyll saye vnto vs: why dyd ye not then beleue him? But yf we shall saye of men, then feare we the people. * For all men holde John as a prophet. And they answered vnto Jesus & sayde: we cannot tell. And he sayd vnto thē: nether tell I you, by what auctorite I do these thynges. ✠ What saye ye to this? ✠ A man had two sonnes, & cam to the fyrst, & sayde: sonne, go & worke to daye i my vineyarde. He answered & sayde, I wyll not, but afterward, he repēted, & went. Thē cam he to the secōde, & sayd lykewise. And he answered, & sayd: I will fyr, & wēt not. Whether of thē twayne dyd ỹ wyll of the father? And they saye vnto him: the fyrst. Jesus sayeth vnto thē: verely I saye vnto you, the publicās & harlotes go into the kyngdō of God before you. For * John cam vnto you by the waye of ryghtewesnes, and ye beleued hym not: but publicans & harlottes beleued hym. And ye (whan ye had sene it) were not moued afterwarde wyth repentaunce, that ye myght haue beleued hym. ✠

✠ Herkē another symilitude * There was a certaine man an housholder, whych plāted a vineyarde, & hedged it rounde about, & made a wynepresse in it, & bilt a tower, ād let it out to husbandmen, & wēt into a straung coūtre. And when ỹ tyme of ỹ frute drewe neare, he sent his seruauntes to the husbandmen ỹ they myght receaue the frutes of it. And ỹ husbādmen caught his seruaūtes, & bet one, killed another, & stoned another. Againe, he sent other seruauntes, moo then the fyrst: ād they dyd vnto thē lykewyse. But last of all, he sent vnto thē his awne sonne, saying: they wyll stande in awe of my sonne. But whē ỹ husbādmen sawe the sonne, they sayd amōge them selues: * This is the heyre: come, let vs kyll him, & let vs enioye his inheritaunce And they caught hym, & thrust hym out of ỹ vineyarde, & slewe him. When the Lord therfore of the vineyard cōmeth, what will he do vnto those husbādmen? They sayd vnto hi: For a smoch as they be euell, he will cruellye destroye thē, & will let out his vineyard vnto other husbādmē, which shall delyuer hym the frute in due seasons. Jesus sayeth vnto thē: dyd ye neuer reade in ỹ scriptures * The stone whych the bylders refused, the same is become the heade of the corner: thys is ỹ Lordes doinge, & it is meruelous in youre eyes. Therfore saye I vnto you, ỹ kyngdō of God shalbe taken frō you, and geuen to a nacion, whych shall bringe forth the frutes therof. And * whosoeuer falleth on this stone, shalbe broken in peces: but on * whōsoeuer it falleth it shall all to grynd hym. And when the chefe Prestes and Pharises had heard hys parables, they perceaued, that he speake of them. * And they went about to laye handes on him * but they feared the people, because they tooke him as a Prophet. ✠ And Jesus answered, & spake vnto thē agayne by parables and sayde.

## ¶ The .xxij. Chapter.

¶ The mariage of the Kynges sonne. Tribute to be geuen to the Emperour. Christ cōfuteth the opinyon of the Saduces cōcernyng the resurrecyon, & answereth the Scribe vnto hys question.

A The kyngdome of heauē is lyke vnto * a man that was a kynge, whych made a mariage for hys sonne & sent forth his seruauntes, to call them that were byd to the weddynge, & they wolde not come. Agayne, he sent forth other seruauntes sayinge: Tell thē whych are byddē: beholde, I haue prepared my dynner: my oxen & my fatlynges are kylled, & all thinges are ready, come vnto ỹ mariage. But they made lyght of it, & wēt their wayes: one to his ferme place, another to hys marchaundise, & the rēnaunt toke his seruauntes, & intreated thē shamefully ād slewe them. But when the kyng heard therof, he was wroth, & sent forth his men of warre & destroyed those murtherers, and brent vp theyr cytie.

Thē sayd he to his seruauntes: ỹ mariage in dede is prepared. But they whych were bydden, were not worthy. Goo ye therfore out into ỹ hye wayes: & as many as ye fynde byd thē to the mariage. And the seruauntes went out into the hye wayes, & gathered together all, as many as they coulde fynde, both good & bad, & the weddynge was furnisshed with gestes. Then the kyng came in, to se the gestes, & whan he spyed there a mā, whych had not on a * weddynge garment, he sayd vnto hym: frēde, how camest thou in hyther not hauyng a weddynge garment? And he was euē spechlesse. Then sayd ỹ king to the ministers: take & bynde him hand and fote, & cast hym into vtter darcknes * there shall be weppynge & gnasshynge of teth. For many be called but fewe are chosen. ✠

✠ * Then went the pharises, & toke counsell how they myght tāgle hī in his wordes. And they sent out vnto hym theyr disciples wyth Herodes seruauntes, sayinge: * Master, we knowe that ỹ art true, & teacheſt the waye of God truely, nether careſt ỹ for eny man, for thou regardest not the outward apparaūce of mē. Tell vs therfore: how thynkest ỹ? Is it lawfull ỹ trybute be geuē vnto Cesar or not? But Jesus perceauyng theyr wyckednes, sayde: Why tēpte ye me ye ypocrites? Shewe me ỹ tribute mony. And they toke hī a peny. And he sayde vnto thē: whose is this ymage & superscripciō? They saye vnto him, Cesars. Thē sayd he vnto thē. * Geue therfore vnto Cesar, ỹ thinges whych are Cesars: & vnto God, those thinges ỹ are Gods. ✠ When they had heard these wordes, they marueled, & left hym, & went theyr waye.

* The same daye came to him the Saduces (which saye ỹ there is no resurrecciō) & asked him sayinge: Master, Moses sayde: that * yf a man dye hauynge no chylde, hys brother shulde mary hys wyfe, & reyse vp seed vnto his brother. Ther were with vs seuē brethrē: & the fyrste maried a wyfe, & deceased wout yssue & lefte his wyfe vnto his brother. Lykewyse, the secōde & ỹ thyrd, vnto ỹ seuenth. Laste of all ỹ womā dyed also. Therfore, in ỹ resurreccion, whose wyfe shall she be of the seuē? For they all had her. Jesus answered & sayde vnto thē: ye do erre, not knowinge the scriptures, nor the power of God. For in the resurreccyon, they nether mary, nor are maryed but are as the Angels in heauen.

But as touchyng the resurreccyon of the deed: haue ye not red that which is spokē vnto you of God, whych sayth: * I am the God of Abraham & the God of Isaac, & the God of Jacob? God is not a God of deed, but of lyuynge. And when ỹ people heard this, they were astonnyed at his doctryne.

✠ But whē the pharises had heard, ỹ he had put the Saduces to sylence, they came together, & one of thē which was (a doctour of lawe) asked him a question, tēptinge him, & saying: Master, which is the greate cōmaundemēt in the lawe? Jesus sayd vnto hym: Thou shalt * loue ỹ Lord thy God wyth all thy herte, and wyth all thy soule, & wyth all thy mynde. This is the fyrst & greate cōmaūdemēt. And the seconde is lyke vnto it. * Thou shalt loue thyne neyboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Whyle the Pharises were gathered together, Jesus asked thē, saying: what thynke ye of Christ? whose sōne is he? They saye vnto him: the sonne of Dauid. He sayde vnto them * how then doeth Dauid in spyrite, call him Lorde sayinge: The Lord sayd vnto my Lorde * syt ỹ on my ryght hande tyll I make thyne enemyes thy foote stoole. If Dauid then, call him Lord, how is he thē his sonne? And no mā was able to answere him anye thing: nether durste eny man (from that daye forth) aske him any moo questions. ✠

## ¶ The .xxiij. Chapter. ✠

¶ Christ cryeth woo to the pharises, Scribes and ypocrites, & prophecyeth the destruccyon of Jerusalem.

Then spake Jesus to the people, and to his disciples, saying: * The Scribes and the Pharises syt in Moses seate. All therfore whatsoeuer they byd you obserue, that obserue ād do: but do not ye after theyr workes: for they saye, and do not. * Yee, they bynde together heuy burthens ād greuous to be borne, & laye them on mennes

shoulders: but they thē selues wyll not heaue at thē with one of their fyngers. All theyr workes do they for the intent, ỹ they maye be sene of mē. They set abroade their ☞ phylateries, & make large ỹ borders of their garmentes, & loue the vppermoste seates at feastes, & to sytt in the chefe place in councels, & gretynges in the market, and to be called of men, Rabbi.

*Iacob.iij.a *But be not ye called Rabbi. For one is B youre master, euē Chryst, and all ye are brethren. And call no man youre father vpon ỹ erth, for one is your father which is in heauē Nether be ye called masters, for one is youre master, euen Chryst. He that is greatest *Luk.xiiij.c. and.xviij.c amonge you, shalbe youre seruaunt. But * whosoeuer exalteth hī selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. ✠ Wo vnto you Scribes & Pharises, ye ypocrites, for ye shutt vp the kyngdome of heauen before men * ye nether go in *Luk.xi.g. youre selues, nether suffre ye them that come, to enter in.

Wo vnto you Scribes, & pharises, ye ypocrites: for ye deuoure wyddowes houses: ād that vnder a pretence of lōge prayer: therfore shall ye be the sorer punyshed.

Wo be vnto you Scrybes and Pharises, ye ypocrytes: for ye compasse see and lande, to make one ☞ proselyte: & when he is become one, ye make hym two folde moare the chylde of hell, then ye youre selues are.

Wo be vnto you ye blynde gydes, ffor ye saye: whosoeuer doth sweare by the temple: it is nothynge: but whosoeuer sweareth by the golde of the temple, he is gyltye. Ye fooles & blinde: For whether is greater: ỹ gold, or the temple that sanctifyeth the golde? And whosoeuer sweareth by the aultre, it is nothinge, but whosoeuer sweareth by the gyft that is vpon it, he is giltye. ye foles & blynd for whether is greater? the gyft: or ỹ altare that sanctifieth ỹ gyft? Who so therfore sweareth by the aultre, sweareth by it, and by all thinges that are there on. And whoso sweareth by the temple, sweareth by it, & by hym C *Mat.v.f. that dwelleth therī. * And he that sweareth by heauē, sweareth by the seate of God, and by hym that sytteth theron.

Wo vnto you Scribes & Pharises, ye ypocrites: * For ye tyth mynt, and anyse, & comyn, & haue leakt the wayghtier matters of the lawe: iudgement, mercy, & fayth. These ought ye to haue done, & not to leaue ỹ other vndone. ye blynde gydes, which strayne out a gnat, & swalowe a Camell.

Wo vnto you Scrybes and pharises, ye ypocrites: for ye make cleane the vtter syde of the cuppe, & of the platter: but within they are full of bybery and excesse. Thou blynde Pharise, clense fyrst that which is w̄in the cup & platter, that the outeryde of thē maye be cleane also.

*Wo vnto you Scrybes & pharises, ye ypocrites: for ye are lyke vnto painted sepulcres which in dede appeare beautifull outwarde but are wythin full of deed mens bones & of all fylthynes. Euē so ye also, outwardlye appere ryghteous vnto men: But wythin, ye are full of faynednesse and iniquyte.

‡Wo vnto you Scribes and Pharises, ye ypocrites: ye buylde the tombes of the Prophetes, and garnysshe the sepulchres of the ryghteous, & saye: yf we had bene in ỹ dayes of our fathers, we wolde not haue bene parteners wyth them in the bloude of the Prophetes. And so * ye be wytnesses vnto youre selues, ỹ ye are the chyldren of them whych kylled the prophetes. Fulfyll ye lykewyse the measure of your fathers. Ye serpētes, ye generatiō of vypers, how wyll ye scape the damnacyon of hell?

✠ Wherfore beholde * I sende vnto you Prophetes & wyse men, & scrybes, and some of them ye shall kyll & crucifye: & some of thē shal ye scourge in youre synagoges, & persecute thē from cytie to cytie: ỹ vpon you maye come all ỹ ryghteous bloude whych hath bene shedd vpō the erthe, frō the bloude of ryghteous. * Abel, vnto ỹ bloude of zachary sonne of Barachias, * whom ye slewe betwene the tēple & ỹ altare. Verely I saye vnto you: all these thynges shall come vpon this generatiō. * O Jerusalē, Jerusalē, thou ỹ kyllest the prophetes, & stonest them which are sent vnto the: how often wolde. * I haue gathered thy chyldren together, euen as the henne gathereth her chyckēs vnder her wynges, & ye wolde not? Beholde * youre house is lefte vnto you desolate. For I saye vnto you: ye shall not se me hence forth, tyll that ye saye ‡ blessed is he, that commeth in the name of the Lorde. ✠

*Luke.xij. ‡Luk.xij.g D *Mat.b Luk.xi.g. Iohn.viij.a Actes.v.c and.vij.a. *Gene.iiij.b *ij.Paral.xxiiij *Iu.xiiij.g *iiij.Esd.i. * Psal.xcij.a ‡psal.cxvij.a Lu.xix.f.

## ¶ The.xxiiij.Chapter.

¶ Chryst sheweth hys dyscyples the destruccyon of the temple, the ende of the worlde & the tokens of the latter dayes, and warneth them to wake, for the worlde shall sodenly perysshe.

AND Jesus went out, & departed from A the temple: & * hys disciples came to *mar.xiij.a Lu.xxi.a him, for to shewe him the byldynges of the temple. Jesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you * ther shall not be here lefte one stone vpon *Lu.xix.e. another, that shall not be destroyed.

And as he sat vpō mount Oliuete, hys disciples came vnto him secretly, saying: Tell vs: whē shall these thinges be: & what shalbe ỹ tokē of thy cōmyng & of the ende of the worlde? And Jesus answered, and sayd vnto thē: * take hede, ỹ no man deceaue you. For *Coloss.ij.b. Ephe.v.d. many shall come in my name, sayinge: I am Chryst: & shall deceaue many. ye shall heare of warres, & tidinges of warres: be not troubled. For all (these thynges) must come to passe



*iiij.Esdras xiij.c. passe, but the ende is not yet. * Nacion shall ryse agaynst nacion, and realme agaynst realme: and ther shalbe pestilence, & hūger, and erthquakes in all places. All these are the begynnynges of sorowes.

*Mat.v.b. Mar.xiij.b Luk.xxi.c Iohn.xvi.a. *Then shall they put you to trouble, and shall kyll you: & ye shalbe hated of all naciōs for my names sake. And then shall many be offended, & shall betraye one another, & shall hate one another. And many false prophetes shall aryse, & shall deceaue many. ‡ And because iniquite shall haue the vpper hand, ỹ loue of many shall abate. ‡ But he that endureth to the ende, the same shalbe safe. * And *iiij.Esdras xiij.b. this Gospell of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacyons, and then shall the ende come.

‡mar.xiij.b Luk.xxi.d. ‡Dani.ix.g ‡When ye therfore shall se the abhominacion of desolaciō (that was spokē of by ‡ Danuel ỹ prophet) stande in the holy place: whoso readeth it let hi m vnderstande. Then lett them whych be in Jewry, flye into the mountaynes. And let hym whych is on the house toppe, not come downe to fet eny thinge out of hys house. Nether let him whych is in the felde, returne backe to fetche his clothes. Wo shalbe in those dayes to thē ỹ are wt̄ chylde, & to thē ỹ geue sucke. But praye ye that youre flyght be not ☞ in the winter, nether on the Saboth daye. For then shalbe great tribula- *Dani.xij.a. ciōs * suche as was not sens ỹ begynnyng of the worlde to this tyme, nor shalbe. Ye & except those dayes shulde be shortened, there ☞ shulde no flesche be saued: but for the chosens sake, those dayes shalbe shortened.

‡mar.xiij.c. Luc.xvij.c. ‡Then yf eny man saye vnto you: lo here is Chryst, or there: beleue it not. For there shall aryse false Chrystes, and false prophetes * and shall shew great miracles, & wondres. In so moch (that yf it were possyble) ỹ verie electe shuld be deceaued: behold, I haue tolde you before. Wherfore, yf they saye *ij The.ij.b Dan.vij.a vnto you: beholde, he is in the desert, go not ye forth: behold, he is ỹ secret places, beleue it not. For as the lyghtnynge cōmeth out of C the East, ād appeareth into the west: so shall the cōmynge of the sonne of man be.

‡Job.xxxix.d Lu.xvij.g. * Mar.xiij.c. Luk.xxi.e Joel.ij.c. ‡For whersoeuer a deed karkas is, euen thether wyll ỹ Egles also be gathered together. Immediatly * after the tribulacyons of those dayes, shall ỹ sonne be derkened: & ỹ moone shall not geue her lyght, and ỹ starres shall fall from heauē, & the powers of heauen shall be moued. And then shall appeare ỹ token of the sonne of man in heauen. And then shall all ỹ kynredes of the earth mourne, and they shall se * ỹ sonne of mā cōmyng i ỹ clowdes of heauen, wyth power & greate glorie ‡ And he shall sende his Angels w̄ the greate voyce of a trōpett, & they shall gather to gether his chosen, from the foure wyndes: euen from the byghest partes of heauen, vntyll the endes ther of.

*Learne a symilitude of the fygge tree: *Mar.xiij.c Luk.xxi.f. When hys braunches is yet tender, & the leaues sprōg, ye knowe that sommer is nye. So lyke wyse ye, when ye se all these thinges, be ye sure that it is neare, euen at the dores. Verely I saye vnto you: this generaciō shal not ‡ Gal.i.b passe, tyll all these thinges be fulfylled ‡ heaue & earth shall passe, * but my wordes shall *Mat.xxiv.c Mar.xiij.c. not passe. But of that daye and houre ‡ knoweth no man, no not the angels of heauen, ‡ Actes.j.a but my father onely.

D *But as ỹ dayes of Noe were, so shall also the cōmynge of the sonne of man be. For as in the dayes (that went before the floud) they dyd eate and dryncke, mary, and were maryed, euen vntyll the daye that Noe entred into the shyppe, and knewe not tyll the floud came and toke them all awaye: So shall alsō the commynge of the sonne of man be. Then shall two be in the felde, the one receaued, & ỹ other refused * two wemen shall- *Luk.xvij.b be grynding at the mylle, the one receaued & the other refused *-(Two a bedd: the one shalbe receaued, & the other refused) * Watch therfore, for ye knowe not what houre your lord will come. Of this yet be sure, that yf the good mā of ỹ house knew what houre * ỹ theefe wolde come: he wolde surely watche, & not suffre hys house to be broken vp. Therfore, be ye also ready, for in soch an houre as ye thynke not: wyll the sonne of man come. Who is a faythfull & wyse seruaunt, whom his Lorde hath made ruler ouer his housholde, to geue them meate in season. Blessed is that seruaūt whō hys Lord (whē he cometh) shall fynde so doynge: Verely I saye vnto you, that he shall make hym ruler ouer all hys goodes. But & yf that euyll seruaunt saye in hys herte, my Lorde wyll be long a comyng (and so begynne to smyte his felowes, yee, and to eate & drincke wyth the drōcken) the same seruauntes Lord shall come in a daye when he loketh not for hym, and in an houre that he is not ware of, & shall hewe him in peces, & geue hym his porcyon wyth ypocrites: there shalbe weppynge and gnasshynge of teth.

## ¶ The.xxv.Chapter.

¶ The ten vyrgyns. The talents delyuered to the seruauntes, and of the generall iudgement.

THē shall ỹ kyngdō of heauen be A like vnto ten virgins, which toke their lāpes, & wēt to mete ỹ bryd- groome (& the bryde) But fyue of thē were foolyshe, & fyue were wise. They ỹ were folyshe, toke their lampes, but toke none oyle w̄ thē. But ỹ wyse toke oyle w̄ thē i their vessels with ỹ lāpes also. Whyle the bryde- groome tarved, they all slombred & slept. And euē at mydnyght, there was a crye made: behold, the brydgroome cōmeth, go out to mete hym. Thē all those virgins arose, & prepared

theyr lāpes. So the folysshe sayde vnto the wyse: geue vs of youre oyle: for oure lampes are gone out. But the wyse answered, sayin
B ge: not so, lest ther be not ynough for vs and you: but go ye rather to them that sell, & by for your selues. And whyll they wēt to bye, the brydgrome came: & they that were ready wēt in with hym to the mariage, & the gate was shut vp. Afterwarde came also ỹ other
*Mat.xxv.c. virgins, saying: * Lorde, Lorde, open to vs. But he answered & sayd: verely I saye vnto
‡mat.xxiiij.d. mar.xiij.d. Luk.xij.e. you: I knowe you not. ‡ Watche therfore: for ye knowe nether the daye nor yet the houre wherin the sonne of man shall come. ✠

*mar.xiij.d Luke.xix.b. ✠ * Lykewise as a certeine mā ready to take his iorney to a straunge countre, called his seruauntes, & delyuered vnto them hys goodes. And vnto one he gaue. v. talentes, to another. ij. & to another one: to euery man after his habilite, & streight waye departed: Then he ỹ had receaued the fyue talentes, went, & occupied wt the same, & wanne other fyue talentes. Lykewyse also, he ỹ receaued two, gayned other two. But he that receaued that one, went & dygged in the erth, and hid his Lordes money. After a longe season, the Lorde of those seruauntes came, and reckened wyth them. And so he that had receaued fyue talentes came, & brought other fyue talētes, sayige: Sir, thou delyueredst vn to me fyue talentes: beholde, I haue gayned with thē fyue talentes moo: His Lord sayde vnto him: well thou good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thinges, I wyll make the ruler ouer many thinges: entre thou in to the ioye of thy Lorde. He also that had receaued two talentes, came and sayde: Sir, thou delyueredst vnto me two talētes: beholde, I haue wone two other talentes with them: his Lord sayd vn to him: well good & faythfull seruaūt. Thou hast bene faythfull ouer fewe thiges. I will make the ruler ouer many thinges: Entre ỹ into the ioye of thy Lorde. ✠

℄ Then he whych had receaued the one talēt, came, & sayd: Sir I knewe the ỹ thou art an harde man: reaping where thou hast not sowē, & gathering where thou hast not strawed, and therfore was I afrayde, & wēt, and hyd thy talēt in the erth: lo, there thou hast ỹ thine is. His lord answered & sayd vnto him thou euyll & slowthfull seruaunt, thou knewest, ỹ I reape where I sowed not, & gather, where I haue not strawed: ỹ oughtest therfore to haue delyuered my money to the exchaungers, & then at my commynge shulde I haue receaued myne awne with vaūtage. Take therfore the talēt from hym, & geue it
*Mat.xxv.c mar.xiij.c. vnto hym which hath ten talentes. * For
☞ vnto euery one that hath shalbe geuen, and he shall haue aboundance: But he that hath not, frō hym shalbe taken awaye, euen that which he hath. And cast the vnprofytable seruaūt into vtter derknes * there shalbe wepinge and gnashinge of teeth. * Mat.xxiij. and.xxv.b.

✠ ‡ When the sonne of man cōmeth in his glorye, & all the holy angels wyth him, then shall he syt vpon the seate of hys glorie, and before him shalbe gathered all naciōs. * And he shall separate them one from another, as a shepherde deuydeth the shepe frō the goates: and he shall set the shepe on hys ryght hande, but the goates on the lyfte. Thē shall the kynge saye to thē ỹ shalbe on hys ryghte hande: Come ye blessed of my father, inheret the kyngdome * prepared for you frō the begynninge of the worlde. ‡ For I was an hōgred, & ye gaue me meate. I was thyrstye, & ye gaue me drincke. I was herbourlesse, & ye toke me in: Naked, & ye clothed me: * Sicke & ye vysyted me. ‡ I was in prison, and ye came vnto me. Thē shall the righteous answere him saying: Lorde, whē sawe we the an hōgred, and fedd the? or thirstye, & gaue ỹ drincke? whē sawe we ỹ herbourlesse, & tooke ỹ in? or naked, and clothed the? or whē sawe we ỹ sycke, or in prison, and came vnto the? And the kyng shall answere, ād saye vnto them: verely I saye vnto you: in as moch as ye haue done it vnto one of ỹ leest of these my brethren, ye haue done it to me. ‡ 1. Thes. iij. * ezec. xxxiiij. * Mat.xx.a. ‡ Esa.lviij. Ezec.xviij.a. * Eccle.xlij. ‡ ii. Timoth. D

Then shall he saye also vnto them, that shalbe on the lyfte hand: * departe from me ye cursed ‡ into euerlastynge fyre: whych is prepared for the deuyll ād his angels. For I was an hungred, and ye gaue me no meate. I was thirstye, and ye gaue me no drynke. I was harborlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke & in prison, and ye visyted me not. * Wisd.ij.b. Mat.xxv.b. Luk.xiij.c. ‡ Esa.xxxv. Mare.viij.b Apo.xxi.d.

Then shall they also answere him saying, lorde, whē sawe we ỹ an hūgred, or a thyrst, or herbourlesse, or naked, or sycke, or in prison, & dyd not minister vnto the? Then shall he answere them sayeng: Verely I saye vnto you, in as moche * as ye dyd it not to one of the leest of these, ye dyd it not to me. And * these shall go into euerlastynge payne: the ryghteous into lyfe eternall. ✠ * Wisd.xiij.d. & v.xvij.a. John.v.c

## ℄ The. xxvj. Chapter.

℄ Mary Magdalene anoynteth Christ. They eat the Easterlambe, Christe prayeth in the garden, Judas betrayeth hym, Peter smyteth of Malcus eare, Christ is accused by false wytnesses, Peter denyeth hym.

AND it came to passe, whē Jesus had fynished all these sayinges he sayde vnto his disciples: ✠ * ye knowe ỹ after two dayes shalbe Easter, and the sonne of mā shalbe delyuered ouer, to be crucifyed. ‡ Then assembled together ỹ chefe prestes & the scribes & the elders of the people vnto the palace of the hye preste, (whych * Mat.xxvj.d Luke.xxij.a ‡ John.xij.c

was called Cayphas) and helde a counsell, that they myght take Jesus by suttelte, and kyll him. But they sayd: not on ỹ holy daye, lest there be an vproure amonge the people.

*Mar.xiiij.a John.xij.a ‡ Luk.vij.f. When * Jesus was in Bethany, in the house of Simon ỹ leper, ther came vnto him a woman * hauyng an alabaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. But when his disciples sawe it, they had indignacyon, sayinge. Wherto serueth this waste? This oyntment myght haue bene well solde, and geuē to the poore. Whē Jesus vnderstode that, he sayde vnto them: why trouble ye the woomā? For she hath wrought ☞ a good worcke vpon
*Deu.xv.b me. * For ye haue the poore all wayes, with you: But me shal ye not haue alwayes. And in ỹ she hath cast this oyntmēt on my bodye, she dyd it to burye me. Verely I saye vnto you: where soeuer thys gospell shalbe preached in all ỹ worlde, there shall also this ỹ she
B hath done, be tolde for a memoriall of her.

*Mar.xiiij.b Luk xxij.a John.xiij.a * Thē one of the twelue (which was called Judas Iscariothe) went vnto ỹ chefe prestes, and sayd vnto them: what will ye geue me, and I wyll delyuer him vnto you? And they apoynted vnto hym thyrty peces of syluer. And frō that tyme forth, he sought opportunite to betraye him.

*Mar.xiiij.b Luk.xxij.a. * The fyrst daye of swete breed, the disciples came to Jesus, sayinge vnto him: where wilt thou that we prepare for the, to eate the
☞ passeouer? And he sayd: go ito the cytie, to soche a mā, and saye vnto him, the master sayeth: my tyme is at hād, I will kepe myne Easter by the, wyth my disciples: And ỹ disciples dyd as Jesus had apoynted thē, and they made ready the passeouer.

*Mar.xiiij.c Lu.xxij.b. * When the euē was come, he sate doune wyth the twelue. And as they dyd eate, he
‡John.xiij.c sayd: Verely, I saye vnto you, that ‡ one of you shall betraye me. And they were exceadynge sorowfull, and beganne euery one of them to saye vnto him: Lord, is it I? He answered and sayde: he that dyppeth hys hande
℄ with me in the dische, the same shall betraye
*Psal.xli.b me. * The sonne of man truly goeth, as it is written of him: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for ỹ mā, if he had not bene borne. Then Judas which betrayed hī, answered, and sayd: master, is it I? he sayde vnto him: ỹ hast sayd. Whan they were eatyng, Jesus toke bread, and whā he had geuē thankes, he
‡1.Cor.xi.c Luke.xxij.b Mar.xiiij.c brake it, & gaue it to ỹ disciples, & sayd: * Take, eate, this is my body. And he toke ỹ cup, & thāked, and gaue it thē, sayinge: drincke ye all of this. For this is my bloud (which is of the new testament) that is shed for many, for ỹ remissyon of synnes. But I saye vnto you: I will not drynke hence forth of this frute of the vyne tree, vntyll that daye, when I shall drincke it newe with you in my fathers kyngdome.

*Mar.xiiij. * And whē they had sayde grace, they wēt out vnto mount Oliuete. Then sayeth Jesus vnto thē: all ye shalbe offended because of me this nyght. For it is wryttē: * I will smyte *Zacha xiij. Mar.xiiij.c the shepeherde, & ỹ shepe of the flocke shalbe scattered abroade. But after I am rysen a gayne, I will go before you into Galile. Peter answered, & sayde vnto him: * though all
* Mar.xiiij. Luke.xxij.d men be offended because of the, yet will not I be offended. Jesus sayd vnto him: Verely, I saye vnto the, that in this same myght, before the cocke crowe, thou shalt denye me thryse. Peter sayde vnto him. Yee, though I shuld dye with the, yet will I not denye the: Like wyse also sayde all the disciples.

D * Then came Jesus wt thē vnto a farme. *Mar.xiiij. place (which is called Gethsemane) ād sayde vnto the disciples: syt ye here while I go and praye yonder. And he toke with him Peter and the two sonnes of zebede, and began to waxe sorowfull and heuy. Thē sayde Jesus vnto thē: * my soule his heuy, euen vnto the *Mar.xiiij. John.xij.d deeth. Tary ye here: and watche wt me. And he wēt a lytell farther, ād fell flat on his face, and prayed, sayinge: O my father, yf it be possible, * let this cuppe passe frō me: neuertheles, not as I will, but as ỹ wilt. And he came vnto ỹ disciples, & founde them aslepe, and sayeth vnto Peter: what, coulde ye not watch with me one houre: watche, ād praye, that ye entre not into tēptacyon. * The spryte is willinge, but the flesshe is weake. * Luk xxij. Mar xiiij.d *Gala.v.c

* He went awaye once agayne ād prayed, sayige, O my father, yf this cuppe maye not passe awaye from me, excepte I drincke of it, thy will be fulfylled. And he came, and foūde thē aslepe agayne. For their eyes were heuy. And he lefte thē & went agayne, and prayed ỹ thyrd tyme, sayinge ỹ same wordes. Then cōmeth he to his disciples, and sayeth vnto thē: Slepe on now, and take youre rest. Behold, the houre is at hande, & ỹ sonne of mā is betrayed into the hādes of synners. Ryse, E let vs be goinge: beholde, he is at hande, that *Mar.xiiij.c Luke.xxij.c doth betraye me. * Whil he yet spake: lo: Judas one of the nombre of the twelue, came, & with him a greate multitude, wt swoardes ād staues, sent from the chefe prestes and elders of the people. But he ỹ betrayed him gaue thē a token, sayinge: whomsoeuer I kysse, that same is he, hold him fast. And forth with he came to Jesus, and sayde, hayle Master: and kyssed him. And Jesus sayde vnto him: frende, wherfore art thou come? Thē came they, and layed handes on Jesus and toke him.

And beholde, one of them whych were with Jesus, stretched out his hāde, and drue his swoarde, and stroke a seruaūt of the hye

hye prestes, and smote of his eare. Then sayd Jesus vnto him: put vp thy swearde into his sheath.

*For all they that take the swearde, shall perishe with ỹ swearde. Thinkest thou that I cannot now praye to my father, and he shall geue me (euen now) more then twelue Legions of angels? But how then shall the scriptures be fulfylled? for * this must it be. In that same houre sayde Jesus to the multitude: * ye be come out as it were vnto a thefe, with swerdes and staues, for to take me: I sat daylie with you, teachinge in the temple, and ye toke me not. * But all this is done, that the scriptures of the prophetes myght be fulfilled. * Then all the disciples forsoke hi, and fleed. And they toke Jesus, & led him to Cayphas ỹ hye Preste, where the Scribes and ỹ elders were assembled. But Peter folowed him a farre of, vnto the hye prestes palace: & went in, and sate with the seruauntes, to se the ende.

* The chefe Prestes and the elders, and all the councell, sought false witnes agaynst Jesus (for to put hym to deeth) but founde none: yee, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde: This felowe sayde. * I am able to destroye ỹ temple of God, & to buylde it agayne in thre dayes. * And the chefe preste arose, & sayd vnto him: answerest thou nothyng? Why do these beare wytnes against the? But Jesus helde hys peace. * And the chefe preste answered and sayde vnto him: I charge the by the lyuynge God, ỹ thou tell vs, whether thou be Christ the sonne of God. Jesus sayeth vnto hym, thou hast sayd. Neuertheselle I saye vnto you * here after shall ye se the sonne of man syttinge on ỹ right hande of power, and comynge in the cloudes of the skye.

* Thẽ ỹ hye preste rẽt his clothes, sayinge: he hath spoken blasphemye. what nede we of eny moo witnesses? Beholde, now ye haue heard de his blasphemy: what thinke ye? They answered, and sayde: he is worthy to dye: * Then dyd they spytt in his face, & buffeted him with fistes. And other smote him on hys face wyth the palme of their handes, sayinge: tell vs thou Christ, who is he that smote the?

Peter sat with oute in the palace. And a dãsell came to him, sayinge: Thou also wast with Jesus of Galile: but he denyed before thẽ all, saying. I woot not what thou sayest. Whẽ he was gone out into the porche, a nother wenche sawe him, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe: (sayeng.) I do not knowe the mã. And after a whyle, came vnto him they (ỹ stode by) and sayde vnto Peter. * surely ỹ art euẽ one of thẽ, for thy speache bewrayeth the. Then beganne he to curse and to sweare, that he knewe not the mã. And immediatly * the cocke krew. And Peter remembred the worde of Jesu, which sayde vnto him: before the cocke crowe, thou shalt denye me thryse: and he went out, and wepte bytterly.

## ¶ The .xxvij. Chapter.

¶ Christ is delyuered vnto Pylate. Judas hangeth hym selfe. Christ is crucyfyed amonge theues. He dyeth and is buryed, watchymen kepe the graue.

When ỹ morynge was come, all the chefe prestes ãd the elders of the people helde a coũsayle agaynst Jesus, to put him to deeth, ãd brought him bounde * and delyuered him vnto Poncius Pylate the debite.

Then Judas (which had betrayed him) seyng that he was cõdempned, repented him selfe, and brought agayne the thirtye plates of syluer, to the chefe Prestes ãd elders, sayinge: I haue synned, betrayinge the innocent bloud. And they sayd: what is that to vs? Se thou to that. And he cast downe the syluer plates in the temple, and departed * and went and hanged hym selfe.

And the chefe prestes toke the syluer plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of bloud. And they toke counsell: and bought wt them a potters felde to bury straungers in. Wherfore ỹ felde is called (Haceldema, that is) ỹ felde of bloud, vntyll this daye. Then was fulfylled, that which was spoken by Jeremy the Prophet, sayinge: * and they toke thirtye syluer plates, the pryse of him ỹ was valued, whõ they bought of the chyldren of Israel, and gaue them for the potters felde, as the Lorde apoynted me. * Jesus stode before the debite, and the debite asked him, sayinge: art thou the kyng of the Jewes? Jesus sayeth vnto him: Thou sayest. And when he was accused of the chefe prestes & elders, he answered nothyng. Then sayeth Pilate vnto him: hearest thou not, how many witnesses they laye agaynst the? * and he answered him to neuer a worde: in so moch that the debyte marueyled greatlye.

* At that feast, the debite was wonte to delyuer vnto the people a presoner, whom they wold desier. He had then a notable presoner, called Barrabas. Therfore, when they were gathered together, Pilate sayd: * whether wil ye that I geue loosse vnto you? Barrabas, or Jesus, whych is called Chryst? For he knewe ỹ for enuie they had delyuered him.

When



When he was set downe to geue iudgement, his wyfe sent vnto him sayinge: haue ỹ nothĩge to do with ỹ iust mã. For I haue suffered many thinges this daye in my slepe because of him. * But the chefe prestes and the elders persuaded the people, ỹ they shulde aske Barrabas, ãd destroye Jesus. The debite answered, and sayde vnto thẽ: whether of the twayne, will ye, that I let loosse vnto you? They sayd: * Barrabas. Pilate sayde vnto them: * what shall I do then with Jesus whych is called Christ? They all sayd vnto him: let hi be crucifyed. The debite sayde: what euyll hath he done? But they cryed the more, sayinge: let him be crucifyed. When Pilate sawe ỹ he coulde preuayle nothinge, but that more busynes was made, he toke water, and washed hys handes before the people, sayinge: I am innocẽt of the bloud of this iust person, ye shall se. Then answered all the people, and sayd * his bloud be on vs, and on oure childzen. * Then let he Barrabas loose vnto them, and scourged Jesus, and delyuered him to be crucifyed.

* Then the soudeours of the debite toke Jesus in the comen hall, and gathered vnto him al the company. And they stripped him, and put on him a purpill robe, and platted a croune of thornes and put vpon his heed, ãd a rede in his ryght hande: and bowed ỹ knee before him: & mocked hi, saying: hayle, kyng of the Jewes: and whan they had spytt vpõ him, they toke the rede, and smote him on the heed.

And after that they had mocked him, they toke the roabe of him agayne, and put hys awne rayment on him, & led him awaye to crucifye him. And as they came out, * they founde a mã of Cyren (named Simon) him they cõpelled to beare his crosse. * And they came vnto the place which is called Golgotha (ỹ is to saye, a place of deed mẽs sculles) and gaue hym veneger to drincke myngled with gall. And when he had tasted therof, he wolde not drincke.

When they had crucifyed him, they parted his garmentes, & dyd cast lottes: ỹ it myght be fulfylled which was spoken by the Prophet. * They departed my garmẽtes amõge them: and vpon my vesture dyd they cast lottes. And they sate and watched him there, and * set vp ouer his heed the cause of hys deeth, wrytten: This is Jesus the kynge of the Jewes. * Then were there two theues crucifyed with him, one on the ryght hande, and another on the lyfte.

* They that passed by, reuyled him, waggynge their heades, and sayinge: thou that destroydest the temple of God and dyddest bylde it in thre dayes, saue thy selfe * If thou be the sonne of God, come downe from the crosse. Like wyse also ỹ hye prestes, mockig him with ỹ Scribes and elders sayde: he saued other, him selfe can he not saue. If he be ỹ kynge of Israel: let him now come doune frõ the crosse, & we will beleue him. * He trusted in God, let him delyuer him now, yf he wyll haue him: for he sayde, I am ỹ sonne of God. The theues also, which were crucifyed with him, cast the same in his tethe.

* Frõ ỹ fyrste houre was there derckenes ouer all the lande vnto the nynth houre. And about the nynth houre, Jesus cryed, wyth a loude voyce, sayinge: Eli, Eli lama sabathany. That is to saye: * my God, my God, why hast thou forsaken me? Some of them ỹ stode there, whẽ they herde ỹ, sayde: This man calleth for Helias. And streyght waye * one of them ranne, and toke a sponge, and whan he had fylled it full of veneger, he put it on a rede, and gaue him to drincke. Other sayde, let be: let vs se whether Helias will come, & delyuer hi. Jesus, whan he had cried agayne wt a loude voyce, yelded vp ỹ goost.

And beholde, ỹ * vayle of the temple dyd rent in to two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent and graues dyd open: and many bodyes of saynctes which slept, arose, & went out of the graues after his resurrecyon, and came in to the holy cytie, and appeared vnto many. * When the Centurion and they that were with him watchinge Jesus, sawe the erth quake, and those thinges which happened, they feared greatly, sayig: Trulye, this was the sonne of God.

* And many wemen were there (beholdinge hym a farre of) whych folowed Jesus frõ Galile, mynistringe vnto him. Amonge which was Mary Magdalen, and Mary ỹ mother of James and Joses, and the mother of zebedes chyldren. When ỹ euen was come * there came a riche man of Aramathia named Joseph, which also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the bodye to be delyuered. And whan Joseph had taken the body, he wrapped it in a cleane lynnen cloth, and layed it in hys newe tombe, whych he had hewen out, euen in the rocke, and rolled a greate stone to the doze of the sepulcre & departed. And there was * Mary Magdalene and the other Mary syttynge ouer agaynste the sepulcre. The nexte daye that folowed, the daye of preparinge, the hye prestes and Pharises came together vnto Pilate, sayeng: Syr, we remembre, that this deceauer sayde whyle he was yet alyue. * After thre dayes I wyll aryse agayne. Cõmaunde therfore that the sepulcre be made sure vntyll the thyrd daye, lest hys disciples come, & steale him awaye and saye vnto the people: he is rysen from the deed, & the last errour shalbe worse then the fyrst. Pylate

sayde

sayde vnto them: Ye haue the watch, go your waye, make it as sure as ye can. So they went, and made the sepulcre sure with watche men, and sealed the stone. ✠

### ¶ The .xxviij. Chapter.

¶ The resurrection of Christe. The bye priestes geue the souldiers money to saye that Christ was stollen out of hys graue. Christ appeareth to hys disciples, and sendeth them forth to preach and to baptise.

A

*Mar.xvi.a Luke.xxiij.a John.xx.a

VPon an euening of the *Sabbothes, whych dawneth the fyrst daye of ỹ Sabbathes, came Mary Magdalene & the other Mary, to se the sepulcre.

And beholde, ther was a greate earthquake. For ỹ angell of ỹ Lord descended frō heauen, & came & rowled backe the stone frō the doze, and sat vpō it. Hys countenaunce was lyke lyghtnynge, and his rayment whyte as snowe. And for feare of him the kepers were astonnyed, and became as deed men.

*Mar.xvi.b. Luk.xxiiij.a

* The angell answered, & sayd vnto the wemen, feare ye not. For I knowe, ỹ ye seke Jesus which was crucifyed: he is not here: he is rysen as he sayde. Come se ỹ place where ỹ ỹ Lord was layed: & go quickly, & tell his disciples, ỹ he is rysen agayne frō the deed. And behold, he goeth before you into Galile, there ye shall se him. Lo I haue tolde you: ✠

B

*Mar.xvi.b. Luke.xxiiij.b.

✠ * And they departed quickly from the sepulcre, with feare and greate Joye, & dyd runne, to bryng his disciples worde. And as they wēt to tell his disciples: beholde, Jesus met thē, sayinge: All hayle. And they came, & held him by the fete, & worshipped him. Thē sayd Jesus vnto thē: be not afrayde. Go tell my brethrē, ỹ they go into Galile & there shal they se me. Whē they were gone, behold,

C

some of the kepers came into the cytie & shewed vnto the hye prestes, all ỹ thinges that had happened. And they gathered thē together with the elders, & toke counsell, & gaue large money vnto ỹ soudiers, sayinge: Saye ye, ỹ his disciples came by nyght & stole hym awaye whyle ye slept. And yf this come to ỹ rulers eares, we will persuade him, and saue you harmeles. So they toke ỹ money, & dyd as they were taught. And this sayinge is noysed amōge ỹ Jewes vnto this daye. ✠

D

✠ Then the .xj. disciples wēt awaye into Galile, into a mountayne where Jesus had appoynted them. And whē they sawe him, they worshipped him. But some douted. And Jesus came, and spake vnto thē, sayinge: * All power is geuen vnto me in heauē, & in erth.

*Mat.xxi.b John.xvij.a

*Mar.xvi.c

* Go ye therfore, & teach all nacions, baptising them in the name of the father, & of the sonne, & of the holy goost: Teachinge thē to obserue all thinges, whatsoeuer I haue commaunded you. And lo * I am wyth you allwaye, euen vntyll ỹ ende of the worlde. ✠

*John.xiiij.b

Here endeth the Gospell of S. Mathew.

## ¶ The Gospell of S. Marke.

### ¶ The fyrst Chapter.

¶ The office of John the baptist, The baptyme of Christ, hys fastynge, hys preachynge, and the callynge of Peter, Andrew, James & John. Christ healeth the mā with the vncleane spirite, helpeth Peters mother in lawe, and cleanseth the leper.

A

THe begynnynge of the Gospell of Jesu Christ the sonne of God, as it is written in the Prophetes, * behold, I sende my messenger before thy face which shall prepare thy waye before the. The

*Mala.iij. Mat.xi.b. Luke.vii.b.

voyce of a cryer in the wildernes: * prepare ye the waye of the Lorde, & make his pathes strayte. * John dyd baptyse in the wyldernes, and preached the baptyme of ✠ repentaunce, for the remissyon of synnes. And all the lande of Jewrie and they of Jerusalem, went out vnto hym, and were all baptised of him in the ryuer Jordan, confessynge their synnes.

*Esa.xl.a

*Mat.iij.a Luk.iij.a. ✠ Mar.i.b Luk.iij.c.

* John was clothed with camilles herr, and wā girdyll of a skyn about hys loynes. And he dyd eate locustes and wilde hony, & preached sayinge. * He that is stronger then I, cōmeth after me, whose sho latchet I am not worthy to stoupe downe, and vnlose, I haue baptysed you wyth water: but he shall baptyse you with the holy goost. ✠

*Mat.iij.b

B

*Mar.i.b. Luc.iij.c. John.i.b

And it came to passe in those dayes, ỹ Jesus cam frō Nazareth, of Galile: * and was baptysed of John in Jordan. And assone as he was come vp out of the water: * he sawe heauē open, & the spyrete descēdynge vpō him lyke a doue: And ther came a voyce from heauen. * Thou art my deare sonne in whom I delyte.

*Mat.iij.c

*Mat.iij.d.

*Mat.iij.d. xij.b.v. xvij.b.

And immediatly * ỹ spyrete droue him into wildernes: and he was there in ỹ wyldernes .xl. dayes, and was tempted of Satan, & was with wilde beastes. * And the angels minystred vnto hym. After that John was taken * Jesus came into Galile * preachinge the Gospell, of ỹ kyngdō of God, & sayinge. the tyme is come, & the kyngdom of God is at hand ✠ repent, and beleue the Gospell.

*Mat.iij.d

* Mat.iij.e

‡Mat.iij.a *mat.iiij.c

* As he walked by the see of Galile, he sawe Simon & Andrew his brother, castynge nettes into ỹ see, for they were fyshers. And Jesus sayde vnto them: folowe me, & I will make * you to become fyshers of men. And straycht waye, they forsoke their nettes, & folowed him. And when he had gone a lytell further thence, he sawe James the sonne of zebede, & John his brother, which also were in the shyppe, mendynge their nettes. And anone he called them. And they leeft their fa-

Jere.xvi.c

therzebede in the shyp wyth the hyred seruauntes, and folowed hym.

*Mat.viij.b

C

*Mat.viij.d Luk.iij.c

* And they came into Capernaum: and streyght waye on the Saboth dayes, he entred into the synagoge, & taught. And they were astonnyed at hys learnynge. * For he taught them as one that had auctorite, & not as the Scribes.

*Mat.vij.d Luk.iij.e

* And there was in their Synagoge a mā vexed with an vnclene spirite, and he cryed sayinge: Alas, what haue we to do with the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art euē that holy one of God. And Jesus rebuked hym sayinge: holde thy peace, and come out of the man. And whan the vncleane spirite had toarne him, & cryed with a loude voyce, he came out of him. And they were all amased, in so moch that they demaunded one of another amonge them selues sayinge: what thyng is this? What newe doctrine is thys? For with auctorite cōmaunded he the foule spirites, and they obeyed hym. And immediatly his fame spred abroad throughout all the region borderinge on Galile.

*Mat.viij.b, Luke.iiij.f.

And forth with, whā they were come out of the Synagoge * they entred into ỹ house of Symon and Andrew, wyth James and John. But Simons mother in lawe laye sycke of a feuer. And anone they tell him of her. And he came, & toke her by the hande: & lifte her vp: & ymediatly ỹ feuer forsoke hyr, & she mynistred vnto thē. And at euen when ỹ sonne was downe, they brought vnto him all that were dyseased, and them that were

D

vexed with deuyls. And all the cytie was gathered to gether at ỹ doze, and he healed many that were sycke of dyuers deseases, and * cast out many deuyls, & suffred not the deuyls to speake, because they knewe him.

*Luke.iiij & Mar.iij.b.

And in the morynge very early, Jesus (whan he was rysen vp) departed, and wēt out into a solitary place, and there prayed. And Symon and they that were with hym, folowed after hym. And when they had founde him, they saye vnto him: all men seke for the. And he sayd vnto them: let vs go into the next townes, that I maye preach there also: for therfore am I come. And he preached in their Synagoges, in all Galile, and cast the deuyls out.

*Mat.viij.a Luke.v.c

* And ther came a leper to him, besechynge hym, and knelyng downe, and sayēg vnto him, yf thou wilt, thou canneſt make me cleane. And Jesus had compassion on hym, & puth forth his hande, touched hym, & sayeth vnto him: I wyll, be thou cleane. And assone as he had spoken, immediatly the lepry departed frō him, and he sent him awaye forth with, and sayeth vnto hym. * See thou saye nothynge to any mā: but get the hence, shewe thy selfe to the Preaste, and offer for thy

*Mar.viij.b



clensinge, those thinges whych Moses commaunded, for a witnesse vnto them. But he (assone as he was departed) began to tell many thinges, and to publyshe the sayenge: in so moch that Jesus couldē no more openly entre into the cytie, but was without in desert places. And they came to hym from euery quarter.

### ¶ The .ij. Chapter.

¶ He healeth the man of the palsye, calleth Leui the customer, eateth wyth open synners, and excuseth hys disciples.

AFter a fewe dayes also, he entred into Capernaum agayne, and it was noysed ỹ he was in the house. And anone many were gathered together, in so moch that now there was no rome to receaue them, no not so moche as about the doze. And he preached the worde vnto them. * And they came vnto him, bryn-

A

*Mat.ix.a Luke.v.b

ging one sycke of ỹ palsye whych was borne of fowre men. And when they couldē not come nye vnto him for preasse, they vncouered the rofe of the house that he was in. And whē they had broken vp the rofe, they dyd (wyth coardes) let downe the bed wherin the sycke of the palsye laye. When Jesus sawe their fayth, he sayde vnto the sycke of the palsye: * sonne thy synnes be forgeuen the.

*Lu.v.c

But ther were certayne of the Scribes syttinge there, & thinkig in their hertes: why doth he speake thys blasphemyes? * who cā forgeue synnes, but God onely? And immediatly when Jesus perceaued in hys spyrete, that they so thought wyth in them selues, he sayeth vnto them: why thynke ye soch thinges in youre hertes? Whether is it easyer to saye to the sycke of the palsye: thy synnes be forgeuen the: or to saye, aryse, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgeue synnes, he spake vnto the sycke of the palsye: I saye vnto the: * aryse, and take vp thy bed, and get the hense vnto thyne awne house. And immediatly he arose, toke vp the bed, and went forth before them all: in so moch that they were all amased, & glorifyed God, sayige: we neuer sawe it on this fassyon.

B

*Esa.xliij.c and.xlvij.d

*Mat.ix.a Lu.v.c John.v.b.

* And he went agayne vnto the see, & all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leuy the sonne of Alphe, sytting at the receyte of custome, and sayde vnto hi: folowe me. And he arose, and folowed hym. And it came to passe that whan Jesus sate at meate in hys house, many publicans and synners sate also together at meate wyth Jesus and his disciples. For there were many, ỹ folowed hym. And when the Scribes and Phariſes sawe him eate with publicans and synners, they sayde vnto his disciples: how happeneth it, that he eateth & dryncketh wyth publicans

*Mat.ix.a

and synners,

and synners? When Jesus heard ỹ, he sayde vnto them: They that be whole, haue no nede of the Phisycion, but they that are sycke.

*1.Timo.1.c. * I came not to call the ryghtwyse, but synners to repentaunce.

*Mat.ix.b Luke.v.f. * And the disciples of John and the Pharises dyd fast: and they come and saye vnto him. Why do the disciples of John and of ỹ Pharises fast, but thy disciples fast not? And Jesus sayde vnto thē: can the childzen of the wedding fast while the brydgrome is with them? As longe as they haue the brydgrome with them, they cannot fast. But the dayes wyll come, when the brydgrome shalbe taken awaye from them, and then shall they fast in those dayes.

D No man also soweth a pece of new cloth vnto an olde garment, els taketh he awaye the newe pece therof from the olde, & so is the rent worse. And no man powreth new wine into olde botels: els ỹ new wynd doth burst the bottels, and the wyne runneth out, and the bottels are marred. But new wine must be putt into new bottels:

*Mat.xii.a Luke.vi.a. * And it chaunsed (*agayne) that he went thorow ỹ corne feldes on ỹ Sabboth dayes, and hys disciples, beganne by the waye to plucke the eares of corne. And the Pharises sayde vnto him: beholde, why do they on the Sabboth dayes, that whych is not lawfull? And he sayde vnto them: haue ye neuer red what Dauid dyd, when he had nede, & was an hongred, both he, ād they that were with him? * How he went into the house of God in the dayes of Abiathar the hye Preast, and dyd eate the shewbread, (whych is not lawfull to eate, but for the Prestes onely) & gaue also to them whych were wyth hym? And he sayde vnto them: the Sabboth was made for man, & not man for the Sabboth. Therfore is the sonne of man, Lorde also of the Sabboth.

*1.Re.xxi.b

¶ The.iij. Chapter. ✠

¶ He helpeth the man wyth the dryed hande, chaseth hys Awaytes, & casteth out the vncleane spyrite, whych the Pharyses alcepde vnto the deuell. The brother, syster and mother of Chryst.

*Mat.xii.a Luke.vi.a. AND he entred agayne into the synagoge, and ther was a mā there whych had a * wythred hande. And they watched hym, whether he wolde heale hym on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whych had the wythred hāde: aryse, and stāde in the middes. And he sayth vnto them, whether is it lawfull to do good on the Sabboth dayes, or to do euyll? to saue lyfe, or to kyll? But they helde their peace. And whan he had looked round about on them, wyth anger, mournynge on the blyndnes of their hertes, he sayeth to the mā, *Mat.xii.b Luke.vi.b. Mat.xv.xvii.b * stretch forth thine hande. And he stretched it out. * And hys hāde was restored, euen as whole as the other. ✠

*Mat.xiii.a * And the Pharises departed, ād streight waye gathred a councell (with them that be longed to Herode) agaynst hym, that they myght destroye him. But Jesus auoyded wt his disciples to the see. * And a greate multitude folowed hym from Galile: and from Jurie, and from Jerusalem, and from Idumea, and from beyonde Jordane, * and they ỹ dwelled about Tyre and Sidon, a greate multitude of mē: which (whē they had herde what thinges he dyd) came vnto hym. *Mat.iiii.b Lu.vi.c, Joh.vi.a.

And Jesus cōmaunded his disciples, that B a ship shuld wayt on hym, because of ỹ people, leste they shuld thronge him. For he had healed many, in somoch that they preased vpon him, for to touch him, as many as had plages. And when the vncleane spyrytes sawe him, they fell downe before him, & cryed, sayinge: thou art the sonne of God. And he straytly charged them, that they shuld not make him knowne.

And he went vp into a mountayne, & called vnto hym whom he wolde, and they came vnto him. * And he ordeyned the twelue that they shuld be with him, and ỹ he myght sende thē forth to preach: & that they myght haue power to heale syknesses, & to cast out deuyls. And he gaue vnto Symon to name, Peter. And he called James the sonne of zebede and John, James brother, and gaue thē to name Boanarges, whych is to saye, the sonnes of thonder. And Andrew, & Philip, and Bartholomew, and Mathew, & Thomas, and James the sonne of Alphe, and Thaddeus, and Symon of Canaan, ād Judas Iscarioth: whych also betrayed him. *Mat.x.a C

And they came into the house, and ỹ people assembled together agayne, so that they had not leysar, so moch as to eate breed. And when they that belonged vnto hym, heard of it, they went out to laye handes vpō him. For they sayde: he is madd. And ỹ Scrybes whych came downe from Jerusalem, sayde: he hath Belzebub, and * by the chefe deuyll, casteth he out deuyls. And he called thē vnto him, and sayde vnto them in parables. *Mat.ix.d and.xii.b Lu.xi.b.

How can Satan dryue out Satan? And D yf a realme be deuyded agaynste it selfe, that realme cannot endure: And yf a house be deuided againste it selfe, that house cannot cōtynue. And yf Satan make insurrecyon agaynst him selfe, & be deuided, he cannot cōtynue, but hath an ende: No man can entre into a stronge mans house, & take awaye hys goodes, except he fyrst bynde ỹ stroge man, & then spoyle his house. Verely I saye vnto you, all synnes shalbe forgeuen vnto mens childzen: and blasphemyes wherwith soeuer they haue blasphemed. * But he ỹ speaketh blasphemy agaynst the holy goost, hath neuer forgeuenes, but is in daunger of eternall damnacyon: *Mat.xii.c Lu.xii.b.



*Mat.xii.d Luke.viii.c damnacyon: For they sayde: he hath an vncleane spyrete. * There came also his mother & his brethrē, ād stode with out, and sent vnto hi to call him out. And ỹ people sat aboute him, ād sayde vnto him: beholde, thy mother & thy ☞ brethren seke for the with out. And he answered them, sayinge: who is my mother and my brethren? And whan he had loked rounde about on his disciples, which sat in compasse about him, he sayde: behold my mother and my brethren. For whosoeuer doeth the wyll of God, the same is my brother and my syster and mother.

¶ The.iiij. Chapter. ✠

¶ The parable of the sower. Chryst stilleth the tempest of the see, whych obeyed hym.

*Mat.xiii.a AND he began agayne, to teach by ỹ see syde. And there gathered together vnto him moch people, so greatly that he entred into a ship, * ād sat in the see, and all the people was by the see syde on the shore. And he taught them many thinges by parables, and sayde vnto Luke.viii.a them in his doctrine? Herken to: beholde, * there went out a sower to sowe. And it fortuned as he sowed, that some fell by ỹ waye syde, and the fowles of the ayre came, and deuoured it vp: Some fell on stony grounde where it had not moch erth: and immediatly sprāge vp, because it had not deepth of erth: but as sone as the sonne was vp, it caught heat: & because it had not rotynge, it wydred awaye.

And some fell amonge thornes, & ỹ thornes grew vp, and choked it, and it gaue no frute. And some fel vpon good grounde, and dyd yelde frute that sprong vp, and grewe, and brought forth, some thyrty folde, and some sixtye folde, and some an hundred folde. And he sayde vnto them: he that hath eares to heare let him heare. ✠

And whan he was alone, they that were aboute hym wyth the twelue asked hym of *Mat.xiii.b Luke.viii.b the parable. And he sayde vnto them. * To you is it geuen to knowe the mystery of the kyngdome of God. But vnto them that are B with out, all thinges happen by parables: ỹ when they se, they maye se, and not discerne, ād when they heare, * they maye heare, and not vnderstande: lest at any tyme they shulde turne, and their synnes shuld be forgeuen *Esa.vi.c Mat.xiii.b Luke.viii.b John.xii.f Actes.xxviii.c Roma.xi.b. them. And he sayde vnto them: Knowe ye not this parable? and how then wyll ye knowe all other parables?

*Mat.xiii.c Luke.viii.b * The sower soweth the worde. And they (wherof some be rehearled to be by ỹ waye syde) are those, where the worde is sowen: And whā they heare, Sathā cometh immediatly, and taketh awaye the worde ỹ was sowen in theyr hertes. And lyke wyse the other that receaue sede in to the stonye grounde, are they: whych when they heare the worde, atonce receaue it wt gladnes, yet haue no rote in thē selues, and so endure but a tyme: ād anone whā trouble & persecucyō aryseth for ỹ wordes sake, they fall immediatly. There be other also ỹ receaue sede into thornes and those are soche as heare ỹ worde, & ỹ cares of this worlde, and ỹ disseytfulnes of ryches and ỹ lustes of other thinges, entre in and choke ỹ worde, ād it is made vnfrutfull: and other ther be, ỹ haue receaued sede into a good ground: they are soche ỹ heare ỹ worde, and receaue it, so that one corne doth brynge forth thyrty, some sixty, some an hundred.

And he sayde vnto them: * is the candle lyghted, to be put vnder a bushell, or vnder the table? Is it not lyghted to be put on a cā- delstyk? * For there is nothynge so preuy, ỹ shall not be opened: nether hath it bene so secret, but ỹ it shall come abroade. If eny man haue eares to heare, let him heare. And he sayde vnto them: take hede what ye heare: *Mat.v.b Luke.viii.c and.xi.c. ¶ ‡Mat.x.c Lu.viii.b. and.xii.a. * with what measure ye meete, with the same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For * vnto him that hath, shall it be geuen, ād from him that hath not, shalbe taken awaye, euen that which he hath. *Mat vii.a Lu.vi.f *Mat.xiii.b and.xxv.c Lu.viii.c and.xix.d

And he sayde: so is the kyngdome of God, euē as * yf a man shuld sowe sede in ỹ grounde and shulde slepe, and ryse vp nyght and daye: and the sede shuld sprynge and growe vp, while he is not aware. For ỹ earth bryngeth forth frute of her selfe: fyrst the blade, then the eare, after that the full corne in the eare. But whan the frute is brought forth, anone he throusteth in the sykell, because the herueste is come. *Mat.xiii.d,

And he sayde: where vnto shall we lyken the kyngdome of God? or with what cōparison shall we cōpare it? * It is lyke a grayne of mustarde seed: which when it is sowen in the earth, is lesse then all seedes that be in the earth: whan it is sowen, it groweth vp, and is greater then all herbes: and beareth greate braunches, so that the fowles of the ayre maye make their nestes vnder the shadow of it. *Mat.xiii.d Lu.xiii.d

*And with many soche parables spake he the worde vnto them, after as they myght heare it. But wyth out parable spake he no thynge vnto thē. But whē they were alone, *he expounded all thynges to his disciples. *Mat.xiii.e *Mat.xiii.e

And the same daye when euē was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people, & toke him euen as he was in the ship. And ther were also wyth hym other shippes.

*And ther arose a great storme of wynde, D & ỹ waues dashed in to ỹ ship, so that it was now full. And he was in the sterne a slepe on a pelowe. And they awake him, & saye vnto hym: Master, carest ỹ not, that we perisshe? *Mat.viii.c. Lu.viii.c

And he

And he rose vp, and rebuked the wynde, and sayde vnto the see: peace, be styll. And the wynde ceassed, ād ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? how happeneth it, that ye haue no fayth? And they feared exceadingly, ād sayde one to another: who is thys? for both wynde and see obeye hym.

¶ The. v. Chapter. ✠

¶ Christ delyuereth the possessed from the vncleane spirite: the wom in from the bloudye yssue, and rayseth the captaynes daughter.

A
*Mat.viii.d
Luke.viii.d

AND they cam * ouer to the other syde of the see into the countre of ỹ Gaderenites. And when he was come out of the shippe, immediatly there met hym out of the graues a man possessed of an vncleane spirite, whych had hys abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the chaynes a sunder, and brake the fetters in peces, Neither coulde eny man tame hi. And alwayes, nyght and daye he was in the mountaynes and in the graues, cryeng and beatyng hym selfe wyth stones. But when he had spyed Jesus a farre of, he ranne, and worshipped him, and cryed with a loude voyce and sayde * what haue I to do wyth the: Jesus thou sonne of ỹ moost hyest God? I requyre the in the name of God that thou tormēt me not. For he sayd vnto hym: come out of the man thou foule spirite. And he asked hym: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayd hym instantly, that he wolde not sende them awaye out of the countre.

*Mat.viii.d
Actes.xvi.c

B
*Mat.viii.d
Luke.viii.d

But ther was there nye vnto the mountayns * a greate heerd of swyne fedynge, & all ỹ deuyls besought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into thē. And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred in to ỹ swyne. And ỹ heerd was caryed headlyng into the see. They were allmost. ij. M. and were drowned in ỹ see. And ỹ swyne heerdes fled, and tolde it in the cytie, and in the feldes. And they went out for to se, what had happened: & came to Jesus, ād sawe him ỹ was vexed with the fende & had ỹ Legion, syt, both clothed and in his ryght mynde, ād they were afrayed. And they ỹ sawe it tolde them, how it had happened to him that was possessed wyth the deuyll: & also of ỹ swyne.

*Luke.viii.e
‡Mat.viii.d

* And they beganne to praye hym, that he wolde departe out of their coast. ✠ ‡ And when he was come into the shippe, he ỹ had the deuyll, prayed hym, that he myght be wyth him. Howbeit, Jesus wolde not suffre hym, but sayde vnto him: go to thyne awne house and to thy frendes, and shewe thē how great thynges the Lorde hath done for ỹ, and how he hath had compassyon on the. And he departed, & beganne to publyshe in the ten cytyes, how greate thinges Jesus had done for hym, and all men dyd merueyle. ¶

And when Jesus was come ouer agayne by shyppe vnto the other syde, moch people gathered vnto him, and he was nye vnto the see. * And beholde, ther came one of the rulers of ỹ Synagoge, whose name was Jairus: and when he sawe him, he fel downe at his fete, and besought hym greatly, sayinge: my daughter lyeth at poynt of deeth, I pray the come, and laye thy hande on her, that she maye be safe ād lyue. And he wēt with hym, & moch people folowed him, & thrōged hym.

*Mat.ix.e
Luke.viii.f

* And ther was a certen woman, which had bene diseased of an yssue of blonde. xij. yeres, ād had suffred many thinges of many physycions, & had spent all ỹ she had, & felte none amendement at all, but rather was worsse, and worsse. Whē she had herde of Jesus, she came in ỹ preasse behinde him, & touched his garment. For she sayde: yf I maye but touch his clothes, I shall be whole. And streyght waye the fountayne of her blonde was dryed vp, & she felt in her body, that she was healed of that plage.

*Mat.ix.f
Luke.viii.f

And Jesus immediatly felynge in hi selfe, that vertue proceaded frō him, tourned him aboute in the preasse, ād sayde, who touched my clothes? And hys dysciples sayde vnto him: ỹ seest the people thrust ỹ, and askest, ỹ who dyd touch me? And he loked rōd about for to se her that had done thys thynge. But the woman fearing and trēbling (knowyng what was done wyth in her) came, and fell downe before him, & tolde him all the truth. And he sayd vnto her: Daughter * thy fayth hath saued the: go in peace, and be whole of thy plage.

*Luke.viii.g

* Whyll he yet spake, ther came frō the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why disease ỹ ỹ Master any further? Assone as Jesus hearde the worde that was spoken, he sayde vnto the ruler of ỹ Synagoge: be not afrayed, onely beleue. And he suffred no man to folowe him, saue Peter, and James, ād John the brother of James. * And he came vnto the house of the ruler of the Synagoge, and sawe the wondringe: and them that wepte and wayled greatly, and went in, and sayde vnto thē: why make ye this a doo, ād wepe? The damosell is not deed, but slepeth. And they laught him to scorne. But he put them all out, and taketh the father ād the mother of the damosell, and them that were wyth him, and entreth in where the damosell laye, & taketh the damosell by the hande, & sayeth vnto hyr: Tabita, cumi: whych is (yf one do interprete it) damosell, I saye vnto ỹ: aryse.

D
*Mat.ix.f
Luke.viii.g

*Mat.ix.f
Luke.viii.f

And streyght



And streyght waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure. And he charged them straytely, that no man shuld knowe of it, and commaunded, to geue her meate.

¶ The. vj. Chapter.

¶ Christ sendeth hys Apostles to heale them that were diseased. Of Johns Herode. Of the. v. loues and .ij. fyshes. And of the walkynge on the see.

A
Mat.xiii.g
xiv.viii.e.

AND he * departed thence, & cam into hys awne countre, and hys dysciples folowed hym. And when the Sabboth daye was come, he begāne to teache in the synagoge. And many that heard hym were astonnyed, and sayd: from whence hath he these thynges? And what wysdome is thys that is geuen vnto hym: and suche vertues ỹ are wrought by hys handes? * Is not thys the carpenter Maryes sonne, the brother of James and Joses and of Juda & Symon? & are not hys systers here wyth vs? And they were offended at hym. Jesus sayd vnto thē: *a Prophet is not despysed, but i hys awne countre, and amonge hys awne kynne, ād in his owne housholde. And he coulde there shewe no myracle, but layde hys handes vpō a fewe sycke folcke, and healed them, and merueyled, because of theyr vnbeleefe. ✠

*Mat.xiii.g
Mar.vi.b.
Luke.iv.c.
John.v.f.

B
*Mat.x.d.
Mat.x.c.

* And he went aboute by the tounes that laye on euery syde, teaching. * And he called the twelue, and beganne to sende them forth two & two, and gaue thē power agaynst vncleane spirites. And cōmaūded thē, that they shuld take nothing in their iorney ☞ saue a rodde onely: no scryppe, no bread, no money i theyr pourse, but shuld be shood wt sandals. And that they shuld not put on two cootes. And he sayde vnto thē: whersoeuer ye entre i to an house, there abide, tyll ye departe thēce. * And whosoeuer shall not receaue you nor heare you, whē ye departe thence, shake of ỹ duste that is vnder youre fete, for a witnesse vnto them. * I saye verely vnto you: it shalbe easier for zodom & Gomor in the daye of iudgement, then for that cytie. ‡ And they wēt out & preached, that men shuld repent: & they cast out many deuyls: & annoynted many ỹ were sycke wyth oyle, and healed them.

*Mar.x.b.
Luk.x.a.
*Mat.xi.d.
Luk.x.a.
‡Mat.x.a.

*mat.xiiii.a.
Luk.ix.a.

* And kynge Herode heard of hym (for hys name was spyed abroade) and he sayde: John Baptyste is rysen agayne frō ỹ deed, & therfore myracles are wrought by hi. Other sayd it is Helyas: some sayd: it is a prophet, as one of the Prophetes. But when Herode heard of hym, he sayde: it is John whom I beheaded, he is rysen from deeth agayne. ✠ For Herode hym selfe had sent forth men of warre, and layed handes vpon John, and bounde hym, & cast hym into preson for Herodias sake, hys brother Philyppes wyfe (because he had maryed her). For John sayde vnto Herode. * It is not lawfull for ỹ to haue thy brothers wyfe. Herodias layd wayte for hym, and wolde haue kylled him, but she coulde not. For Herod feared John, knowyg that he was a iust mā & an holy: & gaue hym reuerence: and when he harde hym, he dyd many thynges, and harde hym gladly.

*Leu.xviii.d
and.xx.d.

D

And when a cōuenyent daye was come, ỹ Herode on hys * byrth daye, made a supper to ỹ lordes hye captayns, & chefe estates of Galile: & whā ỹ daughter of the same Herodias cam in, & daunced, & pleased Herode & thē that sate at bourde also: the kynge sayde vnto ỹ damosell: aske of me what thou wilt, and I wyll geue it the. * And he sware vnto hyr: whatsoeuer ỹ shalt aske of me, I wyll geue it ỹ, euen vnto ỹ one halfe of my kyngdome. And she went forth, & sayde vnto her mother: what shall I aske? she sayd: John Baptystes head. And she cā i streyght waye wyth haste vnto ỹ kynge, & asked, sayinge: I wyll, ỹ thou geue me by and by in a charger, the heed of John Baptyst. And ỹ kynge was sory: howbeit for hys othes sake, and for theyr sakes whych sate at supper also, he wolde not cast her off. And immediatly the kyng sent the hangman, and commaunded hys head to be brought in. And he went, and beheaded hym in the preson, and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. And when hys dysciples harde of it, they came, and toke vp hys body, and layed it in a graue. ✠

*Gene.xl.d

And the Apostles gathered thē selues together vnto Jesus, ād told hym all thynges both what they had done, ād what they had taught. And he sayd vnto thē * come ye alone out of ỹ waye into the wyldernes, & rest a whyle. For there were many commers, and goers, and they had no leasure so moch as to eate. ‡ And he went by shyp out of the waye into a desert place. And the people spyed thē when they departed: & many knewe hym, & rānē a fote thyther out of all cyties, and cam thyther before thē, and came together vnto hym. And Jesus wēt out & sawe moche people, * & had cōpassyon on thē, because ‡ they were lyke shepe, not hauinge a shepherde. And he beganne to teach thē many thynges.

*mat.xiiii.b.
Luk.ix.b.
John.vi.a

‡Mat.xiiii.b.

*Mat.xv.a.
and.xviii.b.
‡Luc.xxxiiii.a

E

* And when ỹ daye was now farre spent, hys dysciples came vnto hym, sayinge: thys is a desert place, and now the tyme is farre passed, let them departe, that they maye go into the countrey round about, and into the tounes, & bye them bread: for they haue nothynge to eate. He answered and sayd vnto them, geue ye them to eate. And they sayde vnto hi: shall we go & bye two hūdred penyworth of bread, & geue thē to eate? He sayde vnto thē: * how many loaues haue ye. Go & loke. And whē they had searched, they sayd:

*mat.xiiii.b.
Luk.ix.b.
John.vi.a

*Mar.viii.a.

fyue & two fyshes. And he cõmaũded them, to make them all syt doune by cõpanyes vpõ the grene grasse. And they sate doune here arowe and there arowe, by hundzedes ãd by fyftyes. And whã he had taken the fyue loaues and the two fyshes, ãd loked vp to heauen, he ☞ blessed and brake the loaues, and gaue them to hys disciples, to set before thẽ: & the two fyshes deuided he amõg them all. And they all dyd eate, and were satysfyed. And they toke vp twelue basketfull ther of, ãd of the fyshes. And they that dyd eate, were about fyue thousand men.

✠ *mat.xiiij.c. *And streyght waye he caused his disciples to go into the shyppe, and to go ouer the see before vnto Bethsayda, whyle he sẽt awaye the people. *mat.xiiij.c. Iohn.vi.b. *And assone as he had sent them awaye, he departed into a moũtayne to pzay.

✠ And whẽ euẽ was come, the shyppe was in the myddes of the see, and he alone on the lande, & he sawe them troubled in rowynge, for the wynde was cõtrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, ãd wolde haue passed by thẽ. But whẽ they sawe hym walkynge vpõ ỹ see, they supposed it had bene a spzete, & cryed out: for they all sawe hym, and were afrayed. And anone he

G *mat.xiiij.c. talked wyth them, and sayd vnto them: be of good cheare, it is I, be not afrayed. * And he went vp vnto them into the shyppe, & the wynde ceased, & they were sore amased in thẽ selues beyõde measure, and marueyled. For they remembred not of the loaues, because their herte was blynded.

And whan they were ouer the water, they came into the lande of Genezareth & drue vp into the hauen. And assone as they were come out of ỹ shyppe, streyght waye they knewe hym, and ranne forth thzough out all the regyon rounde about, & began to cary about in beddes those that were sycke, when they heard that he was there. And whyther soeuer he entred, into townes, cytyes, or vyllages, they layde the sycke folkes in the streates, & pzayed hym that they myght touche, & it were but the hẽme of hys vesture. And as many as touched hym, were safe. ✠

¶ The. vij. Chapter.

¶ The dyscyples eate wyth vnwashen handes. The commaundement of God is trauisgressed by mennes tradycions. Of the woman of Syzophenycia. Of the Sabboth.

A *Mat.xv.a AND * the Pharyses came together vnto hym, & dyuers of ỹ Scrybes whych came frõ Ierusalem. And when they sawe certaine of his disciples eate bzead wyth commen (that is to saye, with vnwesshen) handes, they complayned. For the Pharyses and all the Iewes, except they washe theyr handes ofte, eate not, obseruyng ỹ tradicyons of the elders. And when they come frõ the market, except they washe, they eate not. And many other thynges there be, which they haue taken vpon thẽ to obserue, as the washynge of cuppes and cruses, and, brasen vessels, and of tables.

Then asked hym the Pharyses & Scribes: B why walke not thy dyscyples accozdyng to the custome, ozdeyned by the elders, but eate bread wyth vnwashen handes? He answered & sayd vnto thẽ: well pzophelyed Esayas of you, ypocrytes, as it is wzytten: * Thys people honozeth me wyth theyr lyppes, but theyr herte is farre frõ me: howbeit, i vayne do they serue me, teachyng the doctrines ãd cõmaũdemẽtes of mẽ. For ye laye ỹ cõmaundement of God aparte, & obserue ỹ constitucyõs of mẽ, as ỹ washynge of cruses & of cuppes, ãd many other soch lyke thynges ye do. *Marc.vij.a Mat.xv.b

And he sayde vnto thẽ: well, ye cast a syde the commaundemẽt of God, to mayntayne youre awne cõstitucyõs. * For Moses sayd: honoure thy father & thy mother: & * whoso curseth father ozmother, let him dye ỹ death. But ye saye: a mã shall saye to father ozmother, Cozban: whych is: ☞ what gyfte soeuer commeth fro me, shalbe for thy pzofyt. And so ye suffre him no moze to do ought for hys father ozhis mother, and make ỹ wozde of God of none effecte, thzough youre awne constitucyon whych ye haue ozdeyned. And many soche thynges do ye. *Exo.xx.d Deute.xxvij.a Epye.v.b. ‡Exo.xxi.b Leui.xx.b Prouer.xx

And whan he had called all the people vnto hym, he sayde vnto thẽ: herken vnto me, C *Mat.xv.a euery one of you, and vnderstande. * There is nothynge wyth out a man that can defyle him, whẽ it entreth into him: but the thynges whych proceade out of a man, those are they that defyle the man. If eny man haue eares to heare, let hym heare. And when he came in to the house awaye from the people, his dyscyples asked him of ỹ symilitude. And he sayd vnto thẽ: are ye also so greatly wyth out vnderstãdinge? Do ye not yet perceaue, ỹ what soeuer thynge from wout, entreth in to a mã, it cãnot defyle hi, because it entreth not into his hert but into ỹ bely: & goeth out into the draught, pourgyng out all meates?

And he sayde: that whych commeth out of a man defyleth the man. For from wythin, euen out of the herte of men proceade euyll thoughtes, aduoutry, fornicacyon, murther, theft, couetousnes, fraude, deceyte, vnclennes, a wycked eye, blasphemyes, pzyde, folysh nes: all these euyll thynges come frõ win, and defyle a man. * And from thence he *Mat.xv.d rose, & went into ỹ bozders of Tyze & Sidõ: & entred to an house, & wolde ỹ no mã shuld haue knowẽ. But he coulde not be hyd. For a certayne woman (whose daughter had a foule spzete) as soone as she heard of hym, came, and fell at hys fete. The woman was a Gzeke out of ỹ nacyõ of Syzophenicia, & she besought him, that he wolde cast out the deuyl from her daughter. But Jesus sayd vnto her: let the chyldren fyrst be fedd. For it is not mete, to take the chyldzens bread, and to cast it vnto whelpes. She answered & sayde vnto hym: euen so lozde, * neuertheles, the whelpes also eat vnder the table of the chyldzens cromes. And he sayde vnto her: for thys sayinge go thy waye, the deuyl is gone out of thy daughter. And when she was come home to her house, she founde that the deuyll was departed, and her daughter lyinge on the bedd.

D *Mat.xv.c

✠ *And he departed agayne frõ the coastes of Tyze and Sidon, and came vnto the see of Galile thzow the myddes of the coastes of the ten cyties. * And they bzoughte vnto him one that was deaffe ãd had an impediment in hys speche, and they pzayd hym to put his hande vpõ him. And when he had taken hym aside from the people, he put hys fyngers into hys eares, and dyd spyt, & touched hys tonge, and loked vp to heauen, and syghed, and sayde vnto hym: Ephata, that is to saye, be opened. And streyght waye his eares were opened, and the stryng of his tounge was lowsed, and he spake playne. *Mat.vij.d *And he commaunded thẽ, that they shulde tell no man. But the moze he fozbad them, so moch the moze a greate deale they publisshed, saying: he hath done all thynges well, he hath made both the deaffe to heare, and the dome to speake. ✠

¶ The. viij. Chapter.

¶ The myracle of the seuen loues. The Pharyses aske a sygne. The leuen of the Pharyses. The blynde receaueth hys syght.

A *Mat.xv.d IN those dayes * whẽ ther was a very great company, and had nothynge to eate. Jesus called his disciples to him, and sayde vnto them: I haue compassion on the people, because they haue nowe bene wme thze dayes, and haue nothing to eate: and yf I sende thẽ awaye fastyng to theyr awne houses, they shall faynt by the waye. * For diuers of them came from farre. And his dyscyples answered hym: whence shulde a man haue bzead here in the wyldernes to satysfye these? And he asked them: how many loues haue ye? They sayde: seuen. And he cõmaunded the people to syt downe on the grounde. And he toke the seuen loaues, and whan he had geuen thanckes, he brake, and gaue to hys dyscyples, to set before them. And they did let them before the people. And they had a fewe small fyshes. And whan he had blessed, he commaunded them also to be sett before them. And they dyd eate, and were suffysed. And they toke vp of the broken meate that was left seuen basshettes full. And they that dyd eate: were about foure thousande. *Eccle.xx.a Tob.xiij.b

And he sent them awaye. ✠

And anone he entred into a shyp with his 23 disciples, and came into the parties of Dalmanutha. * And the Pharyses came forth, *Mat.xvi.a Luke.xi.c and beganne to dispute with hym, sekynge Iohn.vi.c of hym a sygne from heauen, tẽptynge hym. And whan he had syghthed in hys spzete, he sayeth: why doth thys generacyon seke a sygne? Verely I saye vnto you, there shall no sygne be geuen vnto thys generacyon. And he left them, and went into the shyp agayne, and departed ouer the water.

And they had forgotten to take bread wthem, nether had they in the shyp with them moze then one loafe. And he charged them, saying. ✠ * Take hede, beware of the leuen *Mat.xvi.b of the Pharises, and of the leuen of Herode. Luke.xij.a And they reasoned amonge them selues sayenge: We haue no bread. And Jesus knewe it, and saith vnto thẽ: why take ye thought, because ye haue no bzead? perceaue ye not yet nether vnderstande? Haue ye youre hert yet blynded? Haue ye eyes, and se not? and haue ye eares, and heare not? Do ye not also remẽbze? * When I brake fyue loaues among fyue thousande men, how many basketfull of broken meat toke ye vp? They sayd: twelue. And he sayd vnto thẽ: how happeneth it that ye do not vnderstande? *Mat.xiiij.e

✠ And he came to Bethsayda, and they C bzought a blinde man vnto hym, and desired hym to touche him. And he caught the blynde by the hand, and lead him out of the towne: and when he had spyt in his eyes, ãd put his handes vpõ him, he asked him yf he sawe ought. And he loked vp, & sayd: I se the men: for I perceaue thẽ walke, as they were trees. After that, he put hys handes agayne vpon hys eyes, and made hym se. And he was restozed, and sawe euery man clearly. And he sent him home to his house, sayeng: nether go into ỹ towne, nor tell it to eny in ỹ towne. ✠ *mat.xiiij.c Luke.xi.c

* And Jesus went out, & hys disciples in- to the townes that longe to the cytie called, Cesarea Philippi. And by the waye he asked his disciples, saying vnto thẽ: whom do mẽ saye ỹ I am? And they answered: some saye, that thou art John baptist, & some saye, Helias. Agayne, some saye, that that thou arte one of the nõbze of the pphetes. And he sayde vnto them: but whom saye ye ỹ I am? Peter answereth & sayth vnto him: * thou art very *Mat.xvi.c Luke.ix.c Christ. And he charged thẽ, that they shulde Iohn.vi.g tell no mã of him. And he begãne to teach thẽ D how that the sonne of mã must suffre many ‡Mat.xvi.c thinges, and be repzoued of the elders, and of and.xx.c the hye pzestes, and scribes, and be kylled, & Luke.ix.c after thze dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym

aside, and began to chyde him. But he turned about, and loked on hys disciples, and rebuked Peter, saying: Go after me Satan. For thou sauerest not the thinges that be of God, but the thynges that be of men.

* Mat.xvi.d. and.x.d Luke.ix.c. and.xviij.f

*And when he had called the people vnto hym with hys disciples also, he sayde vnto them. Whosoeuer wyll folowe me, lett hym forsake him self, and take vp hys crosse, and folowe me. For whosoeuer wil saue his life, shall lose it. But whosoeuer shal lose his life, for my sake & the gospels, the same shall saue it. For what shall it profet a man, yf he wynne all the world, and lose his awne soule? or what shall a man geue to redeme hys soule with all agayne? * Whosoeuer therfore shalbe ashamed of me ād of my wordes, in thys aduoutrous and synfull generacion: of hym also shall the sonne of man be ashamed, when he commeth in the glorye of hys father with the holy angels.

* Mat.x.c Luke.xij.b

## ¶ The.ix. Chapter.

¶ The transfyguracyon. The lunatycke hys healed. The disputacyon who shulde be the greatest. Offences are forbydden.

A

* Mat.xvj.d Luke.ix.c

ND he sayd vnto them: Uerely, I saye vnto you: * Ther be some among thē that stande here, which shall not taste of death, tyll they haue sene the kyngdome of God come with power.

* Mat.xvij.a Luke.ix.c

*And after sixe dayes Jesus taketh Peter and James, and John, and leedeth them vp into an hye mountayne out of the waye alone: and he was transfigured before them. And hys raymēt dyd shyne, and became very whyte, euen as snowe: so whyt as no fuller can make vpon the earth. And ther appeared vnto thē Elias with Moses. And they talked with Jesu. And Peter answered & sayth to Jesu: Master, here is good beynge for vs: let vs make also .iij. tabernacles, one for the, and one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayed. And there was a cloude that shadowed them. And a voyce came out of ỹ cloude, saying: * Thys is my beloued sonne: heare hym. And sodenly whan they had loked roundeabout, they sawe no man more then Jesus onely with them.

* Mat.xvij.d and.xvij.b Lu iij.a.c. Mar.i.b Esa.xlij.a

‡ Mat.xvij.b Mar.j.d

‡And as they came downe frō the hyll, he charged them, ỹ they shuld tell no man those thynges that they had sene, tyll the sonne of man were rysen frō death agayne. And they kepte that saieng with them, and demaūded one of another, what the rysyng from death agayne shulde meane? And they asked hym, sayenge: why then saye the scribes, that Helias must first come? He answered and sayd: vnto thē: * Helias verely when he commeth fyrst, restoreth all thynges. And the sonne of mā (as it *is writen of him) shall suffre many thynges, & be sett at naught. But I saye vnto you, that Helias is come, and they haue done vnto hym what soeuer they wolde, as it was wryten of hym.

B

* Mala.iiij.b

* Esa.liij.a

And whā he came to hys disciples, he sawe moch people about them, & the scribes disputing wt them. And streight waye all the people (whā they beheldе hym) were amased, ād ran to hym, & saluted hym. And he asked the scribes: what dispute ye amōg thē? ✠ ‡And one of the company answered, & sayde: Master, I haue brought vnto ỹ my sōne, whych hath a dome spyrte. And whensoeuer he taketh him, he teareth him, and he foameth, and gnasheth with hys teth, and pineth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not.

C

‡ Math.xvij. Luke.ix.c

He answereth him, and sayth: O faithles nacion, how lōge shall I be wt you? How lōge shall I suffre you? Brynge hym vnto me. And they brought hī vnto hym. And assone as the spyrte sawe hym, he tare hī. And he fell downe on the ground, walowing & foming. And he asketh his father: how lōge is it ago: sens thys happened hym? And he sayde: of a chylde: & oft tymes it hath cast hym into the fyre, & into the water, to destroye hym. But yf thou canst do eny thing, haue mercy on vs and helpe vs. Jesus sayd vnto hym: yf thou couldest beleue * all thynges are possyble to hym that beleueth. And streyght waye the father of the chyld cried with teares, saieng, Lord, I beleue, helpe thou myne vnbelefe.

* mat.xvij.a

D

When Jesus sawe ỹ the people came runnyng together vnto him, he rebuked ỹ foule spyrte, saying vnto hym: Thou dōme & deeff spyrte, I charge the come out of him, and entre nomore into him. And the spyrte (whā he had cried, & rent hym sore) came out of hym, and he was as one that had bene dead, in so moch that many sayd: he is deed. But Jesus caught hys hand, and lyft him vp: and he rose. And when he was come into the house, * his disciples asked hym secretly: why coulde not we cast hym oute? And he sayde vnto them: this kynde can come forth by nothing: but by prayer and fastynge. ✠

* Mat.xvij.d

✠And they departed thens, & toke theyr iorney thorow Galile, and he wold not, that eny man shuld knowe it. For he taught hys disciples, and sayd vnto them: * the sonne of man shalbe deliuered into the handes of mē, and they shall kyll hym: and after that he is kylled, he shall aryse agayne the thyrd daye. But they wist not what he sayde, and were afrayed to aske him. And he came to Capernaū. And whē he was come into ỹ house, he asked thē: what was it ỹ ye disputed among your selues by ỹ waye? And they held their peace: for by the waye they had reasoned among them selues, who shuld be the chefest. And when he was set downe, he called the twelue to hym, and sayd vnto thē: yf eny mā desyre to be fyrst, the same shalbe last of all, and seruaunt to all. * And he toke a chylde, and set hym in the myddes of thē: & when he had taken hym in hys armes, he sayde vnto them: whosoeuer receaueth eny soche a childe in my name, receaueth me. And whosoeuer receaueth me, receaueth not me, but hym that sent me. ✠

E

* mat.xviij.a Luk.ix.f.

* Mat.xviij.b

* Mat.xviij.b

☞ G

* Mat.xviij.g.

* Mat.v.e.

☞ * Leui.ii.d. ‡ Mat.v.b. Luk.xiij.g.

Jo answered hym, sayinge: ✠ Master, we sawe one cast out deuyls in thy name, & he foloweth not vs: ād we forbade hym, because he foloweth vs not. But Jesus sayde: forbyd him not. For * ther is no man whych (yf he do a myracle in my name) can lyghtely speake euill of me. For he ỹ is not agaynst vs, is on oure parte. * Whosoeuer shall in my name geue you a cuppe of water to drincke, because ye belonge to Chryste, verely I saye vnto you: he shall not loose hys reward. * And whosoeuer shall offende one of these lytel ōs, that beleue in me, it were better for hym, yf a mylstone were hanged aboute his necke, and he were cast into the see. * Wherfore yf thy hande hynder the, cut it of. It is beter for the, to entre into lyfe maymed, then (haynge two handes) to go into hell, into fyre that neuer shalbe quenched, where * theyr worme dyeth not, and the fyre goeth not out. And yf thy fote be a hynderaūce vnto ỹ, cut it of. It is better for ỹ to go halt into lyfe, then (haynge two fete) to be cast into hell, into fyre that neuer shalbe quenched: where theyr worme dyeth not, and the fyre goeth not out. * And yf thyne eye hinder the plucke it out. It is better for the to go into the kyngedome of God wyth one eye, then (haynge two eyes) to be cast into hell fyre: where theyr worme dyeth not, and the fyre goeth not out. ✠

☞ Every man shalbe salted wyth fyre. * And every sacrifyce shalbe seasoned with salt. ‡ Salt is good. But yf the salt be vnsauery, what shall ye season ther wyth? haue salt in youre selues: and haue peace amonge youre selues, one wyth another.

## ¶ The.x. Chapter. ✠

¶ Of dyuorcement. The ryche man questyoneth with Christ. Of the sonnes of zebedee. Bartymeus the blynde man.

A

* Mat.xix.a.

ND whan he rose from thence, he * went into the coastes of Jurye through the regyon that is beyonde Jordan: And the people resorted vnto hym a fresshe. and as he was wont, he taught them agayne. And the Pharyses came, and asked hym. Is it lawfull for a man to put awaye hys wyfe: to proue hym. And he answered, and sayd vnto thē: * what dyd Moses byd you do: and they sayde, Moses suffered to wryte a testimonall of deuorsemēt, and to put her awaye. And Jesus answered and sayde vnto them: For the hardnes of

* deu.xxiiij.a Mat.xix.a.

youre herte he wrote thys precept vnto you. But at the fyrst creacyon. † God made them man and woman. Therfore ‡ shall a mā leaue hys father & mother, & byde by hys wyfe, * & they twayne shalbe one fleshe. So then are they now not twayne, but one fleshe. Therfore, what God hath coupled together let not man separate.

† Gene.i.d ‡ Le. xx.d. Mat.xix.a. * Ephe.v.g. Gene.ii.d.

And in the house hys disciples asked him again of the same matter. And he sayeth vnto them. * Whosoeuer putteth awaye hys wyfe, & marryeth another, breaketh wedlocke to her warde. And yf a womā forsake her husband, and be maryed to another, she committeth aduoutrye. ✠ * And they brought chyldren to hym, that he shulde touch them. And hys disciples rebuked those that brought them. But when Jesus sawe it, he was displeased & sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of soch is the kyngdome of God. Verely I saye vnto you, whosoeuer doth not receaue ỹ kyngdome of God * as a childe, he shal not entre therin. And whā he had taken thē vp in hys armes, he put his handes vpon them, and blessed them. ✠

23

* Mat.v.c and.xix.a. Luk.xvi.d.

* mat.xviij.a Luk.xviij.a.

✠And when he was gone forth into the waye, ther came one rūnynge and kneled to hym, & asked hym: * good master, what shal I do, that I maye enherete eternall lyfe? Jesus sayde vnto hym: why callest ỹ me good? There is nomā good, but one, which is God. Thou knowest the cōmaundementes: breake not matrimony: kyll not: steale not, beare no false wytnes: defraude no man: honoure thy father and mother. He answered ād sayd vnto hym: Master, all these I haue obserued from my youth. Jesus beheldе hym, and fauoured hym, and sayd vnto hym: one thynge thou lackest. * Go thy waye ☞ Sell that thou hast, and geue to the poore, and ỹ shalt haue treasure in heauen, and come, folowe me ✠ and take vp my crosse vpon thy shulders. But he was discōforted because of that sayinge, and went awaye mournyng for he had great possessyons.

* mat.xix.c Luk.xviij.c

* Mat.xix.b. Luk.xviij.d.

And whā Jesus had looked roūde aboute, he sayde vnto his disciples. * How vneasye shall they ỹ haue money: entre into the kyngdome of God. And the disciples were astonnyed at hys wordes. But Jesus answereth againe, & sayeth vnto thē: childre, how harde is it for thē, that trust in money, to entre into ỹ kyngdome of God? It is easyer for a camell to go thorow ỹ eye of an nedle, then for the ryche to entre into ỹ kyngdome of God. And they were astonnyed out of measure, sayinge betwene them selues: who then can be saued? Jesus loked vpon them, and sayd. with mē it is vnpossible, but not with God: for * with God all thynges are possyble.

D

* zacha.xiij.b

And Peter begāne to saye vnto hym: Lo:

*Mat.xix.c Luk.xviii.f *we haue forsaken all, & haue folowed the. Jesus answered, & sayde: Verely I saye vnto you, ther is no mā that hath forsakē house, or brethrē, or systers, or father, or mother, or wyfe, or chyldren, or landes for my sake & the Gospelles, but he shall receaue an hūdred foold nowe in this lyfe, houses and brethren, and systers, and mothers, and chyldren, and landes wyth persecucyons: & in ỹ worlde to come, eternall lyfe. *But many ỹ are fyrst, shalbe last: & ỹ last, fyrst. And they were in ỹ waye goynge vp to Jerusalem. And Jesus went before them, and they were amased, & folowed, and were afrayde.

*Mat.xx.b Luk.xviii.f. And Jesus toke the twelue agayne, and beganne to tell thē what thynges shulde happē vnto hym. *Beholde, we go vp to Jerusalem, & the sonne of mā shalbe delyuered vnto the hye Prestes and vnto the Scribes: ād they shall condemne hym to deeth, and shall delyuer hym to the gentyls, and they shall mocke hym, and scourge hym, spyt vpō him, and kyll hym. And thyrde daye he shall ryse agayne.

*Mat xvi.c. xvii.c.d.xx.c. Luke xv f. and.xviii.c.

*Mat xx.c. *And James and John the sonnes of zebede came vnto him, sayinge: Master: we wolde, that thou shuldest do for vs whatsoeuer we desyre. He sayde vnto them: what wolde ye that I shuld do for you? They sayde vnto hym: graunt vnto vs, that we maye sytte, one on thy ryght hande, and the other on thy lyfte hande, in thy glory. But Jesus sayd vnto them: Ye wote not what ye aske: Can ye dryncke of the cup, that I dryncke of? and be baptysed wyth the baptyme, that I am baptysed with? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall in dede dryncke of the cup that I dryncke of: ād wyth ỹ baptyme that I am baptysed wyth all, shall ye be baptysed in: but to syt on my ryght hande & on my lyfte hande, is not myne to geue, but it shall happē vnto them, for whom it is prepared.

*Mat.xx.d *And when ỹ ten hearde it, they began to disdayne at James and John. But Jesus whan he had called them to hym, sayd vnto them: ye knowe, that *they whych are sene to beare rule amonge the people, raygne as Lordes ouer them. And they that be greate amōge them, exercyse auctorite vpon them.

*Mat.xx.d Luk.xxii.c. Neuertheles, so shall it not be amonge you: but whosoeuer of you wylbe greate amonge you, shalbe youre mynister. And whosoeuer wylbe chefe, shalbe seruaunt of all. For *the sonne of man also came not to be mynystred vnto: but to mynister, ād to geue hys lyfe for the redempcyon of many.

*Mat.xx.d. Luk.xviii.g. And they came to Hierico: *And as he wēt out of ỹ cytie of Hierico wyth his disciples, and a greate nombre of people: blynde Bartymeus the sonne of Tymeus, sate by ỹ hye wayes syde beggyng. And when he hearde that it was Jesus of Nazareth, he began to crye, ād to saye: Jesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shuld holde hys peace. But he cryed the more a greate deale: thou sonne of Dauid haue mercy on me. And Jesus stode styll, ād commaunded hym to be called. And they called ỹ blynde, sayinge vnto hym: Be of good comforte: ryse, he calleth the. And he threwe awaye hys cloke, and rose, and came to Jesus. And Jesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayde vnto hym: go thy waye, thy fayth hath saued the. And immediatly he receaued hys syght, & folowed Jesus in the waye.

## ¶The.xj.Chapter.

¶Christ rydeth to Jerusalem. The fygge tre dryeth vp. The byers and sellers are cast oute of the temple. The Pharyses question wyth Christ.

*Mat.xxi.a Luk.xix.e And when they came nye to Jerusalem vnto Betphage & Bethanie, besydes mount Olyuete, he sendeth forth two of hys disciples, and sayeth vnto thē: Go youre waye into the toune, that is ouer agaynst you. And as sone as ye be entred into it: ye shall fynde a colte bounde, wheron neuer mā sate: lose hym, and brynge hym hither. And yf eny mān saye vnto you: why do ye so? Saye ye, that the Lorde hath neade of hym: and streyght waye he wyll sende hym hyther. And they went theyr waye, and kound the colte tyed by the dore without in a place wher two wayes met, & they losed hym. And dyuers of them that stode there, sayde vnto them: *what do ye, losynge the colte? And they sayde vnto them, euen as Jesus had commaunded. And they let them go. And they brought the colte to Jesus and cast theyr garmentes on hym: and he sate vpon hym. And many spredе theyr garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. And they that went before and they that folowed: cryed, saying. Hosanna: * blessed is he that commeth in the name of the Lorde. Blessed be the kyngdome, that cōmeth in the name of hym that is Lorde of oure father Dauid: Hosanna in the hyest.

*John.xii.b.

*psal.cxviii.d Mat.xxi.b. Luk.xix.f. John.xii.b.

And the Lorde entred into Jerusalem and into the temple. And whē he had loked rouñd about vpon all thynges, and now the euentyde was come, he went out vnto Bethany wyth the twelue. * And on the morow when they were come out from Bethany, he hungred. And whan he had spyed a fyg tree a farre of, haupnge leaues, he came to se, yf he myght fynde eny thynge theron. And when he came to it, he founde nothynge but leaues:

*Mat.xxi.b



but leaues: for the tyme of fygges was not yet. And Jesus answered, and sayde vnto the fygge tre: neuer man eate frute of the hereafter: wyth all the worlde ſtādeth. And hys disciples hearde it.

¶ And they came to Jerusalem. And Jesus went into the temple, & begāne to *cast out them that solde and bought in the temple, ād ouerthrewe the tables of the money chaungers, & the stoles of them that solde doues: and wolde not suffre, that eny man shuld carye a vessell thorow ỹ tēple. And he taught, sayinge vnto them: * is it not wrytten: my house shalbe called the house of prayer vnto all nacyons? But ye haue made it a denne of theues.

*Mat.xxi.b. Luk.xix.g. John.ii.c.

*Esa.lvi.c. iii.Reg.b viii.c Jere.vii.c.

And the Scribes and hye prestes hearde it, and sought howe to destroye hym. * For they feared hym, because all the people marueled at hys doctryne. And when euen was come, Jesus went out of the cytie. * And in the morninge as they passed by, they sawe ỹ fygge tree dryed vp by the rotes. And Peter remembred, and sayde vnto him: master, beholde, the fygg tree whych thou cursedst, is wydered awaye. And Jesus answered and sayde vnto them: haue confydens in God.

*Mat.xxi.d Luk.xix.g. and.xx.c

✠ Verely I saye vnto you, that whosoeuer shall saye vnto thys mountayne: remoue, ād cast thy selfe into the see, and shall not doute in hys herte, but shall beleue that those thinges which he sayeth shal come to passe, what soeuer he sayeth he shall haue. Therfore I saye vnto you, *what thinges soeuer ye desyre whē ye prayе, beleue ỹ ye receaue them, and ye shall haue them. And when ye stand & prayе, *forgeue, yf ye haue ought agaynst eny man, that youre father also whych is in heauen, maye forgeue you youre trespalles.

D *Mat.xxi.c John.xiii.c

*Mat.vi.b and.xviii.d

*Luk.xx.a. Mat.xxi.c.

And they came agayne to Jerusalē. *And as he walked in the temple, ther came to him the hye Prestes, & the Scribes, & the elders, and saye vnto hym: by what auctorite doest thou these thynges? and who gaue the thys auctorite, to do these thynges? Jesus answered, and sayd vnto them: I wyll also aske of of you a certayne thynge & answere ye me, & I will tell you by what auctorite I do these thiges. The baptime of John, whether was it frō heauen or of mē? Answer me. And they thought in thē selues, sayinge: yf we saye, frō heauē: he wyll saye why then did ye not beleue hym? but yf they had sayd, of mē, they feared the people. For all mē coūted John, ỹ he was a verye Prophete. And they answered & sayd vnto Jesu: we cānot tell. And Jesus answered, and sayd vnto thē: nether will I tell you by what auctorite I do these thiges. ✠

## ¶The.xij.Chapter.

¶The vyneyarde is let oute. Geue to Cesar that belongeth to Cesar. Of the Saduces, of the doctor of lawe. Of the scribes must be eschewed: the offrynge of the poore widowe.

And he beganne to speake vnto them by parables. A certayne mā planted *a vyneyarde, and cōpassed it aboute wt an hedge, and ordeined a wyne presse, and bylt a toure, and let it out to hyre vnto husbandmen, and went into a straūge countre. And whē the tyme was come, he sent to the husbandmen a seruaunt, that he myght receaue of the husbandmen of the frute of the vyneyarde. And they caught hym, and bet hym, and sent hym awaye agayne emptye. And moreouer, he sent vnto thē another seruaūt, and at hym they cast stones and brake hys heed, & sent him awaye agayne all to reuyled. And agayne, he sent another, and him they kylled: ād many other, beatynge some, and kyllinge some.

*Mat.xxi.d. Luk.xx.b.

And so whan he had yet but one beloued sonne, he sent him also at the last vnto them, sayinge: they wyll feare my sonne. *But the husbādmē sayd amōgest thē selues: this is ỹ heyre: come *let vs kyl him, & the iheritaūce shalbe oures. And they toke him & kylled hi, & cast hym out of the vyneyard. What shall therfore the Lorde of the vyneyarde do? He shall come, ad destroye the husbandmē, & let out the vyneyarde vnto other. Haue ye not red this scrypture? *The stone whych ỹ buylders dyd refuse, is become ỹ chefe stoone of the corner: this is the Lordes doynge, & it is meruelous in oure eyes. They wēt about also to take him, & feared the people. For they knewe, ỹ he had spoken the parable agaynst thē. And they left hym and wēt theyr waye:

*Mat.xxi.d. Luk.xx.b. *Mat.xxii.a Luk.xx.c

*psal.cxvii.f Mat.xxi.d. Actes.iiij.b

*Mat.xxii.b. Luk.xx.b. And they sent vnto hym certayne of the Phariseis & Herodes seruauntes, to take him in his wordes. And assone as they were come, they sayd vnto him: Master, we know we that thou arte true, & carest for no mā: for thou cōsyderest not ỹ outward appearaūce of men, but teachest ỹ waye of God truly: Is it lawfull to paye tribute to Cesar, or not? Ought we to geue, or ought we not to geue? But he vnderstode theyr symulacyō, and sayd vnto thē: Why tēpte ye me? Bringe me a peny, ỹ I maye se it. And they brought it. And he sayeth vnto thē: Whose is thys ymage & superscripcyō? And they sayde vnto hym: Cesars. And Jesus answered, and sayde vnto them: *Geue to Cesar the thinges that belonge to Cesar: and to God, the thynges whych perteyne to God. And they meruelled at hym.

23 *Mat.xxii.b. Luk.xx.c. *Rom.xiii.b Mat.xvii.c and.xx.c.

There came also vnto hym the Saduces, *whych saye ỹ ther is no resurrecyon. And they asked hym sayinge: Master ‡ Moses wrote vnto vs, yf eny mans brother dye, ād leaue hys wyfe behynde hym, and leaue no chyldren: that hys brother shuld take hys wyfe, and reyse vp seed vnto hys brother. There were seuen brethren, and the fyrst toke a wyfe: and when he dyed, left no seed

*Mat.xxii.a Actes.xxiii.b. Luk.xx.c. ‡Deu.xxv.b.

behynde hym. And the seconde toke hyr, and dyed: nether left he any seed. And the thyrde lyke wyse. And seuen had her, ād left no seed behynde thē. Last of all the wyfe dyed also. In the resurrecc̄yon therfore when they shall ryse agayne: whose wyfe shall she be of thē? For seuē had her to wyfe. And Jesus answered, and sayd vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God? For whē they shall ryse agayne frō deeth, they nether mary, nor are maryed: but are as the angels, whych are in heauē. As touching the deed, ỹ they ryse agayne: haue ye not redde i the boke of Moses, how in ỹ bushe, God spake vn to hym, sayinge: ‡ I am the God of Abrahā and the God of Isaac, ād the God of Jacob? He is no God of deed, but ỹ God of lyuynge. Ye are therfore greatly deceaued.

‡ Exo.iii.b. Mar.xii.c Luke.c.f

* And whā ther came one of the Scrybes, and had herde them disputynge to gether (and perceaued that he had answered them well) he asked hym: whych is the fyrst of all the cōmaundementes? Jesus answered him, the fyrste of all the commaundementes is: Heare O Israell: ‡ The Lorde oure God, is Lord onely: And thou shalt loue the Lorde thy God with all thy hert, & wyth all thy soule, and wyth all thy mynde, and with all thy strength. This is the fyrste commaundment. And the seconde is lyke vnto thys: ‡ Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

* Mat.xxii.d

‡ Deu.vi.a, mat.xxii.d

‡ Leui.xix.d, mat.xxii.b. Roma.xiii.c Gala.v.c. Jaco.ii.b. mat.v.g.

And the Scrybe sayde vnto him: well master, thou hast sayd the truthe, for ther is one God, & ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, & wyth all the soule, & wyth all the strength: and to loue a mans neyghbour as hym selfe, is a greater thynge, then all burt offerynges and sacrifyces. And when Jesus sawe ỹ he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any questyon.

And Jesus answered & sayde, teachinge in the tēple: how saye the Scrybes ỹ Chryst is the sonne of Dauid? For Dauid him selfe inspired wt ỹ holy goost, sayd: * The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy fote stole. Dauid hi selfe calleth hi Lord: & how is he then hys sonne? And moche people herde him gladly:

D

*Mat.xxii.d Mar.xii.d

And he sayde vnto them in his doctrine: be ware of the Scribes, which * loue to goo in lōge clothynge: & loue salutacīōs in the market places, and the chefe seates in the congregacyons, ād the vppermost roumes at feastes: whych deuoure wydowes houses, ād vnder a pretence, make longe prayers. These shall receaue greater dampnacyon.

*mat.xxiii.d Luke.xx.g.

✠ And whan Jesus sat ouer agaynst the treasury, he behelde, * how the people put money into the treasury. And many that were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mytes, whych make a farthynge. And he called vnto him hys disciples & sayeth vnto thē. Verely I saye vnto you, that thys poore wydowe hath cast moare in, then all they which haue cast into the treasury. For they all dyd cast in of their superflupte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge. ✠

Luke.xxi.a

## ¶ The.xiij. Chapter. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

AND as he went out of the temple, * one of his disciples sayde vnto hym: Master, se what stones, and what byldynges are here. And Jesus answered and sayde vnto hym: Seest ỹ these greate buyldynges? There shall not be lefte one stone vpon another, that shall not be throwen downe. And as he sate on mounte Olyuete, ouer agaynst the temple, Peter, and James, and John, and Andrew, asked hym secretly: tell vs, when shal these thynges be? And what is the sygne when all these thynges shalbe fulfylled? And Jesus answered them, and began to saye: * take hede, lest any mā deceaue you. For many shall come in my name sayinge: I am Chryst, and shall deceaue many.

M

*mat.xxiv.a Luke.xxi.a.

*mat.xxiv.d Luke.xxi.d

When ye shall heare of warres, and tydinges of warres, be ye not troubled. For soch thynges must nedes be? But the ende is not yet. For ther shall nacyō arise agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters, and famyshment shall ther be, and troubles. These are ỹ begynnynge of sorowes. * But take ye hede to youre selues. ‡ For they shall bringe you vp to the counsels, and into the synagoges, and ye shalbe beaten: yee, and shalbe brought before rulers and kinges for my sake, for a testimoniall vnto thē. * And the Gospell must fyrste be publyshed amonge all nacyons.

B

*Joh.xvi.d ‡ mat.x.b. Luk.xxi.f. Joh.xvi.a

*mat.xxiv.d

‡ But whē they leade you and present you, take ye no thought, nether ymagin afore hāde what ye shall saye: but what soeuer is geuen you in the same houre, that speake. For it is not ye ỹ speake, but the holy ghost. The brother shall delyuer vp the brother to deeth, and the father the sonne: and the chyldren shall ryse agaynste theyr fathers & mothers, and shall put them to deeth. And ye shall be hated of all men for my names sake. But whoso endureth vnto the ende, the same shalbe safe.

‡ mat.x.c

* Moreouer



*mat.xxiiii.b Luke.xxi.d. Danie.xi.g.

* Moreouer, when ye se ỹ abhominacion of desolacion (wherof is spoken by Daniel ỹ prophet) stand where it ought not: let hym ỹ readeth vnderstand. Then lett thē that be in Jurye, flye to the mountaynes. And let hym that is on the houle toppe, not go downe into the house, nether entre therin, to fetch eny thing out of his house. And let him that is in the felde, not tourne backe agayne vnto the thinges which he left behynde him, for to take his clothes with him. Wo shall be then to them that are with chylde, and to them that geue sucke in those dayes. But prayе ye that youre flyght be not in the winter. For ther shalbe in those dayes suche tribulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shalbe. And excepte that ỹ Lord shuld shorte those dayes no fleshe shulde be saued. But for the electes sake, whom he hath chosen, he hath shortened those dayes.

¶

*mat.xxiiii.b Luke.xvii.c.

* And then, yf eny man saye to you, lo here is Christ: lo, he is there, beleue not. For false Christes & false prophetes shall ryse, & shall shewe myracles & wondres, to deceaue yf it were possible, euen the electe. But take ye hede: behold, I haue shewed you all thinges before.

*mat.xxiiii.c Joel.ii.c. Luke.xxi.e.

* Moreouer, in those dayes, after that tribulacīō, the sonne shall were darke, and the mone shal not geue her light, & the starres of heauen shall fall: & the powers whych are in heauen, shall moue: * And then shall they se the sonne of man commynge in the cloudes, wt greate power & glory. And then shall he sende hys angels, & shall gather together his electe frō the fowre wyndes, from the ende of the erthe, to the vttemost parte of heauen.

*Danie.vii.c

*mat.xxiiii.d Luke.xxi.f.

* Learne a symilitude of the fygge tree. When his braunche is yet tender, and hath brought forth leaues, ye knowe, ỹ sommer is neare. So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at ỹ dores. Verely I saye vnto you, that thys generacīō shall not passe, tyll these thinges be done. Heauen and erth shall passe, but my wordes shall not passe, But of that daye & tyme knoweth no man: no not ỹ Angels which are in heauen: ☞ nether the sonne him selfe: saue the father only.

D

☞

*mat xxiiii.d Luke.xxi.f. ‡ Mat.xxv.b, Luke.xix.b.

* Take hede, watche & praye, for ye knowe not when the tyme is * As a mā which is gone into a straunge contrey, and hath lefte his house, and geuen his substaūce to his seruauntes, and to euery man his worke, and commaunded the porter to watche. Watche ye therfore, for ye knowe not whē the master of the house will come, at euen, or at mydnyght, whether at the cocke crowyng, or in ỹ dawnynge: lest yf he come sodenly, he finde you sleppynge. And that I saye vnto you, I saye vnto all. watche.

## ¶ The.xiiij. Chapter. ✠

¶ Mary Magdalen anoynteth Christ. The easter labers cate. Christ is taken. Peter denyeth him, wyth many other thinges that were demaunded of Christ.

AFter two dayes was Easter, and the dayes of swetebreed * And ỹ hye Prestes ād ỹ Scribes sought, how they myghte take hym by crafte, & put him to deeth. But they sayde: not in the feast daye, leest any busynes aryse amonge the people. * And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meate, ther cam a woman hauyng an alabaster boxe of oyntment, called Narde, that was pure and costly: & she brake the boxe, & powred it on his heed. And ther were some, that were not content wyth in thē selues, & sayde: what neded this waste of oyntment? For it myght haue bene solde for more then thre hundred pens, & haue bene geuen vnto the poore. And they grudged agaynst her.

M

*mat xxvi.a. Luke.xxii.a.

*Joh.xii.a

And Jesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me. * For ye haue poore wt you all wayes: & when soeuer ye wyll, ye maye do them good: but me haue ye not alwayes. She hath done ỹ she coulde: she came afore hande, to anoynt my body to ỹ buryynge. Verely I saye vnto you: whereseuer this Gospell shalbe preached throw out the whole worlde: this also that she hath done, shalbe rehearsed in remēbraunce of her.

*Deut.xv.c.

25

* And Judas Iscarioth, one of ỹ twelue went awaye vnto ỹ hye Prestes, to betraye him vnto them. When they herde that, they were glad, and promysed that they wolde geue hym money. And he sought, how he myght conueniently betraye him.

*mat.xxvi.b. Luke.xxii.b. Joh.xiii.a.

* And the fyrste daye of swete breed (whē they offred ☞) Passeouer, his disciples sayd vnto hi: where wylt ỹ that we go & prepare, that thou mayest eate the Passeouer? And he sendeth forth two of his disciples, & sayeth vnto thē: Go ye into ỹ cytie, & ther shall mete you a man bearing a pitcher of water, folowe hi. And whither soeuer he goeth in, saye ye to ỹ good mā of ỹ house, ỹ master sayeth: where is the geest chābre, where I shall eate passeouer wyth my disciples? And he wyll shewe you a greate parlour, paued and prepared: there make ready for vs. And hys disciples went forth, and came into the cytie, and founde as he had sayde vnto them: and they made ready the Passeouer.

*mat.xxvi.b. Luke.xxii.b.

* And whan it was now euē tyde he came wyth the .xij. And as they sate at borde & dyd eate Jesus sayde: Verely I saye vnto you: ‡ one of you (ỹ eateth with me) shall betraye me. And they beganne to be sore, & to saye to him one by one: is it I? And another sayde:

C

‡ John.xiii.c

To ỹ is it

is it I. He answered & sayd vnto them: It is one of the .xij. euen he that dyppeth wyth me in the platter. The sonne of mā truelye goeth as it is wrytten of him: but wo to that man by whom the sonne of mā is betrayed. Good were it for that man, yf he had neuer bene borne.

*Mat.xxvj.c Luk.xxij.b 1.Cor.xi.c. *And as they dyd eate, Jesus toke breed: and whan he had geuen thankes he brake it, and gaue to thē, and sayde: Take, eate, this is my body. And he toke the cup, & when he had geuen thankes he toke it to them, & they all dranke of it. and he sayde vnto thē: This is my bloude of the newe Testamēt, whych is shedd for many. Uerely I saye vnto you: I wyll dryncke nomore of the frute of the vyne: vntyll that daye, that I drincke it newe *Mat.xxvj.c in the kyngdome of God. * And when they had sayde grace: they went out to mount Oliuete.

And Jesus sayeth vnto thē: All ye shalbe offended because of me this nyght. For it is *Zacha xiij.c. Mat.xxvj.c. Luke.xxij.d. Joha.xvij.d. wrytten: * I wyll smyte the shepherd, & the shepe shalbe scattered: But after that I am ryssen agayne, I wyll go into Galile before you. Peter sayde vnto him: And though all men be offended, yet wyll not I. And Jesus sayeth vnto him: Uerely I saye vnto ỹ, that this daye, euē, in this nyght before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake more vehemently: no, yf I shulde dye with the, I wyll not denye the. Lyke wyse also sayde they all.

D *Mat.xxvj.d * And they came into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyle I go aside, and praye. And he taketh wyth him Peter & James & John, & began to waxe abashed, & to *mat.xxvi.d Joh.xv.d. be in an agonye, & sayeth vnto them: * My soule is heuy, euē vnto the deeth, tary ye here and watche. And he went forth a lytle & fell downe flatt on the grounde, & prayed: that yf it were possible, the houre myght passe frō *Mat.xxvi.d him. And he sayde: * Abba father, all thinges are possible vnto the, take away this Luke.xxij.d cup from me. Neuertheles, not that I will: but that thou wilt, be done.

And he cam & founde thē sleppyng, & sayeth to Peter: Simon, slepest thou? Couldest not E thou watche one houre? watche ye, & praye, lest ye entre into temptacion, the spyrite truly is ready, but the flesh is weake. * And *mat.xxvi.d. agayne he went aside, & prayde, and spake ỹ same wordes. And he returned, & founde thē a slepe agayne. For their eyes were heuy: neyther wist they, what to answere him. And he came the thirde tyme & sayde vnto thē: slepe hens forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of mā is betrayed into the handes of synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at * mat.xxvi.e. Luke.xxij.f. hāde. * And immediatly whyll he yet spake, cōmeth Judas (which was one of ỹ twelue) & with him a greate nomber of people wyth swerdes and staues from the hye Prestes and Scribes & elders. And he that betrayed him, had geuen thē a generall token, saying: whosoeuer I do kysse, that same is he: take him & leade him a waye warely. And as sone as he was come, he goeth streight waye to him, & sayeth vnto him: Master, Master, & kyssed him: And they layde their handes on him, and toke him. And one of thē that stode F by, drue out a swearde, and smote a seruaunt of the hye Preste, & cut of his eare.

And Jesus answered & sayd vnto them: *ye be come out as vnto a theefe wt swerdes *Mat.xxvi.f. Lu.xxij.f. & wt staues, for to take me. I was daylye wt you in the tēple, teachinge, & ye toke me not: but these thinges come to passe, that ỹ scriptures shuld be fulfylled. * And they all for- *Mat.xxvi.f Luke.xxij.f. Joh.xv.viij.b. soke him, & ranne a waye. And there folowed him a certayne younge man, clothed in lynnen vpon ỹ bare, & the yongmen caught him, & he lefte his lynnen garmēt, & fled from thē naked. * And they ledd Jesus a waye to the *Mat.xxvi.f Luke.xxij.f. Joh.xviij.b. hyest Preste of all & with him come all ỹ hye Prestes, & the elders, & the Scribes. And Peter folowed him a greate waye of (euen tyll he was come into the palace of the hye preste) and he sat with the seruaūtes, and warmed him selfe at the fyre.

*And the hye Prestes & all the counsell *Mat.xxvi.f Actu.vj.d. sought for witnes agaynst Jesu, to put hym to death, & founde none: for many bare false witnes agaynste hym, but their wytnesses agreed not together. And ther arose certayne, and brought false witnes agaynst hym, sayinge. We herde him saye: * I will destroye *Mat.xxvi.f Joh.ij.b. this temple that is made wyth handes, and wyth in thre dayes I wyll buylde another, made without handes. But yet their wytnesses agreed not together.

* And the hye Preste stode vp amongest *Mat.xxvi.f them, and asked Jesus, sayinge: answerest ỹ nothinge? How is it that these beare witnes agaynst the? But he held his peace, & answered nothing. Agayne * ỹ hyeste Preste asked *Mat.xxvi.f. him, & sayde vnto him: Art thou Christ the sonne of the blessed? And Jesus sayd: I am. G

* And ye shall se the sonne of man sytting *Mat.xxvi.f. Luke.xxij.g. on the ryght hād of power, & commyng in ỹ Joh.xvij.g. cloudes of heauen. Then ỹ hye preste rent his clothes, & sayd: what nede we eny further of wytnesses? Ye haue heard blasphemy, what thincke ye? and they all condemned hym to be worthy of deeth. And some begāne to spit at him, & to couer his face, & to beate hī with fistes, āde to saye vnto him, Areade: And the seruauntes bofeted him on the face.

And as Peter was beneth in the palace ther cam one of the wēches of the hyest preste: & * when she sawe Peter warminge hym *Mat xxvi.g Luke.xxij.f. Joh. xviij.d. selfe, she loketh on hym, & sayeth: wast not ỹ also,



also wt Jesus of Nazareth? And he denyed, saying: I knowe hym not, nether wote I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsell (whan she sawe him) begāne agayne to saye to them that stode by, this is one of thē. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou art one of them, for thou art of Galyle, & thy speache agreth therto. But he beganne to curse, & to sweare, sayinge: I knowe not thys man of whom ye speake. And agayne *mat.xxvi.g Luke.xxij.g. * the cocke krewe, & Peter remembred the worde that Jesus sayde vnto him: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

## C The.xv. Chapter.

C Of the passion, death, and buryall of Christe.

A *mat.xxvi.a Luke.xxij.c. Joh.xviij.c. And anone in the da wninge * the hye Prestes helde a counsell wt the elders & the Scribes, & the whole congregacion, & bounde Jesus, & ledde him a waye, & deliuered him to Pilate. And Pilate asked him: art thou ỹ kynge of ỹ Jewes? And he answered, & sayd vnto hym: thou sayest it. And ỹ hye prestes accused him of many thinges. So Pilate asked hi agayne, *mat.xxvi.b Luke.xxij.c. sayinge: * Answerest thou nothing? Behold, how many thinges they lay vnto thy charge. Jesus yet answered nothing, so that Pilate merueyled.

At that feast Pilate dyd delyuer vnto thē a presoner: whomsoeuer they wolde desyre. And ther was one that was named Barrabas, whych laye bounde with them that made insurrecyon: he had committed murther. And the people called vnto him, and began to desyre him, that he wolde do, accordynge as he had euer done vnto them. Pylate answered them sayēge: Will ye that I let lowse vnto you the kyng of the Jewes? For he knewe, that the hye Prestes had delyuered him of enuy. But the hye prestes moued the people, that he shulde rather delyuer Barrabas vnto them.

Pylate answered agayne, and sayde vnto *mat.xxvi.b Luke.xxiij.c. them: * What wyll ye then that I do vnto him, whō ye call the kyng of ỹ Jewes? And they cryed agayne: crucifye him: Pylate sayd vnto thē, What euyll hath he done: And they cryed the moare feruentlye: Crucifye hym: And so Pylate wyllinge to content the peo- *mat.xxvij.c ple, * let lose Barrabas vnto them & delyuered vp Jesus (when he had scourged hym) for to be crucifyed.

B And the soudyers led him a waye into ỹ commen hall, and called together the whole multitude, & they clothed him with purple, & they platted a croune of thornes, & crouned him withall, & beganne to salute him: Hayle kynge of the Jewes. And they smote hym, on the heed wt a rede and dyd spitt vpon hym & bowed their knees, & worshipped him.

And whē they had mocked him, they toke the purple of hym, & put his awne clothes on him, & ledde hym out, to crucifye him. * And *mat.xxvi.d Luke.xxiij.d they cōpelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his crosse. * And they brought him to a place *mat.xxvii.d named Golgotha (whych is yf a man interC prete it: the place of deed mens sculles) and they gaue him to drinke, wyne migled wyth myrre, but he receaued it not.

And when they had crucifyed him * they *mat.xxvii.d Mat.xxvii.d. parted hys garmentes, castinge lotes vpon them, what euery man shulde take. And it was aboute ỹ third houre, & they crucifyed him. And the tytle of his cause was wrytte: The kynge of the Jewes. * And they crucified with him two theues, ỹ one on the right *mat.xxvii.d Luke.xxiij.d. hande, & the other on his lyfte. And the scripture was fulfylled which sayeth: * he was *Esa.liij.d Mat.xxvii.e. counted amonge the wycked.

‡And they that went by, rayled on hym: ‡mat.xxvii.d. wagging their heedes, ād saying: A wretche Luke.xxiij.b thou that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, & come downe from the crosse. Lykewyse also mocked hym the hye Prestes amonge them selues with ỹ Scribes & sayde, he saued other men, hym selfe he cannot saue. Let Christ the kynge of Israell descende now frō the crosse, that we maye se, & beleue. And they that were crucifyed with him checked him also.

*And whē ỹ fyrte houre was come, darck- *mat.xxvii.e Luke.xxiij.f nes arose ouer all the erth, vntyll the nynth houre. And at the nynth houre Jesus cryed with a loude voyce, saying: Eloi, Eloi, lama sabachthani? whych is (yf one interpret it) *my God, my God why hast thou forsaken *mat.xxvii.f Mat.xxvii.a. me? And some of them that stode by, when they hearde that, sayd: beholde, he calleth for D Helias. * And one ran, and fylled a sponge *mat.xxvii.e full of veneger, and put it on a rede, & gaue him to drincke, sayinge: let him alone, let vs se, whether Helias wyll come and take hym downe.

But Jesus cryed with a loude voyce, ād gaue vp the goost. * And the vayle of ỹ tem- ‡mat.xxvii.f. Luke.xxiij.g. ple dyd rent in two peces, from the toppe to ỹ bottome. ‡And when ỹ Centurion (which ‡ Mat.xxvii.f Luke.xxiij.g. stode before him) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was ỹ sonne of God. * Ther were also wo- *mat.xxvii.f. Luke.xxiij.g. men a good waye of, beholdinge him: amōge whom was * Mary Magdalen, and Mary ‡ mat.xxvii.g. the mother of James the lytle & of Joses, & Mary Salome * (which also when he was *Luke.viij.d in Galile had folowed him & ministred vnto him) and many other wemen, whych came vp with him vnto Jerusalem.

And now when ỹ euen was come (because it was

it was the daye of preparing that goeth before the Sabboth) * Joseph of ỹ cite of Aramathia, a noble Coũcellour which also loked for ỹ kyngdome of God, came, & wẽt in boldely vnto Pilate, & begged of hym the body of Jesu. And Pilate merueled, that he was alredy deed, and called vnto him the Centurion, and asked of him, whether he had bene eny whyle deed. And whẽ he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a lynnen clothe, ād toke him downe, and wrapped him in the lynnen clothe, and layde him in a sepulcre, that was hewen out of the rocke. And Mary Magdalen and Mary Joses beholde where he was layde. ✠

*Mat.xxvii.g. Luke.xxiii.g. John.xix.g.

¶ The.xvj. Chapter. ✠

¶ Christ is risen again, and appereth to the Apostles: to whom he cõmitteth the preachynge of the Gospell.

*Mat.xxviii.a. Luke.xxiii.a. John.xx.a.

AND when ỹ Sabboth was past, Mary Magdalen, & Mary Jacob, & Salome, bought swete odoures, ỹ they myght come, & anoynt him. * And early in the mornyng ☞ the fyrst daye of the Sabboth they came vnto the sepulcre, when the Sõne was risen. And they sayd among them selues: who shall rolle vs awaye the stone frõ the doore of the sepulchre? And when they loked, they sawe how that the stone was rolled awaye, for it was a very greate one. And they wẽt into ỹ sepulcre, and sawe a younge man syttyng on the ryght syde, clothed in a longe white garment, & they were afrayed.

*Mat.xxviii.b. Luke.xxiii.c. 23

* And he sayeth vnto them, be not afrayed: ye seke Jesus of Nazareth, whych was crucifyed. He is risen, he is not here. Beholde the place where they had put hi. But goo youre waye, and tell his disciples, & Peter, that he goeth before you into Galile: there shall ye se hi, as he sayd vnto you. ✠

*Mat.xxviii.a. Luke.xxiii.c.

* And they wẽt oute quyckly, and fledd from the sepulcre. For they trembled & were amased. Nether sayde they eny thynge to eny man, for they were afrayed.

✠ When Jesus was risen early the fyrst daye after the Sabboth * he appeared fyrst to Mary Magdalen, out of whõ he had cast seuen deuyls. And she went, and tolde them that were with him, as they mourned & weapte. And they, whan they herde that he was a lyue, and had appered vnto her, beleued it not. * After that, appeared he vnto two of them in a straunge fygure, as they walked, & went in to the country. And they went & tolde it to the remnaunt. And they beleued not these also. ✠

*Luk.xxiii.b

✠ Afterwarde he appeared vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, and hardnes of herte: because they beleued not them whych had sene that he was risen agayne frõ the deed. And he sayde vnto thẽ: * Goo ye into al the worlde, and preache the Gospell ☞ to all creatures. He that beleueth & is baptised, shalbe saued. But ☞ he that beleueth not, shalbe dampned.

*Mat.xxviii.b. ☞ D ☞

And these tokens shall folowe them that beleue. * In my name they shall cast out deuyls, they ‡ shall speake with newe tonges, they shall * dryue awaye serpentes. And yf they drynke any deadly thynge, it shall not hurte them. They shall laye their handes on the sycke, & they shall recouer.

*Actu.viii.b. xvi.b.xix.c. ‡Actu.ii.a. & xix.b. *Luke.x.c. And xvii.b.

So then, when ỹ Lorde had spoken vnto them * he was receaued into heauen, and is on the right hand of God. And they went forth, and preached euery where: the Lorde worcking with them * and confyrmyng the worde with myracles folowing.

*Lu.xxiiii.a. Actu.i.b. *Hebr.i.a

¶ The ende of the Gospell of S. Marcke.

# ¶ The Gospell of S. Luke.

FOr as moche as many haue taken in hande to set forth the declaracõ of those thinges, which are most surely to be beleued amonge vs, euen as they delyuered them vnto vs, whych from the begynnyng sawe them thẽ selues with their eyes, and were ministers of the thinges that they declared: (I determyned also (as sone as I had searched out dyligently all thinges from the begynnyng) that then I wolde wryte vnto ỹ, good Theophilus: that thou myghtest knowe the certẽte of those thinges wherof thou hast bene informed.

## ¶ The fyrst Chapter.

¶ The conception and byrth of John the Baptist. The conception of Christe. The thankfull songes of Mary and zachary.

THere was in ỹ dayes of Herode the kynge of Jurie, a certayne Preste named zacharias * of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth: they were both ryghteous before God, and walked in all the lawes and ordynaunces of the Lorde, that no mã coulde fynde fawte with them. And they had no chylde, because that Elizabeth was barren, and they booth were now well stricken in age.

*Para.xxiii

And it came to passe, ỹ whã zachary executed the Preastes office before God, as hys course came (accordyng to the custome of the preestes office) hys lot fell to burne incence.

*Exod.xxx.b Leui.xi.b.

And he * went into the tẽple of the Lorde, & the whoale multitude of ỹ people were without in prayer, whill the incẽse was a burninge. And ther appeared vnto him an Angell of the Lorde, standynge on the ryght syde of the aultare of incense. And when zacharias sawe him, he was abashed, & feare cãme on him.

B But the Angell sayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name John, ād thou shalt haue ioye and gladnes, and many shall reioyce at his byrth. For he shalbe greate in the syght of the Lorde, and shall nether drincke wyne ner stronge drincke. And he shalbe fylled with the holy goost, euen frõ his mothers wombe: and many of the chyldren of Israel shall tourne to their Lord God. And he shall go before hym in the spryte & power of * Helias ☞ to tourne the hertes of the fathers to the childrẽ, and the vnbeleuers to the wysdome of the iuste men, to make redye a perfecte people for the Lorde.

*Mat.xi.b. ☞

And zacharias sayde vnto the angell: by what token shall I knowe this? For * I am olde, and my wyfe well stricken in yeres.

*Gen xvii.c and xviii.b.

And ỹ angell answered, and sayd vnto him. I am Gabriel, that stande in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydinges. And beholde it shall come to passe, that thou shalt be domme, ād not be able to speake, vntill the daye that these thinges be performed, because thou beleuedst not my wordes, which shalbe fulfylled in their season.

And the people wayted for zacharias, ād merueyled that he taryed in the temple. And when he came out, he coulde not speke vnto them. And they perceaued, that he had sene a vysyon in the temple. And he beckened vnto them, and remayned speachlesse.

C ✠ And it fortuned, that as sone as the dayes of his office were out, he departed into his awne house. And after those dayes, his wyfe Elizabeth conceaued, & hid her selfe fyue monethes, sayinge: Thys wyse hath God dealte with me, in the dayes wherin he hath loked on me, to take from me my rebuke amonge men. And in the fyrst moneth the angell Gabriel was sent from God vnto a cytie of Galile, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, ād the virgins name was Mary. And the angell went in vnto her, and sayde. Hayle full of grace, the Lorde is with the: blessed art thou amonge wemen.

*Esa.vii.c.

When she sawe him, she was abashed at his sayinge: and cast in her mynde, what maner of salutacion that shulde be. And the angell sayde vnto her: feare not Mary: for thou hast foũde grace with God. Behold, * thou shalt conceaue in thy wombe, & beare a sonne, & * shalt call his name Jesus. He shalbe greate, & shalbe called the sonne of the hyest. And the Lorde God shall geue vnto him the seate of his father Dauid ād * he shall rayne ouer the house of Jacob for euer, and ‡ of his kyngdome there shalbe none ende.

*Math.i.c. Luke.a.c. *Esa.ix.b. ‡ Dani.vii.b. Mich.iiii.b.

Then sayde Mary vnto the angell: How shall this be, seynge I knowe not a mã? And the angell answered, & sayde vnto her. The holy goost shall come vpon ỹ, and the power of the hyest shall ouer shadowe the. Therfore also that holy thynge which shalbe borne, shalbe called the sonne of God. And beholde, thy colyn Elizabeth, she hath also cõceaued a sõne in her age. And this is her fyrst moneth, which was called barrẽ: for * with God shall nothinge be vnpossible. And Mary sayde: beholde the hande mayden of ỹ Lorde, be it vnto me accordyng to thy worde, ✠ And the angell departed from her.

*Zacha.viii.b. Math.xix.c. Mar.x. Luke.xviii.c.

✠ And Mary arose in those dayes, & wẽt into the mountayns with haste ☞ into the cytie of Jewrie, and entred into the house of zachary, and saluted Elizabeth. And it fortuned, that whan Elizabeth heard the salutacyon of Mary, the babe sprãge in her wombe. And Elizabeth was fylled with the holy ghost, & cried with a loude voyce, and sayde: Blessed art thou among wemen, and blessed is the frute of thy wombe. And whence happeneth this to me, that ỹ mother of my Lorde shulde come to me? For lo, as sone as the voyce of thy salutacio sounded in myne eares, the babe sprange in my wombe for ioye. And blessed art thou that hast beleued: for those thinges shalbe performed, which were tolde the from the Lorde. And Mary sayde.

C D ☞ E

* My soule magnifieth the Lord. And my spryte hath reioyced in God my sauyour ✠ For he hath loked on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generacions call me blessed. Because he that is myghty, hath done to me greate thinges, & holye is his name. And his mercy is on thẽ that feare him, from generacion to generacion. He hath shewed strength with his arme, he hath scattered thẽ that are proude in the ymaginacyon of their herte. * He hath putte downe the myghty from their seates, and exalted them of lowe degre. He hath fylled the hongrye with good thynges: and sent awaye the ryche emptye. He hath helped hys seruaunt Israel, in remembraunce of hys mercye.

*Esa.lxi.d. *1.Reg.ii.b. Eccle.x.c.

* Euen as he promysed to oure fathers, Abraham, and to his seede for euer. And Mary abode with her aboute a.iij. monethes, ād retourned agayne to her awne house.

*Gene.xvii.c

✠ Elizabeths tyme came that she shulde be delyuered, and she brought forth a sonne. And her neyghboures and her colyns herde howe

F

howe the Lorde had shewed greate mercy vpon her, and they reioysed with her.

And it foztuned that in ỹ eyght daye, they
*Gene.xvii.b and.xxi.a. Leuit.xii.a. came * to circũcyse the chylde: and called his name Zacharias, after ỹ name of hys father. And his mother answered and sayde: not so but he shalbe called John. And they sayd vnto her: Ther is none in thy kynred, that is named with this name: And they made sygnes to his father, howe he wolde haue hi called. And he asked foz wryting tables, and wrote, saying: his name is John. And they marueled all. And hys mouth was opened immediatly, & his tonge also, & he spake, and praysed God. And feare came on all thẽ that dwelt nyz vnto them. And all these sayinges were noysed abzoade thzoughout all ỹ hyll countre of Jurie: and all they that herde thẽ layde them vp in their hertes, saying: What maner of chylde shall this be? And the hande of the Lorde was with him:

And his father Zacharias was filled with the holy goost, and prophilyed sayinge:

Praysed be the Lord God of Israel, foz he
☞ hath ☞ visited and redemed his people: ✠
*psal.cxi.xvii.c And hath raysed vp * an hozne of saluacion vnto vs, in the house of his seruaũt Dauid.

Euen as he promysed by the mouth of his holy prophetes, which were sens the wozlde began. That we shulde be saued frõ oure enemies, and from the hande of all that hate vs.

That he wolde deale mercifully with oure fathers, and remember his holy couenaunt.
*Ge.xxiii.c * And that he wolde performe the oothe, which he sware to oure father Abzaham, foz to geue vs.
*Clar.xxxviii.c * That we delyuered oute of the handes of oure enemies, might serue him with out feare, all the dayes of oure lyfe, in such holynes and rightewesnes as are accept before hi
And thou chylde shalt be called the Prophet of the hiest: foz thou shalt go ☞ before ☞ the face of the Lorde, to prepare his wayes: to geue knowlege of saluacyon vnto his people foz the remission of synnes. Thzough the ☞ tender mercy of oure God, wherby ☞ the daye spzinge from an hye hath visited vs.
*Clar.xlv.c. Mat.i.a.c. * To geue light to thẽ ỹ sate in darcknes & in the shadowe of deathe, to gyde oure fete into the waye of peace. And the child grewe and wexed strong in spzete, and was in wildernes, tyll the daye came, when he shulde shewe him selfe vnto the Israelites.

## The seconde Chapter.

¶ The byrth and circumcision of Christ. How he was receaued into the temple, how Simeon & Anna propheeye of hym, and how he was founde in the temple amonge the doctours.

AND it chaunced in those dayes: that
ther went oute a commaundemẽt from Augustus the Emperour, ỹ all the wozld shulde be taxed. And thys taxinge was the fyzst, & executed when Syzenius was lefetenaunt in Syzia. And euery man went vnto his awne cytie to be taxed. And Joseph also ascended frõ Galile, out of a cytie called Nazareth, into Jewzy: vnto * the cytie of Dauid, which is called *1.Reg.ii.a Bethlehem, because he was of the house and lynage of Dauid, to be taxed with Mary his spoused wyfe, which was with childe.

And it foztuned that while they were there, her tyme was come that she shulde be deliuered. And she bzoughte fozth her ☞ fyzst ☞ B begotten sonne, & wzapped him in swadlinge clothes, and layde him in a maunger, because ther was no rowme foz thẽ in the ynne.

And ther were in the same region shepherdes, watchynge and kepinge their flocke by night. And lo, the angell of the Lorde stode harde by them, and the bzightnes of the Lorde shone rounde aboute the, & they were soze afrayed. And the angell sayde vnto thẽ: Be not afrayed. Foz beholde, I bzinge you tydinges of greate ioye, that shall come to all people: foz vnto you is bozne this daye in the cytie of Dauid, a sauioure which is Christ ỹ Lord. And take this foz a sygne: ye shall fynde the childe wzapped in swadlinge clothes, & layed in a mãger. And streyght waye ther was with the angel a multitude of heauenly sowdyers, praysing God: & sayinge: Glozy to God on hye, and peace on the erth, & vnto men ☞ a good wyll. ✠

And it foztuned, as sone as ỹ angels were ☞ C gone awaye from them into heauẽ, ✠ The shepherdes sayde one to another: let vs go now cuẽ vnto Bethlehem, and se this thing that we heare saye is happened, which the Lorde hath shewed vnto vs. And they came ỹ hast, & founde Mary ãd Joseph & the babe layde in a manger. And when they had sene it, they publisshed abzode the sayinge, which was tolde them of that chylde. And all they that hearde it, wondred at those thynges which were tolde thẽ of the shepherdes. But Mary kepte all those saienges, and pondered them in her hert. And the shepherdes retourned, prayesynge and laudinge God foz all the thinges that they had herde and sene, euẽ as it was tolde vnto them. ✠

And whẽ the eyght daye was come ỹ the childe shulde be * circumcised * his name was called Jesus * which was named of ỹ Angell, before he was cõceaued i ỹ wõbe. ✠
*Gen.xvii.b ‡ Math.i.c. * Luke.i.b

And when the tyme of their purificaciõ D
*(after the lawe of Moses) was come, they ‡ bzought him to Hierusalem, to present him to the Lorde (as it is wzytten in the lawe of the Lorde * euery man chylde that fyzst openeth ỹ matrix, shalbe called holy to ỹ Lord) and to offer (as it is sayde in the lawe of the Lorde) a payze of turtle doues, oz two yonge pigions. And beholde, ther was a man in Hierusalem
*Leui.xii. ‡ 1.Reg.i.d.
*Exod.xiii. and.xxii.d. Nume.viii.f



Hierusalem whose name was Simeõ. And the same man was iuste & godly, & loked foz the consolacion of Israel, and the holy goost was in him. And an answer had he receaued of the holy goost ỹ he shulde not se deeth, excepte he fyzst sawe the Lordes Christ. And he came by inspiracion into the temple.

And when the father & mother bzought in the chylde Jesus: to do foz him after ỹ cu-
Leui.xxii.d. stome of the * lawe, then toke he him vp in
☞ his armes, & sayd: Lorde, ☞ now lettest ỹ
☞ thy seruaunt departe in peace, accozdynge to thy promes. Foz myne eyes haue sene ☞ ỹ
Gen.xlix.b. Esa.xlii.g saluacion: which thou hast prepared befoze the face of all people * A lyght to lighten ỹ gentyls, & the glozy of thy people Israel. ✠

✠ And his father & mother: merueyled at those thinges, whych were spoken of hym. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chyld is sett to be ỹ fall and vpzising agayne of many in Israel, & foz a sygne which is spokẽ agaynst.
☞ And mozeouer, ☞ the swearde ☞ all pearce
☞ thy soule ☞ that the thoughtes of many hertes maye be opened.

And ther was a Prophetisse, one Anna, ỹ daughter of Phanuel of the trybe of Aser: which was of a greate age, & had lyued with an husbande. vij. yeres from her virginite, And she had bene a wedowe aboute. iiij. scoze & .iiij. yere, which departed not from the temple, but serued God with fastinges and prayers nyght & daye. And she came fozth ỹ same houre, and prayesed the Lorde, & spake of him, to all thẽ that loked foz redempcyon in Hierusalem.

And whan they had perfourmed all thinges accozdyng to the lawe of the Lorde, they
Ii.Reg.iij.c returned into Galile, to their awne citie Nazareth. And * the chylde grewe, and wexed stronge in spzete, & was fylled with wysdome, & the grace of God was vpon him. ✠

And his father & mother went to Hieru-
*Exod.xxiii.c. xxxiiii.b.and xxxiii.c. Leui.xxiii.a salem euery yere * at the feaste of easter. ✠ And when he was. xij. yere olde, they went vp to Hierusalem after the custome of the feaste daye. And when they had fulfylled the dayes: as they returned home, the chylde Je-
G sus a bode styll in Jerusalem, & hys father & mother knewe not of it: but they supposyng him to haue bene in the cõpany, came a dayes iozney & sought him amonge their kynsfolke & acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and sought him. And it foztuned that after. iij. dayes, they founde him in the tẽple,
*Mat.xiii.d. and.xiii.g. Mar.i.c. Luke.xiii.e. syttynge in the middes of the doctours, hearyng them, & posynge them * And all that hearde him, were astonnyed at his vnderstõding & answers.

And when they sawe him, they marueyled. And his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father & I haue sought the, sozowẽge. And he sayde vnto thẽ: how is it ỹ ye sought me? Wist ye not, that I must goo aboute my fathers busynes? And * they vnderstode not *Luke.ii.c. and.xxiii.f. that sayinge which he spake vnto them. And he wẽt downe w̃ them, & came to Nazareth, & was obedient vnto them. But his mother kept all these sayenges together in her hert. And Jesus prospered in wysdome & age, and in fauoure, with God & men. ✠

## ¶ The.iij. Chapter.

¶ The preachinge, baptyme, and presentment of John. The baptyme of Christ, and archearsall of the generation of the fathers.

IN the fyfteneth yere of the raygne of
Tyberius the Emperoure, Pontius Pylate beynge lefetenaunt of Jewrie, and * Herode beinge ☞ Tetrach of Ga- ☞ D
*Luke.xxiii.a lile, and his bzother Philip Tetrach of Ituraea & of the region of the Traconites, & Lysamath the Tetrach of Abyline (whẽ Anna and Cayphas were the hye prestes) ỹ worde of the Lorde came vnto John the sonne of zacharias in the wyldernes. And he came in to
*Mat.iii.a. Mar.i.a. Joh.i.d. all the coastes aboute Jozdan, preaching * ỹ baptyme of repentaunce foz the remission of synnes, as it is wzyttẽ in the bolke of ỹ wozdes of Esayas the prophet, sayenge: * The
*Esa.xl.a. John.i.c. Mar.iii.c. Mar.i.b. voyce of a cryar in wyldernes: prepare ye ỹ waye of the Lord, make his pathes strayght. Euery valley shalbe fylled, & euery mountayne & hyll shalbe bzought lowe. And thinges that be croked, shalbe made streyght: & ỹ rough wayes shalbe made playne: & all fleshe shall se ☞ the Saluacion of God. ✠ ☞

Thẽ sayde he to the people, that were co- B
*Mat.iii.b. me fozth to be baptysed of him. * O ye generacion of vypers, who hath taught you to flye from the wzath to come? Bzynge fozth therfoze due frutes of repentaunce, & begyn not to saye wyth in youre selues: we haue Abzaham to oure father. Foz I saye vnto you, God is able of these stones to reyse vp chyldzen vnto Abzahã. Now also is the axe leyde vnto the rote of the trees: * euery tree
*Mat.iii.b. & vii.c. therfoze which bzyngeth not fozth good feute, is hewen downe, & cast into the fyze.

And ỹ people asked him, sayinge: * what
*Actu.ii.f shall we do then? He answereth, and sayeth, vnto thẽ: He that hath two coates: lett him parte wyth hym that hath none, & he ỹ hath meate, let him do lyke wyse.

Then cam ỹ publicans also to be baptised, ¶
& sayde vnto him: Master, what shal we do? And he sayde vnto them: requyze no moze, then that which is appoynted vnto you.

The soudyoures lyke wyse demaunded of him, sayinge: and what shall we do? And he sayde vnto them: hurt no man: nether trouble eny man wzongfully: and be cõtent with youre wages.

As the

As the people were in a doute, & all men
musyd in their hertes of John, whether he
were very Christ, John answered & sayde vn
*Mat.iij.b Mar.i.a John.j.d them all: * I baptise you wyth water, but
one stroger the I shall come after me, whose
shoo latchet I am not worthy to vnlowse:
he shall baptyse you with the holy goost, & w
*Mat.iij.b.c tyre: * which hath hys fanne in hys hande, &
wyll pourge his flooze, and gather the cozne
into his barne: but the chaffe wyll he burne
with fyre that neuer shalbe quenched. And
D many other thinges in his exhoztacion preached he vnto the people.

*Mat.xiiij.a Mar.vj.c * Then Herode the Tetrach (when he
was rebuked of hym foz Herodias his bzo-
ther Philippes wyfe, & foz all ꝑ euyls which
Herode dyd: added this aboue all, and layed
John in preson.

*Mat.iij.b Mar.i.b John.j.c. And it fortuned that whan all the people
receaued baptime (& * whē Jesus was bapti-
sed and dyd praye) the heauen was opened,
and the holy goost cam downe in a bodely
shape lyke a doue vpō him, and a voyce came
*Esa.xlij.a. from heauen, which sayde: * Thou arte my
E beloued sonne, in the do I delyte.

And Jesus him selfe begāne to be aboute
*Mat.xvij.g Mar.ij.a. Luke.iij.c. John.v.c. thirty yere of age, so that he was * supposed
to be the sonne of Joseph: whych was ꝑ son-
ne of Hely: whych was the sonne of Mathat
whych was the sonne of Leui: whych was
ꝑ sonne of Melchi: whych was the sonne of
Janna: whych was the sonne of Joseph:
whych was the sonne of Mataththias: which
was the sonne of Amos: which was ꝑ sonne
of Naum: whych was the sonne of Hesly:
which was the sonne of Nagge. which was
the sonne of Maath: which was the sonne of
Mataththias: which was ꝑ sonne of Semei:
which was the sonne of Joseph: which was
the sonne of Juda: which was the sonne of
Joanna: whych was the sonne of Rhesa:
whych was the sonne of zozobabel: whych
was the sonne of Salathiel: which was the
F sonne of Neri. whych was the sonne of Mel-
chi: whych was the sonne of Addi: whych
was the sonne of Cosam: which was ꝑ son-
ne of Helmadan: whych was the sonne of
Her: which was ꝑ sonne of Jesu: which was
the sonne of Heliezer: which was ꝑ sonne
of Jozam: which was the sonne of Mattha:
which was the sonne of Leui: which was
the sonne of Simeon: which was the sonne
of Juda: which was the sonne of Joseph:
which was the sonne of Jonam: which was
the sonne of Heliachim: which was the son-
G ne of Melcha: which was ꝑ sonne of Menā:
which was the sonne of Mathatha: which
was the sonne of Nathan: which was the
sonne of Dauid: which was the sonne of
Jesse: which was the sonne of Obed: which
was the sonne of Boos: which was ꝑ sonne
of Salmon: which was ꝑ sonne of Naassan:
which was the sonne of Aminadab: which
was ꝑ sonne of Aram: which was ꝑ sonne of
Esron: which was ꝑ sonne of Phares: which
was the sonne of Juda: which was ꝑ sonne
of Jacob: which was ꝑ sone of Isaac: which
was the sonne of Abraham: which was the
sonne of Tharra: which was ꝑ sonne of Na-
chor: which was the sonne of Saruch: which
was the sonne of Ragau: which was ꝑ sone
of Phalec: which was the sonne of Heber:
which was the sonne of Sala: which was ꝑ
sonne of Cainā: which was the sonne of Ar-
phaxat: which was the sonne of Sem: which
was the sonne of Noe: which was the sonne
of Lameth: which was the sonne of Mathu-
sala: which was the sonne of Enoch: which
was the sonne of Jareth: which was ꝑ sonne
of Malaleel: which was the sonne of Cainā:
which was the sonne of Enos. which was ꝑ
sonne of Seth: which was the sonne of Adā:
which was the sonne of God.

## ¶ The.iiij. Chapter.

¶ Jesus is led into the wylderuesse, and fasteth all the
tyme of his tẽptacyon, ouercõmeth the deuell. goeth,
into Galile, preacheth at Nazareth & Capernaum:
the Jewes dehyple hym, the deuels knowlege hym. he
cometh to Peters house, healeth his motherinlawe,
& doth greate myracles.

JEsus beynge full of the holy goost, A
returned from Jozdā and * was led
*Mat.iiij. Mar.j.b. by the spzete into wildernes, and
was. xl. dayes tempted of the deuyll. And
in those dayes dyd he eate nothynge. And
when they were ended, he afterwarde hon-
gred. And the deuyll sayde vnto him: yf thou
be the sonne of God commaunde this stone
that it be bzeed. And Jesus answered hym,
saying: It is wzitten * man shall not lyue by
*Deu.viij. Mat.iiij.a. bzeed only, but by euery wozde of God.

And the deuyll toke him into an hye mo-
untayne, and shewed him all the kyngdoms
of the wozlde, euen in the twinclyng of an
eye. And the deuyll sayde vnto him: all this
power will I gene the euery whit, & ꝑ glozy
B of them: foz they are delyuered vnto me, and
to whomsoeuer I wyll, I gene it. If ꝑ ther-
foze wyll falt downe befoze me & wozshyp
me, they shalbe all thyne. Jesus answered
and sayde vnto him: hence from me Satan.
Foz it is wzytten * Thou shalt wozshyp ꝑ
‡Deute.vi. And x.d. Mat.iiij.b. Lozde thy God, and him onely shalt ꝑ serue.

And he caryed him to Jerusalem, and set
him on a pynacle of the temple, and sayd vn-
to him: Yf thou be the sonne of God, cast thy
selfe downe from hens. Foz it is wzytten:
‡ Psal.xcj. Mat.iiij.a * he shall gene his Angels charge ouer the,
to kepe the, and in their handes they shall
beare the vp, that thou dashe not thy fote
agaynst a stone. And Jesus answered, and
‡ Deute.vi. Mat.iiij.b sayde vnto hym, it is sayd: * thou shalt not
tempte the Lozde thy God. And as sone as
all the tentacion was ended, the deuell de-
parted from him foz a season.



And Jesus returned by the power of
the spzete, into Galile, and there went a fa-
me of him thozow out all the region. And he
taught in theyr synagoges and was cõmen-
ded of all men.

*Mat.viij.g mar.vi.a *And he came to Nazareth where he was
noursed and (as hys custome was) he went
into the synagoge on the Saboth daye, and
stode vp foz to reade. And there was delyue-
red vnto hym the boke of the pzophete Esa-
*li.Esd.viij.b ‡Esa.lxj.a pas. * And when he had opened the boke, he
foūde the place, where it was wzyten. ‡ The
spzete of the Lozd vpon me, because he hath
annoynted me: to preache the Gospell to the
poze he hath sent me: to heale the bzoken har-
ted, to preach delyueraunce to the captyue, &
syght to the blynde: freely to set at liberte the
that are bzoised, and to preach the acceptable
yeare of the Lozde.

And he closed the boke, and gaue it agayn-
ne to the minyster, and sate downe. And the
eyes of all them that were in the synagoge,
were fastened on him. And he began to saye
vnto them: Thys daye is thys scripture ful-
fylled in your eares. And all bare hym wyt-
*Mat.vij.g mar.vi.c Luke.iij.c nes * and wondzed at the gracious wozdes,
which pzoceaded out of of hys mouth, & sād
they sayde: Is not thys Josephs sonne?

And he sayd vnto them: Ye wyll vtterly
saye vnto me this pzouerbe: Physicion, heale
thy selfe. ✠ What soeuer we haue heard do-
ne in Capernaum, do the same here lykewise
in thyne awne countre. And he sayde: Ve re-
*Mat.xiij.g mar.vi.a ly I saye vnto you: * No pzophete is accep-
E ted in hys awne countre.

*iij.Re.vij.b Jaco.v.d But I tell you of a treuth: * many wed-
dowes were in Israel in the dates of Helias
when heauen was shut thze yeares and syx
monethes, when greate kampshment was
throughout all the lande, and vnto noone of
*iiij.xvij.v.d thē was Helias sent, saue into Sarepta be-
sydes Sidon, vnto a womā that was a we-
dowe. * And many lepers were in Israell in
the tyme of Helyseus the pzophete: & none of
thē was clēsed, sauyng Naaman the Syriā.

And all they in the synagoge (when they
herde these thinges, were filled with wzath:
and rose vp, and thzust him out of the cyte, &
ledd him euē vnto the edge of the hyll (where
on theyr cytie was bylte) ꝑ they myght cast
him downe headlyng. But he departed, and
went hys waye euen thozow the myddes of
thē. ✠ ✠ And came downe to Capernaū,
(a cytie of Galile) and there taught them on
*Math.vij.d And.xiij.g mar.i.c the saboth dayes. * And they were astonyed
‡Mar.j.c at his doctryne: foz his pzeaching was with
F power. ‡ And in the synagoge there was a
man which had an vncleane spzete of a de-
uyll, and czyed with a loude voyce, sayenge:
let me alone, what hast thou to do with vs,
thou Jesus of Nazareth? Art thou come to
destroye vs? I knowe the what thou art, euē
the holy of God. And Jesus rebuked him, sa-
yinge: holde thy peace, and come out of hym.
And whan the deuyll had thzowen hym in
the myddes, he came out of him, and hurt hī
not. And feare cam on thē all, and they spa-
ke among them selues, sayinge: what maner
a thing is thys? foz with auctozite & power
he commaūdeth the foules spzetes, and they
come out? And the fame of hym was spzed
abzode thozowe out euery place of the coun-
tre rounde aboute. ✠

✠ * And whan he was rysen vp & come * Mat.viij.b Mar.i.c
out of the synagoge, he entred into Simons
house. And Simōs mother in lawe was ta-
ken with a great feuer, and they made inter-
cession to hym foz her. And he stode ouer her,
and rebuked the feuer, and the feuer left her.
And immedyatly she arose, and mynistred G
vnto them.

When the sonne was downe, all they that
had syck, takē with diuers diseases, bzought
them vnto hym: and he layde hys handes on
euery one of thē, and healed them. * And de- * Mat.viij.a and.xvij.b
uyls also came out of many, cryinge & sayeng:
thou art Christ the sonne of God. And he re-
buked thē, and suffered them not to speake:
foz they knewe that he was Christ.

As sone as it was daye, he departed, and
went into a desert place, & the people sought
him, and came to hym, and kept hym that he
shulde not departe from them. And he sayde
vnto them: I must preach the kyngdome of
God to other cyties also: ✠ foz therfoze am
I sent. And he preached in the synagoges of
Galile.

## ¶ The. v. Chapter.

¶ Christ preacheth in the shyp. The disciples forsake
all, and folowe hym. He cleuseth the leper: healeth
the man of the palsye, calleth Mathew the custumer,
and eateth with open synners.

IT came to passe that (whā ꝑ peo-
ple preassed vpon him, to heare the A
word of God) he stode by the lake
of Genezareth: * and sawe two
shyppes stande by the lake syde, * Mar.iiij.a
but the fisshermen were gone oute of them,
and were washyng their nettes And he en-
tred into one of the shyppes, (which perteyn-
ed to Simō) and prayed him that he wold
thrust oute a lytell from the lande. And he
sate downe, and taught the people out of the
shyp. When he had lefte speakynge, he sayde
vnto Simon: Launche out into the depe, ād
let slyppe youre nettes to make a draught.
And Simon answered, and sayd vnto hym: B
Master, we haue laboured all night, and ha-
ue taken nothynge. Neuertheles, at thy com-
maundement I wyll lose fozth the net. And
whē they had this done, they ꝑclosed a greate
multitude of fyshes. But theyr net brake, &
they beckened to theyr felowes (which were
in the other shyp) that they shulde come, and

helpe them. And they came: and fylled both the shyppes, that they soncke agayne.

When Simon Peter sawe thys, he fell downe at Jesus knees, saying: Lord, go frō me, for I am a sinful man. For he was astōned & all ý were with hym, at the draught of fyshes which they had taken: and so was also James and John the sonnes of zebede, which were partners with Symon. And Jesus sayde vnto Symon: feare not, from hence forth thou shalt catche men. And they brought the shyppes to lande, *and forsoke all, and folowed hym. ✠

* Mat.xiij.d.

C

* Mat.viij.a mar.i.b

*And it fortuned that whan he was in a certen cytie: behold, ther was a man ful of lepry, & when he had spyed Jesus, he fell flat on hys face, and besought him, saieng: Lord, yf thou wylt, thou canst make me clene. And he stretched forth his hand, and touched him saying: I will, be thou clene. And immediatly the lepry departed frō hym. And he charged him, ý he shuld tell no man: but go (saith he) *and shewe thy selfe to the preste, & offer for thy clensyng accordyng, as Moses commaunded, for a wytnes vnto them.

* Leui.xiiij.a

But so moch the more went there a fame abrode of hym, and moch people came together to heare, & to be healed of hym frō theyr infirmityes. And he kepte hym oute of the waye in the wildernesses, and gaue him selfe to prayer.

D

✠And it happened on a certen daye: that he taught: and ther sate the Pharises and doctours of lawe, which were come out of all the townes of Galile and Jewry, and Jerusalē. And the power of the Lord was present, to heale thē. *And behold, men brought in a bed, a man which was takē with a palsie: and they sought meanes to bring him in, and to laye him before hym. And when they coulde not fynde on what syde they myghte bring hym in (because of the preasse) they wēt vp on the toppe of the house & let him downe thorowe the tylyng, beed and all, euen in the myddes before Jesus. When he sawe theyr fayth he sayd vnto him: man, thy synnes be forgeuen the.

‡ Mat.ix.a mar.ii.a

E

* Mar.ii.c Luc.v.d And.xiiij.d

And the scribes and the pharises began to thincke, saying: What felowe is this, which speaketh blasphemye? *who can forgeue synnes but God only?

But whē Jesus perceaued their thoughtes, he answered, and said vnto them: What thyncke ye in your hertes? Whether is easier to saye thy synnes be forgeuē the, or to saye: aryse vp, and walke. *But ý ye maye knowe that the sonne of mā hath power to forgeue synne on earth, he sayd vnto the sycke of the palsye: I saye vnto ý: aryse, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, and toke vp hys bedd, (wher on he laye) and departed to hys awne house, praysīg God. And they were all amased, and they gaue the glory vnto God. And were fylled with feare, saying: We haue sene straunge thynges to daye. ✠

‡ Mat.ix.a mar.ii.a

*And after this, he went forth, and sawe a publican named Leuy, syttynge at the receypte of custome, & he sayd vnto him: folowe me. And he left all, and rose vp, and folowed him: And Leuy made hym a greate feaste in his awne house. And ther was a great companye of publicans and of other that sate at meate, with them. *And the scribes and pharises murmured against his disciples, sayīg: Why do ye eate and drincke with publicans and sinners? And Jesus answered, and sayd vnto them: They that are whole, nede not the phisicion: but they that are sycke. I came not to call the ryghtewes, but synners to repentaunce.

* Mat.ix.a mar.ii.b Luke.v.c

* Mat.ix.b mar.ii.c

And they sayde vnto hym: *Why do the disciples of John fast often, and praye, & the disciples of the pharises also: but thyne eate and dryncke? He sayde vnto them: *Can ye make the chyldrē of the wedding fast, whyle the brydgrome is with thē? The dayes wyll come, when the brydgrome also shalbe takē awaye from thē: then shall they fast in those dayes.

* Mat.ix.d mar.ii.c

G

* Mar.ii.d mar.ij.c

He spake also vnto them a similitude. No man putteth a pece of a newe garment, into an old vesture, for yf he do, then breaketh he the newe, and the pece that was takē out of the newe, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyll burst the bottels, and runne out it selfe, and the bottels shall perysh. But newe wyne must be put in to newe bottels, and both are preserued. No man also that drynketh old wyne, straight waye can awaye with newe: for he sayeth the olde is better.

## ¶The.vi.Chapter.

¶He excuseth the disceples, that plucke the eares of corne, he healeth the man with the withred hand, chooseth hys twelue apostles, maketh a swete sermon and teacheth to do good for euell.

IT happened on̄ an after prynA cipall Saboth, that he went *thorow the corne felde, and hys disciples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. And certayn of the pharises sayd vnto them: Why do ye that, which is not lawfull to do on the Saboth dayes? And Jesus answered thē, and sayde: *Haue ye not redde what Dauid dyd, when he him selfe was an hungred, and they which were with hym: howe he went into the house of God, and dyd take and eate the shew *bread, and gaue also to them that were with hym: which are not lawfull to eate, but for the *prestes only? And he sayde vnto them: The sonne of man is Lorde also of the Saboth daye.

* Mat.xij.c mar.ij.d

* 1.reg.xxi.

* 1.reg.xxi.

* Exo.xxv.

✠And



* Mat.xij.a mar.iij.a

✠ *And it fortuned in another Saboth also, that he entred into the synagoge, & taught. And ther was a man, whose right hande was dryed vp. And the scribes & pharises watched hym whether he wolde heale on the sabboth daye, that they myght fynde how to accuse hi. But he knewe their thoughtes, and sayd to the man which had ý wythred hand: Ryse vp, and stande forth in the myddes. And he arose & stode forth. Then sayd Jesus vnto thē: I wyll aske you a question: Whether is it lawfull on the sabboth dayes to do good, or to do euil? to saue ones life, or to destroye it? And he beheldе them al in compasse, and sayd vnto the mā: Stretch forth thy hand. And he dyd so: *& hys hande was restored agayne as whole as the other. And they were fylled with madnes, and cōmuned together amonge them selues, what they myght do to Jesu. ✠

* iiij.reg.xviij.b Math.xxi.b mar.xij.a

* Mat.xviij.c

C

* Mat.x.a mar.iij.b

And it fortuned in those dayes *ý he wēt out into a mountayne for to praye, & contynued all nyght in prayer to God. And as sone at it was daye, he called hys disciples, *& of them he chose .xij. whō also he called apostles. Symon whom he also named Peter, & Andrew hys brother. James ād John, Philip & Bartholomew, Mathew & Thomas, James the sonne of Alpheus, and Symon which is called zelotes, and Judas James sonne, and Judas Iscarioth, the same that was the traytour.

✠And he came downe with thē, & stode in the playne felde, and the company of hys disciples *and a greate multitude of people (out of all Jewry and Jerusalē, & from the see coast ‡ of Tyre and Sidon) which came to heare him, and to be healed of their diseases and they ý were vexed with foule spretes and they were healed. And al ý people preased to touche him, for ther went vertue oute of hym, and healed them all.

* Mat.iiij.d mar.iij.a

‡ Mat.iiij.d John.vj.a

D

* Mat.v.a

And he lyft vp his eyes vpō the disciples and sayd: *Blessed be ye poore, for yours is the kingdome of God. Blessed are ye that honger now, for ye shalbe satisfyed. Blessed are ye ý wepe now, for ye shall laugh. Blessed shall ye be, when men hate you, & thrust you out of their company, and rayle on you, and abhorre your names as an euyll thing, for the sonne of mannes sake. Reioyse ye in ý daye, and be glad: for beholde, your rewarde is greate in heauen. ✠ For thus dyd theyr fathers vnto the prophetes.

* Amos.vj.a.

*But wo vnto you that are ryche: for ye haue your consolacīō. Wo vnto you that are full: for ye shall honger. Wo vnto you ý now laugh: for ye shall wayle & wepe. Wo vnto you whē all men prayse you: for so dyd theyr fathers to the false prophetes.

But I saye vnto you which heare. Loue youre enemyes. Do good to them which hate you. Besse thē that curse you. And praye for them which wrongfully trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. *And him that taketh awaye thy gowne, forbyd not to take thy cote also. Geue to euery man that asketh of the. And of him ý taketh awaye thy goodes, aske thē not agayne. * And as ye wolde that men shuld do to you, do ye also to them lykewyse.

* mat.v.f

* Mat.vij.b Luce.xxxj.b Tob.iiij.c

*And yf ye loue thē which loue you, what thanke haue ye? For synners also loue theyr louers. And yf ye do good for them which do good for you, what thāke haue ye? For synners also do euen the same. And yf ye lēde to them of whō ye hope to receaue: what thāke haue ye? for synners also lende to synners, to receaue soch lyke agayne. But loue ye youre enemyes, and do good, and lende, lokynge for nothynge agayne: and your reward shal be greate, and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde and to the euyll.

* Mar.v.g

F

✠Be ye therfore mercyfull, as your father also is mercyfull. * Judge not, and ye shall not be iudged: Condempne not, and ye shall not be condēpned. Forgeue, and ye shal be forgeuen. *Geue, and it shalbe geuē vnto you: good measure and pressed downe, ād shaken together and runnyng ouer, shall mē geue into youre bosomes. * For with the same measure that ye mete withall, shall other men mete to you agayne.

* Mat.vij.a

* Deut.xv.d

* Mat.vij.a mar.iiij.c

And he put forth a similitude vnto them *Can the blynde leade the blynde? Do they not both fall into the dyche? * The disciple is not aboue his master. Euery man shalbe perfecte, euen as hys master is. ‡ Why seest thou a moate in thy brothers eye, but consyderest not the beame that is in thyne awne eye? Ether howe cānest thou saye to thy brother. Brother, let me pull out the moate that is in thyne eye, whē thou seest not the beame that is i thyne awne eye. Thou ypocrite cast out the beame out of thyne awne eye fyrst, & then shalt thou se perfectly, to pull oute the moate that is in thy brothers eye. ✠

‡ Mat.xv.b

* Mat.xxij.c Joh.xiiij.d

* mar.vij.a

*For it is not a good tree, that bringeth forth cuyll frute: nether is that an cuyll tree, that bryngeth forth good frute. For euery tree is knowen by hys frute. For of thornes do not men gather fygges, nor of bushes gather they grapes. A good mā out of ý good treasure of hys herte, bryngeth forth that which is good. And an cuyll man, out of the cuyll treasure of his hert, bringeth forth that which is cuyll. *For of the aboundāce of the hert, hys mouth speaketh.

G

* Mat.xij.c Wisd.xij.b

Why call ye me * Lord Lord, and do not as I byd you: whosoeuer cōmeth to me & heareth my sayinges, and doth the same, I wyl shewe you to whom he is like. *He is lyke a

* mat.vij.b And.xxv.b

* mat.vij.d Jaco.i.d

man which bylt an house, and dygged depe, and layde the foūdacion on a rock. When the waters arose, the flud bet vpon that house, & coulde not moue it. For it was groūded vpō a rocke. But he that heareth and doth not, is lyke a man that without foundacyō bylt an house vpon the earth, against which ẏ flud dyd beat: and it fell immediatly. And the fal of that house was greate.

## ¶ The. vii. Chapter.

¶ He healeth the captaynes seruaunt, rayseth the wedowes sonne, enfourmeth the dyscyples whom John baptyst sent vnto hym, cōmendeth John: reproueth the Jewes and eateth wyth the Pharyse. The woman washeth hys fete wyth her teares, and he forgeueth her her synnes.

A * Mat.viii.a Joh.iiii.f

When he had ended all hys saienges in the audiēce of ẏ people, * he entred into Capernaum. And a certē Centurions seruaunt which was deare vnto hym laye sycke, and was in parell of death. And whan he heard of Jesu, he sent vnto him the elders of the Jewes, besechīge him that he wold come, & heale his seruaūte. And whā they came to Jesus, they besought hi instātly, saying: He is worthy that thou shuldest do this for hym. For he loueth oure nacion, and hath buylt vs a synagoge. And Jesus went with them.

25 And whan he was now, not farre frō the house, the Centurion sent frendes to hym, *Mat.viii.a saynge vnto hym: * Lorde, trouble not thy self: for I am not worthy: that thou shuldest enter vnder my roffe. Wherfore I thought not my self worthy to come vnto ẏ: but saye thou the word, & my seruaunt shalbe whole. For I also am a man set vnder power, and haue vnder me soudiers, ād I saye vnto one go, and he goeth, & to another, come, & he cometh: and to my seruaunt, do this, & he doth it. When Jesus heard thys, he meruayled at him, and turned hym about, and sayde to the people that folowed him: I saye vnto you, I haue not founde so great faith, no, not in Israel. And they that were sent, turned backe home agayne and founde the seruaūt whole that had bene sycke.

✠ And it fortuned after this, ẏ he went into a cytie which is called Naim, & many of C his disciples went with him, and moch people. When he came nye to the gate of the cytie: behold, ther was a deed man caryed out, which was the onely sonne of his mother, & she was a wedowe, & moch people of the cytie was with her. And when the Lord sawe her, he had compassion on her, and sayde vnto her: wepe not. And he came nye, & touched the coffyn: and they that bare him stode styl. And he sayde: Yonge man, I saye vnto the, aryse. And he that was deed, sat vp, & began *1.Re.xvii.d 1.Esd.iii.f Act.ix.f.xx.c to speake. * And he delyuered him to his mother. And ther came a feare on them al. And they gaue the glorȳ vnto God, sayinge: * A great prophete is rysen vp amōg vs, & God hath visited his people. ✠ ✠ And thys rumor of him went forth throughout al Jury, and thorow out all the regions which lye rounde about. * John.vii. And.xx.b

And the disciples of John shewed him of all these thinges. * And John called vnto hi two of his disciples, & sent thē to Jesus, saying: Art thou he that shuld come: or shall we looke for another? When the men were come vnto him, they sayde: John baptiste sent vs vnto the, saying: Art thou he ẏ shuldē come? or shall we wayte for another? And in that same houre he cured many of their infyrmites and plages, and of euyll spretes, and vnto many ẏ were blynd he gaue sight. And he answered, & sayd vnto them: Go your waye and bring worde agayne to John, what thīges ye haue sene & heard, how ẏ * the blynde se, the halt go, the lepers are clēsed, the deaff heare, the dead ryse agayne: to the poore is ẏ glad tydinges preached, ād happy is he that is not offended at me. * Mat.xi.d * Esa.xxxv.a and.lxi.a

* And whē the messengers of John were departed, he began to speake vnto ẏ people concerninge John. What went ye out into ẏ wildernes for to se? a rede shakē w̄ the wind? But what went ye out for to se? A man clothed in soft raymēt? Behold, they which are gorgeously apparelled, and lyue delicatly, are in kynges courtes. But what went ye forth to se? A prophete? Yee, I saye to you, & more then a prophet. This is he, of whom it is writen: * Beholde, I sende ☞ myne angell before thy face which shall prepare thy waye before ẏ. For I saye vnto you, amōge wemēs childrē, is ther not a greater prophete then John baptiste. Neuertheles, he that is lesse, i ẏ kigdom of God is greater thē he. ✠ * Mat.xi.a Mar.i.b Mala.iii.a

And all the people, and the publicās that heard him, ☞ iustified God, and were baptised with the baptyme of John. But the pharises and lawers despised the councell of God agaynst them selues, and were not baptised of hym. ☞

And the Lorde sayd: * Wherunto shall I lyken the men of this generacion: and what thing are they like? They are like vnto children syttyng in the market place, & crycg one to another, and saying: We haue pyped vnto you, & ye haue not daūsed: we haue mourned to you, and ye haue not wepte. For John baptist came, nether * eatyng bread, ner drinkynge wyne, and ye saye: he hath the deuyll. The sonne of mā is come, and eateth & drinketh, & ye saye: behold a glotonous man, ād an vnmeasurable dryncker of wyne, a frend of publicans and synners. And ☞ wysdom is iustifyed of all her children. ✠ * mat.xi.b * Mat.xi.c

✠ And one of the pharises desired hym ẏ he wolde eate with hym. And he went into the



pharises house, and sat downe to meate. *mat.xxvi.a Mar.xiii.a Joh.xii.a * And behold a woman in that cytie (which was a synner) as sone as she knewe that Jesus sat at meat in the pharises house, she brought an alablaster boxe of oyntment, & stode at his fete behinde him weppyng, & begāne to washe hys fete w̄ teares, and dyd wype thē with ẏ heares of her head, & kyssed his fete, & anoynted them with the oyntment.

When the pharise (which had biddē him) sawe, he spake within hym selfe, sayinge: If thys man were a prophete, he wolde surely knowe who, ād what maner of womā thys is that touched hym, for she is a synner. And Jesus answered, and sayd vnto him: Simō, I haue some what to saye vnto the. And he sayd: master, saye on. There was a certayne lender which had two detters, the one ought fyue hūdred pence, and the other fyfty. Whē they had nothynge to paye, he forgaue them both. Tell me therfore, which of them wyll loue hym most? Simon answered and sayd: I suppose that he to whom he forgaue most. And he sayde vnto hym: Thou hast truly iudged.

G And he turned to the woman, & sayd vnto Simon: Seest thou this womā. I entred into thy house, thou gauest me no water for my fete: but she hath welshed my fete with teares, and wyped them with the heares of her head. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. Myne head w̄ oyle thou didest not anoynte: but she hath anoynted my fete with oyntment. Wherfore, I saye vnto the: many synnes are forgeuen her, for she loued moch. To whom lesse is forgeuen, the same doeth lesse loue. And he sayde vnto her: thy synnes are forgeuen the. And they that sate at meat w̄ him, begāne to saye within them selues. Who is this which forgeueth synnes *Mar.v.c also? And he sayd to the womā: * Thy faith hath saued the. Go in peace. ✠

## ¶ The. viij. Chapter.

¶ Christ with hys apostles goeth frō towne to towne and preacheth, sheweth the parable of the sede, telleth who ys hys mother, and hys brother, stylleth the ragyng of the see: delyuereth the possessed, & disyueth the deuyls into the heerd of swyne: helpeth the sycke woman, and Jayrus daughter.

A AND it fortuned afterwarde, that he hym selfe also went thorough oute cyties and townes: preachinge, and shewynge the kyngdome of God, *Luk.xviij.d and the twelue with hym. And also * certayne women, which were healed of euell spretes, and infirmytes. Mary which is called Magdalen (oute of whom went seuen deuyls) and Joanna the wyfe of Chusa. Herodes stewarde, and Susanna, and many other, which mynystred vnto hym of theyr substaunce. ✠ When moch people were gathered together, ād were come to him out of all cytes, he spake by a similytude. * The sower went oute to sowe hys seede: and as he sowed, some fell by the waye syde, & it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stone, and as sone as it was sprōge vp, it withred awaye because it lacked moystnes. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fel on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayd these thinges, 25 he cryed: He that hath eares to heare, let hym heare. * Mat.xiii.b Mar.iv.a

* And his disciples asked hym sayenge: what maner of similytude is thys? And he sayd: vnto you is it geuē to knowe the secretes of the kingdome of God: but to other by pazables, ẏ whē they se, they shuld not se: & whē they heare, they shuld not vnderstād. * Esa.vi.c Mat.xiii.b Marc.iii.d Joh.xii.f Actes.xxviii.f Roma.xi.b ‡ Mat.xiii.c Mar.iii.b

The parable is this. * The seed is ẏ worde of God. Those that are besyde the waye, are they that heare, then cōmeth the deuyll, and taketh awaye the worde out of their hertes, lest they shulde beleue and be saued. They on the stones, are they which when they heare, receaue the word with ioye, and these haue no rotes: which for a whyle beleue, and in tyme of temptacyon go awaye. And that which fell amonge thornes, are they which whan they haue heard, go forth, and are choked with cares and ryches, and voluptcous lyuinge, and bringe forth no frute. That which fell in the good grounde, are they, which with a pure and good herte heare the worde, and kepe it, and bringe forth frute thorow pacyence. ✠

C * No man, whan he lyghteth a candell, coureth it with a vessel, or putteth it vnder a table, but setteth it on a candelsticke, that they which enter in, maye se the light. * Nothīg is in secret, ẏ shal not come abrode. Nether any thynge hydd, that shall not be knowen, and come to lyghte. Take hede therfore, howe ye heare. For whosoeuer hath, to hym shalbe geuen: * And whosoeuer hath not, from him shalbe taken: euen that same which he supposeth that he hath. * Mat.v.b Mar.iii.b Luke.xi.e * mat.x.c mar.iv.c Luke.viii.a

* Then came to him his mother & his brethren, and coulde not come at him for preasse And it was tolde hym, and sayde: Thy mother and thy brethren stande without, and wold se the. He answered and said vnto thē: my mother and my brethren are these, which heare the worde of God, and doit. * Mat.xii.b And.xxv.c mar.iii.c Luke.xxi.d ‡ Mat.xii.d mar. iii.d

✠ And it chaunced on a certayne daye, ẏ he went into a shyp, and his disciples also, & he sayde vnto them: Let vs go ouer vnto the other side of the lake. And they lauēched forth But as they sayled, he fell a slepe * and there arose a storme of wynde in the lake, & they were fylled w̄ water, and were in icopardy. * Mat.viii.c Mar.iii.d

And they came to hym, and awoke hym saying: Master master, we are loost. Then he arose, and rebuked the wynde and the tempest of water, and they ceased, and it waxed calme. And he sayde vnto them: where is youre fayth? They feared, and wondred amonge them selues, saying: what (thynke ye) is this? for he commaundeth both the windes & water, and they obey hym? ✠ * And they sayled vnto the regiō of the Gederenites, which is ouer agaynst Galile. * Mat.viij.d mar.v.a

And whan he went out to land, ther met him out of the cytie a certayne man, which had a deuyll longe tyme, and ware no clothes, nether abode in eny house: but in graues. When he sawe Jesus & had cryed, he fell downe before him, & with a loude voyce sayde: * What haue I to do with the Jesus, thou sone of the God moost hyest? I beseche the tormēt me not: for he commaunded the foule spyrite to come oute of the man. For ofte tymes he had caught hym, and he was bounde with chaynes, and kepte with fetters: and he brake the bondes, and was caryed of the fende into wyldernes. * mat.viij.d mar.v.a

And Jesus asked him saieng: What is thy name? And he sayde: Legion, because many deuyls were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the depe. And there was there, an heard of many swyne, feding on an hyll: and they besought him, that he wold suffre them to enter into them. And he suffred them. Then went the deuels out of the man, & entred into the swyne. And the heard rāne heedlyng with violēce into the lake, and were choked. When the herdmē sawe what had chaunsed, they fled, and tolde it in the cytie & in the villages.

And they came out to se what was done: and came to Jesus, & founde the man (out of whom the deuyls were departed) sittyng at the fete of Jesus: clothed, & in his right mynde, and they were afrayed. They also which sawe it, tolde them by what meanes he (that was possessed of the deuyl) was healed. And all ỹ multitude of the Gederenites, besought him, that he wold departe from thē: for they were taken with great feare. * And he gate him vp into the shyp, and returned backe agayne. Then the man (out of whom the deuyls were departed) besought hym that he myght be with hym. But Jesus sent him awaye, sayinge: Go home agayne to thyne awne house, and shewe what thinges soeuer God hath done for ỹ. And he wēt his waye, and preached thorow out all the cytie, what thinges soeuer Jesus had done vnto him. * Mat.viij.d mar.v.b

And it fortuned that whē Jesus was come agayne, the people receaued hi. For they all wayted for him. * And beholde, there came a man named Jairus (& he was a ruler of the synagoge) & he fell downe at Jesus fete prayng him, ỹ he wold come into his house, for he had but one daughter onely, vpō a.xij. yeare of age, and she laye a dying. But as he went, the people thronged hym. * Mat.ix.d mar.v.a

* And a woman, hauing an issue of bloud xij. yeres (which had spent all her substaunce vpon phisitions, nether coulde be holpen of eny) came behynd him, & touched the hem of his rayment: & immediatly her issue of bloud staunched. And Jesus sayd: who is it ỹ touched me? Whē euery mā denyed, Peter (and they ỹ were wt hym) sayd: Master, the people thrust the & vexe the, & sayest thou who touched me? And Jesus sayd: Some body hath touched me: For I perceaue, that vertue is gone out of me. When the woman sawe that she was not hyd, she came trymblig, and fell at hys fete, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediatly. And he sayd vnto her: Daughter, be of good comforte. * Thy fayth hath saued the, go in peace. * mat.ix.d mar.v.d

Whyle he yet spake, ther came one frō the rulers of the synagoges house, which sayd to hym: thy daughter is deed, de lease not ỹ Master. But when Jesus hearde that worde, he answered the father of the damosell. * Feare not, beleue onely, & she shalbe made whole. And when he came to the house, he suffred no man to go in with hym, saue Peter, James, and John, and the father and the mother of the maydē. Euery body weept, and sorowed for her. And he said: Wepe not. The damosel is not deed, * but slepeth. And they laught hym to scorne, knowyng that she was deed. And he thrust them all out, & caught her by the hand, and cryed, saying: Mayde, arise. And her spyrite came agayne, and she rose straight waye. And he commaunded to geue her meat. And the father & the mother of her were astonyed. But he warned them, ỹ they shuld tell no man what was done. * Mat.ix.d Mar.v.d * Mat.ix.d Mar.v.d * John.x.d

## ¶ The.ix. Chapter. ✠

¶ He sendeth out the twelue apostles to preache. Herode heareth tell of hym. He feedeth .v.m. men with .v. loaues and two fysshes, the dysciples constrayneth hym to be the sonne of God: he transfygureth hym selfe vpon the moūte, delyuereth the possessed, and teacheth his dysciples to be lowly. They desyre vengeaunce, but he reproueth them.

JEsus called the * twelue together, and gaue them power, and auctorite ouer all deuyls, & that they might heale diseases. And he sent thē to preache the kyngdome of God, * and to heale the sycke. And he sayd vnto thē: Take nothing to your iourney: nether staffe, nor scrype, nether bread, * nether money, nether haue two coates. ‡ And what soeuer house ye enter into, there abyde, and thence departe. And whosoeuer wyll not receaue you, when ye go out of the citie, shake of the very dust from youre fete, for a testimonye agaynst them. And they departed and went thorow the tounes, preaching the gospell and healinge euery where. ✠ A * mat.x.c Mar.iij.b And.vi.d Luke.vj.c * Mar.vj.d * mat.x.a mar.vi.b ‡ mat.x.b

* And Herode the Tetrarch heard of al ỹ was done by him, & he douted, because that it was sayde of some, that John was rysen agayne from death: and of some, that Helias had appeared, and of some, that one of the olde prophetes was rysen agayne. And Herode sayde: John haue I beheaded: but who is this of whom I heare such thinges. And he desyred to se him. * mat.xiiij.a Mar.vj.b

And the apostles returned: & tolde him all that they had done. * And he toke thē, & wēt aside into a solitary place nye vnto the cytie that is called Bethsaida. Which whā ỹ people knewe, they folowed him. And he receaued them, & spake vnto thē of the kyngdome of God, & healed them ỹ had nede to be healed. And when the daye begāne to weare awaye, then came the .xij. and sayd vnto him: send the people awaye, that they maye go in to the townes and next villages & lodge, & get meate, for we are here in a place of wyldernes. But he sayd vnto thē: Geue ye thē to eate. And they sayd: We haue no mo but .v. loaues and two fysshes, except we shulde go and bye meate for all this people. And they were about a .v.M. men. And he sayd to his disciples: Cause them to sit downe by fyfties in a cōpanye. And they dyd so, and made thē al to syt downe. And he toke the fyue loaues and the two fisshes, and loked vp to heauen: and blessed them, and brake, and gaue to the disciples, to set before the people. And they all dyd eat, & were satisfyed. And there was taken vp of that remayned to them, twelue basshettes full of broken meate. * Mat.xiij.a Mar.vj.b

¶ * And it fortuned as he was alone prayeng; his disciples were with him, and he asked them sayeng: ‡ Who saye the people that I am? They answered, and sayd: John Baptist: Some saye Helias, and some saye that one of the olde pphetes is rysen. He sayd vnto them: But who saye ye that I am? Simō Peter answered, & sayde: * thou art ỹ Christ of God. And he warned and commaunded them that they shuld tell no man that thing, saying: ‡ the sonne of man must suffre many thinges, & be reproued of the elders, and of the hye prestes, and scribes, & be slayne, and ryse agayne the thyrd daye. * Mat.xvi.c Marc.viij.c ‡ Mat.xvj.c Mar.viij.c * Mat xvj.c John.vi.g ‡ Mat.xvij.c and.xx.c Mar.viij.d.ix and.x.c Luke.xviij.c and.xxiij.f

And he sayd to them all, yf eny man will come after me, let him denye him self, & take vp his crosse dayly, & folowe me. * For whosoeuer wyll saue hys lyfe shall lose it. But whosoeuer doth lose his lyfe for my sake, the same shall saue it. For what auaūtageth it a mā, yf he wynne the whole worlde, and lose him selfe, or runne in dammma- * Mat xvi.d John.vj.d Luke.xvij.g



ge of hym selfe? For * whoso is ashamed of me, and of my wordes, of him shall the sonne of man be ashamed, when he commeth in his maiestye, and in the maiestye of his father, and of the holy angels. I tell you of a treuth: ✠ There be some standinge here, which shall not taste of death, tyll they se the kyngdome of God. * Mat.x.c Mar.viij.b Luke.xij.a * Mat.xvj.a Mar.ix.b

* And it fortuned ỹ about an. viij. dayes after these saienges, he toke Peter and John and James, & went vp into a mountayne to praye. And as he prayed, the fassyon of hys countenaunce was chaunged, & his garmēt was whyte, & shone. And behold, there talked with him two men which were Moses and Helias, ỹ appeared in the maiesty, & spake of his departyng, which he shulde ende at Jerusalem. But Peter and they that were with him, were heuy with slepe. And when they awoke, they sawe his maiesty, & two men standinge with him. * Mat.xvij.a mar.ix.g D

* And it chaunsed as they departed from him, Peter sayde vnto Jesus: Master, it is good beynge here for vs. Let vs make also thre tabernacles, one for the, & one for Moses, and one for Helias (and wist not what he sayd.) While he thus spake, there came a cloude and ouershadowed thē, and they feared when they were come into ỹ cloude. And there came a voyce out of the cloude saying: * This is my deare sonne, ‡ heare him. And as soone as the voyce was past, Jesus was founde alone. And they kept it close: & tolde no man in those dayes, any of those thinges which they had sene. * mat.xvij.b mar.ix.a E * ii.pet.i.b Mat.xvii.b mar.ix.b Luke.ix.b ‡ Deu.xviij.c

* And it chaunsed that on the nexte daye (as they came downe from the hyll) moche people met him. And beholde, a man of the company cried oute, sayenge: Master, I beseche the behold my sonne, for he is all that I haue: and se, a spyrite taketh him, and sodenly he cryeth, and * (he knocketh) teareth hym, that he foometh agayne, and with moch payne departeth from him, when he hath rent him, & * I besought thy disciples to cast him out, & they coulde not, Jesus answered and sayde: O faythles, and croked nacion, howe longe shall I be with you? & shal suffre you? Bring thy sonne hither. As he was yet a comming, the fende rent him, and tare him. And Jesus rebuked the vncleane spyrite, and healed the chyld, and deliuered him to his father. * And they were all amased at the myghtye power of God. * Mat.xvij.c mar.ix.c Luke.ix.b

But whyle they wondered euery one at all thinges which he dyd, he sayde vnto hys disciples: Lett these sayinges sinke downe in to your eares. For it will come to passe: that * the sonne of man shalbe deliuered into the handes of men. ‡ But they wist not what ỹ worde meant, and it was hyd from them, ỹ they vnderstode it not. And they feared to * mat.xvij.c mar.viij.d Luke.ix.c ‡ Luke.ix.g and.xviij.c

aske him of that sayinge. And there entred a thought among them which of them shulde be the greatest. When Jesus perceaued the thought of their hertes * he toke a chyld, and set him hard by hym, & sayd vnto thē: Whosoeuer receaueth this child i my name, receaueth me. * And whosoeuer receaueth me, receaueth him that sent me. For he that is lest among you all, the same shalbe greate.

And John answered, and sayde: Master, we sawe one castinge oute deuyls in thy name, & we forbade him, because he followeth not with vs. And Jesus sayd vnto him: * forbyd ye him not. For he that is not agaynst vs, is with vs.

And it fortuned when the tyme was come that he shulde be receaued vp, he set hys face to go to Jerusalem, and sent messegers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. And they wold not receaue him, because his face was as though he wold go to Jerusalem. When his disciples, James & John sawe this, they sayde: Lorde, wilt thou that we commaūde fyre to come downe frō heauen and consume them, euē as * Helias dyd? Jesus turned about, and rebuked them, sayinge: ye wote not what maner spyrit ye are of. For the sonne of mā is not come to destroye mēnes lyues, but to saue thē. And they wēt to another towne. ✠ And it chaunsed that as they were walking in the waye, a certayne man sayd vnto him. * I wyll folowe the whithersoeuer thou goo. Jesus sayde vnto him: foxes haue holes, āde byrdes of the ayer haue nestes: but the sonne of man hath not where to laye his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffre me first to go and bury my father. Jesus sayde vnto hī: ☞ * Let the deed bury their deed: but goo ye, and preach the kyngdome of God. And another sayde: Lorde, * I wyll folowe the: but let me first go bydd them fare well, which are at home at my house. Jesus sayde vnto hym: No man that putteth hys handes to the plowe, and loketh backe, is apte to the kyngdome of God. ✠

### ¶ The. x. Chapter. ✠

¶ He sendeth the .lxx. before hym to preache, and geueth them a charge how to behaue them selues, prayseth hys heauenly father, answereth the scribe that tēpted hym, and (by the example of the samaritan) sheweth who ys a mans neyghbour, Martha receaueth the Lorde into her house. Mary Magdalene ys diligent in hearyng hys worde.

AFter these thynges, the Lorde appoynted other .lxx. o% (and two) also, and sent them two and two before hym into euery cytie & place, whyther he him selfe wolde come. Therfore sayd he vnto them: * the haruest is great, but the labourers are fewe. Praye ye therfore ye lord of the haruest, to sende forth labourers into his haruest. Go your wayes: * behold, I sende you forth as lābes amōg wolues. Beare no wallet, nether scryp, nor shoes, & ☞ * salute no mā by the waye. ‡ Into whatsoeuer house ye enter, fyrst saye: Peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall turne to you agayne. And in the same house tary styll, eatyng and drinkyng soch as they geue: For the labourer is worthy of hys rewarde. ✠

Go not from house to house, & into what soeuer cytie ye entre, & they receaue you, eate soch thynges as are set before you, and heale the sicke that are therin, and saye vnto them: the kingdome of God is come nye vpon you * But into whatsoeuer citie ye enter, & they receaue you not, go your wayes out into the stretes of the same, & saye: euen the very dust of youre cytie (which cleaueth on vs) do we wype of agaynst you: Notwithstanding, be ye sure of thys, that the kyngdome of God was come nye vpon you. I saye vnto you: it shalbe easier in that daye for Zodome, then for that cytie.

¶ * Wo vnto the Chorazin: wo vnto the Bethsaida. For yf the miracles had bene done in Tyre and Sidon, which haue bene done i you, they had (a greate whyle ago) repented of their synnes, syttyng in heercloth and ashes. Neuertheles, it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thrust downe to hell. * He yt heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

And the .lxx. turned agayne with ioye, sayīg: Lorde, euen the very deuels are subdued to vs thorow thy name. And he sayd vnto them: * I sawe Satan (as it had bene lightening) falling downe from heauen. ‡ Behold, I geue vnto you power, to treade on serpentes, and scorpions, and ouer all maner power of the enemy, and nothing shall hurte you. Neuertheles, in this reioyse not, yt the spyrites are subdued vnto you: but reioyse, that * youre names are wryten in heauen.

That same houre reioysed Jesus in o% (the holy) ghost, and sayd: I thanke the, O father. * Lorde of heauen and earth, that thou hast hyd these thinges from the wyse and prudēt, and hast opened them vnto babes. Euen so father, for so pleased it the. * All thinges are geuen me of my father. ‡ No man knoweth who the sonne is, but the father: āde who the father is, but the sonne, & he to whō ye sonne wyll shewe hym.

And he turned to his disciples, and sayde secretly: ✠ * Happy are the eyes, which se yt thinges that ye se. For I tell you, that many prophetes kynges haue desired to se those thinges which ye se, and haue not sene thē: and to heare those thynges which ye heare, and haue not hearde them.

¶ And behold a certayne lawyer stode vp, & tempted him, saying. * Master, what shall I do, to inheret eternall lyfe? He sayde vnto him: What is written in the lawe? how redest thou? And he answered āde sayde: ‡ loue the Lorde thy God, with all thy hert, & with all thy soule, & with all thy strength, & with all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto him: Thou hast āswered right. This do, and thou shalt lyue. But he wyllinge to iustifie him selfe, sayde vnto Jesus: And who is my neyghbour?

Jesus answered, & sayde, A certayne man descended from Hierusalem to Hierico, & fell amōg theues, which robbed him of his rayment & wounded him, āde departed, leuynge him halfe deed. And it chaūced, that ther came downe a certayne Preste yt same waye, & whē he sawe hī, he passed by. And lyke wyse a Leuite, whē he wēt nye to yt place, came āde loked on hī, & passed by. But a certayne Samaritane, as he iorneyed, came vnto hym: āde when he sawe him, he had compassion on him & wēt to, and boūde vp his woundes, & poured in oyle & wyne, and set him on his awne beaste, and brought him to a cōmen ynne, āde made prouision for him. And on the morow, whē he departed, he toke out .ij. pēce, & gaue thē to yt host, & sayd vnto hī. Take cure of hī & whatsoeuer yt spendest moare, whē I come agayne I will recōpence the. Which now of these thre thynkest yt, was neyghbour vnto him yt fell among the theues? And he sayd: he that shewed mercy on him. Then sayde Jesus vnto him: Go, and do thou lyke wyse. ✠

¶ It fortuned that as they went, he entred into a certayne towne. And a certayne womā named Martha receaued him into her house. And this woman had a syster called Mary, which also sate at Jesus fete, & heard his worde. But Martha was cōbred aboute moch seruynge, & stode & sayde: Lorde, doest yt not care, that my syster hath left me to serue alone? Byd her therfore, yt she helpe me. And Jesus answered, & sayde vnto her: Martha, Martha, thou art carefull, & troubled about many thinges: verely ☞ one is nedefull. Mary hath chosen the good parte, which shall not be taken away from her. ✠

### ¶ The. xj. Chapter.

¶ He teacheth his disciples to praye, dryueth out a deuyll, & rebuketh the blasphemous Pharises. They requyre synges & tokens. He exclaymeth with the Pharisee, & reproueth the hypocrysie of the Pharises, scribes and hypocrytes.

AND it fortuned as he was prayinge in a certayne place: whē he ceased, one of his disciples sayde vnto hym: Lorde, teache vs to praye, as John also taught hys disciples. And he sayde vnto them: when ye praye, saye. * O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth also as it is in heauen. Oure dayly breed geue vs this daye. And forgeue vs our synnes: For euen we forgeue euery man that treapaseth vs. And Leade vs not into temptacion But deliuer vs from euyll.

And he sayd vnto them: ✠ yf any of you shall haue a frend, & shall go to him at mydnight, and saye vnto him, frende: lende me thre loaues, for a frende of myne is come out of the waye to me, and I haue nothynge to set before him, and he within answere, and saye: trouble me not, the dore is now shut, and my chyldren are with me in the chamber, I cannot ryse and geue the. I saye vnto you, though he wyll not arise and geue him, because he is his frēde: yet because of his importunite he will rise, āde geue him as many as he nedeth. And I saye vnto you: * aske, and it shalbe geuen you. Seke, and ye shall fynde: knocke, āde it shalbe opened vnto you. For ☞ euery one yt asketh, receaueth: and he that seketh, fyndeth: & to him yt knocketh, shall it be opened. Yf yt sonne shall aske bread of eny of you that is a father, wyll he geue him a stone? Or yf he aske fishe, wyll he for fyshe geue him a serpent? Or yf he aske an egge, will he offer him a scorpion? Yf ye then beyng euyll, can geue good giftes vnto youre children, how moch moare shall your father of heauen geue the holy spyrite to them, that desyre it of him? ✠

✠ * And he was castinge out a deuyll, and the same was domme. And whē he had cast out the deuill, the dōme spake, & the people wondred. But some of them sayde: * he casteth out deuyls thorowe Beelzebub the chefe of the deuyls. And other tempted him and requyred of him a signe from heauen.

But he knowing their thoughtes, sayd vnto them: Euery kyngdome deuided agaynst it selfe, is desolate: and one house doth fall vpon another. Yf Satan also, be deuyded agaynst him selfe, how shall his kyngdome endure? Because ye saye, that I cast out deuyls thorow Beelzebub. If I, by the helpe of Beelzebub cast out deuyls, by whose helpe do youre children cast them out. Therfore shall they be your iudges. But yf I, with the fynger of God cast out deuyls, no doute the kyngdome of God is come vpon you.

* When a stronge man armed watcheth his house: the thinges that he possesseth are in peace. But when a stronger then he cōmeth vpon him, and ouercommeth him, he taketh from him all his harnes (wherin he trusted) āde deuideth his goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abrode.

*Mar.i.f.i.d. * When the vncleane spyryte is gone out of a man, he walketh thrugh drie places, sekynge reest. And when he fyndeth none, he sayeth: I will returne agayne vnto my houses, whence I came out. And whē he cōmeth, he fyndeth it swept and garnisshed. Then goeth he and taketh to him seuen other spyrytes worse then him selfe: and they enter in, & dwell there. And the ende of that mā, is worse then the begynnynge.

And it forteuned that as he spake these thynges, a certayne woman of the company lyfte vp her voyce, and sayd vnto him. Happy is the wombe that bare the, and the pappes which gaue the sucke. But he sayde: Yee, happy are they that heare the worde of God and kepe it. ✠

When the people were gathered thicke together, he begā to saye. This is an euyll nacion. * they seke a sygne, and ther shall no sygne be geuē them, but the sygne of Jonas the prophet. For as ǂ Jonas was a sygne to the Ninuytes, so shall also the sonne of man be to thys nacion. * The quene of the south shall ryse at the iudgement, with the men of this nacion, and condempne them: for she came from the vttemost partes of the erth, to heare the wisdome of Salomon. And beholde a greater then Salomon is here. The mē of Ninine shall ryse at the iudgement with this nacyon: and shall condempne them: for they were brought to repentaūce by ỹ preachynge of Jonas. And beholde, a greater then Jonas is here.

*Mat.xii.c. Mar.viii.b. Joh.vi.b. ǂ Jo.iii.a.

*Jo.i.Reg.x.a ii.Esdr.ix.a. Mat.xii.d.

*Mat.v.b. Marth.xi.b. Luke.xi.c. ǂ Mat.vi.c.

✠ * No man lyghteth a candell, and putteth it in a preuy place, nether vnder a bushell: but on a candelstycke, that they which come in, maye se the light. ǂ The lyght of the body is the eye. Therfore, when thyne eye is syngle, all thy body also shalbe full of lyght. But yf thyne eye be euill, thy body also shalbe full of darknes, Take hede therfore, that the lyght which is in the, be not darcknes. Yf all thy body therfore be cleare, haunynge no parte darcke: thē shal it all be full of light, euen as when a candell doeth lyght the with bryghtnes. ✠

And as he spake, a certayne Pharyse besought him, to dyne with him, and Jesus went in, and sate doune to meate. When the Pharyse sawe it, he marueyled, that he had not fyrst washed before dyner. And ỹ Lorde sayde vnto him: * Now do ye Pharises, make clene the out syde of the cup, and the platter: but youre inwarde parte is full of rauenynge and wyckednes. Ye fooles, dyd not he (that made that which is without) make that which is within also? Neuertheles, * ☞ geue almose of that ye haue, and behold, all thinges are cleane vnto you. * But wo vnto you Pharises, for ye tythe mynt ād rewe, and all manner erbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

*Mat.xii.c. Mar.viii.b. Joh.vi.b. ǂ Jo.iii.a. *Jo.i.Reg.x.a ii.Esdr.ix.a. Mat.xii.d. *Mat.v.b. Marth.xi.b. Luke.xi.c. ǂ Mat.vi.c. *Ela.lviii.b. *Mat.xxiii.c.

* Wo vnto you Pharises: for ye loue the vppermost seates in the synagoges, and gretinges in the market. Wo vnto you scrybes and Pharises, ye ypocrites, for ye are as graues which appeare not, and the mē that walke ouer them, are not ware of them. Then answered one of the lawears, and sayde vnto him: Master, thus sayeng thou puttest vs to rebuke also. And he sayde: * wo vnto you also ye lawers: for ye lade men with burthēs which they be not not able to beare: and ye youre selues touche not the packes with one of youre fyngers. Wo vnto you: * ye buylde the sepulchres of the Prophetes, and youre fathers kylled them, truly ye beare witnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye buylde their sepulchres. Therfore sayde the wisdome of God, * I will send them Prophetes and Apostles and some of them they shall slaye and persecute: that the bloude of all Prophetes (which is shed from the begynninge of the worlde) maye be required of this generacion, from the bloude of * Abell, vnto the bloud of zachary, which perished betwene the aulter ād the temple. Verely I saye vnto you: it shalbe required of this nacion.

*Mat.xxiii.c. *Esay.i.a. Mat.xxiii.b. *Mat.xxiii.c. *Mat.xxiii.c. *Gene.iiii. ii.Pa.xxiiii.

Wo vnto you lawears: for ye haue taken awaye the keye of knowledge, ye entred not in youre selues, ād them that came in, ye forbad. When he thus spake vnto them, the lawears and the Pharises began to wexe busye aboute him, and capciously to aske him many thinges, layenge wayte for him, and sekynge to catche some thinge of his mouth, wherby they might accuse him.

## The. xij. Chapter.

¶ The leuen of the Pharyses, Christe conforteth hys disciples agaynste persecucyon, warneth them to beware of couetousnes by the symylitude of a certayne rych man, he wyll not haue them to hange vpon earthly thynges, but to watch, and to be ready agaynst hys commynge.



Asther gathered togetheran innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all * beware of the leuē of the Pharises which is ypocrisy. ǂ For ther is nothynge couered, that shall not be vncouered: nether hyd, that shall not be knowen. * For what thinges ye haue spoken in darknes, shalbe heard in the light. And that which ye haue spoken into the eare, euen in secrete places, shalbe preached on the toppe of the houses. * I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no moare, that they can do. But I will shewe you, whom ye shall feare. Feare him, which after

A

*Mat.vi.b. marth.viii.b. ǂ Mat.x.c. marth.iii.c. Luke.viii.c. * Mat.x.c. Luke.viii.b. *Mat.x.b. mar.viii.b.

B

which after he hath kylled, hath power to cast into hell. Yee, I saye vnto you: feare him. Are not fyue sparowes bought for two farthinges? And not one of them is forgoten of God. Also, euen ỹ very heeres of youre heed are all nombred. Feare not therfore: ye are moare of value then many sparowes.

*Mat.x.c. I saye vnto you * euery one: whosoeuer confesseth me before men, him shal ỹ sonne of man knowledge also before ỹ angels of God And he that denyeth me before men, shalbe denied before ỹ angels of God. * And whosoeuer speaketh a worde ☞ agaynst ỹ sōne of man, it shalbe forgeuen him. * But vnto him ỹ blaspheneth the holy goost, it shall not be forgeuen. When they bringe you vnto the synagoges, and vnto the rulers and officers, take ye no thought, how or what thinge ye shall answer, or what ye shall speake. For the holy goost shall teache you in the same houre, what ye ought to saye.

*Mat.xii.c. Mat.iii.b. *Mat.xii.c. Luke.xii.b.

C

✠ One of the company sayde vnto him: Master, speake to my brother, that he deuide the enheritaunce with me. And he sayde vnto him: Man, who made me a iudge or a deuider, ouer you? And he sayde vnto them: take hede, and beware of couetousnes. For no mannes lyfe standeth in the aboundance of the thinges which he possesseth. And he put forth a symylytude vnto them sayinge: The grounde of a certaine riche mā brought forth plentifull frutes, and he thought with in him selfe sayinge: what shall I do? because I haue no roume where to bestowe my frutes? And he sayd: This will I do. I will destroye my barnes, and bylde greater, and therin will I gather all my goodes that are growen vnto me: and I will saye to my soule: Soule * thou hast moche goodes layd vp in stooze for many yeares, take thyne ease: eate, drincke, be mery. But God sayd vnto him. * Thou fole, this nyght will they fetche awaye thy soule agayne from the. ǂ Thē whose shall those thynges be, which thou hast prouided? So is it with him that gathereth riches to him selfe, and is not riche to warde God.

*Eccle.xi.c. *Jere.xvii.b *Pla.xxxix.b

And he spake vnto his disciples: Therfore I saye vnto you. * Take no thought for youre lyfe, what ye shall eate: nether for the body, what ye shall put on. The life is moare thē meate, and the body is moare then rayment. Consider the rauens, for they nether sowe nor repe, which nether haue stooze house ner barne, and God fedeth them. ✠ How moche are ye better then fethered foules?

*Mat.vi.d. Luke.xii.d. Pet.v.c.

D

* Which of you (with his takinge thought) can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thought for the remnaunt? Cōsider the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you, that Salomon in all his royalte, was not clothed lyke one of these.

*Mat.vi.d.

If God so clothe the grasse (which is to daye in the felde, and to morow is cast into the fornace) how moche more wyll he cloth you, O ye of lytle fayth? And take not ye what ye shall eate, or what ye shall drincke, nether clime ye vp an hye: for all soche thinges do the hethen people of the worlde seke for. Youre father knoweth, that ye haue neade of soche thinges. Wherfore, * seke ye after the kyngdome of God, and all these thinges shalbe ministred vnto you. ✠ Feare not lytell flocke, for it is youre fathers pleasure, to geue you the kyngdome. * ☞ Sell that ye haue, and geue almes. And prepare you bagges, which wexe not olde, euē a treasure that fayleth not in heauen, where no theefe commeth, nether moth corrupteth. For where youre treasure is, there will youre herte be also.

*mat.vi.c. i.Timo.vi.b. Ecclesi.xxxix.b. Dou.xxxi.a. *mat.xix.c. mar.x.c.

E

* Let youre loynes be gerd about, ǂ your lightes brenning * (in your handes) and ye youre selues lyke vnto men that wayte for theyr Lorde, when he will returne from the weddinge: that whan he commeth and knocketh they maye opē vnto him immediatly. Happy are those seruauntes, whom the Lorde (when he commeth) shall fynde wakynge. Verely I saye vnto you, that he shall gyrde hym selfe and make them to syt downe to meate, and walke by, and minister vnto them. And yf he come in the seconde watch, yee, yf he come in the thirde watch, and fynde them so, happy are those seruaūtes. This vnderstond, that yf the good man of the house knewe, what houre the thefe wolde cōme, he wolde suerly watch, and not suffer hys house to be broken vp. * Be ye therfore redy also: for the sonne of man will come at an houre when ye thincke not. ✠

*Eph.vi.c. i.Pet.i.c. *mat.xxiiii.d and.xxv.a. mar.xiii.d.

Peter sayde vnto him: * Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayde: who is a faythfull and wise stewarde, whom his Lorde shall make ruler ouer his housholde, to geue them their duetie of meat in due season: * happy is that seruaunt, whom his Lorde when he cōmeth, shall fynde so doing. Of a trueth I saye vnto you, that he will make him ruler ouer all that he hath. But and yf that seruaunt saye in his herte. * My Lorde will deferre his cōminge (and shall beginne to smite seruauntes and maydens, and to eate and drincke, and to be dronken) the lorde of that seruaūt will come in a daye when he thinketh not, ād at an houre when he is not ware, and will hewe him in peces, ād geue him his rewarde with the vnbeleuers.

*mat.xxiiii.d mar.xiii.c.

F

*mat.xxiiii.d

* The seruaunt that knewe his masters will and prepared not him selfe, nether dyd accordinge to hys wyll, shalbe beaten with many

*Jaco.v.d.

many strypes. But he that knewe not, and dyd commytte thynges wozthy of strypes, shalbe beaten with fewe strypes. Foz vnto whomsoeuer moch is geuen, of him shalbe moche requyred. And to whom men haue cõmitted moch: of him wyll they aske ye moze.

I am come to sende fyer on erth: & what is my desier, but yt it were all readye kindled? * Mat. xx.c. Not withstãdynge I must be * baptysed wt a baptime: and how am I payned, tyll it be ended? * Mat.x.d. Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dyuysyon. Foz from hence forth ther shalbe fyue in one housse deuided, thze against two, and two agaynst thze. The father shalbe deuided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother in lawe agaynst hyz daughter in lawe, and ye daughter in lawe, agaynst hyz mother in lawe.

* Mat.xvi.a He sayde also to the people: * when ye se a cloude ryse out of the west, strayght waye ye saye: ther commeth a shower, and so it is: And when ye se the south wynde blowe, ye saye: it will be hote, ãd it commeth to passe. Ye ypocrytes, ye can discerne the outwarde appearaunce of the skye and of the erthe: but how happeneth it, that yecãnot skyll of this tyme? Yee, and why iudge ye not of youre selues what is ryght.

* Mat.v.d. Deuc.xxv.b. * Whan thou goest with thyne aduersary to the ruler, as thou arte in the waye, geue diligence that thou mayst be deliuered frõ him, least he bzynge the to the iudge, and the iudge delyuer the to the iaylar, and the iaylar cast the into pzeson. I tell the, thou shalt not departe thẽce, tyll thou haue made good the vtmost myte.

## ¶ The.xiij. Chapter.

¶ Of the Galyleans whom Pylate slewe, and of those that dyed in Syloe. The symylytude of the fygge tre. Chryste healeth the sycke woman. The parable of the mustarde sede and leuen. Fewe entre into the kyngdome. Chryst reproueth Herode and Jerusalem.

THer were present at the same season, certayne mẽ that shewed him of the Galyleans, whose blonde Pylate had myngled with theyr awne sacrifyce. And Jesus answered, and sayde vnto thẽ: Suppose ye that these, * Galyleãs were greater synners thẽ all the other Galyleans, because they suffred suche punyshment? I tell you naye: but except ye repent: ye shall all lyke wyse perysshe. Oz those.xviij. vpon which the toure in Syloe fell, and slewe them, thynke ye, that they were synners aboue all men that dwelt in Jerusalem? I tell you naye: But except ye repent, ye all shall lyke wyse perysshe.

* Acts.v.f.

B He tolde also this similitude: a certayne man had a * fygge tree planted in his vineyarde & he came and sought frute therõ, * Mat.xxi.b. and founde none. Then sayde he to the dresser of his vineyarde: beholde, this thze yeare haue I come and sought frute in this fygge tree, and fynde none: cut it doune: why combreth it the ground? and he answered & sayd vnto him: Lozde, let it alone this yeare also, tyll I dygge roundeabout it, and donge it, to se whether it will beare frute: ãd yf it beare not then, after that shalt ye cut it doune.

And he taught in one of their synagoges on the Saboth dayes. And beholde, ther was a womã, which had a spzete of infirmite. xviij yeares: and was bowed together, and coulde in no wyse lifte vp her heade. Whẽ Jesus C sawe her, he called her to him, and sayde vnto her woman, thou art deliuered from thy disease. And he layde his handes on her, and immediatly, she was made strayght, ãd glorified God. And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde vnto the people. Ther are syxe dayes in which men ought to wozke, in them come, that ye maye be healed, and not on the Saboth daye.

But the Lozde answered him and sayde: Thou ypocryte, doth not each one of you on the Saboth daye * lowse his oxe oz his asse from the stall, and leade him to the water? * Mat.xii.c. Luke.xiii.a. And ought not this daughter of Abzaham, whom Satã hath bounde (lo. xviij. yeares) be lowsed from this bonde on the Saboth daye? And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him.

D Then sayde he: what is the kyngdome of God like? oz wherto shall I compare it? * It is like a grayne of mustarde sede, which a man toke, and sowed in his garden: and it grewe and wexed a greate tree, and the fowles of the ayer made nestes in the bzaunches of it. * Mat.xiii. marth.xiij.c.

And agayne he sayde: wher vnto shall I lyken the kyngdome of God? * it is like leuen, which a ‡ woman toke, and hyd in thze peckes of meele, tyll all was leuened. And he went thozow all cities and townes, teachynge, and iozneyinge towardes Jerusalẽ. E Then sayde one vnto him: Lozde, are ther fewe that be saued? And he sayde vnto him: * Mat.vii.b. stryue to * enter in at ẏ strayte gate: foz many (I saye vnto you) will seke to enter in, and shall not be able. When the good man of the housse is rysen vp, and hath shutt to the doze, and ye beginne to stonde without, and to knocke at the doze sayinge: Lozde, Lozd, open vnto vs, and he answer and saye vnto you. (I knowe you not whẽce ye are) Then F shall ye begyn to saye: we haue eaten & dzõke in thy presence, & thou hast taught in oure stretes. And he shall saye: I tell you, I knowe you not whence ye are: departe from me all ye ẏ wozke iniquite. There shalbe wepinge & gnashinge of teth, when ye shall se Abzaham and Isaac and Jacob, and all the Pzophetes in ẏ kyngdome of God, and ye youre selues thzust out. * Mat.viij.d. * And they shall come frõ the east and from the west, and from ẏ nozth and from the south, and shall syt downe in ẏ kyngdome of God. And beholde, * there are last, which shalbe fyrst. And ther are fyrst, which shalbe last. * Mat.xix.b. and.xx.b. Mar.x.c.

G The same daye came there certayne of the Pharises, and sayde vnto him. get the out of the waye, and departe hence: foz Herode will kyll the. And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out deuyls and heale the people to daye and to mozowe, and the thyrde daye I make an ende. Neuertheles, I must walke to daye and to mozow, and the daye folowyng: foz it cannot be that a Pzophet perysshe eny other where, saue at Jerusalem. * Mat.xxiii.d

* O Jerusalem, Jerusalem, which killest Pzophetes, and stonest thẽ that are sent vnto the: how ofte wolde I haue gathered thy children together, as a byrde doth gather her yonge vnder her wynges, and ye wolde not? youre habitacion is left vnto you desolate. I tell you, ye shall not se me, vntyll the tyme come that ye shall saye * blessed is he that cõmeth in the name of the Lozde. * Mat.xxi.b. Luke.x.f. John.xii.b. Psal.cxviii.d.

## ¶ The.xiiij. Chapter.

¶ Jesus eateth with the Pharysee, healeth the dzopsy vpon the Sabboth, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe hym, to laye theyr accomptes before, what it wyll cost them. The salt of the earth.

AND it chaunced, that he went into the housse of one of the chefe Pharyses ☞ to eate bzeed on a Saboth daye: and they watched hym. And beholde, ther was a certayne man before him which had the dzopsye. And Jesus answered and spake vnto the lawers and Pharyses, sayinge: * is it laufull to heale on the Saboth daye? And they helde theyr peace. And he toke him and healed him, and let him go: and answered them, sayinge, which of you shall haue * an asse oz an oxe fallẽ into a pytt and wyll not strayght waye pull him out on the Saboth daye? And they coulde not answere him agayne to these thinges. * Mat.xii.a. mark.iii.a. Luke.vi.a. * Exo.xxiii. Deu.xxii.a. Mat.xii.a.

He put foxth also a symilitude to the gesters, when he marked how they preased to ẏ hyest roumes, and sayde vnto them: When ẏ art bydden of anye man to a weddynge, syt not downe in the hyest rowme, lest a moze honorable man then thou be bydden of him, and he (that bade him and the) come, ãd saye to the: geue this man rowme, and thou then beginne wt shame to take the lowest rowme. But rather when thou art bydden, go ãd syt in the lowest rowme: that whẽ he that bade the, commeth, he maye saye vnto the: * frẽde syt vp hyer. Then shalt ẏ haue worshipp in the presence of thẽ that syt at meate with the. * Foz whosoeuer exalteth him self, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted. * Pro.xxv.a. C * Mat.xxiii.b Luke.xviii.c.

Then sayde he also to hym, that had desired him to dyner: ✠ When thou makest a diner oz a supper, call not thy frendes, noz thy brethrẽ, nether thy kynsmẽ ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. But whẽ thou makest a feast, call the pooze, the feble, the lame, and the blynde, & thou shalt be happy, foz they cãnot recompence the. But thou shalt be recompensed at the resurrecyon of the iuste men.

When one of them (that sat at meate also) hearde these thynges, he sayd vnto him: happy is he that eateth bzead in the kyngdome of God. ✠ Then sayde he vnto hi. ✠ * A certayne man ozdened a greate supper, and bade many, and sent his seruaunt at supper tyme, to saye to them that were bydden, come: foz all thinges are now ready. And they all atõce beganne to make excuse. The fyrst sayde vnto him: I haue bought a farme, and I must nedes go, & se it, I praye the haue me excused. And another sayde: I haue bought fyue yooke of oxen, and I go to proue them, I praye the, haue me excused. And another sayde: I haue maried a wyfe, and therfoze I cannot come. And the seruaunt returned and brought his master wozde agayne therof. D * Mat.xxii.a Apo.xix.b.

Then was the good man of the housse displeased, and sayde to his seruaunt: Goo out quickly into the stretes and quarters of the cytie, and bzing in hyther the pooze, and the feble, and the halt and the blynde. And the seruaunt sayd: Lozde, it is done as thou hast commaunded, and yet there is rowme. And ẏ Lozde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and * compell them to come in, that my housse maye be fylled. Foz I saye vnto you, ẏ none of those men which were bydden, shall tast of my supper. * Gene.xix.a E

Ther went a greate company with hym, and he turned, and sayd vnto them: ✠ * If a man come to me, ☞ and hate not hys father and mother, and wyfe and chyldren, ãd brethren, and systers, yee, and his awne lyfe also, he cannot be my disciple. And whosoeuer doth not beare his crosse, and come after me, cannot be my disciple. * Mat.x.d. Luke.xiv.c. F

Which of you disposed to buylde a toure, sytteth not downe before, and counteth the cost, whether he haue sufficient to perfozme it: lest after he hath layde the foundacyon, ãd is not able to perfozme it, all that beholde it, begynne to mocke hym, sayinge: this man beganne to buylde, & was not able to make an ende:

G an ende? Or what kyng goinge to make bataple agaynst another kinge, sytteth not downe fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him, that commeth agaynst him with. xx. thousande? Or els while the other is yet a greate waye of, he sendeth ambassatoures, and desireth peace. So lykewyse, whosoeuer he be of you that forsaketh not all that he hath, he cannot be my disciple. ✠

* Mat.v.d. marth.xv.g. * Salt is good, but yf salt haue losse the saltnes, what shal be seasoned ther with? It is nether good for the lande, nor yet for the donge hill, but men cast it out at the dores. He that hath eares to heare, let him heare.

## ¶ The.xv. Chapter.

¶ The louynge mercy of God is openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

* Mat.xi.b marke.ii.b Luke.v.f

THen resorted vnto him * all the publicans and synners, for to heare hi. And the Pharises ād Scribes murmured, sayinge. He receaueth synners, ād eateth with them. But he put forth * mat.xviii.b this parable vnto them, saieng. * What mā of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty ād nyne in the wildernes, ād go after that which is lost, vntill he fynde it? And when he hath founde it, he laieth it on his shulders with ioye. And assone as he cometh home, he calleth together his louers and neyghbours, saying vnto them: Reioyse with me for I haue foūde
B my shepe, which was loost. I say vnto you, that like wyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nede no repētaunce. Ether what woman (hauynge ten grotes, yf she loose one) doth not light a candell, and swepe the house, and seke diligētly tyll she fynde it? And when she hath founde it, she calleth her louers and her neyghbours together, sayinge: Reioyce with me, for I
¶ haue founde the grote which I had lost. Like wyse I saye vnto you, shall ther be ioye in the presence of the angels of God, ouer one * Luke.v.f synner * that repenteth. ✠

✠ And he sayd: A certayne man had two sonnes, and the yonger of them sayde vnto the father: father, geue me the porcion of the goodes, yt to me belongeth. And he deuided vnto thē his substance. And not longe after, whan the yonger sonne had gathered all that he had together, he toke his iorney into a far * Pro.xxix.a countreye, and there * he wasted his goodes with ryotous liuing. And when he had spent all, ther arose a greate derth in all that land, and he began to lacke, and went, ād came to a citesyn of the same countre: and he sent him to his farme, to kepe swyne. And he wolde fayne haue fylled his bely with the coddes yt the swyne dyd eate: & no mā gaue vnto him.

Then he came to him selfe, and sayd: how D many hyred seruauntes at my fathers haue breed ynough: and I perishe with honger. I wyll aryse, ād go to my father, and will saye vnto hi: father, I haue synned agaynst heauen, and before the, & am no more worthy to be called thy sōne, make me as one of thy hyred seruaūtes. And he arose, & came to his father. * But whē he was yet a greate waye * Iob.xlii. Mat.xxvi.a of, his father sawe him, and had compassion, and ran, and fell on his neck, and kyssed him. And the sonne sayde vnto him: father, I haue synned agaynst heauen, and in thy syght, & am nomore worthy to be called thy sonne. But the father sayd to his seruauntes: bryng E forth the best garment, and put it on him, and put a rynge on his hande, and shoes on his fete. And bryng hyther that fatt caulfe, and kyll it, and let vs eate and be mery: for this my sonne was deed, and is alyue agayne, he was loste, and is founde. And they began to be merye. The elder brother was in the felde: and when he came and drewe nye to the house, he herde mynstrelsy & daunsynge, and called one of his seruauntes, and asked, what those thynges meāte. And he sayd vnto him: thy brother is come, and thy father hath killed the fatt caulfe, because he hath F receaued him safe and sounde. And he was angry, and wolde not go in. Then came hys father out, and entreated him. He answered and sayde to his father: Lo, these many yeares haue I done the seruice, nether brake at any tyme thy commaundement, and yet gauest thou me neuer a kid, to make mery with my frēdes: but assone as this thy sonne was come (which hath deuoured thy goodes with G harlotes) thou haste for his pleasure killed the fatt caulfe. And he sayde vnto him: Sonne, thou art euer with me, ād all that I haue is thyne: it was mete that we shulde make mery and be glad: for this thy brother was deed, and is alyue agayne: and was loste, and is founde. ✠

## ¶ The.xvj. Chapter.

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perysh. Of the ryche mā. and of poore Lazarus.

AND he sayde also vnto his disci- A ples. ✠ Ther was a certayn ryche man, which had a stewarde, and the same was accused vnto hym, that he had wasted hys goodes. And he called him, and sayde vnto him: How is it, that I heare thys of the? Geue acomptes of thy stewardshype: For thou mayste be no longer steward. The stewarde sayde with in him selfe: what shall I do? for my Master taketh awaye from me the stewardeshypp. I cannot dygge, and to begge I am ashamed. I wote what to do, yt when I am put out of the stewardship, they maye receaue me into their houses.

So whan



B So whā he had called all hys maisters detters together, he sayde vnto the fyrst: how moch owest thou vnto my master? And he sayd: an hundred tonnes of oyle. And he sayde vnto him: take thy byll, & syt doune quyckly and wryte fyftye. Then sayd he to another: how moch owest thou? And he sayde: an hōdred quarters of wheate. He sayde vnto him. Take thy byll, and wryte foure score. And the Lorde cōmended the vniust stewarde, because he had done wysly. For the chyldren of this worlde are in theyr nacion,
C wyser then the chyldren of lyght. And I saye vnto you: make you frendes of the vnryghteous ☞ māmon, that when ye shall haue nede they may receaue you into euerlastyng habitacyons. ✠

✠ He that is faythfull in that which is least, is faythfull also i moch. And he that is vnryghteous in the least: is vnryghteous also in moch. So thē, yf ye haue not ben faythfull in the vnryghteous māmon, who wyll beleue you in that which is true? And yf ye haue not bene faythfull in another mannes busynes, who shal geue you yt which is your Mat.vi.c. awne? * No seruaūt cā serue two maisters: for ether he shall hate the one, and loue the other: or els he shall leane to yt one, & despyse the other. Ye cānot serue God & mammon.

All these thynges herde the Pharyses also, which were couetous, and they mocked D him. And he sayd vnto thē: Ye are they which iustifye youre selues before men: but God knoweth youre hertes. For that which is hyghlye estemed amonge men, is abhominable in the syght of God. ✠

Mat.xi.b. * The lawe and the Prophetes raygned ☞ ☞ vntyll John: and sence that tyme, the kyngdome of God is preached, and euery Gal.iii.a. iiii.b.c. man stryueth to go in. * Ealyer is it for heauen and erth to perysche, then one tytle of the lawe to fayll. ǂ Whosoeuer forsaketh hys wyfe, and marieth another, committeth aduoutrye. And he which marieth her that is Lnb.xvi.a Mat.v.b. deuorsed from her husbande, committeth aduoutry also.

E ✠ Ther was a certayne ryche mā, which was clothed in purple and fyne whyte, and fared deliciously euery dyae: And there was a certayne begger named Lazarus, which laye at his gate full of sores, desyrynge to be refreshed with the cromes, which fell from ✠✠ the ryche mannes bourde (✠✠ and no man gaue vnto hym.) The dogges came also, and lycked his sores, And it fortuned, that the begger died, and was caryed by the angelles into Abrahams bosome. The riche man also dyed, and was buryed.

F And beynge in hell in tormentes, he lyfte vp hys eyes and sawe Abraham a farre of and Lazarus in hys bosome, and he cryed ād sayde: father Abraham: haue mercy on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge: for I am tormēted in this flame. But Abraham sayde: Sonne * remember that * Gala.vi.a. thou in thy lyfe tyme, receauedst thy pleasure, & cōtrary wyse, Lazarus receaued payne. But now is he conforted, and thou art punished. Beyonde all this, betwene vs and you ther is a greate space set, so yt they which wolde go from hence to you, cannot: nether maye come from thence to vs.

Then he sayd: I praye the therfore father, G sende him to my fathers house. (For I haue fyue brethren) for to warne them, lest they also come into this place of tourment. Abraham sayde vnto him: they haue Moses and the Prophetes, let them heare them. And he sayde: naye father Abraham, but yf one come vnto thē from the deed, they wyll repent. He sayde vnto him: If they heare not Moses and the Prophetes, nether wyll they beleue, though one rose from deeth agayne. ✠

## ¶ The.xvij. Chapter.

¶ Christ teacheth hys disciples to auoyde occasions of euell, one to forgeue another, stedfastly to trust in God and no man to presume in hys owne workes. He healeth ten lepers, speaketh of the latter dayes and of the ende of the worlde.



E sayde vnto the disciples: it cā A not be but offences wyll come. Neuertheles * wo vnto hym * mat.xviii.a Mark.ix.f. thorow whō they come. It were better for him that a mylstone were hanged aboute his neck, and he cast into the see, then that he shulde offende one of these lytleons. Take hede to youre selues. * If thy brother trespas agaynst the, rebuke hym: and yf he repent, forgeue hym. And * mat.xviii.c. Leui.xix.d. Eccle.xx.b. though he synne agaynst the seuen tymes in a daye, and seuen tymes in a daye tourne agayne to the, sayinge: it repenteth me, thou shalt forgeue hym.

And the Apostles sayde vnto the Lorde: increase oure fayth. And the Lorde sayde: * yf ye had fayth lyke a grayne of mustarde * Mat.xvii.d and.xxi.c. sede, & shuld saye vnto this Sycamyne tree, B plucke thy selfe vp by the rootes, and plant thy selfe in the see: it shulde obey you.

Who is it of you, yf he had a seruaunte plowynge or fedynge catell, that wyll saye vnto hym when he commeth from the felde: Go quyckly, and syt downe to meat, & sayth not rather vnto hym, dresse, wherw I maye supp, & gyrde vp thy selfe, and serue me, tyll I haue eaten and droncken: and afterward, eate thou, and drincke thou? Doeth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto him? I trowe not. So lyke wyse ye, when ye haue done all C those thynges which are commaunded you, saye: we are vnprofitable seruaūtes. We haue done that, which was oure duety to do.

✠ And it chaūced as he went to Ierusalē, that he

that he passed thorow Samaria ād Galile,
And as he entred ito a certayne towne, ther
met him ten mē that were lepers. Which stode
a farre of, and put forth theyr voyces and
sayde: Jesu master, haue mercy on vs. When
*Leui.xiiij.a mat.viij.a he sawe thē he sayd vnto them: * Go, shewe
D youre selues vnto the Prestes. And it came
to passe, that as they went, they were clēsed
And one of them, when he sawe that he was
clensed, turned backe agayne, & with a loude
voyce praysed God, and fell downe on hys
face at hys fete, and gaue hym thankes.
And the same was a Samaritane. And Je-
sus answered, & sayde: are ther not ten clen-
sed? But where are those nyne? Ther are not
founde that returned agayne, to geue God
prayse, saue only this straunger. And he sayd
vnto him: aryse, go thy waye, thy fayth hath
made the whoale. ✠

E ✠ When he was demaunded of the Pha-
rises, when the kyngdome of God shulde co-
me, he answered them and sayd: The kyng-
dome of God shall not come with wayting
for, nether shal they saye. Lo here, Or lo the-
re. For beholde the kyngdome of God is
within you.

And he sayde vnto the disciples: ý dayes
wyll come, whē ye shall desyre to se one daye
of the sonne of man, and ye shall not se it.
*mat.xxiiij.d. Mat.xxiv.c. * And they shall saye to you: Se here, Se
there. Go not after them, nor folowe them:
for as the lyghtenynge that apereth out of
the one parte that is vnder heauē, & shyneth
vnto the other parte which is vnder heauen,
so shall the sonne of man be in hys dayes.
*Mat.xvi.c. Mar.viii.d. Luke.xvii.c. ‡mat.xxiiij.d Gene.vii.b. * But fyrst must he suffre many thynges &
be refused of this nacion.

And as it happened in ý * dayes of Noe:
so shall it be also in the dayes of the sonne of
man. They dyd eate & dryncke, they maryed
wyues and were maried, euen vnto that sa-
me daye that Noe went into the Arke: and
the floude cam, and destroyed them all. Lyke
wyse also as it chaunced in the dayes of Lot.
They dyd eate, they dranke, they bought,
they solde, they planted, they buylded: But
euen the same daye that Lot went out of
Sodom, it rayned with fyre and brymstone
*Gene.xix.f. from heauen, * & destroyed them all. Euen
thus, shall it be in the daye, when the sonne
of man shall appere.

G *At that daye he that is on ý house topp,
*mat.xxiiij.b and his stuffe in the house: let him not come
downe to take it out. And let not him that is
in the felde, turne backe agayne to ý thinges
*Gen.xix.f. that he lefte behinde. * Remember Lottes
‡ Mat.xvi.d Iohn.vi.d. Luke.ix.c. wyfe. ‡ Whosoeuer wyll go aboute to saue
his lyfe, shall lose it: and whosoeuer shall lose
his lyfe, shall saue it. I tell you: in that night
*mat.xxiiij.d ‡ mat.xxiiij.d. * ther shalbe two in one bed, the one shalbe
receaued, the other shalbe forsaken: ‡ Two
shalbe agryndynge together: the one shalbe
receaued, and the other forsaken. * (Two in the felde, the one shalbe receaued, and the other forsaken.) And they answered, and sayd to him, where Lorde. He sayde vnto them: * whersoeuer the body shalbe, thyther wyll also that Egles be gathered together. *mat.xxiiij.d Iob.xxxix.

## The.xviij.Chapter.

The teacheth to be feruent in prayer continually. Of the Pharysee & the publycan. The kyngdome of God belongeth vnto chyldren. Chryste answereth the ruler and promyseth rewarde vnto all soch as suffre losse for hys sake, and folowe hym. The blynde man is restored to hys syght.

And he put forth a parable vnto A
them, signifying that men
ought * all wayes to prayе ād
not to be wery, sayinge: Ther
was i a certayne cytie a iudge,
which feared not God, nether regarded mā.
And ther was a certayne wedowe in the sa-
me cytye, and she came vnto hym, sayinge:
auenge me of myne aduersary. And he wol-
de not for a whyle. But after warde he sayd
with hym selfe: though I feare not God,
nor care for man, yet because thys wedowe
is importune vpon me, I wyll auenge her,
lest she come at the last and raple on me. And
the Lorde sayde, heare what the vnryghte-
wes Judge sayeth. And shal not God auēge
his electe, which crye daye and nyght vnto
him, yee, though he deferre them? I tell you
that he will auenge them, & that quickly. ✠
Neuertheless, whē the sonne of mā cōmeth,
shall he fynde fayth on the erth?

✠ And he tolde this parable, vnto cer-
tayne which trusted in them selues that they
were perfecte, and despysed other. Two men
went vp into the temple to praye: the one a
Pharise, and the other a publicā. The Pha-
rise stode and prayed thus with hym selfe:
God, I thancke the, that I am not as other
men are, extortioners, vniuste, aduoutrers,
or as this publycā. I fast twyse in the weke.
* I geue tythe of all that I possesse. And the
publicā stondyng a farre of, wolde not lyfte
vp his eyes to heauen, but smote vpon hys
brest, saying: God be mercyfull to me a syn-
ner: I tell you: thys man departed home to
hys house iustyfyed, more then the other.
* For euery one that exalteth him self, shal-
be brought lowe: And he that humbleth him
selfe, shalbe exalted. ✠

D * They brought vnto him also yong chil-
dren, that he shulde touche them. When hys
dysciples sawe it, they rebuked them. But
Jesus (whan he had called them vnto hym)
sayde: Suffre childzen to come vnto me, ād
forbyd them not. For of soch is the kyng-
dome of God. Verely I saye vnto you: who-
soeuer receaueth not the kyngdome of God
* as a chylde, shall not enter therin. ‡ And a
certayne ruler asked him, sayinge: good ma-
ster, what ought I to do, to obtaine eternall
lyfe? Jesus sayd vnto him: Why callest thou
me good?
*mat.xix.d Mar.x.d *mat.xix.d Luke.xviii.d ‡ mat.xix.d Mar.x.d



me good? None is good, saue God onely.
Gen.xx.c. Mat.v.c. Iacob.v.b. Thou knowest the cōmaūdementes: * Thou
shalt not commit aduoutry: ý shalt not kyll:
thou shalt not steale, thou shalt not beare fal-
se wytnes: honoure thy father & thy mother.
And he sayde: all these haue I kept from my
youth vp. Whē Jesus hearde that, he sayd vn
to hym: Yet lackest thou one thynge. ✠ *
Mat.xix.c Luke.x.c. Sell all ý thou hast, and distrybute vnto the
poore, and thou shalt haue treasure in heauē,
E and come, folowe me. When he hearde thys,
he was sory: for he was very ryche.

When Jesus sawe ý he was sory, he sayde
Mat.xix.c. Luke.x.c. * wyth what difficulte shall they that haue
money, enter into the kingdome of God? it is
easyer for a camell to go thorow a nedles
eye, then for a ryche man to enter into the
kyngdome of God. And they that hearde it:
sayd. And who cā then be saued? And he saye-
psa.xlviii.b de: * The thynges which are vnpossyble wō
men, are possyble wyth God.

F Then Peter sayde. * Lo, we haue forsakē
Mat.xix.c. Mar.x.d. all, and folowed the. He sayde vnto them:
Verely I saye vnto you: ther is no man that
hath forsaken house, ether father or mother,
ether brethren, or wyfe, or chyldren (for the
kyngdome of Goddes sake) whych shall not
receaue moch more in this worlde, and in the
worlde to come, lyfe euerlastynge.

✠ Jesus toke vnto him the twelue, & sayd
*mat.xvij.d. Mar.x.d. Luke.xviii.c. vnto them: * Beholde, we go vp to Jerusa-
lem, and all shalbe fulfylled, that are wryt-
ten by the Prophetes, of the sonne of man.
For he shalbe delyuered vnto the gentyls, &
shalbe mocked, and despytfully entreated, &
*Mat.xvi.d Luke.xviii.d. Mat.xx.c. Luke.xi.c. spytted on: & when they haue scourged him,
they wyll put hym to deeth, * and the thyrd
daye he shall aryse agayne. ‡ And they vnder
stode none of these thynges. And this saying
was hyd from them, so that they perceaued
not the thynges which were spoken.

G *And it came to passe, that as he was come
*Mat.xx.d. Mar.x.d. nye vnto Hierico, a certayne blynde man sa-
te by the waye syde, beggynge. And when
he hearde the people passe by, he asked what
it meant. And they sayde vnto hym, that
Jesus of Nazareth passed by. And he cryed,
sayinge: Jesu thou sonne of Dauid, haue mer
cy on me. And they whych went before, re bu
ked hym, that he shulde holde his peace. But
*Mar.x.g. he cryed so moch the more: * thou sonne of
Dauid, haue mercy on me. And Jesus stode
styll, and commaunded hym to be brought
vnto hym. And when he was come neare,
he asked hym, sayinge: what wilt thou that
I do vnto the? And he sayde: Lorde, that I
maye receaue my syght. And Jesus sayd vn-
to hym: receaue thy syght: thy fayth hath sa-
ued the. And immediatly he receaued his
syght, and folowed hym, prayesynge God.
And all the people, when they sawe it, gaue
prayse vnto God. ✠

## The.xix.Chapter.

Of Zacheus, and the ten seruauntes, to whō the talentes were delyuered. Chryst rydeth to Jerusalem, and wepeth ouer it.

And he entred in, & went thorow A
Hierico. And behold, ther was
a man named Zacheus, whych
was a ruler amonge the Publi-
cans, and was ryche also. And
he sought meanes to se Jesus, what he shuld
be: and coulde not for the preace, because he
was lytle of stature. And he ran before, and
clymed vp into a wylde fygge tree, to se hi:
for he was to come that waye. And when Je
sus cam to the place, he looked vp, and sawe
hym, and sayd vnto him: zache, come downe
at once, for to daye I must abyde at thy hou-
se. And he came downe hastely, and * recea- *Actes.xvi.g
ued hym ioyfully. And when they sawe it,
they all grudged, sayinge: He is gone in to ta-
ry with a man that is a synner.

And zache stode forth, and sayd vnto the B
Lorde: beholde Lorde, the halfe of my goo-
des I geue to the poore: ād yf I haue done eny
man wronge, I restore him foure folde. Je-
sus sayde vnto him: this daye is health hap-
pened vnto thys house, because that he also
is become ✠ the chylde of Abraham: * For ✠
the sonne of man is come to seke, and to saue *Mat.xviij.c.
that whych was loste. ✠

As they hearde these thynges, he added
therto a parable, because he was nye to Je-
rusalem, and because they thought, that the
kyngdome of God shulde shortly appeare.
He sayde therfore: ✠ * a certayne noble mā *Mat.xx.d. Mar.xiii.d.
went into a farre countre, to receaue hym a
kyngdome, and to come agayne. And he cal-
led hys ten seruauntes, and delyuered them
ten pounde, sayinge vnto thē: Occupye, tyll
I come. But hys cytesens hated hym, & sent
a message after him, sayinge: we will not ha
ue thys man to raygne ouer vs.

And it came to passe, that when he had re- C
ceaued his kingdome, he returned, & cōmaū-
ded these seruauntes to be called vnto hym
(to whom he had geuen the money) to wete
how moch euery man had done. Then came
ý fyrst, saying: Lorde, thy pounde hath gay-
ned tē poūde. And he sayd vnto hym: * Well *Mat.xxv.b
thou good seruaunt: because thou hast bene
faythfull in a very lytell thynge, haue thou
auctoryte ouer ten cyties. And another ca-
me, sayinge: Lorde, thy poūde hath made fyue
pounde. And to the same he sayde: be thou
also ruler ouer fyue cyties.

And another came, saying: Lorde, beholde
here is thy pounde, whych I haue kepte in a
napkyn: for I feared the, because thou art a
strayte man: thou takest vp that thou layd-
est not downe, ād reapest that thou dyddest
not sowe. He sayeth vnto hym: * Of thyne D
*ii.Reg.f.c. Mat.xii.b.

awne mouth, wyll I iugde the, thou cuyll seruaunt. Knewest thou that I am a strayte man, takynge vp that I layde not downe, & reappynge that I dyd not sowe? And wherfore gauest not thou my money into the bāke, and at my commynge I myght haue requyred myne awne wyth vauntage?

And he sayd vnto them that stode by, take from hym that pounde, and geue it hym that hath ten pounde. And they sayde vnto hym: Lorde, he hath ten pounde. For I saye vnto you, that * vnto euery one which hath, shalbe geuen: * (and he shall haue abundaunce) & from him that hath not shalbe taken awaye, euen that wheych he hath. Moreouer, those myne enemyes, (whych wolde not ỹ I shuld raygne ouer them) brynge hyther, and slee them before me. * And when he had thus spoken, he proceaded forth, takynge hys iourney, to go vp to Ierusalem. ✠

* And it fortuned, when he was come nye to Bethphage & Bethany, besydes ỹ mount whych is called Olyuete, he sent two of hys disciples sayinge: go ye into ỹ towne, which is ouer agaynst you: Into the whych assone as ye are come, ye shall fynde an asses colte tyed, wheron yet neuer man sate. Loose him, and bringe hym hyther. And yf eny mā aske you, why do ye loose him? thus shall ye saye vnto hym: the Lorde hath nede therof.

They that were sent, went their waye, & founde, euen as he had sayd vnto them. And as they were a lossynge the colte, the owners therof sayd vnto them, why loose ye the colte? And they sayde: for the Lorde hath nede of hym. And they brought him to Iesus, and cast their raymēt on the colte, and sett Iesus theron. And as he went, they spredde theyr clothes in the waye.

And when he was now come nye to hye goyng downe of the mounte Olyuete, the whole multitude of the disciples began to reioyce, & to prayse God with a loude voyce, for all the myracles that they had sene, sayinge: * blessed be the kynge that commeth in the name of the Lorde: peace in heauen, and glory in the hyest: And some of ỹ Pharyses of the company sayd vnto hym: Master, rebuke the disciples. He sayd vnto them: I tell you, ỹ yf these holde theyr peace, * then shall the stones crye.

✠ And when he was come neare, he beholde the cytie, and * wept on it, sayinge: If thou haddest knowen those thynges whych belonge vnto thy peace, euen in thys thy daye, ỹ woldst take hede. But now are they hydde from thyne eyes. For the dayes shall come vpō the, * that thy enemyes also shall cast a banke aboute the, and compasse ỹ roūde, and kepe the in on euery syde, and make the euen wyth the groūde, and thy chyldren which are ī the. And * they shall not leaue in ỹ one stone vpon another, because thou knowest not the tyme of thy visitacyon.

* And he went into the tēple, and beganne to cast out them that solde therin, and them that bought, sayinge vnto thē: It is writte: * my house is the house of prayer: but ye haue * made it a den of theues. And he taught dayly in the tēple. ✠ * But the hye Prestes & the scrybes and the chefe of the people wēt about to destroye hym: & coulde not fynde what to do. For all ỹ people stacke by hym, whan they heard hym.

¶ The.xx. Chapter. ✠

¶ They aske Christ one question, and he asketh them another. The parable of the vyneyarde. Of tribute to be geuen vnto Cesar, & how Christ stoppeth the mouthes of the Saduces.

And it fortuned in one of those dayes (as he taught the people in the tēple and preached the gospell) the hye Prestes and the Scribes came together wyth the elders, & spake vnto him sayinge: * Tell vs: by what auctorite doest thou these thynges? Ether who is he, ỹ gaue the thys auctorite? Iesus answered & sayd vnto thē: I also will aske you one thyng, & answer me. The baptyme of Iohn: was it frō heauen or of men? And they thought wyth in them selues sayinge: yf we saye frō heauen, he will saye: why then beleued ye hym not? But & yf we saye: of men, all ỹ people wyll stone vs. For they be perswaded, that Iohn is a Prophete. And they answered, that they coulde not tell whence it was. And Iesus sayd vnto them: nether tell I you, by what auctorite I do these thynges. ✠

Then begāne he to put forth to the people this parable: * A certayne man planted a vyneyarde, and let it forth to husbandmen, and went hym selfe into a straunge countre for a greate season. And when the tyme was come, he sent a seruaunt to the husbandmen, that they shulde geue hym of the frute of the vineyarde. And they bet hym, and sent hym awaye emptye. And agayne, he sent yet another seruaunt. And hym they dyd beat, and entreated hym shamefully, and sent hym awaye emptye. Agayne, he sent the thyrde also, and hym they wouded, and cast hym out. Then sayd the Lord of the vineyarde: what shall I do? * I wyll sende my deare sonne: peraduēture they will stande in awe of him, when they se hym.

But when ỹ husbandmen sawe hym, they thought within them selues, sayinge: this is the heyre, * come, let vs kyll hym, that the enheritaunce maye be oures. And they cast hi out of ỹ vineyarde, & kylled hi. What shall the Lord of ỹ vineyarde therfore do vnto thē? He shall come, & destroye these husbandmen, & shall let out hys vineyarde to other. When they heard thys, they sayde: God forbyd.

And he beheldē them, and sayde: what is thys then thys then that is wrytten: * the stone that the buylders refused, the same is become the heed of the cozner? Whosoeuer doth stomble vpon ỹ stone, shalbe broken: but on whosoeuer it falleth, it wyll grynde him to powder. And the hye prestes and the scrybes the same houre wēt about to laye handes on hym, * and they feared the people. For they perceaued that he had spoken thys symilitude agaynst them.

And they watched hym, & sent forth spies, which shuld fayne thē selues ryghteous mē, * to take him in hys wordes, and to delyuer him vnto ỹ power & auctozite of the debyte. And they asked hym, sayīg: Master, we know we that thou sayest and teachest ryght, nether consyderest ỹ the outward appearaunce of eny man, but teachest the waye of God truly. Is it lawfull for vs to geue tribute vnto Cesar, or nor? He perceaued they yr craftines, and sayde vnto them: * why tempt ye me? Shewe me a peny. Whose ymage & superscripciō hath it? They answered and sayde: Cesars. And he sayde vnto thē: geue then vnto Cesar, the thynges whych belonge vnto Cesar: & to God the thynges that pertayne vnto God. And they coulde not reprooue his sayinge before the people: & they maruayled at his answer, and held their peace.

Then * came to hym certayne of the Saduces, † which denye that ther is eny resurrection. And they asked him sayinge: * Master, Moses wrote vnto vs, yf eny mannes brother dye hauīg a wyfe, & he dye without chyldren, that then hys brother shulde take hys wyfe, and rayse vp seede vnto hys brother. Ther were therfore seuen brethren, and the fyrste toke a wyfe, & dyed without chyldren. And the seconde toke her, and he dyed chyldelesse. And the thyrde toke her: and in lykewise the residue of the seuen, and left no chyldren behynde them, and dyed. Last of all the womā dyed also. Now in the resurrection, whose wyfe of them shall she be? For seuen had her to wyfe.

Iesus answered and sayd vnto them. The chyldren of this worlde mary wyues, ād are maryed: but they whych shalbe counted worthy of that worlde and the resurrection from the deed, do not mary wyues, nether are maryed, nor yet can dye eny more, For they are equall vnto the angels, and are * the sonnes of God, in as moch as they are chyldren of ỹ resurrecciō. And that the deed shall ryse agayne: Moses also sheweth besides the bushe, when he calleth: † the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of deed, but of lyuynge. For all lyue vnto him. Then certayne of the Pharises answered, annd sayd: Master, thou hast wel sayd. And after that durst they not aske him eny question at all.

And he sayde vnto them: * how saye they that Christ is Dauids sonne? And Dauid hi selfe sayeth in the boke of ỹ Psalmes: * The Lorde sayde vnto my Lorde: syt thou on my ryght hande, tyll I make thyne enemyes thy foote stole. Dauid therfore calleth hym Lord: and how is he then hys sonne?

Then in the audyence of all the people, he sayde vnto his disciples: * beware of ỹ Scribes, whych wyll go in longe clothynge: & loue gretynges in the markets, and the hyest seates in the synagoges, and the chefe rowmes at feastes, whych deuoure wyddowes houses, faynyng lōge prayers: the same shall receaue greater dampnacyon.

¶ The.xxj. Chapter.

¶ Christ commendeth the poore wyddow, telleth of the destruccion of Ierusalem, of false teachers, of tokens & troubles for to come, of the ende of the worlde, and of hys awne commynge.

And he behelde, * he sawe the ryche men, whych cast in their offeringes into the treasury. He sawe also a certayne poore wyddowe, whych cast in thyther two mytes. And he sayde: of a trueth I saye vnto you, * that thys poore wyddow hath put in moare then they all. For they all haue of theyr superfluyte added vnto the offerynges of God: but she, of her penury hath cast in all the substaunce that she had.

And vnto some that spake of the temple, how it was garnysshed with goodly stones and Jewels, he sayde. * The dayes wyll come, in the which (of these thynges which ye se) there shall not be lefte one stone vpō another, ỹ shall not be throwē doune. And they asked hym sayinge: Master, when shall these thynges be, and what sygne wyll ther be when soch thynges come to passe?

And he sayde: * take hede, that ye be not deceaued. For † many shall come in my name, and saye that they are Christ: and the tyme draweth neare. Folowe ye not thē therfore. But when ye heare of warres and sedicions, be not afrayed. For these thynges must first come to passe, but the ende foloweth not by and by. Then sayde he vnto them. * Nacion shall ryse agaynst nacion, & kyngdome agaynst kyngdome, and greate erthquakes shalbe in all places, and honger, and pestilence, & fearfull thinges. And greate sygnes shall ther be from heauen.

But before all these, * they shall laye hādes on you, and persecute you, delyuerynge you vp to the Synagoges & into prysons, & shall bringe you vnto kynges & rulers for my names sake. And thys shall chaūce you for a testimoniall. Be at a sure point therfore ī your hertes, not to study before, what ye shal answere: for * I wyll geue you a mouth & wysdome, where agaynste, all your aduersaries

‡ Actes.vi.c. ‡ shall not be able to speake nor resist. Moreouer ye shalbe *betrayd of your fathers and
*mark.xiii.b. mothers & brethrē, & kynsfolke & frēdes, and some of you shall they put to deeth. And ha-
ted shall ye be of all mē for my names sake, & ther shall not one herre of youre head perysshe.
Possesse ye youre soule by pacience.
*mat.xxiiii.b mar.xiii.b Dan.ix.g. *And whē ye se Jerusalem beseged wyth an hoste, then be sure that the desolacyon of the same is nye. Then let them which are in Jewrye, flye to the moūtaynes. And let thē whych are in the myddes of it, departe out. And let not them that are in other countreyes, enter therin. For these be the dayes of vēgeaunce, that all thynges which are wrytte, maye be fulfylled. But wo vnto them that be with chylde, & to them that gene sucke in
E those dayes: for there shalbe greate trouble i the lande, and *wrath ouer all this people.
*1.Thes.ii.d. And they shall fall thorow the edge of the swearde, and shalbe ledd awaye captyue into all nacions. And Jerusalem shalbe troden downe of the gentyls, vntyll the tyme of the gentyls be fulfylled.
*mat.xxiiii.c mark.xiii.c. Luce.xxi.c. 2.Pet.iii.f ✠ *And ther shalbe sygnes in the Sonne, and in the Moone, and in the starres: and in the erth *the people shalbe at their wyttes ende, thorow dispayre. The see and the water shall roare, and mennes hertes shall fayle them for feare, and for lokynge after those thynges which shall come on the erth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power and greate glory. When
If these thynges begynne to come to passe: then
☞ loke vp, and ☜ lyfte vp youre heades, for youre redempcyon draweth nye.
*mat.xxiiii.c mar.xiii.c. *And he shewed them a symilitude: beholde the fygge tree, and all the trees, when they shoot forth their buddes, ye se and knowe of youre awne selues, *sommer is then nye at hand. So lykewyse ye also (when ye se these thynges come to passe) be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generacīō shall not passe, tyll all be fulfylled. Heauen and erth shall passe: but my wordes shall not passe. ✠
*eccli.xxxi.c. and.xxxvii.d. Rom.xiii.d ✠ *Take hede to your selues, lest at anye tyme youre hertes be ouercome with surfet-
G tynge and dronkennes and cares of this lyfe, and so the daye come vpon you vnwares.
*mat.xxiiii.d Mar.xiii.d. For as a snare shall it come on all them that dwell on the face of the whole erth. * Watch ye therfore contynually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of man. ✠
In the daye tyme, he taught in the temple: and at nyght, he went out, and abode in
*John.viii.a the mount that is called Olyuete. * And all the people came in the morynge to hym in the temple, for to heare hym.

## ¶ The.xxij.Chapter. ✠

¶ Christ is betrayed. They eate the easter lambe. The institucyō of the sacramēt. They stryue who shalbe greatest. He reproueth them. He prayeth thre tymes vpon the mount. They take hym & bynde hym to the hye prestes house: Peter denyeth hym thryse, and they bynde hym before the counsell.

The *feast of swete breed drue nye, which is called Easter, and
*mat.xxvi.a mar.xiiii.a. *John.xiii.a the hye Prestes, and Scrybes * sought how they myght kyll him, for they feared the people.
* Then entred Satan into Judas, whose syr name was Iscarioth (which was of the nombre of the twelue) and he went his waye and cōmuned with the hye prestes and officers, how he myght betraye him to thē. And they were glad & promysed to geue hym money. And he cōsented, and sought oportunyte to betraye hym vnto them, when the people were awaye.
*mat.xxvi.b Mar.xiiii.b. * Then came the daye of swete breed, whē of necessyte Passe ouer must be offered. And he sent Peter & John, sayinge: go & prepare vs the Passe ouer, that we maye eate. They sayde vnto him: Where wilt thou, *we prepare? And he sayd vnto thē: Beholde, when
B ye entre into the cytie, ther shall a man mete you, bearynge a pytcher of water, hi folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is *gest chamber, where I shall eate Passe ouer wt my disciples? And he shall shewe you a greate parloure paued. Ther make ready. And they went and founde as he had sayd vnto them, and they made ready the Passe ouer.
*mat.xxvi.c mar.xiiii.c. * And when the houre was come, he sate downe, & the.xii. Apostles wyth hym. And he sayde vnto them: I haue inwardly desyred to eate thys Passe ouer wyth you, before that I suffre. For I saye vnto you: hence forth I wyll not eate of it eny more, vntyll it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes, and sayd: Take thys, and deuyde it amonge you. For I saye vnto you: I wyll not dryncke of the frute of the vyne, vntyll the kyngdome of God come.
*mat.xxvi.c Mar.xiiii.c 1.Cor.xi.c. * And he toke breed, and whan he had geuen thankes, he brake it, and gaue vnto thē, sayinge: Thys is my body, whych is geuen for you. Thys do, in the remembraunce of me. Lykewyse also, when he had supped, he toke the cup, sayinge: Thys cup is the new testament in my blonde, whych is shedd for you.
Yet beholde, *hāde of hym that betrayeth me, is wyth me on the table. And truly the sonne of man goeth, as it is apoynted: But wo vnto that mā, by whom he is betrayed. And they began to enquyre amonge them selues,

¶ selues, whych of them it was, *shulde do it.
✠ And ther was a stryfe amonge them, whych of them shuld seme to be the greatest. And he sayde vnto them: the kynges of nacyons raygne ouer them: and they that haue auctoryte vpon them, are called gracious lordes. But ye shall not be so. * But he that
*mat.xx.d is greatest amonge you, shalbe as the younger: and he that is chefe, shalbe as he that doth mynister. For whether is greater, he that syttethat meate, or he that serueth? Is not he *that sytteth at meate? But I am amōge you, as he *that mynistreth. Ye are they, whych haue bydden wyth me in my temptacyons. And I apoynt vnto you a kyngdom, as my father hath apoynted to me: that ye maye eate and dryncke at my table in my kyngdome, & * syt on seates, iudgynge the twelue
*Mat.xix.d. trybes of Israell. ✠
And the Lord sayde: Symon, Simon, beholde, Satan hath desyred to syfte you, as it were wheate: but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he
D sayde vnto hym: * Lorde, I am ready to go
*mat.xxvi.c. Mar.xiiii.c. John.xiii.d. wyth the into preson, and to deeth. And he sayd: I tell the Peter, the cocke shall not crowe thys daye, tyll thou haue thryse denyed that thou knewest me.
*mat.x.c. Mar.vi.b. Luke.ix.a And he sayde vnto them: * when I sent you wythout wallet and scryppe and shoes lacked ye eny thynge? And they sayde, no. Then he sayde vnto them: but now he that hath a wallet, let hym take it vp, and lykewyse hys scrippe. And he *that hath no swearde, let hym sell hys coate, and bye one. For I saye vnto you, that yet the same whych is wrytten, must be perfourmed in me: * euen
*Esa.liii.b. Mat.xxvii.b. Mar.xv.c. John.xviii.c among the wycked was he reputed. For those thynges whych are wrytten of me, haue an ende. And they sayde: Lorde, beholde, here are two sweardes. And he sayde vnto them: it is ynough.
*mat.xxvi.c Mar.xiiii.c. * And he came out, and went (as he was wonte) to mounte Olyuete. And the disciples folowed hym. And when he came to the
*Mat.vi.b Luke.xi.a. place, he sayd vnto them: * praye, lest ye fall into temptacyon.
*Mat.xxvi.d E * And he gate hym selfe from them, about a stones cast, and kneled downe, ād prayed, saying: Father, yf thou wylt, remoue thys
*John.vi.d. cup from me. Neuertheles, * not my wyll, but thyne be fulfylled. And ther appeared an angell vnto hym from heauen, confortynge hym. And he was in an agonye, and prayed the longer. And hys sweate was lyke droppes of blond, trycklynge downe to *grounde. And whan he rose vp from prayer and was come to hys disciples, he founde them sleppynge for heuynesse, and sayde vnto them: why slepe ye? Ryse, and praye, lest ye fall into temptacyon.

* Whyll he yet spake: beholde, ther came a
*mat.xxvi.e mar.xiiii.e. company, and he that was called Judas one of the twelue, went before them, and preased nye vnto Jesus, to kysse hym. But Jesus sayde vnto hym: Judas, betrayest thou the sonne of man wyth a kysse? Whē they which were about hym, sawe what wolde folow, they sayde vnto him: Lorde, shall we smyte
If with swearde. * And one of thē smote a ser-
* mat.xxvi.e. Mar.xiiii.e. Joyn.xviii.b. naunt of the hye preste, & stroke of his ryght eare. Jesus answered & sayde: suffre ye thus farre forth. And whan he touched hys eare he healed hym.
Then Jesus sayde vnto the hye prestes and rulers of the temple and the elders, whych were come to hym. Ye be come out, as vnto a theefe, wyth sweardes and staues. When I was dayly wyth you in the temple, ye stretched forth no handes agaynst me. But this is euen youre very houre, and the power of darckenes. Then toke they hym, and ledde hym, and brought hym to the hye Preastes house. But Peter folowed a farre of.
And when they had kyndled a fyre in the myddes of the palace, and were set downe
*mat.xxvi.e mar.xiiii.e John.xviii.c together. * Peter also sate downe amonge them. But whan one of the wenches beheld hym, as he sate by the fyer (and loked vp on hym) she sayde: thys same felow was also wyth hym. * And he denyed hym, saying:
*mat.xxvi.e Marke.xiiii.c woman: I knowe hym not. And after a lytell whyle, another sawe hym, ād sayd, thou art also of them. And Peter sayd: man I am not. And about the space of an houre after, another affyrmed, sayinge: verely thys felowe was wyth hym also, for he is of Galile. And Peter sayde: mā I wote not what thou sayest. And immediatly whyll he yet spake, *cocke crew. And the Lorde tourned backe,
G and loked vpon Peter. * And Peter remem-
*Luk.xxii.c Mat.xxvi.c mar..xiii.c bred the worde of the Lord, how he had sayd vnto hym: before the cocke crowe, thou shalt deuye me thryse. And Peter went out, and wepte byttrely.
And the mē that toke Jesus, mocked him, and smote him: and whā they had blyndfolded him, they stroke hym on the face, & asked hym, saying: arede, who is it that smote the? And many other thynges despytfullye sayd they agaynst hym.
And assone as it was daye, the elders of the people and the hye Prestes and Scrybes, came together, and ledde hym into their coūcell, sayinge: art thou very Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyll not beleue. And yf I aske you, ye wyll not answere me, nor let me go: * Her af-
*mat.xxvi.d Mar.xiiii.g. ter shall the sonne of man syt on the ryght hand of the power of God. Then sayde they all: art thou then the sonne of God? He sayd: ye saye that I am. And they sayde: * what
*mat.xxvi.d Mar.xiiii.g.

nede we eny further wytnes? for we oure selues haue herde of hys awne mouth.

## ¶ The.xxiij.Chapter. ✠

¶ Jesus is brought before Pylate and Herode. The wemen make lamentacyon for hym. He prayeth for hys enemyes, forgeueth the theefe vpon hys right hãde, and dyeth on the crosse, and is buryed.

*mat.xxvii.a Mar.xv.a. John.xviij.c

AND ✠ whole multitude of thẽ arose, ãd led hym vnto Pylate. And they begãne to accuse him, sayinge: we founde thys felowe peruertinge the people, and forbyddynge to paye tribute to Cesar: sayinge, that he is Christ a kynge. And Pylate apposed him, sayinge: art thou the kynge of the Jewes? he answered hym, and sayde: thou sayest it. Then sayde Pylate to the hye Prestes, and to the people: I fynde no faute in this mã. And they were the more fearce, sayinge: he moueth the people, teachyng thorow out all Jewry, and beganne at Galile, euen to thys place.

When Pylate herde mencyon of Galile, he asked, whether the man were of Galile. And assone as he knewe that he belõged vnto *Herodes iurisdiccyon, he sent him to Herode, whych was also at Jerusalem at that tyme. And whẽ Herode sawe Jesus, he was exceadyng glad, for he was desyrous to se hym of a longe season, because he had herde many thynges of hym, and he trusted to haue sene some myracle done by hym. Then he questyoned with him many wordes. But he answered hym nothyng. The hye Prestes & Scribes, stode forth, accused hym straytly. And Herod wyth hys men of warre, despysed hym: and whan he had mocked hym, he arayed hym in whyte clothyng, ãd sent hym agayne to Pylate. *And the same daye Pylate and Herod were made frendes together. For before, they were a variaunce.

*Luke.iij.a.

*Act..iiij.a.

B And Pylate called together ꝑ hye Prestes and the rulers, and the people, and sayde vnto them: ye haue brought thys mã vnto me, as one that peruerteth the people. And beholde, I examyn hym before you, and fynde no faute in thys man, of those thynges where of ye accuse hym: No nor yet Herode. For I sent you to hym: and lo, nothynge worthy of deeth is done to hym. I wyll therfore chasten hym, and let hym losse. *For of necessyte, he must haue let one losse vnto them at the feast.

*mat.xxvii.d Mar.xv.a. John.xviij.a

And all the people cryed atonce, sayinge: away wyth hym, and delyuer to vs Barrabas: (whych for a certayne insurrecyon made in ꝑ cytie and for murther, was cast in preson) Pylate spake agayne to them wyllynge to let Jesus losse, But they cryed, sayinge: Crucifye hym, Crucifye hym. He sayde vnto thẽ ꝑ thyrde tyme: What euyll hath he done? I fynde no cause of deeth in him. I wyll therfore chastẽ him, & let him go. *And they cryed wyth loude voyces, requiryng that he myght be crucyfyed. And the voyces: of thẽ and of the hye Prestes preuayled.

*mat.xxvii.a Mar.xv.a. John.xix.a.

And Pylate gaue sentence, that it shuld be as they requyred * and he let losse vnto thẽ, hym that (for insurrecyon & murther) was cast into preson, whom they had desyred, and he delyuered vnto them Jesus, to do wt hym what they wolde. * And as they ledde hym awaye, they caught one Symon of Syren, cõmynge out of the felde: and on hym layde they the crosse, that he myght beare it after Jesus.

C

*mat.xxvii.a Mar.xv.a.

*mat.xxvii.a Mar.xv.b.

And there folowed hym a greate cõpany of people, and of wemen * whych bewayled and lamented hym. But Jesus turned backe vnto them, and sayd: Ye daughters of Jerusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyl come, in the which they shall saye: *happy are the baren and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begynne to saye to the moũtaynes: fall on vs: and to the hylles, couer vs. For yf they do thys in a grene tree, what shalbe done in the drye?

*Luke.xxiij.a.

*Esa.liiij.a Sapient.iiij. Gala.iiij.d.

And ther were two euyll doers ledde wt hym to be slayne. *And after that they were come to the place (which is called Caluary) ther they crucifyed him, & the euyl doers, one on the ryght hande, and the other on the lefte. Then sayd Jesus: father forgeue them, for they wote not what they do. * And they parted his raymẽt, and cast lottes. And the people stode, and beheld.

*mat.xxvii.a Mar.xv.c. John.xix.d.

*mat.xxvii.a Mar.xv.c. Psal.xxij.d

D And the rulers mocked him wyth them, saying: he saued other men, let him saue him selfe, yf he be very Christ, the chosen of God. The soudyers also mocked hym, and came, and offred hym veneger, and sayd: yf thou be the kynge of ꝑ Jewes, saue thy selfe. * And a superscripcyon was wrytten ouer hym, wt lettres of Greke, & Latin, ãd Hebrew: This is the kynge of the Jewes.

*mat.xxvii.a John.xix.a

And one of the euyll doers whych were hãged, rayled on him, sayinge: If ꝑ be Christ, saue thy selfe and vs. But the other answered * & rebuked him, sayinge: Fearest thou not God, seynge thou art in the same dampnacyon? We are ryghteously punyshed, for we receaue accordynge to oure dedes: But thys man hath done nothynge amysse. And he sayde vnto Jesus. Lorde, remember me, when thou commest into thy kyngdome. And Jesus sayde vnto hym: Verely I saye vnto the: to daye shalt thou be wyth me in Paradyse.

*mat.xxvii.a Mar.xv.a.

*And it was about the syxte houre. And ther was darcknes ouer all the earth, vntyll the nynth houre, and the sonne was darckned.



*mat.xxvii.f Marke.xv.d.

E darckned. *And the vayle of the temple dyd rent, euen thorow the myddes. And whan Jesus had cryed with a loude voyce, he sayd: Father, into thy handes I commende my spyrete. And when he thus had sayd, he gaue vp the goost. * When the Centuryon sawe what had happened, he glorifyed God sayinge. Verely, this was a righteous mã. And all the people ꝑ came together to that syght, & sawe the thynges whych had happened, smote theyr brestes, and returned. And all hys acquayntaunce * and the wemen that folowed hym from Galile, stode a farre of, beholdynge these thynges.

*mat.xxvii.f Mar.xv.d.

*mat.xxvii.f Marke.xv.d

*mat.xxvii.g Mar.xv.d. John.xix.g

And beholde * ther was a mã (named Joseph) a councellour, and he was a good man and a iuste: the same had not consented to the counsell & dede of them, whych was of Aramathia, a cytie of the Jewes, whych same also wayted for the kyngdome of God: he went vnto Pylate, and begged the boddy of Jesus, and toke it downe and wrapped it in a lynnen clooth, and layed it in a sepulchre that was hewen in stone, wherin neuer man before was layed. And that daye was the preparyng of the Sabboth, and the Sabboth drue on. The wemen that folowed after, whych had come wyth hym from Galile, behelde the sepulcre, and how his body was layed. And they returned and prepared swete odoures and oyntmentes: but rested the Sabboth daye, accordynge to the commaundement.

## ¶ The.xxiiij.Chapter. ✠

¶ The wemen come to the graue, Christ apeareth vnto the two disciples that go towarde Emaus, stoureth in the myddest of all hys disciples, openeth their vnderstãdynge in the scryptures, geueth them a charge, and ascendeth vp to heauen.

A

*mat.xxviii.a. Mar.xvi.a. John.xx.a.

BVt vpon ☞ the fyrst daye of the Sabbothes, very early in the morynge, they came vnto the sepulcre, and brought the swete odoures whych they had prepared, and other wemen wyth them. And they founde the stone rowled awaye from the sepulcre, and they went in: but founde not the body of the Lorde Jesu. And it happened, as they were amased therat, Beholde, two men stode by them in shynynge garmentes. *And as they were afrayde, and bowed downe their faces to the erth, they sayde vnto them: why seke ye the lyuynge amõge the deed? He is not here: but is rysen. Remember, how he spake vnto you, whẽ he was yet in Galile, sayinge: that the sonne of man must be delyuered into the handes of synfull men, and be crucyfyed, and the thyrde daye ryse agayne.

*mat.xxviii.a Mar.xvi.a.

And they remẽbred hys wordes, & returned from the sepulcre, & tolde all these thynges vnto those eleuen, & to all the remnaunt.

*mat.xxviii.c Mar.xvi.c.

*It was Mary Magdalen, & Joanna, and Mary Jacobi, and other that were wyth them, whych tolde these thynges vnto the Apostles. And their wordes semed vnto thẽ fayned thynges, nether beleued they them. Then arose Peter and ran vnto the sepulchre, and loked in, and sawe the lynnen clothes layde by them selfe, and departed, wondrynge in hym selfe at that whych had happened. ✠

B ✠ *And beholde, two of them went that same daye to a towne (called Emaus) which was from Jerusalem about thre skore forlonges, and they talked together of all these thynges that had happened. And it chaunsed, that whyle they communed together and reasoned, Jesus hym selfe drue neare, *and went wyth them. But their eyes were holden, ꝑ they shulde not knowe hym. And he sayde vnto them: What maner of communycacyons are these that ye haue one to another, as ye walke, and are sadd? And the one of them (whose named was Cleophas) answered, and sayde to hym: art thou onely a straũger in Jerusalem, and hast not knowen the thynges whych haue chaunsed there, in these dayes? He sayde vnto them: what thynges?

*mat.xxviii.a

And they sayd vnto hym: of Jesus of Nazareth, whych was a Prophet, myghtye in dede and worde before God and all the people: and how the hye Prestes, ãd oure rulers delyuered hym to be condempned to deeth: & haue crucyfyed hym. But we trusted that it had bene he whych shuld haue redemed Israel. And as touchynge all these thynges, to daye is euẽ the thyrd daye, that they were done.

*Luce.xxiij.a John.xx.a.

*Yee, and certayne wemen also of oure cõpany made vs astonyed, which came early vnto the sepulchre, and foũde not hys body: and came, sayinge, that they had sene a vysyon of angels, whych sayd that he was alyue. And certayne of thẽ whych were wyth vs, went to the sepulchre, and founde it euẽ so as the wemen had sayde: but hym they sawe not.

C And he sayde vnto them: O fooles & slowe of herte, to beleue all that the Prophetes haue spokẽ. *Ought not Christ to haue suffred these thynges, and to enter into hys glory? And he begã at Moses, and all the Prophetes, & interpreted vnto them in all scryptures whych were wrytten of hym. And they drue nye vnto the towne, whych they wẽt vnto. And he made, as though he wold haue gone further. And they * constrayned hym sayinge: abyde wyth vs, for it drayeth towardes nyght, and the daye is farre passed. And he went into tary wyth them.

*mat.xxvi.a Mar.xvi.a Luke.xxiij.a

*Gene.xlix.a Luke.xxiiij.a

*And it came to passe, as he sate at meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. And their eyes

*Marke.xvi.a

were opened, and they knewe hym: and he vanyshed out of their syght. And they sayd betwene them selues: dyd not oure hertes burne wyth in vs, whyll he talked wyth vs by the waye, and opened to vs the scryptures? And they rose vp the same houre, and returned agayne to Jerusalem, and founde the eleuen gathered together, and them that were wyth them, saying: the Lorde is rysen in dede, & hath apered to Symon. And they tolde, what thynges were done i the waye, and how they knewe hym, in breakynge of bread.

D
*John xx.c. And as they thus spake ✠ Jesus hym selfe stode in *the myddes of them, and sayeth vnto them: peace be vnto you. *(It is I, feare not.) But they were abashed and afrayde, & supposyd that they had sene a spyrite. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in youre hertes? Beholde my handes and my fete, that it is euen I my selfe. Handle me and se: for a spyrite hath not fleshe and bones, as ye se me haue. And whē he had thus spoken, he shewed them hys handes and hys fete. And whyll they yet beleued not for ioye, and wondred, he sayd vnto thē:
*John xxi.b. * Haue ye here eny meate? And they offred hym a piece of a broyled fyshe, and of an hony combe. And he toke it, and dyd eate before them.

*Mat.xxvi.c. And he sayde vnto them. *These are the wordes whych I spake vnto you, whyll I was yet with you: that all must nedes be fulfylled, whych were wrytten of me in the lawe of Moses and in the Prophetes, and in
*Actes xvij.a the Psalmes. *Then opened he their wyttes, that they myght vnderstand the scryptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christ to suffre, and to rise agayne from deeth the thyrde daye, & that repentaunce and remyssyon of synnes shulde be preached in hys name amonge all nacyons, ✠ and must begynne at Jerusalē. And ye are wytnesses of these thynges. ✠
*Actes.j.b. And beholde, I will sende the promes of my father vpon you. *But tary ye in the cytie of Jerusalem, vntyll ye be endewed wyth power from an hye.

*Actes.j.b. Mar.xvj.d. And he led them out into Bethany, and lyfte vp hys hādes, and blessed them. * And it cam to passe, as he blessed them, he departed from them, and was caryed vp into heauen. And they worshypped hym, and returned to Jerusalem wyth greate ioye, and were contynually in the temple prayinge & laudynge God, ✠ Amen.

Here endeth the Gospell of Sayncte Luke.

# ¶ The Gospell of Sayncte John.

## ¶ The fyrst Chapter. ✠

¶ The euerlastyng byrth of Christ, and how he became man. The testymony of John. The callynge of Andrew, Peter &c.

IN the begynnynge was the worde, and the worde was wyth God: and God was the worde. The same was in ā begynnynge wyth God.
*All thinges were made by it, & wythout it, was made nothynge that was made. *In it was lyfe, and the lyfe was the* lyght of men, and the lyght shyneth in darcknes, and the darcknes comprehended it not.

*Genes.i. Proucr. viij.
*John.xiij. ‡John viij. and.xij.a.

There was sent from God a man, whose name was John. The same cām as a wytnes to beare wytnes of the lyght, that all men thrōugh hym myght beleue. * ☞ He was not ā lyght: but was sent to beare wytnes of the lyght. That lyght was ā true lyght, whych lyghteth euery mā that cometh into the worlde. He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

☞ *John.b.d.

He cam amonge hys awne, and hys awne receaued him not. But as many as receaued hym * to them gaue he power to be the sonnes of God: euen them that beleued on hys name: whych were borne, not of bloude nor of the wyll of the flesshe, nor yet of the wyll of man: but of God.

*Psal.lxxxij. Dece.i.b. Roma.i.d. Gala.iiij.a.

*And the same worde became flesshe, and dwelt amonge vs: *and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth. ✠

‡ Baruk.iij.c. *mat.xvij.i Pet.i.c. i.John.i.a.

✠ * John beareth wytnes of hym, and cryeth sayinge: Thys was he of whō I spake: which though he came after me, went before me, for he was before me. * And of hys fulnes haue all we receaued, euen ☞ grace for grace. For the lawe was geuen by Moses, but grace & trueth came by Jesus Christ.

*Mat.iij.b. Marke.i.a. ‡ Col.ij.b. ☞ ☞

* ☞ No man hath sene God at eny tyme. The onely begotten sonne, which is in the bosome of ā father, he hath declared hym. ✠

☞ *2.Cro.xxxiiij. i.John.iiij.b.

✠ *And this is ā recorde of John: when ā Jewes sent Prestes and Leuites frō Jerusalem, to aske hym, what art thou? And he cōfessed & denyed not, & sayde playnly. I am not Christ. And they asked him: what then? *art thou Helyas? And he sayeth: ☞ I am not. *Arte thou that Prophete? And he answered no. Then sayde they vnto hym: what art thou, that we maye geue an answer to them that

*John.b.d. *Mat.xi.b. ☞ ‡ Deu.xviij.



*Mat.iij.a. Mar.i.a. Luke.iij.a. *Esa.xl.a. them that sent vs. What sayest thou of thy selfe? He sayde * I am the voyce of a criar in the wildernes, make strayght the waye of ā Lorde, *as sayde the Prophete Esaias.

C And they whych were sent, were of the Pharyses: And they asked him, & sayde vnto him: why baptisest thou then, yf thou be not Christ, nor Helias, nether that Prophet? John answered thē sayinge * I baptise with water: but there stondeth one amonge you, whom ye knowe not, he it is which though he came after me, was before me, whose shoo latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordan * where John dyd baptise. ✠

*Mat.iij.b. Mar.j.a. Luke.iij.c. Actes.xix.g. *John.iij.d. and.x.d.

✠ The nexte daye, John seeth Jesus cōminge vnto hym, and sayeth * beholde the lambe of God, whych taketh away ā synne of the worlde. Thys is he of whō I sayd: After me cometh a man, whych went before me, for he was before me, and I knewe him not: but that he shuld be declared to Israell, therfore am I come baptysinge with water.

*Esa.liij.d. & Corin.v.b.

*And John bare recorde, sayinge: I sawe the spyrite descende from heauen, lyke vnto a doue, & abode vpon him, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom thou shalt se the spyrite descende, and tary styll on hym, the same is he whych baptiseth wyth ā holy goost. And I sawe, and bare recorde, that he is the sonne of God. ✠

*Mat.iij.d. Mar.i.b. Luke.iij.d. D

The nexte daye after, John stode agayne, & two of his disciples, āde he behelde Jesus as he walked by, & sayeth: beholde ā lābe of God. And the two disciples hearde hym speake, and they folowed Jesus. And Jesus turned about, and sawe them folowe hym, & sayeth vnto them: what seke ye? They sayd vnto hym: Rabbi (whych is to saye yf one interprete it Master) where dwellest thou? He sayeth vnto them: come & se. They came, & sawe where he dwelt: & abode with hym ā daye. For it was about the tenth houre.

One of ā two which hearde John speake, and folowed him, was Andrew Simon Peters brother. The same founde hys brother Simon fyrst, and sayeth vnto him: we haue founde Messias (whych is by interpretaciō, annoynted) and brought him to Jesus. And
*Mat.xvj.c. Jesus behelde hym, āde sayde: thou art * Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacion a stone.

The daye folowyng. Jesus wolde go into Galile, and foūde Philip, and sayeth vnto him: folowe me * Philip was of Bethsaida the citie of Andrew and Peter. Philip foūnde Nathanael, and sayeth vnto him: We
*John.xxj.c. haue founde hym, of whome * Moses in the
*Gene.xlix.c. and.xxij.c. Deu.xviij.c. ‡Esa.xlij.c. and.lx.b. *John.vj.c. lawe āde the ‡ Prophetes dyd wryte, Jesus ā sonne of Joseph of Nazareth. And Nathanael sayd vnto hi * can there eny good thynge come out of Nazareth? Philip sayeth vnto him come and se.

Jesus sawe Nathanael compynge to him, & sayeth of him: Beholde a ryght Israelyte, in whom is no gyle. Nathanael sayeth vnto him: whēce knowest thou me? Jesus answered, and sayde vnto him. Before that Philip called the, when thou wast vnder the hygge tree, I sawe the. Nathanael answered and sayd vnto him: Rabbi, thou art euē the very sonne of God, thou art ā kyng of Israel. Jesus answered, and sayde vnto him: Because I sayde vnto the, I sawe the vnder ā hygge tree, ā believest. Thou shalt se greater thynges then these. And he sayeth vnto him: Verely, verely, I saye vnto you: herafter shall ye se heauen open, & ā angels of God ascendynge & descendynge ouer ā sonne of man.

## ¶ The .ij. Chapter. ✠

¶ Christ turneth the water vnto wyne, and depurteth the byers & sellers out of the temple.

AND the thyrd daye, was there a marriage in Cana a cytie of Galile, & the mother of Jesus was there. And Jesus was called (& his disciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayeth vnto him: they haue no wyne. Jesus sayeth vnto her: woman * what haue I to do wyth the, myne houre is not yet come. His mother sayeth vnto the ministres: whatsoeuer he sayeth vnto you, do it. And ther were standynge there, syxe waterpottes of stone after the maner of the purifyēge of the Jewes, contaynynge two or thre fyrkins a peece.

*Luke.ij.g.

Jesus sayeth vnto thē: fyll the water pottes with water. And they fylled thē vp to ā brym. And he sayeth vnto them: drawe out now, & beare vnto the gouerner of the feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but ā mynistres whych drue the water knewe) he calleth ā brydegome, āde sayeth vnto hym: Euery mā at the begynninge doth sett forth good wyne, and ☞ when men be droncke, then that whych is worse. But thou hast kept the good wyne, vntyll now.

☞

Thys begynninge of myracles dyd Jesus in Cana of Galile, and shewed hys glory, & his disciples beleued on him. ✠ *After this he wēte downe to Capernaum, he & his mother, and his brethren, and his disciples, and there continued not manye dayes.

*Mat.viij.b. Mar.i.b. Luke.iij.d.

✠ *And ā Jewes feste was euen at hāde, and Jesus went vp to Jerusalem, & foūde sittynge in the temple, those that solde oxen and shepe and doues, & chaungers of money. And when he had made (as it were) a scourge of smal coardes, he droue them all

*Mat.xxi.b. Mar.xi.c. Luke.xix.g.

out of the temple, with the shepe & oxen, and powred out the chaūgers money, and ouerthrue the tables, & sayde vnto thē that solde doues: Haue these thinges hence, & make not my fathers house an house of marchaūdyse: And his disciples remēbred it ẏ is wrytten: *Pla.lxix.b *the zele of thyne house hath euen eaten me.

C Then answered ẏ Jewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? Jesus answered & sayde vnto them: * destroye thys temple, and in thre dayes I wyll reare it vp. *Mat.xxvi.f. Mar.xiiij.f Then sayde ẏ Jewes. xlvj. yeres was thys temple a byldynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body. Assone, therfore as he was ryssen from deeth agayne, his disciples remembred that he thus had sayde. And they beleued the scripture, & ẏ wordes which Jesus had sayde

When he was in Jerusalem at Easter in ẏ feast daye, many beleued on his name, whē they sawe his myracles whych he dyd. But Jesus dyd not cōmit him selfe vnto them, because he knewe all men, and neded not, that *Jere.xvij.b. Apo.j.d. eny man shuld testifye of him. * For he knewe what was in man.

## C The.iij.Chapter.

C The communycacion of Christ wyth Nicodemus The doctrine and baptyme of John, and what wytnesse he dyd geue of Christ.

A Her was a mā of the Pharises named Nycodemus, a ruler of ẏ Jewes. *John. vij.c. * The same cam to Jesus by nyght, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were wt him. Jesus answered & sayd vnto hi: Uerely, verely, I saye vnto the, except a mā be borne from aboue, he cannot se the kyngdom of God. Nicodemus sayeth vnto hym how can a man be borne whē he is olde? can he enter into hys mothers wombe and *John.xiij.b. and vij.d. Tit.iij.a. be borne agayne? Jesus answered * verely, verely, I saye vnto the: except a man be borne of water & of the spyrte, he cannot enter ‡Roma.viij.a into the kyngdom of God, ‡ That whych is borne of the flesshe, is flesshe, and that which is borne of the spyrte, is spyrte. Marueyle not thou that I sayd to the, ye must be borne from aboue. The wynde bloweth where it lysteth, & thou hearest the soūde therof * but canst not tell whence it commeth & whether it goeth. So is euery one that is borne of the spyrte. *Eccle.xl.a.

Nicodemus answered ād sayde vnto hym how can these thynges be? Jesus answered & sayde vnto hym: art ẏ a master in Israel, & knowest not these thinges? Uerely, verely I saye vnto the: we speake ẏ we do knowe, & testify ẏ we haue sene: ād ye receaue not oure wytnes. If I haue tolde you earthly thynges, and ye beleue not: how shall ye beleue, ẏf I tell you of heauenly thynges.

*And no man ascendeth vp to heauē, but he that came doune frō heauen, euen the sonne of man whych is in heauen: *Dyde.xxiij.a

*And as Moses lyfte vp the serpent in ẏ wyldernes, euen so must the sonne of man be lyfte vp, that whosoeuer beleueth in him, perysshe not, but haue eternall lyfe. *Num.xxi.f.

✠ * For God so loued ẏ worlde, that he gaue is only begottē sonne, that whosoeuer beleueth in him, shulde not perisshe, but haue euerlastyng lyfe. * For God sēt not his sonne into the worlde, to cōdempne the worlde but that ☞ the world thrugh him myght be saued. He that beleueth on him, is not condemned. But he ẏ beleueth not, is cōdemned all ready, because he hath not beleued in the name of the onely begotten sonne of God, And thys is the cōdemnacion: * that lyght is come into the world, and mē loued darcknes more thē light, because their dedes were cuyll. For * euery one that cuyll doeth, hateth the lyght: nether commeth to the lyght, lest his dedes shuld be reproued. But he that doth trueth, commeth to the lyght, that hys dedes maye be knowen, how that they are wrought in God. *Roma.v.a. *Ephe.v.b.

D After these thinges cam Jesus & his disciples into the land of Jewry & ther he taried with thē ☞ * and baptysed, And John also baptised in Enon besydes Salim, because ther was moch water there, & they came & were baptised. * For John was not yet cast into prison. *John.iij.a. Mat.iiij.a. Mar.i.a. Luke.iij.a. ‡Mar.xiij.b

✠ And ther arose a question betwene Johns disciples and the Jewes, aboute purifyinge. And they came vnto John, & sayde vnto him: Rabbi, he ẏ was wyth the beyōde Jordan (to whom thou barest wytnes) beholde the same baptiseth * & all men come to hym. John answered, & sayde: a man can receaue nothinge, except it be geuen him from heauen. Ye youre selues are witnesses * how that I sayd: I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome. But the frende of the brydegrome, wych standeth and heareth hym, reioyseth greatly because of the brydegromes voyce. This my ioye therfore is fulfilled. He must increace but I must decreace. *John.iij.a. *John.i.b.

He that cōmeth from an hye, is aboue all: He that is of ẏ erth, is earthly, and speaketh of the erth. He that commeth from heauen, is aboue all, & what he hath sene and heard: ẏ he testifieth: and no man receaueth hys testimonye. He that hath receaued hys testimonie * ☞ hath set to hys seale, that God is true. For he whō God hath sent, speaketh ẏ wordes of God: * For ☞ God geueth not the spyrte by measure vnto him. The father loueth the sonne * & hath geuen all thynges into *Roma.iij.a ‡Esa.lxij.a. ‡Mar.xi.d. Luke.x.d.

*John.vi.f. i.John.v.b. into hys hande * He ẏ beleueth on the sonne hath euerlastinge lyfe: he that beleueth not the sonne, shall not se lyfe, but the wrath of God abydeth on him. ✠

## C The.iiij.Chapter. ✠

C The loupnge communicacyon of Christ wyth the woman of Samaria by the welles syde. How he healeth the rulers sonne.

A S sone as ẏ Lord knewe, how the Pharises had hearde, ẏ Jesus made and baptised moo disciples then John (though that Jesus hi selfe baptised not: but *Mat.iiij.b his disciples) * he lefte Jewry, and departed agayne into Galile. For it was so that he must nedes goo thorowe Samaria ✠ Thē came he to a cytie of Samaria (which is called Sichar) Besydes the possessyon * that *gen.xlviij.d Jacob gaue to his sonne Joseph, And there was Jacobs well. Jesus then beyng werye of hys iorney, sate thus on the well. And it was about the syxte houre: and there came a woman of Samaria to drawe water. Jesus sayeth vnto her: gene me drinke. For his disciples were gone awaye vnto the towne, to bye meate. Then sayeth the woman of Samaria vnto hi: howe is it, that thou beB inge a Jewe, askest drincke of me, which am iiij.Reg.xvij. John.vij.b a Samaritane? * For the Jewes medle not with the Samaritans. Jesus answered and sayde vnto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the gene me drincke, thou woldest haue asked of him, & he wolde haue geuen * the water of lyfe. *Jere.ij.b John.vij.b The womā sayeth vnto him: Syr, thou hast nothynge to drawe wyth, & the well is depe: from whence then hast thou that water of lyfe? Art thou greater thē oure father Jacob which gaue vs ẏ well, ād he him selfe drācke therof, and his children, and his catell?

Jesus answered, ād sayde vnto hyr: whosoeuer drincketh of thys water, shall thyrst agayne. But ☞ whosoeuer drincketh of ẏ water that I shall geue him, shall neuer more a thyrst: but the water that I shall geue him, shalbe in him a well of water, spryngynge vp into euerlastinge lyfe. The womā sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. Jesus sayeth vnto her: Go, call thy husbād, and come hyther. The woman answered and sayde vnto him: I haue no husband. Jesus sayde vnto her: Thou hast well sayd, I haue no husband. For thou hast had fyue husbandes, & he whom thou now hast, is not thy husband. In ẏ saydest thou truely.

C The woman sayeth vnto hym: * Syr, I *Luke.vij.b perceaue that thou art a prophet. Oure fa‡iij.Reg.xviij. thers worshypped in thys mountayne * & ye ii.Para.xxi.c. saye that in Jerusalem is the place, where men ought to worshyppe. Jesus sayeth vnto her: woman beleue me, the houre cōmeth, when ye shall (nether in this mountayne, nor yet at Jerusalem) worshyppe the fathers. Ye worshyp ye wote not what: we knowe what we worshyppe.

* For saluacion commeth of the Jewes. *Gro.xxj.d But the houre commeth & now is, when the true worshyppers shall worshyppe the father * in spyrte, & in the treuth. For such the father also requyreth to worshyppe hym. *Roma.i.a. *God is a spyrte: and they that worshyppe hym, must worshyppe hym in spyrte and in the treuth. *i.Cor.iij.c.

The woman sayeth vnto him: I wote, ẏ D Messias shall come, whych is called Chryst. When he is come, he wyll tell vs all thynges Jesus sayeth vnto hyr. * I that speake vnto *Mat.xxvi Mar.xiiij.g the am he. And immediatly came hys disci- Luke.xxiij.c ples, & marueyled that he talked with ẏ wo- John.iv.d. and.x.c man. Yet no man sayd: what meanest thou or why talkest thou with her? The woman then lefte her watercpot, and went her waye into the cytie, & sayeth to the men: Come, se a man whych tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the cytie, and came vnto him.

In the meane whyle his disciples prayed him, sayeg: Master, eate. He sayde vnto thē: I haue meate to eate, that ye knowe not of. Therfore sayde the disciples amonge thē selues: hath eny man brought hi ought to eate? Jesus sayeth vnto them: my meate is to do the will of him that sent me, & to fynisshe his worcke. Saye not ye: there are yet foure monethes, & then commeth haruest. Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are whyte all ready E vnto haruest. * And he that reapeth, receaneth rewarde, and gatherelh frute vnto lyfe *Mat.ix.b eternall: that both he that soweth, & he that Luke.x.a. reapeth, myght reioyse together. And herin is the saying true, that one soweth & another reapeth. I sent you to reape that wherō ye bestowed no laboure. Other men laboured, & ye are entred into their labours.

Many of the Samaritans of that cytie beleued on him, for the saying of the womā, which testified that he tolde her all that euer she dyd. So, whē the Samaritans were come vnto him, they besought him, ẏ he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes, and sayde vnto the woman. Now we beleue, not because of thy sayinge: for * we haue herde him oure selues, *John.xvij and knowe that thys is euen Christ, the saniour of the worlde. ✠

After two dayes he departed thēce, and went awaye into Galile. * For Jesus hym *Mat.xiij. selfe testified, that a prophete hath none ho- Mar.vi.a. noure in his awne coūtre. Then, as sone as Luke.iiij.a. he was come into Galile, the Galileans receaued him: when they had sene all the thynges that into

ges that he dyd at Jerusalem at ỹ daye of the
feast. For they went also vnto the feast daye
So Jesus cam agayne into Cana of Galile
*Johñ.ii.a. *wher he turned the water into wyne.
*Mat.viii.a Luke.vii.a. ✠ And ther was a certayne ruler, *whose sonne was sycke at Capernaum. As sone as the same herde that Jesus was come out of Jewry into Galile, he went vnto him, & besought him, that he wolde come downe, and heale his sonne. For he was euen at ỹ poynt of death. Thẽ sayde Jesus vnto him: except ye se signes & wondres, ye wyll not beleue. The ruler sayeth vntó him: Syr, come downe, or euer that my sonne dye. Jesus sayeth vnto hym: Go thy waye, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto him. And he wẽt his waye. And as he was now going downe, ỹ seruauntes mett him, & tolde him, sayinge: thy sonne lyueth. Then enquyred he of them the houre,
G when he beganne to amende. And they sayd vnto him: Yester daye at the seuenth houre, ỹ feuer lefte him. So the father knewe, that it was ỹ same houre, in the which Jesus sayde
*Actu.x.b.xiii.a vnto him: Thy sonne lyueth. * And he beleued, and all his housholde. ✠ This is agayne the seconde myracle, that Jesus dyd, whã he was come out of Jewry into Galile.

¶ The. v. Chapter. ✠

¶ He healeth the man that was sycke eyghte & thyrtie yeare. The Jewes accuse hym, he answereth for hym selfe, and reprouyth them.

A Fter thys was there a feast daye
of the Jewes, and Jesus went vp
to Jerusalem. And ther is at Jeru
salem, by ỹ slaughterhouse, a pole
(which is called in ỹ Ebrue tõge, Bethseda) hauing fyue porches, in whych laye a greate multitude of sycke folcke, of blinde, halt, and wythered, waytinge for the mouinge of the water. For an angell wẽt downe at a certayne season into the pole, and stered the water. Whosoeuer then fyrst (after the steringe of the water) stepped in, was made whoale of whatsoeuer disease he had. And a certayne man was there, whych had bene dysseased. xxxviij. yeres. When Jesus sawe him lye, and knewe that he now longe tyme had bene dysseased, he sayeth vnto him: Wylt thou be made whole? The sycke man answered hym: Syr, I haue no man when the water is troubled, to put me into ỹ pole. But in the meane tyme, whyle I am aboute to come, another stepeth downe before me.

*Mat.v.a Mar.ii.b. Luke.v.e Actes.iii.b. and.iv.f. Jesus sayeth vnto hym * ryse, take vp thy bed, & walke. And immediatly the man was made whole, and toke vp hys bed, and walked. And the same daye was the Saboth. The Jewes therfore sayde vnto hym that was made whole: It is the Saboth daye, it is not lauful for the to cary thy bed. He answered them: He that made me whole, sayde vnto me: take vp thy bed, and walke. Then asked they hym: what man is that, whych sayd vnto ỹ, take vp thy bed & walke? And he that was healed, wist not who it was. For Jesus had gotte̅ him selfe awaye, because that ther was preace of people in that place.

B
*Johñ.viii.a * Afterwarde, Jesus founde him in the temple, and sayde vnto him: beholde, thou art made whole, synne nomore, lest a worse thinge happen vnto the. The man departed & tolde the Jewes, that it was Jesus, which had made hym whole. ✠ And therfore the Jewes dyd persecute Jesus, and sought the meanes to slee him, because he had done these thynges on the Sabboth daye. And Jesus answered them.

*j.Co.x.a. ✠ * My father worketh hitherto, and I worke. Therfore, the Jewes sought the more to kyll him, not onely because he had broken the Sabboth: but sayde also that * God
*Mat.xxii Mar.xii.a Luke.xx.f. was hys father and made hym selfe equall with God.

Then answered Jesus, & sayde vnto thẽ: verely, verely, I saye vnto you * the sonne
*Johñ.v.a. can do nothige of him selfe, but that he seeth the father do. For what soeuer he doeth, that doeth the sonne also. For the father loueth ỹ sonne, and sheweth hym all thinges that he hym selfe doeth. And he will shewe hi greater workes thẽ these, because ye shuld marueyle. For lykewyse as the father rayseth vp the deed, and quyckeneth thẽ, euen so the
*Mat.xi.d Luke.x.c. sonne quyckeneth whom he wyll * Nether iudgeth the father eny man: but hath committed all iudgement vnto ỹ sonne, because that all men shuld honoure the sonne euen as they honoure the father. He that honoureth not the sonne, the same honoureth not the father which hath sent hym. Verely, verely I C
*Johñ.vj.c. saye vnto you. * He that heareth my worde, & beleueth on him that sent me, hath euerlasting lyfe, and shall not * come into damna-
*Luk.xvi.d cyon: but is escaped from deeth vnto lyfe.

*Mat.v.c. Johñ.v.e Verely, verely, I saye vnto you * ỹ houre shall come, & nowe it is, whẽ ỹ deed shall heare ỹ voyce of the sonne of God. And they
*Johñ.v.a. and.viij.a. that heare, shall lyue. * For as the father hath lyfe in hym selfe, so lykewyse hath he geuen to the sonne to haue lyfe in hym selfe: and hath geuen him power also to iudge, because he is the sonne of man. Marueyle not
Mat.xxvd. at this: for the * houre shal come, in ỹ which, all that are in the graues, shall heare hys voyce, and shall come forth: they that haue done good, vnto the resurreccion of lyfe: and they that haue done euyll, vnto the resurreccion of damnacion. ✠

✠ I can of myne awne selfe do nothing. As I heare, I iudge, and my iudgmẽt is iust, because I seke not myne awne wyll, but ỹ wyll of the father whych hath sent me * If I shulde beare wytnes of my selfe,
*Johñ.viii.d my wytnes were not true. Ther is another ỹ beareth witnes of me: & I am sure, that the wytnes which he beareth of me, is true.

*Johñ.i.b * Ye sent vnto John, & he bare wytnes vnto ỹ trueth. But I receaue not the recorde of man. Neuertheles, these thinges I saye that ye myght be sake. He was a burnynge, & a shyninge lyght, & ye wolde for a season haue reioyced in hys lyght * But I haue greater wytnes, then the wytnes of John ‡ For
*Johñ.v.a ‡Johñ.xv.c the workes which the father hath geuẽ me to fynysshe, ỹ same workes that I do, beare wytnes of me, ỹ the father hath sent me. And ỹ father him selfe which hath sent me * hath
*Mat.iii.d and.xvii.b. Mar.i.b Luke iii.b. ii.Pet.i.d. bozne witnes of me. Ye haue not heard hys voyce at eny tyme nor sene hys shape, hys word haue ye not abydinge in you. For whõ he hath sent, him ye beleue not.

*Johñ.v.b. Search the scriptures, for in them ye
i.Peter.i.b.d. Dan.x.b.c. thinke ye haue eternall lyfe ‡ & they are they which testify of me. And yet wyll ye not come to me, that ye myght haue lyfe. I receaue not prayse of men. But I knowe you, that ye haue not ỹ loue of God in you. I am come
*Johñ.ii.c ii.Thes.ii. in my fathers name and ye receaue me not. * If another come in hys awne name, hym wyll ye receaue: How cã ye beleue, which receaue honoure one of another, & seke not the honoure that commeth of God onely?

Do not thynche that I wyll accuse you to my father. Ther is one ỹ accuseth you: euen
*Deut.xviii.c Moses in whõ ye trust. For had ye beleued Moses, ye wolde haue beleued me * for he wrote of me. But yf ye beleue not hys wrytinges: how shall ye beleue my wordes? ✠

¶ The. vj. Chapter. ✠

¶ Jesus feedeth fyue thousand men departeth alwaye that they shuld not make hym kyng, and reprouyth the fleshly hearers of hys worde. The carnall are offended at hym.

A Fter these thinges * Jesus went
*Mat.xiiii.b mar.vi.d. Luke.vi.c hys waye ouer the see of Galile whych is the see of Tiberias * * a great multitude followed hym, because they sawe his myracles whych he dyd on them that were diseased. And Jesus went vp into a mountayne, & there he sate wyth hys disciples. And easter, a feast of ỹ Jewes
*Mat.xiiii.b Mar.vi.d Luke.ix.b was nye. ✠ ✠ * When Jesus then lyfte vp his eyes, and sawe a great cõpany come vnto him, he sayeth vnto Philip: whence shall we bye breed, that these maye eate? This he sayd to proue hym: for he him selfe knewe, what he wolde do.

*iii.Reg.iiii.g Philip answered him * two hũdred peny worthe of breed are not sufficient for them, ỹ euery man maye take a lytell. One of his disciples (Andrew, Simon Peters brother) sayeth vnto him: There is a lad here, which hath fyue barly loues and two fyshes: but
B what are they amonge so many? And Jesus sayde. Make ỹ people syt downe. Ther was moch grasse in ỹ place. So the men sate downe in nõbre, about fyue thousand. And Jesus toke the breed: And whan he had geuen thanckes, he gaue to the disciples, and ỹ disciples to thẽ that were set downe: And lyke wyse of the fyshes as moch as they wolde:

When they had eaten ynough, he sayeth vnto his disciples: gather vp ỹ broken meate whych remayneth: ỹ nothynge be lost. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barly loaues: whych broken meate remayned vnto them that had eaten. Then those men (when they had sene the myracle that Jesus dyd) sayd: this is of a trueth ‡ ỹ same
*Luke. vii.c. Johñ.xi.b Prophete, ỹ shulde come into the worlde. ✠

Whẽ Jesus therfore perceaued, ỹ they wolde come, & take hym vp to make hym kyng,
*Luke.vi.c. * he departed agayne into a mountayne him selfe alone.

*Mat.xiiii.c Mar.vi.f. * And when euen was now come, hys disciples wẽt downe vnto the see, & gat vp into a shippe, and came ouer the see vnto Capernaũ. And it was now darcke, and Jesus was not come to them. And ỹ see arose with a greate wynde that blewe. So when they had rowen about a. xx v. or. xxx. furlonges, they sawe Jesus walkyng in the see, & drawing nye vnto the shippe, & they were afrayed. But he sayeth vnto them: It is I, be not afrayde. Then wold they haue receaued him into the shyp, & immediatly the shyp was at the lande whyther they went. ¶

The daye folowynge whan the people (whych stode on the other syde of the see) sawe, ỹ ther was none other shyp there, saue that one wher into his disciples were entred, & that Jesus went not in wyth his disciples into ỹ shyp: but that his disciples were gone awaye alone (howbeit, ther cã other shyppes frõ Tiberias nye vnto the place, where they dyd eate bred, after that the Lord had geuen thankes) when the people therfore sawe that Jesus was not there, nether hys disciples, they also toke shypping, & came to Capernaum, seekynge for Jesus.

And when they had founde hym on the other syde of the see, they sayde vnto hym: Rabbi, whẽ camest thou hyther? Jesus answered them, and sayde: verely, verely I saye vnto you: ye seke me, not because ye sawe ỹ myracles but because ye dyd eate of the loaues, and were fylled.

✠ Laboure not for the meate whych perisheth, but for that whych endureth vnto euerlastinge lyfe, whych meate the sonne of man shall geue vnto you. For hym hath God the father sealed.

Then sayde they vnto him: what shal we do, that we myght worcke the workes of God? Jesus ãswered & sayde vnto thẽ: This is the worcke of God, that ye beleue on him, whome

whom he hath sent, They sayde therfore vnto him * what sygne chewest thou then, that we maye se, and beleue the? What doest thou worcke? Oure fathers dyd eate Manna in the desert as it is wrytte: He gaue them * breed from heauen to eate. Then Jesus sayde vnto them: verely, verely I saye vnto you: Moses gaue you not that breed from heauen: * but my father geueth you the true breed from heauen. For the breed of God is he, whych commeth downe from heauen, and geueth lyfe vnto the worlde.

Then sayd they vnto him: Lord, euermore geue vs this breed. And Jesus sayd vnto them: I am the breed of lyfe. He that cōmeth to me shall not honger: and he that beleueth on me shall neuer thurst. ✠ But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. All that ꝑ father geueth me shall come to me: and he that commeth to me, I cast not awaye. For I came downe frō heauen: * not to do that I will, but that he will, whych hath sent me. And this is the fathers wyll whych hath sent me, that of all whych he hath geuen me, I shall loose nothinge: but rayse them vp agayne at the last daye. And thys is ꝑ will of him that sent me: that euery one whych seeth the sonne * and beleueth on him, haue euerlastyng lyfe. And I wyll rayse him vp at the last daye. The Jewes thē murmured at him, because he sayd: I am ꝑ breed (of lyfe) whych came downe from heauen. And they sayde: * Is not this Jesus the sonne of Joseph, whose father & mother we knowe? How is it thē ꝑ he sayeth, I came downe frō heauen? Jesus answered & sayd vnto them. Murmur not amonge youre selues. ✠ *

☞ No man can come to me, except the father which hath sent me, draw me him: And I wyll rayse hym vp at ꝑ last daye. It is written in the Prophetes: * and they shalbe all taught of God. Euery man therfore ꝑ hath hearde, and hath learned of the father, cometh vnto me. * Not that eny man hath sene the father, saue he which is of God: the same hath sene the father.

Verely, verely, I saye vnto you: he ꝑ putteth his trust in me, hath euerlastinge lyfe. I am that breed of lyfe. Youre fathers dyd eate Manna in the wyldernes, & are deed: Thys is that breed, whych commeth downe from heauen, that a man maye eate therof, & not dye. I am that lyuinge bread, whych came downe from heauen. If eny man eate of this bread, he shall liue for euer * And the breed that I will geue, is my flesshe, whych I will geue for the lyfe of the worlde. ✠

☞ The Jewes therfore stroue amōge them selues, sayig: How cā this felowe geue vs ꝑ flesch of his, to eate? Then Jesus sayde vnto them: ✠ Verely, verely, I saye vnto you,

☞ except ye eate the flesshe of the sonne of man, and drinke his bloude: ye haue no lyfe in you. Whoso eateth my flesshe & drynketh my bloude, hath eternall lyfe, & I wyll rayse him vp at the last daye. ✠ For my flesshe is meate in dede: and my bloude is drincke in dede. He that eateth my flesshe & driketh my bloude, dwelleth in me and I in him. As the lyuinge father hath sent me, and I liue for ꝑ father: Euen so he that eateth me, shall lyue by the meanes of me. This is ꝑ breed, which cam downe frō heauen: not as youre fathers dyd eate Manna, & are deed: He that eateth of this breed, shall lyue euer. ✠

These thinges sayd he in the synagoge, as he taught in Capernaum. Many therfore of his disciples (whē they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? Jesus knewe in him selfe, that his disciples murmured at it, & he sayd vnto them: Doth this offende you? What and yf ye shall se ꝑ sonne of man ascende vp thither where he was before? It is the spryte that quyckeneth, the flesh profyteth nothinge. The wordes ꝑ I speake vnto you, are spryte and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynninge, which they were, that beleued not, & who shulde betraye him: And he sayd: therfore sayde I vnto you: that * no man can come vnto me, except it were geuen vnto hym of my father.

From ꝑ tyme many of his disciples went backe, and forsoke him, and walked nomore with hym. Then sayde Jesus to the twelue: wyll ye also goo awaye? Then Simon Peter answered him: Lord, to whom shall we go? Thou haste the wordes of eternall lyfe * and we beleue and are sure that thou art Chryst the sonne of the lyuinge God. Jesus answereth thē: haue not I chosen you twelue, and * one of you is a deuyll? He spake of Judas Iscarioth the sonne of Simon. For he it was, that shuld betraye hym, beynge one of the twelue.

## ¶ The. vij. Chapter.

¶ Jesus commeth to Jerusalem at the feast, teacheth the Jewes & reproueth them: There are diuersi opinions of hym amonge the people. The Pharises rebuke the officers, because they haue not brought hi, & erred with Nycodemus for takynge hys parte.

After these thinges, Jesus wēt about in Galile: for he wolde not go about in Jewry because that the Jewes sought to kyll hym. The Jewes * feast of tabernacles was at hande. Hys brethren therfore sayde vnto him: get the hence, and go into Jewry, that thy disciples also maye se thy worckes that thou doest. For there is no man that doeth eny thynge in secret, and he hym selfe seketh to be knowne openlye. If thou do soch thinges, shewe thy selfe to ꝑ worlde.

For his brethren beleued not in him.

Then Jesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye ready. The worlde cannot hate you. * But me it hateth: because I testify of it, that the worckes therof are euill. Go ye vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet full come. whā he had sayde these wordes vnto them he abode styll in Galile. But as sone as his brethren were come, then wēt he also vp vnto the feast, not openly: but as it were preuely. Then sought him the Jewes at the feast, & sayde: * where is he? And moch murmuringe was ther of him amonge ꝑ people. For some sayde: * He is good, other sayde naye, but he deceaueth the people. How be it * no man spake openly of him, for feare of the Jewes. ✠

✠ Now whan halfe of ꝑ feast was done, Jesus went vp into the temple, and taught. And the Jewes marueyled, saying: How knoweth he the scriptures, seynge ꝑ he neuer learned? Jesus answered them, & sayde: My doctryne hys not myne: but his ꝑ sent me. If eny man wyll be obedient vnto his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He ꝑ speaketh of him selfe, seketh his awne prayse. But he that seketh hys prayse that sent him, the same is true, & no vnryghteousnes is in him.

* Dyd not Moses geue you a lawe, & yet none of you kepeth ꝑ lawe? Why go ye about to kyll me? The people answered and sayde: thou haste the deuyll: who goeth about to kyll the? Jesus answered, and sayde vnto them: * I haue done one worcke, and ye all marueyle. Moses therfore gaue vnto you ꝑ circumcision: not because it is of Moses, but * of the fathers: And yet ye on the Saboth daye, circumcyse a man. If a man on the Saboth daye receaue circūcysion without breakynge of the lawe of Moses: disdayne ye at me, because I haue made a man euery whit whoale on the Saboth daye? * Judge not after the vtter aperaunce, but iudge with a ryghteous iudgement.

Then sayde some of them of Jerusalem: is not this he, whom they go about to kyll? But lo, he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, ꝑ this is very Chryst? Howbeit * we knowe this man whence he is: but when Chryst cometh, no man knoweth whence he is.

Then cryed Jesus in ꝑ tēple (as he taught) saying: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe him: (And yf I saye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe hym) for I am of hi, & he hath sent me. * Thē they sought to take him: but no man layde hāds on him, because his houre was not yet come * Many of the people beleued on hym ✠ & sayde: when Chryst cōmeth, will he do moo myracles thē these, that this man hath done?

The Pharises hearde that the people murmured suche thinges cōcernyng him ✠ And the pharises and hye prestes * sent ministres to take him. Thē sayde Jesus vnto thē: Yet am I a lytell whyle with you, and then go I vnto him that sent me. Ye shall seke me, and shall not fynde me: * & where I am, thyther can ye not come. Then sayde the Jewes among them selues: whither wyll he go, that we shall not fynde him? Wyll he go amonge the gentyls (whych are scattered abroade) and teach the gētyls: What maner of saying is this that he sayd: ye shall seke me, & shall not finde me: and where I am, thyther can ye not come?

In the last daye, that great daye of ꝑ feast Jesus stode, and cryed, sayinge: * If eny mā thyrst, lett him come vnto me, & drincke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. But this spake he of ꝑ spryte, whych they that beleue on him, shulde receaue. ✠ For ꝑ holy goost was not yet there, because Jesus was not yet glorifyed.

✠ Many of the people therfore (whē they hearde this saying) sayd * of a truth this is a prophet: but other sayde * this is Chryst. But some sayde: shal Chryst come out of Galile: * Sayeth not ꝑ scripture, ꝑ Chryst shall come of ꝑ seed of Dauid: and out of ꝑ towne of Bethleem where Dauid was? So was ther dissencion amonge the people because of him. And some of thē wolde haue taken him but no man layed handes of him. Thē came the ministers to the hye prestes and Pharises. And they sayed vnto them: why haue ye not brought hi? The ministers answered: neuer man spake as this mā doeth. Thē answered thē ꝑ Pharises: are ye also disceaued? Doth eny of the rulers or of the Pharises beleue on him? But this comen people whych knowe not the lawe, are cursed. Nicodemus sayeth vnto them (* he that came to Jesus by nyght, & was one of thē) Doth oure lawe iudge eny mā, before it heare hi, and knowe what he hath done? They answered, and sayd vnto hi: art ꝑ also of Galile? Search & loke, For out of Galile aryseth no Prophete. And euery man went vnto his awne house. ✠

## ¶ The. viij. Chapter. ✠

¶ A woman is take in aduoutrye, Chryst delyuereth her. The fredom of soch as felowe Christ, whom they accuse to haue the deuell withyn hym, and go about to stone hym.

Jesus went * vnto mount olyuete, and early in the morynge he came agayne into the temple, and all the people cam vnto hym, & he sate downe, & taught them. And ꝑ Scribes & Pharises

riſes brought vnto hym a woman taken in aduoutry: & whā they had ſet hir in the mydes, they ſaye vnto hym: Maſter, thys woman was taken in aduoutry, euen as the dede was a doing. * Moſes in the lawe commaūded vs, that ſuche ſhulde be ſtoned. But what ſayeſt thou? This they ſayde to tempt him that they myghe accuſe him. But Jeſus ſtouped downe, and with his fynger wrote on the grounde. So, whan they contynued aſkynge him, he lyfte him ſelfe vp, and ſayde vnto them: let him that is amonge you without ſynne, caſt the fyrſt ſtone at her. And agayne he ſtowped downe, & wrote on the grounde. And aſſone as they hearde this, they wēt out one by one, begynning at the eldeſt. And Jeſus was lefte alone, & the woman ſtandynge in the myddes. When Jeſus had lyfte vp him ſelfe, and ſawe no man, but the woman, he ſayde vnto hir: woman, where are thoſe thyne accuſars? hath no man condempned the? She ſayde: No man, Lorde. And Jeſus ſayde. Nether do I condempne the. Go and * ſynne nomore.

✠ Then ſpake Jeſus agayne vnto them, ſaying: * I am the lyght of the worlde. He that folowethe me, doth not walke in darcknes but ſhall haue the light of lyfe. The Phariſes therfore ſayde vnto him: thou beareſt recorde of thy ſelfe, thy recorde is not true. Jeſus anſwered, & ſayde vnto them: though I beare recorde of my ſelfe, yet my recorde is true: for I knowe whences I cam, and whither I go. But ye cannot tell whence I come, and whither I go. Ye iudge after the fleſhe. I iudge no man. And yf I iudge, my iudgement is true. For I am not alone: but I & the father that ſent me. * It is alſo wrytten in youre lawe, that the teſtimony of two men is true. I am one that beareth wytnes of my ſelfe, & the father that ſent me, beareth wytnes of me. Then ſayde they vnto him: where is thy father? Jeſus anſwered: ye nether knowe me, nor yet my father: If ye had knowē me, ye ſhulde haue knowē my father alſo. Theſe wordes ſpake Jeſus in the treſury as he taught in the temple, and no man layde handes on hym * for his houre was not yet come.

Then ſayde Jeſus agayne vnto them: ✠ I go my waye, & * ye ſhall ſeke me, & ſhall dye in youre ſynnes. Whyther I go, thyther can ye not come. Thē ſayde the Jewes: will he kyll him ſelfe, becauſe he ſayth: whyther I go, thyther can ye not come? And he ſayde vnto them: ye are from beneth, I am from aboue. Ye are of this world, I am not of this world. I ſayd therfore vnto you, that ye ſhal dye in youre ſynnes. For * yf ye beleue not that I am he, ye ſhall dye in youre ſynnes.

Then ſayd they vnto him. who arte thou? And Jeſus ſayeth vnto them: Euē the very ſame thing that I ſpeake vnto you. I haue many thinges to ſaye, and to iudge of you: Yee, & he that ſent me, is true. * And I ſpeke in the world, thoſe thinges, which I haue hearde of hym. Howebeit they vnderſtode not that he ſpake of his father. Then ſayd Jeſus vnto them: when ye haue lyft vp an hye the ſonne of man, then ſhall ye knowe, that I am he, and that I do nothinge of my ſelfe: but * as my father hath taught me, euen ſo I ſpeake theſe thinges: and he that ſent me, is wt me. The father hath not lefte me alone, for I do all wayes thoſe thinges that pleaſe him. ✠ As he ſpake theſe wordes, * many beleued on him.

✠ Then ſayde Jeſus to thoſe Jewes, which beleued on him: If ye continue in my worde, then are ye my very diſciples, and ye ſhall knowe the trueth: and the trueth ſhall make you free. They anſwered him: We be Abrahams ſeed, and were neuer bōde to eny man: how ſayeſt thou then: ye ſhalbe made * free?

Jeſus anſwered thē: verely, verely I ſaye vnto you, that * whoſoeuer cōmitteth ſinne, is the ſeruaunte of ſinne. And the ſeruaunt abydeth not in the houſe for euer: But the ſonne abydeth euer. If the ſōne therfore ſhal make you free, then are ye free in dede. I knowe that ye are Abrahams ſeed: but ye ſeke meanes to kill me, becauſe my word hath no place in you. I ſpeake that which I haue ſene with my father: and ye do that, which ye haue ſene with youre father. They anſwered and ſayde vnto him: Abraham is oure father. Jeſus ſayeth vnto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that hath tolde you the trueth whych I haue heard of God: this dyd not Abraham. Ye do the dedes of youre father. Then ſayde they to him: we were not borne of fornication. We haue one father, euē God. Jeſus ſayd vnto thē: yf God were youre father, truly ye wolde loue me. For I proceaded forth, and came frō God. Nether came I of my ſelfe, but he ſent me: Why do ye not knowe my ſpeache? Euen becauſe ye can not abyde the hearing of my worde.

Ye are of youre father the deuyll, and the luſtes of youre father will ye ſerue. * He was a murtherer from the beginninge and abode not in the trueth, becauſe there is no trueth in him. When he ſpeaketh a lye, he ſpeaketh of his awne. For he is a lyar, and the father of the ſame thing: And becauſe I tell you the trueth, therfore ye beleue me not.

✠ Which of you tebuketh me of ſynne? If I ſaye the trueth, why do not ye beleue me? * He that is of God, heareth Goddes wordes. Ye therfore heare them not, becauſe ye are not of God. Then anſwered the Jewes



the Jewes, and ſayd vnto him: Saye we not well, that thou art a Samaritan, and * haſt the deuyll? Jeſus anſwered: I haue not the deuyll: but I honoure my father, and ye haue diſhonored me. I ſeke not myne awne prayſe: ther is one that ſeketh, and iudgeth.

Verely verely, I ſaye vnto you: yf a man kepe my ſaieng, he ſhall neuer ſe deeth. Then ſayd the Jewes vnto him: Now knowe we that thou haſt the deuyll. Abraham is deed, and the prophetes, and thou ſayeſt: yf a man kepe my ſaying, he ſhal neuer taſte of death. Art thou greater then our father Abraham, which is deed? and the prophetes are deed. Whom makeſt thou thy ſelfe?

Jeſus anſwered: If I honoure my ſelfe, myne honour is nothinge. It is my father that honoureth me, which ye ſaye, is your God, & yet ye haue not knowen hym: but I knowe him. And yf I ſaye, I knowe him not, I ſhal be a lyar lyke vnto you. But I knowe him, and kepe his ſayinge.

Your father Abraham was glad to ſe my daye: * and he ſawe it, & reioyſed. Then ſayd the Jewes vnto him: thou art not yet .l. yere olde, and haſt thou ſene Abrahā? Jeſus ſayd vnto thē: Verely verely, I ſaye vnto you: yer Abraham was borne, * I am. ‡ Then toke they vp ſtones, to caſt at hym: But Jeſus hyd him ſelfe, and * went out of the tēple. ✠

## The .ix. Chapter.

Chriſt maketh the man to ſe that was borne blynde.

AND as Jeſus paſſed by, he ſawe a man, which was blynde from hys byrth. And his diſcyples aſked him ſayinge: Maſter, who dyd ſynne, this man, or hys father and mother, that he was borne blynd? Jeſus anſwered: Nether hath this man ſinned, nor yet his father and mother: but that the workes of God ſhulde be ſhewed in hym. I muſt worcke the workes of hym that ſent me, whyle it is daye. The nyght cōmeth, when no man can worcke. As longe as I am in the worlde. * I am the lyght of the worlde.

Aſſone as he had thus ſpoken, he ſpat on the ground, and made claye of the ſpetle, and rubbed the claye on the eyes of the blynde, & ſayd vnto him: Go, waſſhe the in the pole of * Siloe, which (by interpretaciō) is a ſinoche to ſaye as, ſent. He went his waye therfore, and waſhed, & came agayne, ſeinge: So the neyghbours and they yt had ſene him before (how yt he was a begger) ſaid: is not this he that ſat and begged? Some ſayd: this is he. Agayne, other ſayd: * (No, but) he is lyke hym.

He hym ſelfe ſayde: I am euen he. Therfore ſayde they vnto hym: Howe are thyne eyes opened? He anſwered and ſayde: The man that is called Jeſus, made claye, and anoynted myne eyes, and ſayd vnto me: Go to the pole Siloe, and waſhe. And whan I went & weſhed, I receaued my ſyght. Then ſayd they vnto him: where is he? He ſayde: I cannot tell.

They brought to the phariſes, hym that a lytell before was blynde: and it was the * Sabboth daye, when Jeſus made yt claye, and opened hys eyes. Then agayne the phariſes alſo aſked hym, howe he had receaued his ſyght. He ſayd vnto them: he put claye vpon myne eyes, and I waſhed, and do ſe. Therfore ſayd ſome of the phariſes: thys mā is not of God, becauſe he kepeth not the Sabboth daye. Other ſayde: * howe can a man yt is a ſynner, do ſuch myracles? And ther was a ſtryfe amonge them. They ſpake vnto the blynde mā agayne: What ſayſt thou of him, becauſe he hath opened thyne eyes? He ſayd: * He is a prophete.

But the Jewes dyd not beleue of the mā (how that he had bene blynde, and receaued hys ſyght) vntyll they called the father and mother of him that had receaued hys ſyght. And they aſked them, ſaying: Is thys youre ſonne, whō ye ſaye was borne blynde? How doth he now ſe then? His father and mother anſwered them, and ſayde: we knowe, that thys is oure ſonne, and that he was borne blynde: but by what meanes he nowe ſeeth, we cānot tell. Or who hath opened his eyes, cannot we tell? He is olde ynough, aſke him, let hym anſwere for hym ſelfe. Suche wordes ſpake hys father ād mother, becauſe they feared the Jewes. For the Jewes had conſpyred all ready, that yf eny man dyd confeſſe that he was Chriſt, * he ſhulde be excōmunicat out of the ſynagoge. Therfore ſayd hys father and mother: he is olde ynough, aſke him.

Then agayne called they the man yt was blynde, and ſayd vnto hym: Geue God the prayſe: we knowe that thys man is a ſynner. He anſwered therfore, and ſayde: Whyther he be a ſynner or no, I cannot tell. One thynge I am ſure of: that where as I was blynde, nowe I ſe. Then ſayde they to hym agayne: What dyd he to the? How opened he thyne eyes? He anſwered them: I tolde you yer whyle, and ye dyd not heare. Wherfore wold ye heare it agayne? Wyll ye alſo be his diſciples? Then rated they hym, & ſayd: Be yt his diſciple. We are Moſes diſciples. We are ſure, yt God ſpake vnto Moſes. As for this felowe, we knowe not frō whence he is.

The man anſwered, and ſayde vnto thē: this is a maruelous thing, that ye wote not from whence he is, and yet he hath opened myne eyes. For we be ſure, yt God heareth not ſynners. But yf eny man be a worſhipper of God, and obedient vnto his wyll, him heareth he. Sence the world begā was it not hearde, that eny man opened the eyes

of one that was borne blynde. If thys man were not of God, he coulde haue done nothing. They answered, and sayd vnto hym: thou art al together borne in synne, and dost thou teach vs? And they cast him out.

Jesus heard that they had excōmunicate hym: and when he had founde hym, he sayde vnto hym: dost thou beleue on the sonne of God? He answered and sayd: Who is it Lord that I myght beleue on him? And Jesus said vnto him: Thou hast sene him, * and he it is that talketh with the. And he sayd: Lord, I beleue, and he worshipped hym. ✠ And Jesus sayd vnto him: ☞ I am come vnto iudgement into this worlde: that they which se not, myght se: and that they which se, might be made blynde. And some of the pharises which were with him, hearde these wordes, and sayd vnto him: are we blynde also? Jesus sayd vnto them: * ☞ If ye were blynde, ye shulde haue no synne. But now ye saye: we se, therfore your synne remayneth.

* John.ix.c

* John.ix.d

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### ¶ The.x. Chapter. ✠

¶ Christ ys the true shepherd, and the dore of the shepe he telleth the treuth, and therfore the Jewes take vp stones to cast at hym and call hys preachyng blasphemy, and go about to take hym.

VErely verely, I saye vnto you: he ỹ entreth not in by the dore into the shepefolde, but clymeth vp some other waye, the same is a theefe and a murthurer. But he that entreth in by the dore, is the shepherde of the shepe: to hym the porter openeth, & the shepe heare hys voyce, and * he calleth his awne shepe by name, and leadeth thē out. And when he hath sent forth his awne shepe, he goeth before them, and ỹ shepe folow him: for they knowe his voyce. A straunger will they not folowe, but wyll flye from him: for they knowe not the voyce of straungers. Thys prouerbe spake Jesus vnto them. But they vnderstode not what thinges they were, which he spake vnto thē.

Then sayd Jesus vnto them agayne: Verely verely, I saye vnto you: * I am the dore of the shepe. All (euē as many as came before me) are theues & murthurers: but ỹ shepe dyd not heare them. I am the dore: by me yf any mā entre in, he shalbe safe, and shall go in and out, ād fynde pasture. A theefe cōmeth not but for to steale, kyll, and to destroye. I am come, that they might haue life, and that they myght haue it more aboundantly. ✠

* Prouer.r.d

* Joh.xiiii.a

☞ * Eze.xxxiiij.d Mich.v.a

✠ I am * ỹ good shepeherd. ☞ A good shepherde geueth hys lyfe for the shepe. An hyred seruaūt, and he which is not the shepeherd (nether the shepe are his awne) seeth the wolfe comminge, and leaueth the shepe, and flieth, and the wolfe catcheth, and scattereth the shepe. The hyred seruaunt flyeth, because he is an hired seruaunt, and careth not for ỹ shepe. I am the good shepheard, * ād knowe my shepe, and am knowen of myne. * As my father knoweth me, euē so knowe I also my father. And * I geue my lyfe for the shepe: & other shepe I haue, which are not of thys fold. Them also must I bring, and they shall heare my voyce, and ☞ ther shalbe one fold and one shephearde. ✠ Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. No mā taketh it frō me: but I put it awaye of my selfe. I haue power to put it from me, and I haue power to take it agayne. Thys commaundement haue I receaued of my father. There was a dissencyon therfore agayne amonge the Jewes for these sayinges, and many of them sayd: * He hath the deuel, and is madd: why heare ye hi? Other sayde: * these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

* Mat.x.d Luke.x.d

* Mat.xi.d

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* Mat.xii.d and.xvii.b, Mar.iii.b Luke.xi.b John.viii.f ‡ John.viij.g

✠ And it was at Jerusalem the feaste of the ☞ dedicacyon, and it was winter: and Jesus walked in the temple, euen in * Salomons porche. Then cam the Jewes rounde about him, and sayd vnto him: Howe longe dost thou make vs doute? If thou be Christ, tell vs playnely. Jesus answered thē: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnesse of me. But ye beleue not, because ye are not of my shepe. As I sayd vnto you: * my shepe heare my voyce: and I knowe thē, & they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perish, nether shall eny man plucke them oute of my hande. My father which gaue them me, is greater then all, and no man is able to take them oute of my fathers hand. ‡ I and my father are one.

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* 1.Esd.iij.a

* John.viii.f

* Then the Jewes agayne toke vp stones, to stone hym with all. Jesus answered them: many good workes haue I shewed you from my father: for which of them do ye stone me? The Jewes answered him, sayēg: For thy good workes sake we stone thē not, * but for thy blasphemy, and because that thou beynge a man, makest thy selfe God: Jesus answered them: Is it not wrytten in youre lawe * I sayde, ye are goddes? If he called them goddes, vnto whom the word of God was spoken (and the scripture cānot be broken concernynge hym whom the father hath sanctifyed, and sent into the worlde) do ye saye ỹ I blaspheme * because I sayde, I am the sonne of God? * If I do not the workes of my father, beleue me not. But yf I do, ād yf ye beleue not me, beleue the workes: that ye maye knowe and beleue, that the father is in me, and I in him. ✠

‡ John.xiiii.a and.xvii.c * Joh.viii.g

* Joh.v.d

* psal.lxxxii.a Exo.xxii.d

G

* Mat.xvii.f Mar.xiii.g. Luke.xvii.g ‡ Joh.x.a and.xi.d

* Agayne they went about to take hym: & he escaped out of their hande, & wēt awaye agayne beyonde Jordan, into ỹ place * wher John before had baptysed, and there he abode. And many resorted vnto him, and sayd:

* Mat.xxi.b John.vii.g

‡ John.i.d

John



John dyd no myracle, but * all thynges that John spake of this man were true. And many beleued on him there.

* John.xl.d

### ¶ The.xj. Chapter. ✠

¶ Christ rayseth Lazarus from death. The hye prestes and pharyses gather a councell agaynst hym. He getteth hym out of the waye.

A Certen man was syck, named Lazarus of Bethania the towne of Mary, and her syster Martha. It was that Mary * which anoynted Jesus with oyntment, and wyped his fete wt her hear, whose brother Lazarus was sick. Therfore, his syster sent vnto him, saying: Lord, beholde, he whom thou louest, is sicke. Whā Jesus herd ỹ, he sayde: this infirmitie is not vnto death: but for the prayse of God, that the sonne of God * myght be praysed by the reason of it. Jesus loued Martha and her sister and Lazarus. Whan he had heard therfore, that he was sycke, he abode two dayes styll in the same place where he was.

* Luke.vii.f

* John.x.a

Then after that, sayd he to his disciples: Let vs go into Jewry agayne. Hys disciples sayde vnto hym: Master, the Jewes lately * sought to stone the, and wylt thou go thyther agayne? Jesus answered: are there not xij. houres of the daye? If a mā walke in the daye, he stombleth not, because he seeth the light of this worlde. But yf a man walke in the nyght, he stombleth, because there is no lyght in him. This sayd he, and after that he sayd vnto them: our frēde Lazarus * slepeth: but I go to wake him out of slep. Then said his disciples: Lord, yf he slepe, he shal do wel ynough. Howbeit, Jesus spake of his death: but they thought, that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnely. Lazarus is deed, ād I am glad for your sakes, that I was not there, because ye maye beleue. Neuertheles, let vs go vnto hi.

* John.xi.d vii.g.and.x.f

* Mat.iv.c Luke.viii.g Mar.v.d

* John.xi.f

Then sayd * Thomas (which is called Didimus) vnto the disciples: lett vs also go, ỹ we maye dye with hym. Then went Jesus, and foūde that he had lyen in hys graue foure dayes allready. Bethanie was nye vnto Jerusalem, about fyftene furlonges of, and many of the Jewes came to Martha & Mary to cōforte them ouer their brother. Martha assone as she heard that Jesus was commynge, went and met hym: but Mary sate styll in the house.

* John.xi.f

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Then sayd Martha vnto Jesu: Lord, * yf thou haddest bene here, my brother had not dyed: neuertheless, nowe I knowe that whatsoeuer thou askest of God, God wyll geue it the. Jesus sayth vnto her: Thy brother shall ryse agayne. Martha sayeth vnto hym: I knowe that he shall ryse agayne in ỹ resurrecyō at the last daye. Jesus sayth vnto her: I am the resurrecyon and the * lyfe: & he that beleueth on me, ye though he were deed, yet shall he lyue. And ☞ whosoeuer lyueth and beleueth on me, shall neuer dye: Beleuest thou this? She sayd vnto him: yee Lorde, I beleue that thou art Christ ỹ sonne of God, which shuld come into the worlde. ✠

* John.xi.a and.xiii.a ‡ John.xii.b Roma.i.b 1.Cor.ii.a Hebr.v.a

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And assone as he had so sayde, she wente her waye, & called Mary her syster secretly, saying: The master is come, and calleth for the. Assone as she heard that, she arose quyckly, and came vnto him. Jesus was not yet come into the towne: but was in that place where Martha met hym. The Jewes then which were with her in the house and cōforted her, (when they sawe Mary that she rose vp hastely, and wēt out) folowed her, saieng: She goeth vnto the graue, to wepe there.

Then when Mary was come wher Jesus was, and sawe hym, she cometh nye vnto his fete, and sayth vnto him: Lorde, * yf ỹ haddest bene here, my brother had not bene deed. When Jesus therfore sawe her wepe (and the Jewes also weping which came wt her) he groned in the spyrete, ād was troubled in him selfe, and sayde: Where haue ye layed him? They saye vnto him: Lorde, come, and se. And * Jesus wept. Then sayd the Jewes Behold, howe he loued hym. And som of thē sayde: coulde not he which * opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? Jesus therfore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

* John.xi.c

* Luke.xix.

* John.x.c

Jesus sayd: take ye awaye ỹ stone. Martha the syster of him that was deed, sayd vnto hym: Lorde, by this tyme he stynketh. For he hath bene deed foure dayes. Jesus sayeth vnto her: Sayd I not vnto the, that yf thou dydest beleue, thou shuldest se the glorye of God? Then they toke awaye the stone from the place where he that had bene deed, was layde. And Jesus lyft vp his eyes, and sayd: Father, I thanke the, that thou hast hearde me. Howbeit, I knewe, that thou hearest me allwayes: but * because of the people which stande by, I sayde it, that they maye beleue, that thou hast sent me.

* John.xi.

And when he thus had spoken, he cryed wt a loud voyce: Lazarus, come forth. * And he that was deed, came forth, bounde hande & fote wt graue clothes, & his face was bound with a napkin. Jesus sayd vnto them: loose him, & let him go. Then many of the Jewes which came to Mary (and had sene ỹ thynges which Jesus dyd) * beleued on hym. ✠ But some of them went theyr wayes to the pharises, & tolde thē what Jesus had done.

* John.xi.

✠ * Then gathered the hye prestes & the pharises a coūcel, & sayd: * what do we? For this mā doth many miracles. If we lett hym scape thus, al mē will beleue on him, and the Romayns shall come, and take awaye both our rowme and the people. And one of them

* Mat.xxvi. Mar.xiii. Luke.xxii. ‡ Actes.iii

named Caiphas (being the hye preste ꝑ same yere) sayd vnto them: Ye perceaue nothynge * Joh.xviij.b at all, nor consyder, that *it is expedient for vs, that one man dye for the people, and not ꝑ all the people perysshe. Thys spake he not of him selfe, but beynge hye preste that same yere, he prophesied that Jesus shulde dye for G the people, and not for the people onely, but * Mat.xxvi.a Mar.xiiij.a that he shuld gather together i one, the chil- dre of God, ꝑ were scatered abrode. * Then from that daye forth they toke counsel toge- ther, for to put him to death.

Jesus therfore walked nomore openly a- mong the Jewes: but went his waye thence vnto a countre nye to a wildernes, into a cy- tie which is called Ephraim, and there cōty- *Mat.xxvi.a Mar.xiiij.a Luke.xxiij.a nued wt his disciples. * And the Jewes Ea- ster was nye at hand, & many went out of ꝑ countre vp to Jerusalem before the Easter, to purify thē selues. Thē sought they for Je- ‡ John.vij.b sus, & spake among thē selues, as they stode in the temple: * What thinke ye, seyng he cō- * Joh.xi.c meth not to the feaste daye? The hye prestes and pharises * had geuen a cōmaundement, ꝑ yf eny man knewe wher he were, he shuld shewe it, that they myght take him. ✠

C The.xij. Chapter. ✠

C Mary anoynteth Christes fete. Judas murmureth Christ excuseth her, and rydeth into Jerusalem.

A Then Jesus (syx dayes before Eas- ter) came to Bethany, wher Laza- *Mat.xxvi.a Mar.xiiij.a Luke.xxij.a rus had ben deed, whome he rayled from death. Ther they made hym a supper, and Martha serued, but Lazarus was one * Luke.vii.f of them that sate at the table wt him. * Then toke Mary a pound of oyntmēt (called Nar- dus, perfecte ād precious) and anoynted Je- sus fete, and wyped his fete with her hear, & the house was fylled with the odoure of the *mat.xxvi.a Mar.xiiij.a oyntment. * Then sayd one of his disciples: (euen Judas Iscarioth Simōs sonne, which afterward betrayed him) why was not this oyntement solde for thre hundred pence, and geuen to the poore? This he sayd, not that he cared for the poore but because he was a theefe, * Joh.xiii.d and *had the bagge, & bare that which was geuē. Then sayd Jesꝰ: Let her alone, against the daye of my buryinge hath she kept this. For the poore alwayes shall ye haue with you, but me haue ye not alwaye.

Moche people of the Jewes therfore had knowledge that he was ther. And they came not for Jesus sake onely, but ꝑ they myghte 25 se Lazarus also * whom he rayled frō death. *John.xij.b But the hye prestes helde a councell, ꝑ they myght put Lazarus to death also, because ꝑ for his sake many of the Jewes went awaye and beleued on Jesus. ✠

*Mat.xxi.a Mar.xi.a * On the next daye moch people that were come to the feaste, when they hearde that Jesus shuld come to Jerusalem, toke braun- ches of palme trees, and went forth to mete hym, and cryed: Hosanna, *blessed is he that *ps.cxvij. Luke.xix.c in the name of the Lorde, commeth Kyng of Israell. And Jesus got a yonge asse, and sate theron, as it is wryten: * feare not daughter * Esa.xl.b.lxij. Zacha.ix.b of Syon, beholde, thy Kynge commeth, syt- John.xij.c ting on an asses colte. These thinges vnder- stode not his disciples at the fyrst: but when Jesus was glorifyed, then remembred they that soche thinges were wryten of him, and ꝑ soche thynges they had done vnto hym. The people ꝑ was with hym (when he called La- zarus out of his graue, ād rayled hym from death) bare recorde. Therfore mete hym the people also, because they hearde that he had done soche a miracle. The pharises therfore sayd among them selues: perceaue ye, howe we preuayle nothing? behold, * (all the whole) the worlde goeth after him. *

* There were certen Gzekes amonge thē, *iij.reg.viij. Actes.viij.c that came to worshipp at the feaste: the same th.Para.vi.f cam therfore to Philip (which was of Beth- saida a cytie in Galile) and desyred hym, sa- ying: Syr, we wolde fayne se Jesus. Philip came and tolde Andrew: And agayne An- drew and Philip told Jesus. And Jesus an- * John.xiij. and.xvij.a. swered them, sayinge: *the howre is come, ꝑ the sonne of man must be glorifyed.

✠ Verely verely, I saye vnto you * except ‡ Esa.liij.d the wheat corne fall into the ground, & dye, i.Cor.xv.c it bydeth alone. If it dye, it bryngeth forth D moch frute. * He ꝑ loueth hys lyfe, shall de- * Mat.x. and.xvi.d stroye it: and & he ꝑ hateth hys lyfe in thys Mar.viij.d Luke.xvij.d worlde, shal kepe it vnto lyfe eternall. If eny ☜ man mynister vnto me, lett him folowe me: * Joh.xiij.a and.xvij.d and *where I am, there shall also my minis- ter be. Yf any man mynister vnto me, hym will my father honoure. ✠

Nowe is my soule troubled, ād what shall I saye? Father, delyuer me from this houre: but therfore came I vnto thys houre. Fa- ther, glorify thy name. Then cā there a voy- ce from heauē, saying: I haue both glorifyed it, & will glorify it agayne. The people ther- fore that stode by and heard it, sayde, that it thoundred. Other sayde: an angell spake to hym. Jesus answered and sayde: this voyce came not because of me * but for your sakes. * John.xij.c

✠ Now is the iudgment of this worlde: E * now shall the prince of thys worlde be cast * John.xvj. and.xvij.d out. And I (yf I were lyft vp from the erth) will draw all men vnto me. This he sayde signifyinge, what death he shulde dye. The people answered hym: We haue heard out of the lawe, *that Christ bydeth euer, ād how * Psal.cx.a Esa.ix.b sayst thou: the sonne of man must be lyft vp? Dani.vij.d who is that sonne of man? Then Jesus sayd Mich.v.a vnto thē: yet a lytell whyle is the lyght with you. * Walke whyle ye haue lyght, lest the * Ephe.v.c darcknes come on you. He that walketh also in the darck, woteth not whyther he goeth whyle ye haue lyght, beleue on the lyght, ꝑ ye maye be the children of the lyght. ✠

C These



F These thynges spake Jesus, and depar- ted, and hid him selfe from them. But though he had done so many miracles before thē, yet beleued not they on hym, that the sayinge of * Esa.liij.a Roma.x.c Esaias the pphet myght be fulfylled, which he spake: * Lord, who shal beleue our sayig? And to whō is the arme of the Lorde declared? Therfore could they not beleue, because ‡ Esa.vi.c Mat.xiij.b that Esaias saith agayne: ‡ he hath blynded Mar.iiij.b Luke.viij.b their eyes, and hardened their hert, that they Actes.xxviij.f shuld not se with their eyes, & lest they shuld vnderstand with their hert, and shuld be cō- uerted, and I shulde heale them. Soch thyn- ges sayd Esaias, when he sawe his glorye, & spake of him. Neuertheles, amonge the chefe rulers also, many beleued on hym. But (be- * John.xij.c cause of ꝑ pharises) they wold not be a kno- ‡ John.v.g wen of it, * lest they shulde be excōmunicat. ‡ For they loued ꝑ prayse of men, more then the prayse of God.

G Jesus cryed, and sayd: he that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth hym that sent * John.f.g.iij. c.viij.b.xij.a me. ✠ I am come * a lyght into the worlde: that whosoeuer beleueth on me, shulde not byde in darckines. And yf any man heare my * John.iij.b wordes, ād beleue not, I iudge him not. For ‡ I came not to iudge the worlde: but to saue the worlde. He that refuseth me, & receaueth not my wordes, hath one that iudgeth hym. The worde that I haue spoke, the same shal iudge hym in the last daye. For I haue not spoken of my selfe: but the father which sent me: he gaue me a cōmaūdmēt, what I shuld saye, & what I shulde speake. And I knowe that ☜ his commaundement is lyfe euerla- stinge. What soeuer I speake therfore, euē as the father bade me, so I speake. ✠

C The.xiij. Chapter. ✠

C Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth them earnestly to loue one another.

A Before the feaste of Easter, whē Je- sus knewe that hys houre was co- me, that he shuld depart out of this worlde vnto ꝑ father. Whē he loued his which were in the worlde, vnto the ende he loued them. And whē supper was ended, after that the deuyll had * put in the herte of *Mat.xxvi.b Mar.xiiij.b Judas Iscarioth Simons sonne, to betraye hym. Jesus knowynge that * the father had ‡ Mat.xi.d and.xviij.d Luke.x.d- Joh.iij.d geuen all thinges into hys handes, and that he was come from God, and went to God: he rose from supper, and layde aside his vp- per garmentes: and whan he had taken a to- well, he gyrded him selfe. After that, he pow- red water into a basyn, and begāne to wash the disciples fete, and to wype them with the towell; wherwith he was gyrded.

Then came he to Symō Peter. And Pe- ter sayde vnto hym: Lord, dost thou washe my fete? Jesus answered, and sayd vnto hī: what I do, ꝑ woteste not nowe, but ꝑ shalte knowe herafter. Peter sayeth vnto him: thou shalt neuer washe my fete. Jesus answered hym: yf I washe the not, thou hast no parte with me. Symon Peter sayeth vnto hym: Lorde, not my fete onely, but also the hādes and the head. Jesus sayth to hym: he that is washed, nedeth not, saue to washe his fete, but is cleane euery whyt. And ye are cleane, *but not all. For he knewe who it was that shuld betraye hym. Therfore sayd he: ye are * John.vi. not all cleane: So after he had washed their fete, and receaued hys clothes, and was sett downe, he sayde vnto them agayne: wote ye what I haue done to you? Ye call me master and Lorde, and ye saye well, for so am I. If I then youre lorde and master haue washed youre fete, ye also ought to washe one ano- thers fete. For * I haue geuē you an ensāple * Ephe.v. i.Pet.ii.d that ye shulde do, as I haue done to you. ✠ Verely verely, I saye vnto you: ꝑ seruaūte is not greater then his master, nether ꝑ mes- ‡ Mat.x.c Luke.xij.f. senger greater then he that sent hym. Jo.xiij.c

If ye vnderstande these thinges * happy * Luke.xi. are ye, yf ye do them. I speake not of you all, I knowe whō I haue chosen. But that the C scripture maye be fulfylled: * he that eateth * Psal.xli. bread with me, hath lyfte vp hys hele against me. Now * tell I you before it come ꝑ whē * Joh.xiij. and.xvi.a it is come to passe, ye might beleue that I am he. Verely verely, I saye vnto you: * he ꝑ * Mat.x.d receaueth whomsoeuer I sende, receaueth Luke.x.d Joh.xij.c me. And he that receaueth me, receaueth him that sent me.

Whē Jesus had thus sayd, he was trou- bled in the spyrte, and testifyed and sayd. Ve- rely verely, I saye vnto you: that * one of * Mat.xxvi. mar.xiiij.c you shall betraye me. Then the disciples lo- Luke.xxij.b ked one on another, doubtynge of whom he spake. There was one of Jesus disciples, (which leaned on hym) * euen he whom Je- * John.xiij. and.xx.a and.xxi.f sus loued. To hym beckened Symon Peter therfore, that he shulde aske, who it was of whom he spake. He then when he leaned on Jesus brest, sayd vnto him: Lord, who is it? Jesus answered: he it is to whom I geue a soppe. And he wet the bryde & gaue it to Ju- das Iscarioth Simons sonne. And after the D soppe, ☜ Satā entred into him. Then sayd Jesus vnto him: that thou dost, do quyckly. That wist no man at the table, for what in- tent he spake vnto him. Som of thē thought because, * ☜ Judas had the bagge, ꝑ Jesus * John.xiij. had sayd vnto him: bye those thinges that we haue nede of agaynst the feaste: or ꝑ he shuld geue some thyng to the poore. As sone then as he had receaued the soppe, he went imme- diatly out and it was night. Therfore when he was gone oute, Jesus sayd: * Now is the * John.xij. and.xviij.a sonne of man glorifyed, And God is glory- fyed by him. If God be glorifyed by hī, God shall also glorify hym by hym selfe: and shall strayght waye glorify hym.

✠ Lytle chyldren, yet a lytel whyle am I with you. * Ye shall seke me, & as I sayd vnto the Jewes, whyther I goo, thyther cā ye not come. Also to you saye I now. * A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euē so ye loue one another. * By this shall all mē knowe that ye are my disceples, yf ye haue loue one to another. Symon Peter sayd vnto hym: Lorde, whyther goest thou? Jesus answered him: whyther I go, thou canst not folowe me now, but * thou shalt folowe me afterwardes. ✠ Peter sayd vnto hi: Lorde, why cannot I folowe the now: ‡ I wyl ieoparde my lyfe for thy sake? Jesus answered hym: wylt thou ieoparde thy lyfe for my sake? Verely verely, I saye vnto the: * the cocke shall not crowe, tyll thou haue denyed me thryse.

* Joh.viij.c
* Joh.xv.a.
* 1. Joh.iij.a
* Joh.xiij.c Acteo.xij.a
‡ Mat.xvi.c. Mar.viij.c Luke.xxij.d
* Joh.xviij.c

## ¶ The.xiiij.Chapter. ✠

¶ He armeth hys disceples wyth consolacyon against trouble, and promysed them the holy ghost.

AND he sayde vnto his disciples: let not your herte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions: If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf ☞ I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe: that * wher I am, ther maye ye be also. And whyther I go, ye knowe, and the waye ye knowe.

Thomas sayth vnto hi: Lorde, we knowe not whither thou goest. And how is it possible for vs to knowe the waye? Jesus sayeth vnto hym: I am the waye and the treuth, ād the * lyfe. ‡ No man cometh vnto the father, but by me. If ye had knowē me, ye had knowē my father also. And now ye knowe him, and haue sene hym.

Philip sayth vnto hym: Lorde, shewe vs the father, & it sufficeth vs. Jesus sayth vnto hym: haue I bene so longe tyme with you, & yet hast thou not knowē me? Philip, he that hath sene me, hath sene my father. And howe sayest thou then: shewe vs the father? Beleuest ý not, ý * I am in the father, & the father in me? The wordes ý I speake vnto you, I speake not of my selfe: but ☞ the father that dwelleth in me is he ý doth the workes. Beleue me ý I am in the father, & * the father in me. Or els beleue me for the workes sake.

Verely verely, I saye vnto you: he ý beleueth on me, the workes that I do, the same shal he do also, & greater workes then these shall he do, because I go vnto my father. * And whatsoeuer ye aske in my name, that will I do, ý the father maye be glorifyed by the sonne. If ye shall aske any thynge in my name, I will do it. ✠ ✠ If ye loue me, kepe my cōmaūdemētes, & I will praye ý father, and he shall geue you another cōforter, that he maye bide wt you for euer: euē the spryte of treuth, whom the worlde cannot receaue, because the worlde seeth hym not, nether knoweth him. But ye knowe him. For he dwelleth wt you, & shalbe in you. * I wyll not leaue you comfortheles: but will come to you:

* John.bij.c
* John.xv.a.
* 1. Joh.iij.a
‡ Mat.xvi.c. Mar.viij.c Luke.xxij.d
* Joh.xviij.c
* Act.co.xij.a
‡ Mat.xxvi.c. Mar.xiiij.c Luke.xxij.d
* Joh.xviij.c
B
* Joh.x.f
C
* Joh.xvi.g
* Mat.xxviij.a and.xxi.c. Mar.xi.d Luke xi.b. John.xv.b and.xvi.f Jacob.i.a 1.Joan.iij.d and.v.c
D
* Joh.xv.d and.xvi.d Acteo.ii.a
* Joh.xiij.d and.xvi.d
* mat.xxviij.a

Yet a lytell while and the worlde seeth me nomore: but ye se me. For I lyue, & ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

* He that hath my cōmaundementes, and kepeth them: the same is he ý loueth me. And he that loueth me, shalbe loued of my father: and I wyll loue hym, and wyll shewe myne awne selfe to him. * Judas sayth vnto hym: (not Judas Iscarioth) Lorde, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered & sayd: vnto thē: yf a man loue me, he will kepe my sayinges, and my father wyll loue hym, and we wyll come vnto hym, and dwell wt hym. He that loueth me not, kepeth not my sayinges. And the worde which ye heare, is not myne, but the fathers which sent me.

C
* Joh.xiv.a. I.Joh.v.a ii.Joh.i.a
* Acteo.xv.d

These thinges haue I spoken vnto you, being yet present with you. But the cōforter which is the holy ghost * whō my father wil sende in my name, he shal teach you all thinges, & bryng all thinges to your remēbraunce whatsoeuer I haue sayd vnto you.

D
* Joh.xv.d and.xvi.d Acteo.ii.a

Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not youre hertes be greued, nether feare. Ye haue heard howe I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyse, because I sayd: I go vnto the father, for the father is greater then I. * And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleue. Here after wyll I not talke many wordes vnto you. For the prince of this worlde commeth, and * hath naught in me. But ý ý worlde maye knowe that I loue the father. And as the father gaue me cōmaundmēt, euen so do I. ✠ Ryse, let vs go hence.

* John.xiij. and.xvj.b.

## The.xv.Chapter. ✠

¶ The true vyne, the husbandman and the braūchers. A doctryne of loue and a swete cōfort against persecucyon.

I Am * the true vyne, and my father is the husbandman. Euery braunche that beareth not frute in me, he will take awaye. And euery braunche that beareth frute, will he pourge, that it maye bring forth more frute. * Nowe are ye cleane thorow the wordes which I haue spoken vnto you. Byde in me, and I in you. As the braūche cannot beare frute of it selfe, except it byde in the vyne: no more can ye, except ye abyde in me. I am ý vyne, ye are the braunches.

A
* Ecc.xxiiij.c
* John.xiij.d Actes.xv.b



braunches. He that abydeth in me, and I in him, the same bringeth forth moche frute. For without me can ye do nothing. If a man byde not in me, he is cast forth as a braunche, & is wythered: and men gather them: and cast thē into the fyre, and they burne. * If ye byde in me, and my wordes abyde in you: aske what ye wyll, and it shalbe done for you. ✠ Herin is my father glorifyed: that ye beare moch frute, and become my disciples.

*Mat xxi.c John.iii.d Mat.xi.d John.xvi.f Jacob.i.a
B

As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundemētes, ye shall byde in my loue, euen as I haue kepte my fathers cōmaundementes, & byde in hys loue. These thynges haue I spoken vnto you, ý my ioye myght remayne vnto you, and that youre ioye myght be full.

C
*John.xiij.d I.Joh.iij.d.

✠ * Thys is my cōmaundemēt, that ye loue together, as I haue loued you. Greater loue hath no man, then thys: that a man bestowe hys lyfe for his frēdes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruauntes: for the seruaunt knoweth not what hys lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you.

D

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo, and bringe forth frute, and ý your frute shuld remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you. ✠

✠ This commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde wolde loue his awne. Howbeit, because ye are not of ý worlde. But I haue chosē you out of ý worlde therfore * the worlde hateth you. Remember the worde that I sayd vnto you: the seruaūt is not greater then the lorde. * If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they will kepe youres also.

*Joh.xvij.c
*Mat.x.c Luke.xxi.c Mar.x.c
*John.xv.a
D

* But all these thinges wyll they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shuld haue had no synne: but now haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also: If I had not done amonge them the workes whych none other man dyd, they shuld haue had no synne. But now haue they both sene, & hated: not onely me but also my father. But thys happeneth that the sayinge myght be fulfylled, that is writen in their lawe: * they hated me without a cause. ✠ ✠ But when the cōforter is come, * whom I will sende vnto you from ý father (euen the spryte of treuth, which proceadeth of the father) he shall testifye of me.

*Wis.xxxv.c and.lxix.a
*Joh.xv.f and.xvi.b Actes.ij.a

And ☞ ye shall beare witnesse also, because ye haue bene with me from the begynning.

## ¶ The.xvj.Chapter.

¶ Consolacyon agaynst trouble. Prayers are heard thorow Christ.

THese thynges haue I sayde vnto you because ye shuld not be offended. * They shall excommunicat you: ye the tyme shall come, that whosoeuer kylleth you, will thinke that he doth God seruyce. * And such thinges will they do vnto you, because they haue not knowē the father, nether yet me. But these thinges haue I tolde you, that when ý tyme is come, ye maye remember then that I tolde you. ✠ These thynges sayde I not vnto you at the begynninge, because I was present with you.

* Mat.x.b Mar.xiii.d Luke.xxi.c ‡ Actes.xx.c
* John.xv.
B

✠ But now I go my waye to hym that sent me, & none of you asketh me whyther I go. But because I haue sayd suche thynges vnto you, your hertes are ful of sorowe. Neuertheles, I tel you the treuth, it is expediēt for you, ý I goo awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, * I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of righte wesnes, & of iudgement. Of synne, because they beleue not on me. Of ryghtewesnes, because I go to my father, and ye shal se me nomore: Of iudgement, because * the prynce of thys worlde is iudged all ready.

*Joh.xiij. and.xv.b Actes.ij.a
* John.xi.

I haue yet many thinges to saye vnto you but ye cannot beare them awaye now. Howbeit when he is come (which is the spryte of treuth) he will leade you into all treuthe. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he will shewe you thinges to come. He shal glorify me, for he shall receaue of myne, & shall shewe vnto you. * All thynges that the father hath, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠

C
* Mat.xi. and.xv.viii Luke.x.d John.iii.d

✠ * After a while ye shall not se me, and agayne after a whyle ye shall se me: for I go to the father. Then sayde some of hys disceples betwene them selues: what is thys that he saith vnto vs, after a while, ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father? They sayd therfore: what is this that he sayth: after a whyle? we cannot tell what he sayth. Jesus perceaued, that they wolde aske him, and sayde vnto them. Ye enquire of this betwene youre selues, because I sayde after a whyle ye shal not se me, & agayne after a whyle ye shall se me. Verely verely, I saye vnto you: ye shall wepe and lamente, but contrary wyse, the worlde shall reioyse. Ye shall sorowe, but * yō sorowe shalbe turned to ioye.

*John.x
D

A woma when she trauaileth, hath sorowe, because her houre is come: but assone as she is deliuered of the childe, she remembreth nomore the anguisshe, for ioye that a man is borne into the worlde. And ye now therfore haue sorowe: but I will se you agayne, and your hertes shall reioyse, and your ioye shal no man take frō you. ✠ And in ỹ daye shall ye aske me no question. ✠ Uerely verely, I saye vnto you: * whatsoeuer ye shall aske ỹ father in my name, he wyll geue it you. Hytherto haue ye asked nothynge in my name. Aske, and ye shall receaue: that youre ioye maye be full.

* Mat.vii.a and.xxi.c. Luke.xi.b. Mar.xi.d Iacob.i.a John.xvi.b and.xv.b 1.Joan.iii.d and.v.c

These thinges haue I spokē vnto you by prouerbes. The tyme will come, whē I shal nomore speake vnto you‡ by prouerbes: but I shall shewe you playnely from my father. At ỹ daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued, that I came out frō God. I wēt out frō the father, and came into the worlde. Agayne, I leaue the worlde, and * go to the father.

‡ Mat.v.ii.a

* Joh.xv.d

His disciples sayd vnto him: lo, now talkest thou playnly, and speakest no prouerbe. Nowe are we sure, that * thou knowest all thinges, and nedest not, that eny man shulde aske the any question. Therfore beleue we, ỹ thou camest from God. ✠ Jesus answered them: Now ye do beleue. * Behold, the houre draweth nye, and is all ready come, ỹ ye shalbe scatered euery mā to his awne, & shal leaue me alone. And yet am I not alone. For * the father is with me.

* John.xvi.c

G

* zach.xiii.c. Mat.xxvi.c Mar.xiiii.c

* Joh.xvi.b.

These wordes haue I spoken vnto you, that in me ye myghte haue peace. For in the worlde shall ye haue tribulacyon: but be of good chere, I haue ouercome the worlde.

## ¶The.xvij.Chapter. ✠

¶The mooste harty and louyng prayer of Christ vnto hys father, for all soch as receaue the treuth.

A * John.xiij.d

These wordes spake Jesus, and lift vp his eyes to heauen, and sayde: father, * the houre is come: glorify thy sonne that thy sonne also maye glorify the: as thou hast geuen him power ouer all flesh, that he shuld geue eternall lyfe to as many as thou hast geuen him. This is * lyfe eternal, ỹ they might knowe the, the onely true God, & Jesus Christ whom thou hast sent.

* 1. John.i.a.

* John.xix.f

I haue glorifyed the on the erth. * I haue finyshed the worcke, which thou gauest me to do. And now glorifye thou me (O father) with thyne awne selfe, with the glory, which I had with the, per the worlde was. I haue declared thy name vnto the mē, which thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue kept thy worde. Now they haue knowen, ỹ all thinges whatsoeuer thou hast geuen me, are of the. For I haue geuen vnto them the wordes which thou gauest me, and they haue receaued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou diddest sendme.

B

I praye for thē, & I praye not for * the worlde: but for them ‡ which ỹ hast geuen me, for they are thyne. And all myne are thyne, & thyne are myne, & I am glorified in thē. And now I am not in the worlde, and they are in the worlde, and I come to the. ✠ Holy father, kepe thorow thine awne name, them which thou hast geuen me, ỹ they also maye be one, as we are. Whyle I was with thē in the worlde, I kepte thē in thy name. * Those that thou gauest me, haue I kepte, and none of them is lost, but that lost childe, ‡ that the scripture might be fulfilled.

Tho

* 1. John.ii.c ‡ Gen.xliii.d

* Joh.xvii.b

‡ Psal.cix.a.

C

Now come I to the, & these wordes speake I in the worlde, that they might haue my ioy full in them. I haue geuen thē thy worde, and * the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that ỹ shuldest take them out of the worlde: but * that thou kepe them from cuyll. They are not of the worlde, as I also am not of the worlde. Sāctify them thorow thy treuth. Thy word is the treuth. As thou dyddest send me into the worlde, euen so haue I also sent them into ỹ worlde, & for their sakes sanctifie I my selfe, that they also myght be sanctifyed thorowe the treuth.

* John.xv.d and.xvii.a

* Mat.v.b Luke.xi.a

Neuertheles, I praye not for thē alone, but for them also which shall beleue on me thorow their preaching: that they al maye be * one, as thou father art in me, and I in the, and that they also maye be one ī vs: that the worlde maye beleue, that thou hast sent me: And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one. I in thē, and thou in me, ỹ they maye be made parfecte in one, & ỹ the worlde maye knowe, that thou hast sent me, ād hast loued them as thou hast loued me.

* Gal.iii.d

D

Father, I will that they which thou hast geuen me * be with me where I am, ỹ they maye se my glory, which thou hast geuē me. For thou louedest me before the makyng of the worlde. * O rightcous father, ỹ worlde also hath not knowē the: but I haue knowē the: and these haue knowen, that thou hast sent me. And I haue declared vnto them thy name, and will declare it, that the loue wher with thou hast loued me, maye be in them, & I in them. ✠

* John.xvii.d and.xviii.a

* Mat.xi.d Luke.x.d

## ¶The.xviij.Chapter.

¶Christ is betraped. The wordes of hys mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna, Cayphas, and Pylate.

When



A * Mat.xxvi.d Marke.xiiii.d. Luke.xxii.d.

When Jesus had spokē these wordes, * he wēt forth with hys disciples ouer the broke Cedron, wher was a gardē, into ỹ which he entred and hys disciples. Judas also which betrayed him, knewe the place: for Jesus ofte tymes resorted thyther w̄ his disciples. Judas then after he had receaued a bonde of men, (and mynysters of the hye Prestes & Pharyses) came thyther with lanternes, and fyerbrandes, and wepens. And Jesus knowyng all thynges that shulde come on hym, went forth, and sayde vnto them: whom seke ye? They answered hi: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also which betrayed hym, stode with them. Assone then as he had sayde vnto thē, I am he, they went backewarde and fell to the grounde. Then asked he thē agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. If ye seke me therfore, lett these go their waye. That the saying might be fulfylled which he spake: * of them which thou gauest me, haue I not lost one.

B

* Joh.xvii.b.

Then Simon Peter hauynge a swearde, drue it, and smote the hye prestes seruaunt, and cut of hys ryght eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter: * put vp thy swearde into the sheath: shall I not dryncke of the cup, which my father hath geuen me? Then the company and the Captayne, and mynysters of the Jewes toke Jesus, and bounde hym, and led him a waye to Anna fyrst: for he was father in lawe vnto Cayphas, which was the hye Preste that same yere. Cayphas was he, which gaue counsell to the Jewes * that it was expedient, that one man shulde dye for the people.

* Mat.xxvi.c Gene.xl.a.

* John. xi. f.

C

And Symon Peter folowed Jesus, and so dyd another dyscyple: that dyscyple was knowē vnto the hye preste, & went in with Jesus into the palace of the hye Preste. But Peter stode at the dore without. Then went out that other disciple (which was knowen vnto the hye preste) and spake to the damsell that kept the dore, and brought in Peter. Then sayde the damsell that kept the dore, vnto Peter. Art not ỹ also one of this mannes dyscyples? he sayde: I am not. The seruauntes and the ministers stode there, which had made a fyer of coles: for it was colde, ād they warmed them selues. Peter also stode amonge them, and warmed hym.

* Mat.xxvi.f Marke.xiiii.f Luke.xxii.e.

* The hye preste then asked Jesus of hys dyscyples and of hys doctryne. Jesus answered hym: I spake openly in the worlde. I euer taught in the Synagoge, and in the tēple, whyther all the Jewes resorte, and in secret haue I sayde nothyng. Why askest thou me? Aske them which hearde me, what I

D

haue sayd vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face, sayinge: * answerest thou the hye preaste so? Jesus ānswered hym: If I haue euyll spoken, beare witnes of the euyll: But ỹ I haue well spoken, & why smytest thou me? And Annas sent hym bounde vnto Cayphas the hye preste.

* Act.xxiii

Symon Peter stode, ād warmed him selfe thē sayde they vnto hym: art not thou also one of hys dyscyples? He denyed it, & sayde: I am not. One of the seruauntes of the hye prestes (hys cosyn whose eare Peter smote of) sayde vnto hym: dyd not I se the in ỹ garde with him? * Peter therfore denyed agayne: and immediatly the cocke crewe. ‡ Then led they Jesus from Cayphas into the hall of iudgement. It was in the mornynge, & they them selues went not into ỹ iudgement hall & lest they shulde be defyled, but that they myght eate Passouer. Pylate then wēt out vnto thē and sayde: what accusacyon bryng ye agaynste thys man? They answered and sayde vnto him: If he were not an euyll doar we wolde not haue delyuered him vnto the. Then sayde Pylate vnto thē: take ye hym, & iudge him after youre awne lawe. The Jewes therfore sayd vnto hi: It is not lawfull for vs to put eny mā to deeth. & That the wordes of Jesus myght be fulfylled * which he spake, signifyeng, what deeth he shuld dye.

* John.xviii.b

‡ Mat.xxvi.f Marke.xiiii.f Luke.xxii.f

E

* Joh.xviii.a

F

* Mat.xx.d

‡ Then Pylate entred into the iudgemēt hall agayne, and called Jesus, and sayde vnto hym: art thou the kynge of the Jewes? Jesus answered: sayest ỹ that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne awne nation and hye prestes haue delyuered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, thē wolde my mynysters surely fyght, that I shulde not be delyuered to the Jewes, but now is * my kyngdome not frō hence. Pylate therfore sayde vnto hi: Art thou a kyng then? Jesus answered: thou sayst that I am a kyng. For this cause was I borne, & for this cause came I into the worlde, that I shulde beare witnes vnto ỹ treuth. And all that are of the treuth, heare my voyce. Pylate sayde vnto him, what thynge is treuth? And when he had sayde this, he went out agayne vnto the Jewes, ād sayeth vnto thē. * I fynde in him no cause at all. Ye haue a custome, that I shulde deliuer you one loose at Easter. Wyll ye that I lose vnto you ỹ kynge of the Jewes? Then cryed they all agayne, sayinge. ‡ Not hym, but Barrabas: the same Barrabas was a murtherer.

* Mar.xv.b Marke.xv. Luke.xxiii.

* John.xviii.c

‡ Actes.iii.c

## ¶The.xix.Chapter.

¶Christ is crucyfyed. He committeth hys mother vnto Jhon, dyed, and is buryed.

Ff v Then

A *mat.xxvii.c Mar.xv.b. Thē Pylate toke Jesu therfore, & scourged hym. * And the soudiers wounde a croune of thornes, and put it on hys heed. And they dyd on him a purple garment, (* and came vnto hym) and sayde: hayll kynge of the Jewes: and they smote hym on the face. Pylate wēt forth agayne, and sayde vnto them: beholde, I bringe hym forth to you, that ye maye know, that I fynde no faute in hym. Then came Jesus forth, wearynge a croune of thorne, and a robe of purple. And he sayeth vnto thē: beholde the mā.

*Mat.xxvii.c Marke.xv.a. Luke.xxiii.d. * When the hye Prestes therfore and ministers sawe hym, they cryed sayinge: crucify him, crucify hym. Pylate sayeth vnto them: Take ye him, and crucify him: for I fynde no cause in him. The Jewes answered him: We

*Leu.xxiii.c haue *a lawe, and by oure lawe he ought to

‡John.v.b. dye: because ‡ he made him selfe the sonne of

B God. Whē Pylate harde ý sayinge, he was the moare afrayde, and went agayne into ý iudgemēt hall, and sayeth vnto Jesus: whēce arte thou? But Jesus gaue him none answere. Then sayde Pylate vnto him: Speakest thou not vnto me? knowest ý not, that I haue power to crucify the, and haue power to loose the? Jesus answered: Thou couldest

*Sapi.vi.a. John.xix.d. Roma.xiii.a. haue no power at all agaynst me, * except it were geuen the frō aboue. Therfore he that delyuered me vnto the, hath the moze synne.

*Mat.xxvii.d Marke.xv.c. Luke.xxiii.c. ‡ And from thence forth sought Pylate meanes to loose hym: but the Jewes cryed sayinge: yf thou let him go, thou art not Cesars

C *Actes.xvii.b frende. For * whosoeuer maketh hym selfe a kynge, is agaynst Cesar.

Whē Pylate harde ý sayinge, he brought Jesus forth, and sate downe to geue sentēce, in a place ý is called ý pauement: but in ý he braue tonge, Gabbatha. It was ý preparyng daye of the easter, aboute ý syxte houre. And he sayeth vnto ý Jewes: beholde youre kyng? They cryed, awaye wt̄ hī, awaye wt̄ hī, crucifye him. Pylate saieth vnto thē: shall I crucifye youre kyng? The hye prestes ānswered: we

*Mat.xxvii.d Marke.xv.c. Luke.xxiii.c. haue no kyng but Cesar. * Then delyuered he hym vnto them, to be crucified.

D And they toke Jesus, and led hym away.

*Hebr.xiii.c. And he bare hys crosse, * and went forth into a place, which is called ý place of deed mēs sculles. But in Hebrue, Golgotha: where they crucified hym, and two other with hym, on ether syde one, and Jesus in the myddes. And

*mat.xxvii.d Marke.xv.c. Luke.xxiii.c. * Pylate wrote a tytle, & put it on the crosse. The wrytynge was, Jesus of Nazareth kynge of the Jewes. Thys tytle redd many of the Jewes. For ý place where Jesu was crucyfyed, was nye to the cyte. And it was wrytten in Hebrue, and Greke and Latyn. Then sayde the hye prestes of the Jewes to Pylate: wryte not kynge of the Jewes, but that he sayde, I am kynge of the Jewes: Pylate answered: what I haue wrytten, that haue I wrytten.

E Then the soudiers, * when they had crucifyed Jesus, they toke his garmētes & made foure partes, to euery soudier a parte, & also hys coate. The coate was without seme, wrought vpō thorowe out. They sayd therfore amonge them selues: Lett vs not deuyde it, but cast lotes for it, who shall haue it. That the scrypture myght be fulfylled, sayinge: * They parted my rayment amonge thē, and for my coate dyd they cast lotes. And the soudiers dyd soch thynges in dede.

*mat.xxvii.d Marke.xvi. Luke.xxiii. *Psal.xxii.

There stode by the crosse of Jesus hys mother, and his mothers syster, Mary the wyfe of Cleophas, & Mary Magdalene. Whē Jesus therfore sawe his mother, & ý disciple stōdinge * whō he loued, he sayeth vnto his mother: womā: beholde thy sōne. Then sayde he to ý disciple: beholde thy mother. And from ý houre the disciple toke her for hys awne.

*John.xix.

F After these thinges, Jesus knowinge that all thīges were now perfourmed: ý * the scripture myght be fulfylled: he sayeth: I thyrst

*Psal.lxix. So ther stode a vessell by, full of veneger. ‡ Therfore they fylled a spōge with veneger and wounde it about with ysope, and put it to his mouth. All one as Jesus then receaued of the veneger, he sayde. * It is fynished, & bowed his heed, and gaue vp the goost. The

‡ Mat.xxvii.d Marke.xv.d *John.xix.c Jewes therfore because it was the preparig of the Sabboth, that ý bodyes shuld not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hye daye) besought Pilate, ý their legges might be brokē and that they might be taken downe. Then came the soudiers, and brake the legges of ý fyrst, and of the other which was crucyfied with him. But when they came to Jesus: and sawe ý he was deed already, they brake not his legges: but one of the soudiers wt̄ a speare, thrust him into the syde, and forth with came ther out blonde and water.

And he ý sawe it, bare recorde, & hys record G is true. And he knoweth ý he sayth true, that ye might beleue also. For these thinges were done, ý ý scripture shulde be fulfylled. ‡ Ye

*Exo.xii.g. Num.xx.b. shall not breake a bone of him. And agayne another scripture sayeth: * they shal loke on

zacha.xii.c. him, whō they pearsed. * After this, Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) be-

*mat.xxvii.g Mark.xv.d. Luke.xxiii.g. sought Pilate, that he might take downe the body of Jesus. And Pilate gaue him licence.

H o* (he came therfore, and toke the body of Jesus) And ther cā also Nicodemus (which at ý begynnynge came to Jesus by night) & brought of myrre and aloes mingled together, aboute an hundred pounde wayght. Then toke they ý body of Jesu, & wounde it in lynnen clothes wt̄ the odoures, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in ý garden a newe



newe sepulchre, wherin was neuer mā layd. There layde they Jesus therfore, because of ý preparinge of the Sabboth of the Jewes for the sepulchre was nye at hande. ✠

## ¶ The .xx. Chapter. ✠

¶ The resurrection of Christ, which appeareth to Mary Magdalene and to all hys dyscyples. to theyr greate confort.

A *mat.xxviii.a Luke xxiiii.a. Marke.xvi.a The fyrst daye of the Sabbothes cā Mary Magdalene early (when it was yet darcke) vnto ý sepulchre, ād sawe the stone taken awaye frō the graue. Then she rāne, and came to Symon Peter, and to the other dyscyple

*John.xxi.c xiii.c.xvii.b. * whō Jesus loued, ād sayeth vnto thē. They haue takē awaye ý Lorde out of the graue, & we cānot tell where they haue layde him. Peter therfore went forth, & that other disciple, ād came vnto ý sepulchre. They rāne both together, & the other disciple dyd out rūne Peter, & came fyrst to the sepulchre. And whā he had stowped downe he sawe the lynnen clothes lyenge, yet wēt he not in. * Then came Sy-

*Lu.xxiiii.a. mon Peter, folowinge him, & went into ý sepulchre, & sawe ý lynnen clothes lye, & ý napkin that was aboute his heed, not lyinge wt̄ the lynnen clothes, but wrapped together in a place by it selfe. Then went in also ý other

B disciple, which came fyrst to ý sepulchre, and ☞ he sawe & beleued. For as yet they knewe not ý * scripture, that he shulde ryse agayne

*Psal.xvi.b. Actes.ii.b. iii.c.x.b.xiii.c frō deeth. ✠ Then the disciples wēt awaye agayne vnto theyr awne home.

‡Lu.xxiiii.a. ✠ * Mary stode without at ý sepulcre wepinge. So as she wepte, she bowed her selfe into ý sepulchre, & seeth two angels clothed in whyte, sytting, ý one at the heed & ý other

C at ý fete, where they had layde the body of Jesu. They saye vnto her, womā, why wepest thou? She sayeth vnto thē: for they haue takē awaye my Lorde, & I wote not where they haue layde hī. Whē she had thus sayd, she turned her selfe backe, & sawe Jesus stādinge, and knewe not ý it was Jesus: Jesus sayeth vnto her: woman, why wepest thou? Whō sekest thou? She supposing that he had bene a gardener, sayeth vnto him. Syr: yf ý

D haue borne hī hence, tell me where ý hast layde him, ād I wyll fet him. Jesus sayeth vnto her. Mary. She turned her selfe, & sayd vnto him: Rabboni, which is to saye, master. Jesus sayeth vnto her, ☞ touche me not, for I am not yet ascended to my father. But go

*Psal.xvii.c Heb.xi.c. †John.xvi.f. *Lu.xxiiii.a to * my brethē, & saye vnto thē: * I ascende vnto my father & youre father: & to my God, & youre God. * Mary Magdalene came & tolde ý disciples, ý she had sene the Lorde, ād that he had spokē soch thinges vnto her. ✠

*Lu.xxiiii.d. ✠ * The same daye at night, which was the fyrst daye of ý Sabothes, when ý doores were shut (where ý disciples were assembled together for feare of ý Jewes) came Jesus, and stode in the myddes, & saieth vnto them: peace be vnto you. And whē he had so sayde, he shewed vnto them his handes, & his syde. Then * were ý disciples glad when they sawe ý Lord. Then sayd Jesus to thē agayne: peace be vnto you. As my father * sent me, euē so sende I you also. And whē he had sayd those wordes, he brethed on them and sayeth vnto them: Receaue ye ý holy goost. Whosoeuers synnes ye remitte, they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned. ✠

*John.xvi. *Esa.lxi.a Math.xi.a. Luke.iiii.c. John.xvii.c. ✠ But * Thomas one of ý twelue (which is called Didymus) was not wt̄ thē whē Jesus came. The other disciples therfore sayde vnto hī: we haue sene ý Lorde. But he sayde vnto thē: except I se in hys hādes ý prynt of ý nayles, & put my fynger into ý prynte of ý nayles, & thrust my hāde into hys syde, I will not beleue. And after. viij. dayes, agayne his disciples were wtin, & Thomas wt̄ thē. Then

*John.xx. E came Jesus when ý doores were shut, & stode in the myddes, and sayde: peace be vnto you.

After ý sayd he to Thomas: bringe thy fynger hether, & se my handes, & reache hyther thy hāde, & thrust it into my syde, & be not faythlesse, but beleuinge. Thomas answered, and sayde vnto him: my Lorde, & my God. Jesus sayeth vnto hī: Thomas, because ý hast sene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued. ✠

*John.xxi. * And many other synges truly dyd Jesu in the presence of his disciples, which are not wrytten in this boke. These are wrytte, that ye myght beleue, that Jesus is Christ ý sōne of God, and that (in beleuyng) ye myght haue lyfe thorow hys name.

## ¶ The .xxj. Chapter. ✠

¶ He appeareth to hys disciples agayne by the see of Tyberias, and commaundeth Peter earnestly to fede hys sheepe.

A After warde dyd Jesus shewe hym selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. There were together Symō Peter & Thomas (which is called Didymus) and * Na-

*John.i.f. thanael of Cana in Galile, and the sonnes of zebeddei, and two other of hys disciples. Simon Peter sayeth vnto them: I wyll go a

B fyshinge. They saye vnto him: we also wyll go with the. They wēt their waye & entred into a shyppe imediatly, & that night caught they nothinge. But when ý morynge was now come, Jesus stode on ý shore: neuerthelesse the disciples knewe not ý it was Jesus. Jesus sayeth vnto thē: Children, haue ye eny meat? they answered him, no. And he saieth vnto thē: * cast out the net on ý ryght syde of

*Luke.v.a the ship, & ye shall fynde. They cast out therfore, ād anone they were not able to drawe it for the multitude of fyshes.

Then sayde ý disciple * whō Jesus loued

*John.xiii. and.xix.e. vnto Peter: It is ý Lord: Whē Symon Peter heard ý it was ý Lord, he gyrde his coate vnto hym

vnto him (for he was naked) & sprange into
the see. The other disciples came by shyp for they
were not farre frō lande, but as yt were two
hōdred cubites, & they drewe the net wt fisches.
As sone then as they were come to lāde, they
sawe hoote coles, & fisshe layd therō, & breed.
*Luk.xxiiii.f Jesus sayeth vnto thē. * bringe of the fysshe
D which ye haue now caught: Symon Peter
went vp, & drewe the net to londe full of great
fysches, an hōdred & .liij. And for all ther were
so many, yet was not the net brokē. Jesus
sayeth vnto thē: come & dyne. And none of the
disciples durst aske hī: what art thou? for they
knewe the it was the Lorde. Jesus then came,
and toke breed, & gaue them, and fisshe lyke-
wyse. This is nowe the thyrde tyme the Je-
sus appeared to hys disciples, after that he
was ryssed agayne from deeth. ✠

E So when they had dyned, Jesus sayeth to
Symō Peter: Symō Joāna, louest thou me
more then these? He sayd vnto hī: ye Lorde, thou
knowest, the I loue the. He sayeth vnto him: fe-
de my lābes. He sayeth to him agayne the secō-
de tyme: Symon Joāna, louest thou me? He
saieth vnto him. Yee Lorde, thou knowest that I
loue the. He sayde vnto him: fede my shepe. He
sayde vnto him the thyrde tyme: Symō Joā-
na, louest thou me? Peter was sory, because
he sayde vnto hym the thyrde tyme: louest
thou me, and he sayde vnto hym: Lord, thou
*John.xxi.g knowest all thinges, thou knowest that I
loue the, Jesus saieth vnto him: fede my shepe.

F Verely, verely, I saye vnto the: whē thou
wast yong, thou gerdest thy selfe, ād walkedst
whither thou woldest: but when thou art ol-
*John.xxiii.d de, * thou shalt stretche forth thy handes, &
Actes.xii.a. another shall gyrde the, & leade the whyther
thou woldest not. That spake he, sygnyfy-
inge, by what death he shuld glorifye God.

And when he had spoken thys, he sayeth
vnto hi: ✠ folowe me. Peter turned about,
*Joh.xiii.c. and sawe the disciple * whom Jesus loued,
and.xix.c. folowynge (which also leaned on hys breest
and.xx.d.e. at supper, and sayde: Lord, which is he that
G betrayeth the?) When Peter therfore sawe
him, he sayeth to Jesus: Lord, what shall he
here do? Jesus sayeth vnto hym, If I wyll
haue him to tary tyll I come, what is that to
the? folowe thou me. Then went thys sayinge
abroade among the brethren, that the disciple
shulde not dye. Yet Jesus sayde not to hym,
he shall not dye: but yf I wyll the he tary tyll
I come, what is that to the? The same disci-
ple is he, which testifieth of these thynges,
and wrote these thynges. And we knowe, the
*Joh.xxi.g. hys testimony is true. ✠ * There are also
many other thynges which Jesus dyd, the
which yf they shulde be wrytten euery one,
I suppose the worlde coulde not cōtayne the
bokes that shulde be wrytten.

Here endeth the Gospell of
Sayncte John.

# The Actes of the Apostles.

## The fyrst Chapter. ✠

The ascensyon of Christ, Mathias is chosen in the steade of Judas.

IN the former treatyse (Deare Theophyl[us]) we haue spo- A
ken of all that Jesus begā-
ne to do and teache, vntyll
the daye in which he was ta-
kē vp, after that he, throw
the holy goost, had geuē cō-
maundemētes vnto the Apostles, whom he
had chosen: to whom also he * shewed hym
selfe alyue after hys passion (and that by ma *John.xx.d
ny tokens) appearynge vnto them fourtye and.xxi.c.
dayes, and speakynge of the kyngdome of
God, and gathered them together, * and cō-
maunded them, that they shulde not departe *Lu.xxiiii.g
from Jerusalē: but to wayte for the promys
of the father * wherof (sayeth he) ye haue
harde of me. For + John truly bapty- *John.iii.
sed with water, but ye shalbe baptysed with rv.d.xvi.b.
the holy goost after these fewe dayes. +John.i.c.
Actes.i.a.
Whē they therfore were come together, they Matth.iii.d
asked of him, sayinge: Lorde, wilt thou at Luke iii.c.
this tyme, restore agayne the kyngdome to
Israel? And he sayde vnto them: * It is not *Mat.xxiv.b
for you to knowe the tymes, or the seasons, and.c.
which the father hath put in his awne power: Marke.xiii.e
but + ye shal receaue power after that the ho- Luke.xxi.c.
ly goost is come vpon you. And * ye shalbe & Mathe.x.a.
witnesses vnto me not onely in Jerusalem, Marke.i.c.
but also in all Jewry and in Samary, and Luke.iii.c.
euen vnto the worldes ende. + Lu.xxiiii.g
Actes.ii.a.
* Actes.ii.a
And when he had spoken these thynges, B Johñ xv.d.
whyle they beheld, + he was take vp an hye, + Mar.xvi.d
& a cloude receaued him vp out of their sight. Luke.xxiiii.g
And while they looked stedfastly vp toward
heauē, as he went, beholde, two men stode
by them in whyte apparell, which also sayd:
ye men of Galile, why stande ye gasynge
vp into heauen? This same Jesus which is
taken vp from you into heauē, * shall so co- *Dan.vii.d.
me, euen as ye haue sene hi go into heauē. ✠ Math.xxiiii.d
Then returned they vnto Jerusalem from the and.xxv.c.
mount (that is called Olyuete) which is frō Marke.xiii.d
Jerusalē, a Saboth dayes iorney. And whē Luke.xxiii.c.
they were come in, they went vp into a par- and.xxv.c.
ler, where abode both * Peter and James, Apoca.i.b.
and John and Andrew, Philip & Thomas, *Math.x.d.
Barthelemew ād Mathew, James the sonne Marke.iii.c.
of Alpheus, and Simō zelotes, and Judas Luke.vi.c.
the brother of James. These all contynued
with one accorde in prayer and supplicacyon
with the wemen & Mary the mother of Jesu,
and with hys brethren. C

✠ And in those dayes Peter stode vp in
the myddes of the disciples, and sayde (the
nombre



nombre of names that were together, were
aboute an hundred and twentye.) Ye men &
brethren, thys scripture must haue nedes bē
fulfylled, which the holy goost throwe the
mouth of Dauid spake before of Judas,
*Mat.xxvi.b and.c. *which was gyde to them that toke Jesus.
Marke.xiii.e + For he was noūbred with vs, and had ob-
Luke.xxii.c. tayned felowshyp in thys mynystracyon.
& Mathe.x.a. And the same hath now possessed a plat of
Marke.i.c. grounde with the rewarde of iniquite: and
Luke.iii.c. when he was * hanged, he burst a sondre in
*Mat.xxvii.a the myddes, and all his bowels gusshed out.
& Reg.xvii.d. And it is knowen vnto all the inhabiters of
Jerusalem: in so moch that the same felde is
called in their mother tōge, Acheldama, that
is to saye, the blonde felde.

For it is wrytten in the boke of Psalmes:
*Psal.lxviii.f *hys habitacyon be voyde, and no man be
*Psal.cix.a. dwellynge therin: * and his Bysshoprycke
D let another take. Wherfore of these mē which
haue companyed with vs (all the tyme that
the Lorde Jesus had all hys conuersacyon a-
monge vs, begynnynge at the baptyme of
John, vnto that same daye that he was take
vp from vs) must one be ordeyned, to be a
witnes with vs of hys resurrecyon.

And they apoynted two, Joseph which is
called Barsabas (whose syr name was Ju-
stus) and Mathias, And whan they prayed
*Mat.xxvii.b and.c. they sayde: thou Lorde, which *knowest the
Marke.xiii.e hertes of all mē, shewe whether of these two
Luke.xxii.c. thou hast chosen: that he maye take the rou-
me of thys ministracyon and Apostleshypp,
from which Judas by transgressyon fell,
that he myght go to hys awne place. And
they gaue forth their lottes, and the lot fel on
Mathias, and he was counted with the eleuen Apostles. ✠

## The .ij. Chapter. ✠

The cōming of the holy goost. The sermon of Peter before the congregacyon at Jerusalem, and the increace of the faythfull.

A Pen.xxvi.b Luk.xxiii.c. WHen * the fyftye dayes were co-
me to an ende, they were all with
one accorde together in one pla-
ce. And sodenly ther came a sounde from heauē, as it had bene the
commynge of a myghty wynde, and it fyl-
led all the houle where they sate. And there
appered vnto them clouen tonges, lyke as
they had bene of fyer, and it sate vpon eache
*Actes.xiii.c. and.xi.d. one of them: * and they were all fylled with
the holy goost, and beganne to speake with
other tonges, euen as the same sprete gaue
them vtterraunce.

Ther were dwellyng at Jerusalē, Jewes,
deuoute men, out of euery nacyon of thē that
are vnder heauen. When thys was noysed
aboute, the multitude came together, & were
astōnyed, because that euery man heard thē
speake with his awne langage. They won-
dred all, and marueyled, sayinge among thē
selues: beholde, are not all these which spea- B
ke, of Galile? And how heare we euery man
his awne tong, wherin we were borne? Par
thiās, and Medes and Elamytes, and the in
habiters of Mesopotamia, and of Jury, and
of Capadocia, of Ponthus and Asia, Phry-
gia, and Pamphilia, of Egypte, and of the
partyes of Lybia which is besyde Syrene, ād
straungers of Rome, Jewes & ☞ * Pro- *mar.xvi.b
selites. Gretes and Arabians: we haue herd
them speake in oure awne tonges the greate
worckes of God. ✠ They were all amased,
and wondred, sayinge one to another: what
meaneth this? Other mocked, sayinge: these
men are full of new wyne.

✠ But Peter stepped forth with the eleuē, C
and lyft vp his voyce, and sayde vnto them:
Ye men of Jewry, and all ye that dwell at
Jerusalem: be this knowē vnto you, & with
youre eares heare my wordes. For these are
not droncken, as ye suppose, seynge it is but
the thyrde houre of the daye. But this it that
which was spoken by the Prophete Johel:
And it shalbe in the last dayes, sayth God: of
my sprete I wyll powre out vpon all flesshe.
*And youre sonnes & youre daughters shall *Johel.ii.g.
prophesy, and youre yonge men shall se vy-
syons, and youre olde men shall dreame drea
mes. And on my seruauntes, & on my hande
maydens I wyll powre out of my sprete in
those dayes, and they shall prophesye. And
* I wyll shewe wonders in heauen aboue, *mat.xxiv.c
and tokens in the erth beneth, blond and fyre Luke.xxiii.f.
and the vapour of smoke. The sunne shalbe
turned into darcknes, & the moone into blon-
de, before that great and notable daye of the
Lorde come. And it shall come to passe, that
* whosoeuer shall call on the name of the *Rom.x.c
Lorde, shalbe saued. ✠

✠ Ye men of Israel, heare these wordes: D
Jesus of Nazareth a man approued of God
amonge you with myracles, wondres and
sygnes, which God dyd by hym in the myd-
des of you (as ye youre selues knowe) hym
haue ye taken by the hādes of vnryghtewes
persones, after he was delyuered by the de-
terminat counsell & forknowledge of God,
& haue crucifyed and slayne him: whom God
hath rayled vp, & loosed the sorowes of deeth,
because it was vnpossible, that he shulde be hol-
dē of it. For Dauid speaketh of him. * I fore *Psal.xvi.c.
hande I sawe God alwayes before me: for
he is on my ryght hande, that I shulde not be
moued. Therfore dyd my hert reioyce, & my
tonge was glad. Moreouer also my flesshe
shall rest in hope, because thou wilt not leaue
my soule in hell, nether wilt thou suffre thyne
holye to se corrupcion. Thou hast shewed me
the wayes of lyfe, thou shalt make me full of
ioye with thy countenaunce. ✠

Ye men and brethren, let me frely speake E
vnto you of the patriarke Dauid: * For he *iiij.Reg.ii.b
is both

is both deed and buryed, ād hys sepulchre remayneth with vs vnto this daye. Therfore, seinge he was a Prophet, and knewe ꝑ God had swore with an othe to him, that Christ (as concerninge the flesh) shulde come of the frute of his loynes, and on hys seat, he knowyng this before, spake of the resurrecyon of Christ, that his soule shulde not be lefte in hell: neither hys flesshe shulde se corrupcyon.

*Actes.i.a. This Jesus hath God raysed vp, * wherof we all are witnesses.

Hence now that he by the ryght hande of God exalted is, and hath receaued of the father the promyse of the holy Goost, he hath ✠ shed forth thys ✠ (gyfte) which ye now se ād heare. For Dauid is not ascendyd into heuē: ✠Psal cr.a. Math.xxii.d. but he sayeth: * The Lord sayde to my Lorde: syt thou on my ryght hand, vntyll I make thy fooes thy fote stole. So therfore, let all the house of Israel knowe for a suerty, ꝑ God hath made that same Jesus (whom ye haue crucified) Lorde and Christ.

When they hearde this, they were pricked in their hertes, and sayd vnto Peter, & vnto *Luke.iii.b. the other Apostles: Ye mē & brethrē * what shall we do? Peter sayde vnto them: repent of youre synnes, and be baptysed euery one of you in the name of Jesus Christ for the remission of synnes, and ye shall receaue the gyfte of ꝑ holy goost. For the promyse was made vnto you ād to youre chyldren, and to all that are a farre of, euen as many as the Lorde oure God shall call. And with many other wordes bare he witnes, and exhorted them, sayinge: Saue youre selues from this vntowarde generacion. Then they ꝑ gladly receaued his preachinge, were baptised: and G the same daye, ther were added vnto them aboute thre thousande soules.

And they cōtinued in the Apostles doctrine and felowshyp, & in breakynge of bread, ād in prayers. And feare came ouer euery soule. And many wōdres & signes were shewed by ✠ ꝑ Apostles. ✠ (at Jerusalem. And great feare came vpon all men) And all that beleued, kept them selues together, & had all thynges cōmen, and solde their possessions and goodes, ād parted them to all men, as euery man had nede. And they continued dayly with one accorde in ꝑ tēple, & brake bread frō house to house, & dyd eate their meate together, w̄ gladnes & singlenes of hert, prayseinge God, ād had fauour with all the people. And the Lorde added to ꝑ cōgregacion dayly, soch as shulde be saued.

## ¶The.iij.Chapter. ✠

¶The halt is restored to hys fete. Peter preacheth Christ vnto the people.

A PEter and John went vp together into the temple at the nynth houre of prayer. And a certayne man that was halt from hys mothers wōbe, was brought, whom they layde dayly at the gate of the temple (which is called bewtyfull) to aske almes of them that entred into the tēple. When he sawe Peter and John, that they wolde into the tēple, he desyred to receaue an almes. And Peter fastened his eyes on him with John, & sayd: loke on vs. And he gaue hede vnto thē, trustynge, to receaue some thynge of them. Thē sayde Peter: Syluer and golde haue I none B such as I haue, geue I the. In the name of Jesus Christ of Nazareth, * ryse vp and walke. And he toke hym by the ryght hand, *Mat.ix.a and lyfte hym vp. And immediatly hys fete and ancle bones receaued strength. And he sprange, stode, and walked, and entred with them into the temple, walkynge, and leappynge, and praysynge God.

And all the people sawe hym walke and prayse God. And they knewe hym, ꝑ it was he, which sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that which had happened vnto hym. And as the halt which was healed, helde Peter and John, all the people ranne amased vnto thē in * the porche that *iii.Mcth. John.x.c. Actes.v.c. is called Salomons.

When Peter sawe that, he answered vnto C the people. ✠ Ye men of Jsrael, why marnayle ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made thys man go? The God of Abraham, and of Jsaac and of Jacob, the God of oure fathers hath glorified hys sonne Jesus, whom ye delyuered, * and denyed in ꝑ presence of Pylate, when he had iudged hym to *mat.xxvii. Mar.xv.a. Luke.xxiii.a be loosed. But ye denyed the holy and iust, ‡and desyred a murtherar to be geuen you, ‡Mat.xxvii. and kylled * the Lorde of lyfe, whom God *Joh.xvi.b hath raysed from deeth, of the which we are witnesses. And hys name thorowe the fayth of his name, hath made this mā sound, whō ye se and knowe. And the fayth which is by hym, hath geuen to hym thys healthy in the presence of you all.

And now brethrē, I wote ꝑ thorow ignoraunce ye dyd it, as dyd also youre rulers. But God (which before had shewed, by the D mouth of all hys Prophetes, howe ꝑ Christ shuld suffre) hath thus wyse fulfylled. Let it * Mat.xiii.d * repente you therfore, and cōuerte, ꝑ youre synnes maye be done awaye ✠ when ꝑ tyme of refreshynge commeth, which we shall haue of the presence of the Lorde, and when God shal sende him, which before was preached vnto you, that is to wit, Jesus Christ, which must receaue heauen vntyll the tyme that all thynges, which God hath spoken by the mouth of all hys holy Prophetes sence ꝑ worlde began, be restored agayne.

Moses truly sayde vnto the fathers: * a *Deu.xviii. Actes.viii.c Prophet shall the Lorde youre God rayse vp vnto you, euē of youre brethrē lyke vnto me: him shall ye heare, in all thynges what- soeuer he shall saye vnto you. For the tyme wyll come, that euery soule which wyll not heare that same Prophet, shalbe destroyed from amonge the people. All the Prophetes also from Samuel and thence forth (as many as haue spokē) haue in lyke wyse tolde of these dayes.

*Gene.xii.a. xxii.d. Ye are the chyldren of the Prophetes, and of the couenaunt, which God made vnto oure fathers, sayinge to Abraham: * Euen in thy seede shal all the kynredes of the earth be blessed. Vnto you first whan God had raysed vp hys sonne Jesus vnto you, he sent hi to blesse you, that euery one of you shulde turne from his wyckednes. ✠

## ¶The.iiij.Chapter.

¶The Apostles are taken and brought before the counsell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

A AS they spake vnto the people, the prestes and the rulars of the temple, and the Saduces, came vpon thē, takyng it greuously, that they taught the people, and preached in Jesus the resurrecyon from deeth. And they layde hādes on them, and put them in holde vntyll ꝑ nexte daye: for it was now euentyde. Howbeit many of them which hearde the wordes beleued, and the nombre of the men was aboute fyue thousande.

And it chaunced on the morow, that their rulars and elders and Scribes, (and Annas the chefe Prest, and Cayphas, and John, ād Alexāder, & as many as were of ꝑ kynred of ꝑ hye Prestes) gathered together at Jerusalem. And whā they had set them before them B they asked * by what power, or in what name haue ye done this? ✠ *Erod.ii.c. Math.xxi.c. Actes.viii.d.

Then Peter full of ꝑ holy goost sayde vnto thē: ye rulars of the people, and elders of Jsrael, ꝑ we this daye be examined of the good dede that we haue done to the sycke mā by what meanes he is made whoale: be it knowen vnto you all, and to all the people of Jsrael, that by the name of * Jesus Christ of Nazareth, whom ye crucyfyed, whom God raysed agayne from deeth: euen by him doth this mā stande here present before you whoale. * This is the stone which was cast C alyde of you buylders, which is become the chefe of the corner. Nether is there saluacyon in eny other. * For amonge men vnder heauen there is geuen none other name, wherin we must be saued. ✠ *Mathe.i.c. Philip.ii.b. *Mat.xxi.d. Marke.xii.a. Luke.xx.c. *Math.i.c. Philip.ii.b.

When they sawe the boldnes of Peter ād John, and vnderstode that they were vnlerned and laye men, they marueyled, and they knewe them, that they had bene with Jesu: and beholdynge also the man (which was healed) standynge with thē, they coulde not saye agaynst it: but commaunded them to go aside out of ꝑ counsell, and counceled amōge them selues, sayinge: * what shall we do to *John.xi.c. these men? For a manifest sygne is done by them, and is openly knowen to all them that dwell in Jerusalem, and we cannot denye it. But that it be noysed no farther amonge the people, let vs threaten and charge thē, ꝑ they speake hence forth to no man in thys name. D

And they called them, * and commaūded *Actes.v. them, that in nowyse they shulde speake ner teach in ꝑ name of Jesu. But Peter & John answered and sayde vnto them: whether it be right in ꝑ sight of God, to herkē vnto you more then to God, iudge ye. For we cannot but speake, that which we haue sene & heard. So threatened they them, and let them go, and founde nothynge howe to punyshe thē, because of the people. For all men praysed God because of * ꝑ which was done: for the *Actes.iii. man was aboue fourty yeare olde, on whom thys myracle of healynge was shewed.

Assone as they were let go, they came to E their felowes, and shewed all that the hye Prestes ād elders had sayde. And when they hearde ꝑ, they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou art God, which hast made heauen and erth, the see, & all that in thē is, which ✠ (in the holy goost) ✠ by ꝑ mouth of thy seruaūt Dauid ✠ (oure father) ✠ hast sayd: * Why dyd the hethē rage, and the *Psalm.ii. people ymagen vayne thynges? The kynges of the erth stode vp, and the rulars came together, agaynst the Lorde and agaynst hys anoynted.

For of a trueth, agaynst thy holy chylde Jesus (whom ꝑ hast anoynted) both Herode and also Poncius Pylate, whith the Gētyls and the people of Jsrael, gathered them selues together ✠ (in thys cyte) for to do what- F soeuer thy hande and thy counsell determyned before to be done. And now Lorde, beholde their threatenynges, and graunte vnto thy seruauntes, that with all confydence they maye speake thy worde. So that thou stretche forth thyne hande, that healynge ād sygnes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed ‡ ꝑ place moued where they were assembled together * and they were all fylled with the holy Goost, and they spake the worde of God boldely. ‡Actes.xvi. *Actes.ii. and.iiii.b.

✠ And the multitude of them that beleued, * were of one hert, & of one soule. Nether sayde anye of them, that ought of the thynges which he possessed, was hys awne: but they had all thinges commen. And with greate power gaue the Apostles wytnes of the resurrecyon of the Lord Jesu. And great grace was with them all. Nether was ther eny among them, that lacked. For as many as were possessers of landes or houses, solde them, and brought ꝑ pryce of ꝑ thinges that were solde. G *Actes.ii. and.v.b.

were solde, ād layed it downe at ꝑ Apostles fete: And distribucion was made vnto euery man accordynge as he had nede.

* Actes.i.d. And * Joses, which was also called of ꝑ Apostles, Barnabas (that is to saye, ꝑ sonne of consolacyon) beynge a Leuite, and of the countre of Cypers whan he had lande, solde it, and layde the pryce downe at the Apostles fete.

## ¶ The.v. Chapter.

¶ The dyssemblynge of Ananias and Saphyra is punyshed. Myracles are done by the Apostles, which are taken out of preson. They are brought before the counsell. The sentence of Gamaliel. The Apostles are beten, they reioyse in trouble.

A Certayne man named Ananias with Saphyra his wyfe solde a possession, ād kepte awaye parte of the pryce (hys wyfe also beynge of counsell) and brought a certayne parte, and layde it downe at the Apostles fete. But Peter sayde: Ananias, how is it, that Sathan hath fylled thyne hert, that thou shuldest lye vnto the holy goost, and kepe awaye parte of the pryce of the lande? Pertayned it not vnto the onely? & after it was solde, was it not in thyne awne power? Why hast thou conceaued this thinge in thyne herte? Thou hast not lyed vnto mē, but vnto God. Whē Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that herde these thinges. And the yonge men rose vp, and put hym a parte, ād B caryed hym out, and buried hym.

And it fortuned, that (as it were aboute the space of thre houres after) his wyfe came in, ignorannt of that which was done. And Peter sayde vnto her: Tell me, Solde ye not ꝑ lāde for so moch? And she sayd: yee, for so moch. Then Peter sayde vnto her: why haue ye agreed together, to tēpt the spyrite of ꝑ Lorde? Beholde, the fete of them which haue buried thy husband, are at the doze, and shall cary the out. Then fell she downe straycht waye at his fete, and yelded vp ꝑ goost. And the yonge men came in, and founde her deed, & caryed her out, & buryed her by her husbande. And great feare came on all the congregacyon, and on as many as herde it.

¶ * Mar.xvi.d By ꝑ handes of the Apostles * were many sygnes and wondres shewed among the people. And they were all together with one accorde in * Salomons porche. And of other durst no mā ioyne him selfe to thē: neuertheles the people magnified them. The nombred of them that beleued in the Lorde both of men and wemen, grewe moze & moare: in so moch ꝑ they brought the sycke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them, * ill. Re.vi.a John.x.c Actes.iii.b. * (and that they myght all be delyuered frō their infirmytyes)

There came also a multitude out of the cyties rounde aboute, vnto Jerusalem, bryngynge sycke folkes, and them which were vexed with vncleane spretes. And they were healed euery one. D

* Then the chefe Preste rose vp, and all they that were with him (which is the secte of the Saduces) ād were full of indignacīō, and layde handes on the Apostles, and put them in the commē preson. * But the angell of the Lorde by nyght opened the preson dores, and brought them forth, and sayde: go, and stande, and speake in the temple to the people all ꝑ wordes of this lyfe. When they herde that, they entred into the tēple early in the morynge: and taught. But the chefe preste came and they that were with him, ād called a counsell together, and all the elders of the chyldren of Israel, and sent men to the preson, to fet them. When the mynysters came, and founde them not in the preson, they returned and tolde, sayinge: the preson truly founde we shut with all diligēce, and the kepers standynge without before the dores. But whē we had opened, we founde no mā within. When the chefe Prest and the ruler of the tēple, and the hye Prestes herde these thynges, they douted of thē, wher vnto thys wolde growe. E

Then came one and shewed them: beholde, the men that ye put in preson, stande in the temple, and teach the people: Then went the ruler of the temple, with ministres, and brought them without violence. For they feared the people, lest they shulde haue bene stoned. And when they had brought them, they set thē before the counsell. And the chefe Preste asked them, sayinge: * dyd not we straytely commaunde you: that ye shuld not teach in this name? And behold, ye haue fylled Jerusalem with youre doctryne, and intende to brynge * this mans bloud vpō vs. * Mat.xxvii

Peter and the other Apostles answered, & sayde: * We ought moze to obey God then mē. The God of oure fathers rayled vp Jesus, whom ye slewe, and hanged on tre. Hym hath God lyft vp with his ryght hand, to be a ruler and a sauiour, for to geue repentaūce to Israel, and forgeuenes of synnes. And we are recordes of these thinges which we saye, and so is also ꝑ holy goost, whom God hath geuen to them ꝑ obey him. Whē they herde that, they claue asunder, and sought meanes to slee them. Then stode ther vp one in the counsell, a Pharyse, named * Gamaliel, a doctoure of lawe (had in reputacyon among all the people) and commaunded ꝑ Apostles to go aside a lytell space, and sayd vnto thē: ye men of Israel, take hede to youre selues, what ye entende to do, as touchynge these mē. For before these dayes rose vp one Thudas, boastynge hym selfe, to whō resorted a G nombre



nombre of men, about a foure hōdred, which was slayn: and they all which beleued hym, were scatred abrode, and brought to nought. * Luce.xiii.a After this mā, was ther one Judas of * Galile in the dayes of the tribute, and drewe awaye moche people after hym. He also perished and all, euen (as many as harkened to him) were scatered abrode.

And now I saye vnto you: refraine youre selues from these men, and lett them alone. For yf this councel or this worke be of men, it wyll come to naught. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. And to hym agreed the other: and whan they had called * Actes.iiii.d the apostles, they bet them, * and commaūded that they shulde not speake in the name of Jesu, and let them go. * Mat.v.b

And they departed from the coūsell, reioysinge, that they were counted worthy, to suffre rebuke for his name. And dayly in the temple and in euery house they ceased not, to teach and preach Jesus Christ.

## ¶ The. vj. Chapter.

¶ Mynysters (or deacons) are ordeyned in the congregacion to do seruyce in necessary thynges of the body, that the apostles maye wayte onely vpō the worde of God. Steuen is accused.

A In those dayes (whā the nomber of the disciples grewe) there arose a grudge amonge the Gretes against the Hebrues, because their weddowes were despysed in the dayly ministracyon. Then the twelue called the multitude of the disciples together and sayde, it is not mete, that we shuld leaue the worde of God: and serue tables. Wherfore bretheren, loke ye out amonge you seuen men * of honeste report, and full of the holy ghost and wisdom, * 1.Tim.iii.c to whom we maye committe this busynes. B But we wyll geue oure selues cōtinually to prayer, and to the ministracyō of the worde. And the sayinge pleased the whole multitude. And they chose Steuen a mā full of faith and of the holy ghost, and Philip, and Prochorus, and Nichanor, and Timon, and Permenas, and * Nicolas a cōuert of Antioche. * Apo.ii.b These they set before the apostles: and when they had prayed, they * layde theyr handes on them. * Nu.xxvii.d 1.Timo.iiii.d. ii.Timo.i.b

And the word of God encreased, and the nomber of the disciples multiplyed in Jerusalem greatly, and a greate companye of the C prestes were obedient to the fayth.

✠ And Steuen, full of fayth and power, dyd great wondres and miracles amōge the people. Then ther arose certen of the Synagoges, which is called the Synagoge of the Libertynes and Sirenytes, and of Alexandria, and of Celicia, and of Asia, disputynge with Steuen. ‡ And they coulde not resyste the wisdome, & the spyrite, * which spake. ✠ Then sent they in men, which sayde: we ‡ Luke.xxi.c * Mat.v.c haue hearde hym speake blasphemous wordes against Moses, and agaynst God. And they moued the people ād the elders and the scribes: and came vpō him and caught hym, and brought him to the coūcell, and brought D forth false witnesse, which sayde: This man ceaseth not to speake blasphemous wordes against this holy place and the lawe: for we heard him saye: this Jesus of Nazareth shal destroye this place, and shal chaunge the ordinaunces, which Moses gaue vs. And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had bene the face of an aungell.

## The. vij. Chapter.

¶ Steuen maketh answere to hys accusacyon, rebuketh the hardnecked Jewes, and is stoned vnto death.

Then sayd the chefe preste: is it euē so? A And he sayd: ye men, bretheren and fathers, hearken. The God of glory appeared vnto our father Abraham, whan he was in Mesopotamia, before he dwelt in Charran, and sayd vnto hym: * Get the out * Gene.xii.a of thy countre, and from thy kynred, and come into ꝑ land, which I shall shewe ꝑ. Then came he out of the lāde of Chalde, and dwelt in Charran. And from thence, whan hys father was deed, he brought him into this lāde in which ye now dwel, and he gaue hym none inheritaunce in it, no not the bredeth of a fote: * and promysed that he wold geue it to * Gene xiii.b xiii.c.xvii.b and.xxvi.a him to possesse & to his seed after hym, when as yet he had no chylde.

God verely spake on thys wise * that his * Gene.xv.c seade shulde soge ourne in a straunge lande, & that they shulde kepe them in bondage, and * entreate them euell. iiij. C. yeares. And the * Exo.xii.c Jud.v.b nacyon (to whom they shalbe in bondage) Gen.xv.c will I iudge, sayd God. And after that shal B they come forth and serue me in thys place. * And he gaue him the couenaunt of circumcisyon. ‡ And he begat Isaac, and circumcised him the eight daye, ād * Isaac begat Jacob, and ‡ Jacob begat the twelue patriarckes. * And the patriarkes hauing indygnacyon solde Joseph into Egypte. And God was with hym, and delyuered hym out of al his aduersities, and gaue him fauour & wysdome in the syght of Pharao kynge of Egypte. And he * made hym gouernoure ouer Egypte, and ouer all hys housholde. * Gene.xl.c

‡ But ther came a derth ouer all the land of Egypt and Canaan, and great affliccion that our fathers foūde no sustenaunce. But when Jacob herde that there was corne in Egypt he sent our fathers first. * And at the * Gene.xlv.a second tyme, Joseph was knowē of his bretheren, & Josephs kynred was made knowne vnto Pharao. Then sent Joseph a message, and caused hys father to be brought, and all his kynne. lxxv. soules. * And Jacob de- * Gen.xlvi.a scended into Egypte ‡ and dyed both he and ‡ Gene.xlix.d

oure fathers, and were caryed ouer into Sichem, and layde in the sepulchre, *that Abraham bought for money of ỹ sõnes of Emor, the sonne of Sichem.

4 Gen.xxiij.b

But when the tyme of the promesse drue nye (which God had swore to Abrahã) * ỹ people grewe & multiplyed in Egipt, tyll another kyng arose which knewe not of Joseph. The same dealt suttely with oure kinred, and cruell intreated our fathers, and made them cast out their yonge chyldren, that they shulde not remayne alyue. * The same tyme was Moses borne, and was acceptable vnto God, and nourysshed vp in hys fathers house thre monethes. Whẽ he was cast out, Pharoes daughter toke him vp, & nourysshed hym vp for her awne sonne. And Moses was learned in all maner wysdome of the Egyptcians, and was mighty in dedes and in wordes.

* Exo.ij.a Psa.cv.c

* Exo.ij.a Deu.xx.c

And whan he was full fourty yere old, it came into his hert, to vyset hys brethren the chyldren of Israell. And whẽ he sawe one of them suffre wrong, he defended him, & auenged hys quarell that had the harme done to him, and smote the Egyptcian. For he supposed hys brethren wolde haue vnderstande, how that God by hys hande shulde delyuer them. But they vnderstode not.

D

And the next daye he shewed him selfe vnto them as they stroue, and wolde haue sett them at one agayne, sayinge: Syrs, ye are brethren, why hurte ye one another? But he ỹ dyd hys neyghboure wronge, thrust hym awaye, sayinge: * who made the a ruler and a iudge ouer vs? wilt thou kyll me, as thou dydest the Egyptcia yester daye? * Then fled Moses at that saying, and was a straunger in the land of Madian, where he begat two sonnes.

* Gene.xxi.b Exo.ij.c Mat.xxi.c Actes. iij.b ‡ Exo.ij.c

* Exo.iij.a

* And whan fourty yeares were expired, there appeared to hym in the wildernesse of mount Sina an angell of the Lord in a flãme of fyre in a bushe. When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lord came vnto hym. * I am the God of thy fathers, ỹ God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled, and durst not beholde. Thẽ sayd ỹ Lorde to him: ‡ Put of thy shoes frõ thy fete, for the place where thou standest, is holy grounde. I haue perfectlye sene the affliccyon of my people, which is in Egypte, and I haue heard their gronyng, ãd am come downe to delyuer thẽ. And nowe come, and I wyll sende the into Egypte.

* Exo.iij.a Mat.xxii.c Marke. xij.c Luke.xx.c ‡ Josue.v.d.

E

This Moses whõ they forsoke (saying: * who made the a ruler and a iudge?) the same dyd God sende to be a ruler and a delyuerer, by the handes of the aungell which appeared to hym in the bushe. And the same

* Exo.iij.c

brought them out, shewynge wondres and signes in Egypt, and in the red see, and in the wyldernes fourty yeres. Thys is that Moses, which sayde vnto the chyldren of Israel: * A prophete shall the Lord your God rayse vp vnto you of your brethren, like vnto me, him shall ye heare.

* deut.xviij. Actes.iij.d

This is he ‡ that was in the congregaciõ, in the wildernes with the angel (which spake to hym in the mount Sina) and with our fathers. This man receaued the word of life to gene vnto vs, to whom our fathers wold not obey, but cast it from them, and in their hertes turned backe agayne into Egypt, sayinge vnto Aaron: ‡ make vs goddes to go before vs. For as for thys Moses ỹ brought vs out of the lande of Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offered sacrifyce vnto the ymage, and retoysed ouer the workes of their awne handes.

‡ Gro.xij. Gala.iij.c ‡ Exo.xxxij.

F

Then God turned hym selfe, and * gaue them vp, that they shulde worshyp the hoost of the skye, as it is writtẽ in the booke of the prophetes. * O ye of the house of Israel, gaue ye to me sacrifyces and meate offerynges by the space of fourty yeares in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the starre of your God Rempham, fygures which ye made to worshyp them. And I will translate you beyõde Babylon.

* Roma.j.c * Amo.v.d Jere.vij.c.

Oure fathers had the tabernacle of witnes in the wyldernesse, as he had appoynted them speakyng vnto Moses: ‡ that he shulde make it, accordyng to the fassyon that he had sene. Which tabernacle also oure fathers that cam after, * brought in with Josue into the possession of the Gentyls, whom God draue out before the face of oure fathers, vnto the tyme of Dauid: * which founde fauoure before God, and wold fayne haue founde a tabernacle for the God of Jacob. * But Salomon bylt him an house.

‡ Exo.xxv.d Hebr.viij.a * Josu.iij.a * psal.xxxiij.c * iij.reg.vj.a.

+ Howbeit he that is hyest of al, dwelleth not in tẽples made with handes, as sayth the prophete: * heauen is my seate, and earth is my fote stole. What house wyll ye bylde for me, sayth ỹ Lorde? or which is ỹ place of my rest: hath not my hãd made al these thinges?

‡ Actes.xvij. * Esa.lxvi.a. iij.Reg.viij.c. ij.Par.vj.c

Ye stiffenecked and of vncircumcised hertes and eares: & ye haue allwayes resysted the holy ghost: * as youre fathers dyd, so do ye. Which of the prophetes haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of that Just, whom ye haue nowe betrayd, ãd murdred. And ye also haue receaued ỹ lawe * by the mynystracyon of aungels, and ‡ haue not kept it.

G

* Deu.xx.a

* Job.xxi.b ‡ Actes.xx.b

When they heard these thinges, their hertes claue asunder, and they gnasshed on hym



him with their teth. But he beyng ful of the holy ghost, loked vp stedfast lye w̃ hys eyes into heauẽ, and sawe the glorye of God, and Jesus standyng on the ryght hande of God, and sayd: beholde, I se the heauens open, and the sonne of man standyng on the right hand of God. Then they gaue a shout with a loud voyce, and * stopped their eares, and ranne vpon him all at once, and cast hym out of the cytie, and * stoned him. And the witnes layd downe their clothes at a yong mannes fete, whose name was Saul. And they stoned Steuẽ callynge on and sayinge: Lorde Jesu, * receaue my spyrete. And he kneled downe & cryed with a loude voyce: Lorde, * laye not thys synne to their charge. And whẽ he had thus spoken, he fell a slepe.

*Psal.lviij.a *iij.reg.xxi.d *Psal.xxxi.a ‡Luke.xxiij.c

H

## The.viij. Chapter.

The Saul persecuteth the Christen. The apostles are scatred abrode. Philip commeth into Samaria. Simon Magus is baptysed, he dyssembleth. Philip baptyseth the chamberlayn.

A Saul * consented vnto hys death. And at ỹ tyme there was a greate persecucyon agaynst the congregacyon which was at Jerusalem, ãd they were all * scatered abrode thorowout ỹ regyons of Jewry and Samaria, except the apostles. But deuout men dressed Steuen, and made great lamentacyon ouer hym. As for Saul he * made hauocke of the cõgregacyon, and entred into euery house, and drew out both men and women, and thrust them into prison. Therfore, they that were scatered abrode, went euery where preachyng the worde of God.

*Actes.xxvj.d *Mat.x.c. Actes.xj.g

*Actes.ix.a viij.a.xxvj.b i.Cor.x.b Gala.j.c

Then came Philip into a cytie of Samaria, & preached Christ vnto them. And the people gaue hede vnto those thynges which Philip spake w̃ one accord, hearyng & seyng the myracles whych he dyd. For * vncleane spretes cryinge with loude voyce, came out of many ỹ were possessed of thẽ. And many taken w̃ palsyes, & many ỹ halted, were healed. And ther was great ioye in that cyte.

B *Mat.xv.d

But ther was a certen mã called Symõ, which before tyme in ỹ same cytye vsed witchecrafte, and bewitched the people of Samary, saying that he was a man that coulde do great thynges. Whom they regarded, frõ the lest to ỹ greatest, sayinge: this man is the power of God, which is called greate. And him they sett moche by, because that of longe tyme he had bewitched them with sorceries. But assone as they gaue credence to Philippes preachyng of the kyngdome of God, & of the name of Jesu Christ, they were baptysed both men & wemen. Then Simon hym selfe beleued also. And whan he was baptised, he cõtinued w̃ Philip, and wondred, beholding the miracles & sygnes, which were shewed.

C

When the apostles which were at Jerusalẽ herd saye, that Samary had receaued the word of God, they sent vnto thẽ Peter & John. Which whan they were come downe, prayed for thẽ, ỹ they might receaue the holy ghost. For as yet he was come on noone of thẽ: but they were baptysed onely in ỹ name of Christ Jesu. * Then layd they their hãdes on them, & they receaued the holy ghost.

* Actes vj.b viij.a.xix.a i.Timo.iij.d and.v.d Num.xxvij.d ii.Timo.j.b.

D

Whẽ Simõ sawe that thorow laying on of the apostles hãdes, the holy ghost was geuen, he offered them money, saying: geue me also this power, that on whom soeuer I put the handes, he maye receaue the holy ghost. But Peter sayd vnto him: thy money perysshe with the, because thou hast thought * ỹ the gift of God maye be obteyned with money. Thou hast nether parte, nor felowshyp in thys busynes. For thy hert is not ryght in the syght of God. Repente therfore of thys thy wyckednes, & praye God, ỹ the thought of thyne herte maye be forgeuen the. For I perceaue that thou art full of bitter gall, and wrapped in iniquite.

* Mat.x.b

Then answered Simon & sayde: * praye ye to the Lorde for me, ỹ none of these thynges which ye haue spoken, fall on me. And they when they had testifyed and preached ỹ worde of God, returned towarde Jerusalẽ, and preached the gospell in many cyties of the Samaritans.

* Exo.viij.b Roma.viij.b iij.Reg.xiij.b Luke.xxj.c

E

The aungell of the Lorde spake vnto Philip, sayinge: aryse, & go toward the south vnto the waye that goeth downe from Jerusalem vnto the cyte of Gaza, which is in the desert. And he arose, & went on. And behold, a man of Ethiopia (a chãberlene, & of greate auctorite with Cãdace quene of the Ethiopians, & had the rule of al her treasure * came to Jerusalem for to worshyp. And as he returned home agayne syttinge in hys charet, he red Esay the prophete.

* iij.reg.viij.c Johñ.xij.c

Then the spyrete sayd vnto Philip: go neare, and ioyne thy selfe to yonder charet. And Philip ran to hym, and heard him reade the prophete Esay, and sayd: Vnderstãdest thou what thou readest? And he said: How can I, except I had a gyde? And he desyred Philip, that he wolde come vp, and sytt with hym. The tenoure of the scripture which he read, was this: * He was led as a shepe to be slayne: and lyke a lambe domme before his shearer, so opened he not his mouth. & Because of hys humblenes, he was not esteemed. But who shal declare hys generacõ? for his lyfe is taken frõ the earth. The chamberlayn answered Philip, and sayd: I praye the of whõ speaketh the prophete thys? of hym selfe, or of some other man?

F * Esa.liij.c

Philip opened hys mouth, and began at the same scripture, and preached vnto hym Jesus. And as they wẽt on their waye, they cam vnto a certẽ water, and the chãberlayne sayd:

ne sayd: Se, here is water * what doth let me
* Actes.x.g
G to be baptysed? Philip sayde vnto him: If ꝑ
beleue with all thyne hert, thou mayest. And
he answered, and sayde: I beleue that Jesus
Christ is the sonne of God. And he commaũ-
ded the charet to stande styll. And they went
downe both into the water: both Philip and
also the chamberlayn, and he baptysed hym.
And assone as they were come out of ꝑ wa-
ter, the spyrite of ꝑ Lord caught away Phi-
lip, and the chamberlayn sawe him nomore.
And he went on hys waye reioysinge: but
Philip was founde at Azotus. And he wal-
ked thoro wout the coũtre preachyng in all
the cytes, tyll he came to Cesarea. H

## ¶ The.ix. Chapter.

¶ Saul is conuerted, and confoundeth the Jewes.
Peter rayseth Tabytha.

AND Saul yet brethyng out threatnynges and slaughter agaynst the
disciples of the Lorde, wente vnto
the hye preste, and desyred of hym
letters, to cary to Damasco, to the synago-
* Actes.xxii.a xxvi.b 1.Cor.xv.b Gala.i.c
ges: * that yf he founde any of thys waye,
(whyther they were mẽ or wemẽ) he myght
bringe them bounde vnto Jerusalem. And
when he iorneyed, it fortuned that as he was
nye to Damasco, sodenly there shyned round
about hym a lyght from heauen, and he fell
* Actes.xxii.b
to the earth and hearde a voyce, sayinge to
hi: * Saul Saul, why persecutest thou me?
And he sayde: what art thou Lorde? And the
Lorde sayd: I am Jesus, whom thou perse-
cutest. It is hard for the to kycke against the
pryckes. And he both trẽblynge, & astonyed
* Luke.xii.b. Actes.ii.f and xxvi.f
sayde: Lorde, * what wylt thou haue me to
do? And the Lord sayd vnto hym: aryse, and
go into the cytie, and it shalbe told the, what
thou must do.

B The men which iorneyed with hym, stode amased, hearynge a voyce, but seynge no
man. And Saul arose from the earth, & whẽ
he opened his eyes, he sawe no mã. But they
led hym by the hande, and brought hym into
Damasco. And he was thre dayes without
syght, and nether dyd eate nor dryncke. And
ther was a certen disciple at Damasco, na-
med Ananias, and to him sayd the Lord in a
vision: Ananias? And he sayd: behold, I am
here Lorde. And the Lorde sayde vnto hym:
aryse, and go into the strete (whych is cal-
led strayght) and seke in the house of Judas
* Actes.xxi.g and.xxii.a.
after one called Saul * of Tharsus. For be-
holde, he prayeth, and hath sene in a vision a
man named Ananias comyng into him, and
puttyng hys handes on hym, that he myght
receaue his syght.

Then Ananias answered: Lorde, I haue
* Actes viii.a xxii.a xxvi.b 1.Cor.xv.b Gala.i.c
heard by many of this mã * how moch euyll
he hath done to thy sayntes at Jerusalem: &
here he hath auctorite of the hye prestes, to
C bynde all that call on thy name. The Lorde
vnto him: go thy waye, for he is a chosen ves
sel vnto me, to beare my name before ꝑ Gẽ-
tyls, and kynges, and the chyldren of Israel.
For I wyll shewe hym, how greate thinges
* Actes.xxiii. ii.Cor.xi.f
* he must suffre for my names sake.
‡ Actes xxiii.

‡ And Ananias wẽt his waye, and entred
into the house, and put hys handes on hym,
and sayd: brother Saul, the Lord that appe-
ryd vnto the in ꝑ waye as thou camest, hath
sent me, ꝑ thou myghtest receaue thy syght,
and be fylled with the holy ghost. And im-
mediatly there fell frõ hys eyes as it had bene
scales, and he receaued syght: and arose, and
was baptised, and receaued meate and was
comforted. Then was Saul a certen dayes D
with the disciples which were at Damasco.
And straight waye he preached Christ in the
Synagoges, howe that he was the sonne of
God, but all that heard him, were amased, &
sayd: is not this he, that spoyled them which
called on this name in Jerusalem, and came
hyther for that entent, that he myght bring
thẽ bounde vnto the hye prestes? But Saul
encreased the more in strength, & confoũded
the Jewes which dwelt at Damasco, affyr-
minge that this was very Christ. H

And after a good whyle, the Jewes toke
councell together, to kill him. But their lay-
inge a wayte was knowen of Saul. And
they watched the gates daye and nyght to
kyll hi. * Then ꝑ disciples toke him by night
* ii.Cor.xi.a i.Reg.xix.f
and put hym thorowe the wall, and let hym
downe in a basket. E

And when Saul was come to Jerusalẽ,
he assaide to couple him selfe to the disciples:
but they were all afrayde of hym, & beleued
not ý he was a disciple. But Barnabas toke
hym, & brought hym to the apostles, & decla-
red to thẽ, howe he had sene the Lorde in the
waye, and that he had spoken to him, & how
he had done boldely at Damasco ī the name
of Jesu. And he had hys conuersacyon with
them at Jerusalem, speakynge boldly in the
name of the Lorde Jesu. And he spake & dis-
puted agaynst the Gzekes: but they wente
about to slee hym. Which when the brethren
knewe, * they brought hym to Cesarea, and
* Actes.xxii
sent him forth to Tharsus. Then had the cõ-
gregacyons rest thorowout all Jewry, and
Galile, and Samary, and were edifyed, and
walked in the feare of the Lord, and multy-
plied by the comfort of the holy ghost.

And it chaũsed as Peter walked thorough
out all quarters, he cam also to the sayntes,
which dwelt at Lydda. And there he founde
a certen man name Eneas, which had kepte
his bed eyght yeares, and was sycke of the
palsye. And Peter sayde vnto hym: Eneas?
The Lord Jesu Christ make the whole: ary-
se, and make thy bed. * And he arose imme-
* Mat.ix.a Mar.ii.b Luke.v.c John.v.b Actes.iii.b
diatly. And all that dwelt at Lidda and Al-
saron sawe him, and tourned to the Lorde.

There was



There was at Joppa a certen woman, a
disciple named Tabitha (which by interpre-
tacyon is called Dorcas) the same was full
of good workes and almes dedes, which she
dyd. And it chaunsed in those dayes that she
was sycke, & dyed. Whõ when they had wes-
shed, they layd her in a chamber. But for as
moch as Lydda was nye to Joppa, and the
disciples had heard ꝑ Peter was there, they
sent vnto him, desyringe him, that he wolde
not be greued to come vnto them.

Peter arose, & came with them. And whẽ
G he was come, they brought him into the chãber. And all the widdowes stode roũd about
him, weppynge, and shewyng the coates and
garmentes, which Dorcas made, whyle she
was with thẽ. And Peter put thẽ all forth,
and kneled downe, and prayde. and turned
* 3.Reg.xvii.d iii.Reg.xiii.f. Luke.viii.c
him to the body, and sayd: Tabitha, * aryse.
And she opened her eyes, and when she sawe
Peter, she sat vp. And he gaue her the hand.
and lyft her vp. And whan he had called the
sayntes and widdowes, he shewed her alyue. And it was knowne thorowout al Jop-
pa, & many beleued on the Lorde. And it for-
tuned, that he taryed many dayes in Joppa,
with one Simon a tanner.

## The.x. Chapter.

¶ The vysyon that Peter sawe. How he was sent to Cornelius. The heathen also receaue the Spirite, and are baptysed.

AND There was a certen man in Cesarea
called Cornelius, a captayn of the
soudyers of Italy, a deuote mã, &
one that feared God with all hys
housholde, which gaue moch al-
mes to the people, and prayde God all waye.
The same sawe by a vision euidẽtly (about
the ninth houre of the daye) an angel of God
commynge into him, and sayinge vnto him:
Cornelius? When he loked on hym, he was
* Act.xxxv.a
afrayde, ād sayd: what is it Lorde? He sayde
vnto him: Thy prayers & * thy almes are
come vp into remẽbraunce before God. And
now sende men to Joppa, & call for one Sy-
mon, whose syrname is Peter. He lodgeth w
one Simon a tanner, whose house is by the
see syde. He shall tell ý, what thou oughtest
to do. And when the angell which spake vn-
to hym, was departed, he called two of hys
housholde seruauntes, and a deuoute soudier
of them that wayted on him, and tolde them
all the matter, and sent them to Joppa.

B On ý morowe as they went on their iorney, and drewe ny vnto the cytie, Peter wẽt
* Mat.vi.a. iii.Reg.xvii.f
vp * vpon the toppe of the house to praye,
about the syxt houre. And whẽ he wexed an
hõgred, he wolde haue eatẽ. But whyle they
made ready, he fell into a traunce, and sawe
heauen opened, and a certen vessell come do-
wne vnto hym, as it had bene a great shete,
knyt at the foure corners, and was let dow-
ne to the earth, wherin were * all maner of
* Leuit.xi.a Deu.xiiii.a
fourfoted beastes of the earth, & vermen and
wormes & foules of the ayer. And ther came
a voyce to hi, rise Peter, kyll & eate. But Pe-
ter sayd: not so Lorde, for I haue neuer eaten
eny thinge that is cõmen or vncleane. And ý
voyce spake vnto him agayne the second ty-
me: * what God hath cleansed, that call not ý
* Math.xv.b Roma.xiiii.c
cõmen. This was done thryse, and the vessell
was receaued vp agayne into heauen.

Whyle Peter also mused in him self what
thys vysyon (which he had sene) meant: be-
C holde, the men which were sent from Cornelius had made inquirance for Simõs house,
and stode before the dore: and called out one,
and asked whether Simon which was syr-
named Peter were lodged there. Whyle Pe-
ter thought on the vysyon, ý spyrite sayd vnto
him: behold, men seke the: aryse therfore, and
get the downe, & go with them, & dowte not
for I haue sent them. Peter went downe to
the men which were sent vnto hym frõ Cor-
nelius and sayd: Behold, I am he whõ ye se-
ke, what is the cause wherfore ye are come?
They sayd: Cornelius ý captayne a iust mã,
and one that feareth God, & of good reporte
amonge all the people of the Jewes, was
warned by an holy angell to sende for the in
to his house, & to heare wordes of the. Then
called he them in, * and lodged them.

And on the morowe, Peter went awaye
* Gene.xii.a
D with them, and * certayn brethren frõ Jop-
* Actes.xi.b
pa accompanyed hym. And the thyrde daye
entred they into Cesarea. And Cornelius
wayted for them, and had called togeather
hys kynsmen, and speciall frendes. And as it
chaunsed Peter to come in, Cornelius mete
hym, and fell downe at hys fete, & worshyp-
ped hym. But Peter toke hym vp, sayinge:
stande vp, * I my selfe also am a man. And
* Actes.xiiii.c Apo.xix.b and.xxii.c
as he talked with him, he came in, and foun-
de many that were come together. And he
sayde vnto them: Ye knowe how that * it is
* Deu.vii.a
a vnlawful thinge for a mã that is a Jewe,
to company or come vnto an alient: but God
hath shewed me, that I shulde not call any
man commen or vncleane: therfore came I
vnto you without delaye, assone as I was
sent for. I aske therfore, for what intent ha-
ue ye sent for me.

And Cornelius sayd: This daye now .iiij. E
dayes about this houre, I sat fasting, and at
the nynthe houre I prayde in my house: and
behold, a man stode before me in bryght clo-
thynge, and sayde: Cornelius, thy prayer is
heard, and thyne almes dedes are had in re-
membraunce in the syght of God. Sende men
therfore to go to Joppa, and call for Symõ,
whose syrname is Peter. He is lodged in the
house of one Symon a tãner by the see syde:
which assone as he is come, shall speake vnto
the. Then sent I for the immediatly, & thou

haſt well dowme, that thou art come. Nowe therfoze are we all here preſent befoze God, to heare all thinges that are cõmaunded vnto the of God.

Then Peter opened his mouth, ād ſayde: Of a treuth I perceaue that * there is no reſpect of perſones with God, † but in all people, he that feareth hym, and wozketh rygh-tewesnes, is accepted with him.

* ii. para ytr.c Roma.xi.b Ephe.vi.b Col.iii.d Eccl.xxxv.b † Eſa.lvi.b.c

If Ye knowe the preachynge that God ſent vnto the childzen of Iſrael, preachyng peace by Jeſu Chriſt, which is Lozd ouer all thynges. ✠ Which preachynge was publiſhed * Mat.iii.b. thozowout all Jewzy (and * began in Galile, after the baptyme which John preached) how * God anoynted Jeſus of Nazareth wᵗ the holy ghoſt, and with power. Which Jeſ⁹ went about doynge good, and healynge all ỹ were oppreſſed of the deuyll, foz God was with him. And we are witnes of all thinges which he dyd in the lande of the Jewes and at Jeruſalem: whom they ſlewe, and hāged on tre. Him God rayſed vp the thyzd daye, & ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen befoze of God foz the ſame intent) which dyd eate & dzynke wᵗ him, after he aroſe * frō deeth. ✠ And † he cōmaunded vs to preach vnto the people, and to teſtify that it is he, which was ozdened of God to be the iudge of quycke and deed. To hym geue * all the prophetes witnes, ỹ thorowe hys name whoſoeuer beleueth in him, ſhall receaue remiſſyon of ſynnes. ✠

* Luk xxiiii.d Joh.xx.b † Mat.xxviii.d Mar.xvi.c * Eſa.liii.d * Actes.ii.a

Whyle Peter yet ſpake theſe wozdes, * ỹ holy ghoſt fell on all thē which heard ỹ preachyng. And they of the circūciſyon which beleued, were aſtōnied, as many as came with Peter, becauſe that on the Gentils alſo was ſhed out the gyft of the holy ghoſt. Foz they hearde them ſpeake with tonges, & magnify * Actes.viii.f God. Then anſwered Peter: * can eny man fozbyd water, ỹ theſe ſhuld not be baptyſed, which haue receaued the holy ghoſt as well as we? And he cōmaunded thē to be baptyſed in the name of the Lozd. ✠ Then prayd they him, to tary a few dayes.

## ¶ The.xj. Chapter.

¶ Peter ſheweth the cauſe wherfoze he went to the heathē. Barnabas and Paul preach vnto the heathen. Agabus prophecieth deeth foz to come.

AND the Apoſtles and bzethzē that were in Jewzy, heard ỹ the heathē had alſo receaued ỹ wozd of God. And whē Peter was come vp to Jeruſalem. they that were of the circumciſiō * Deu.vii.a contended againſt hym, ſayng: * Thou wēteſt into men vncircumciſed, and dydeſt eate with them.

But Peter rehearſed the matter from the begynning, and expounded it by ozder vnto * Actes x.b them, ſayinge: * I was in ỹ cytie of Joppa, prayng: and in a traunce, I ſawe a viſyon, a certen veſſel deſcende, as it had bene a great ſhete, let downe frō heauen by the foure cozners, & it came to me. Into the which whē I had faſtened myne eyes, I conſidzed, & ſawe * fourfoted beaſtes of the earth, and vermē and wozmes, and foules of the ayer. And I heard a voyce ſaying vnto me: aryſe Peter, ſley, and eate. But I ſayde: not ſo Lozde, foz nothynge comen oz vncleane hath at eny tyme entred into my mouth. But ỹ voyce anſwered me agayne from heauen: count not ỹ thoſe thinges comen, which God hath cleſed And this was done thze tymes. And all were taken vp agayne into heauen. * Leuit.xi.a. Deu.xiiii.a B

And beholde, immediatly ther were thze men all ready come vnto the houſe where I was, ſent frō Ceſarea vnto me. And the ſpyrite ſayd vnto me, that I ſhuld go with thē, without doutynge. Moreouer, * theſe ſyxe bzethzen accōpanyed me, and we entred into the mans houſe. And he ſhewed vs, howe he had ſene an aungel in his houſe, which ſtode and ſayd to him: ſend men to Joppa, and call foz Simō, whoſe ſyxname is Peter: he ſhall tell the wozdes, wherby both thou and all thyne houſe ſhalbe ſaued. And as I beganne to preach, ỹ holy ghoſt fell on them, * as he dyd on vs at the begynninge. Then came it to my remembzaunce, howe that the Lozde ſayd: * John baptiſed wᵗ water, but ye ſhalbe baptiſed with the holy ghoſt. Foz aſmoch then as God gaue thē lyke gyftes, as he dyd vnto vs, when we beleued on the Lozd Jeſ⁹ Chriſt: what was I, ỹ I ſhulde haue withſtande God? When they heard this, they helde theyr peace, and glozifyed God, ſayinge: then hath God alſo to the Gentyls graūted repentaunce vnto lyfe. * Actes.xi.a * Actes.i.a * Johan.i.d Actes.i.a

* They alſo which were ſcattred abzode thozowe the afflicyō that aroſe about Steuen, walked thozowout vnto Phenices and Cypers, and Antioche, preachinge the wozde to no mā, but vnto the Jewes onely ſome of them were men of Cypers & Sizen: which whē they were come to Antioche, ſpake vnto the Gzekes, and preached the Lozde Jeſ⁹. And the hande of the Lozde was with them, & a greate nombze beleued and turned vnto the Lozde. * Actes.viii.a

Tydinges of theſe thinges came vnto the eares of the congregacyō, which was in Jeruſalē. And they ſent fozth Barnabas, ỹ he ſhulde go vnto Antioche. Which when he came, & had ſene the grace of God, was glad, & * exhozted them all, ỹ with purpoſe of hert, they wold cōtynually cleaue vnto the Lozd. Foz he was a good man, and full of the holy ghoſt & of faith: and moch people was added vnto ỹ Lozde. Then departed Barnabas to Tharſus, foz to ſeke Saul. And whē he had founde him, he bzought him vnto Antioche. * Actes.xiii.d

And it



And it chaunſed that a whole yeare they had their conuerſacion with the congregaciō there, and taught moch people: in ſo moch, ỹ the diſcyples of Antioche were the fyrſt that were called Chriſten.

* Actes.xxi.d * In thoſe dayes came prophetes frō the cytie of Jeruſalem vnto Antioche. And there ſtode vp one of thē named Agabus, and ſygnifyed by the ſpzete, ỹ there ſhuld be greate derth thozow out all the wozld, which came to paſſe in the Emperoure Claudius dayes. Then the diſciples euery man accozdynge to his abylyte, purpoſed to ſende * ſocour vnto the bzethzen which dwelt in Jewzy. Which thinge they alſo dyd, and ſent it to the elders by the handes of Barnabas and Saul. * 1. Cor.xvi.a ii.Cor.viii.a and.ix.a

## ¶ The.xij. Chapter. ✠

¶ Herode perſecuteth the Chriſten. Kylleth James, and putteth Peter in preſon, whom the Lozde delyuereth by an aungell. The ſhamefull death of Herode.

AT the ſame tyme Herode the kyng ſtretched fozth hys handes to vexe certen of the congregacyon. And he kylled * James ỹ bzother of John with the ſwerd. And becauſe he ſawe that it pleaſed the Jewes, he proceded farther, and toke Peter alſo. Then were ỹ dayes of ſwet bread. And when he had caught hym, he put hi in preſon alſo, & delyuered him to. iiij. quaternions of ſoudiers to be kepte, entendynge after Eſter to bzinge him fozth to the people. And Peter was kepte in preſon. But prayer was made without ceaſynge of the congregacyon, vnto God foz hym. And when Herode wolde haue bzought him oute vnto the people, the ſame nyght ſlepte Peter betwene two ſoudiers, bounde with two chaynes, ād the kepers befoze the doze kepte the preſon. * Mat.xiiii.c. and.xvii.a.

And behold, * the angel of the Lozd was ther preſent, and a lyght ſhyned in the habytacyon. And he ſmote Peter on the ſyde, and ſterꝑd him vp, ſayinge: aryſe vp quickly. And his cheynes fel of frō his handes. And the angel ſayd vnto hym: gyrde thy ſelfe, ād bynde on thy ☞ ſandales. And ſo he dyd. And he ſayth vnto him: caſt thy garment about the, & folowe me. And he came out & folowed hī, and wyſt not that it was trueth which was done by the angell, but thought he had ſene a viſyon. When they were paſt ỹ fyrſt and the ſecōde watch, they came vnto the yron gate, that leadeth vnto the cytie, * whych opened to them by the awne accozde. And they wēt oute, and paſſed thozow one ſtrete, and fozth with, the angell departed from him. * Actes.v.d and.xvj.f

And whan Peter was come to him ſelfe, he ſayd: nowe I knowe of a ſurety, that the Lozde hath ſent his angell, and hath delyuered me out of the hande of Herode, and from all the wayting foz, of the people of the Jewes. ✠ And as he cōſydzed the thynge, he came to ỹ houſe of Mary ỹ mother of one John, whoſe ſyxname was Marke, where many were gathered togeather * in prayer. * Actes.x.b As Peter knocked at the entry doze, a damſell came fozth to herkē, named Rhoda. And whē ſhe knew Peters voyce, ſhe opened not the entry foz gladnes, but ran in, & told how Peter ſtode befoze the entry. And they ſayde vnto her: thou art mad: But ſhe affirmed ỹ it was euen ſo. Then ſayd they: it is hys angel. But Peter cōtynued knockinge: & when they had opened the doze, ād ſawe him, they were aſtonyed. * And whan he had beckned * Actes.xiij.c vnto them with the hande, that they myght holde theyr peace, he tolde thē by what meanes the Lozde had bzought hī out of the preſon. ✠ And he ſayde: go ſhewe theſe thinges vnto James and to the bzethzen. And he departed, and went into another place.

Aſſone as it was daye, ther was no litle ado among the ſoudiers, what was become of Peter. When Herode had ſought foz him, and foūde hym not, he examined the kepers, and commaunded them to be caryed awaye. And he deſcended from Jewzy to Ceſarea, & ther aboode. Herode was diſpleaſed wᵗ them of Tyze and Sidō. But they came all with one accozde, & made interceſſion vnto Blaſtus the kynges chamberlayne, and deſyred peace, becauſe their cōutre was nozyſhed by the kynges prouyſyon. And vpō a daye appoynted, Herode arayed him in royall apparell, and ſett hym in hys ſeate, and made an ozacion vnto thē. And the people gaue a ſhowte, ſayinge: it is the voyce of a God & not of a man. And immediatly the angell of the Lozde ſmote hym, becauſe he gaue not God the honour, and he was eaten of wozmes ād gaue vp the ghoſt. And the wozde of God grewe and multiplyed. And Barnabas and Paul returned to Jeruſalem, when they had fulfylled their office, and toke wᵗ thē * John whoſe ſyxname was Marke. * Actes.xiii.

## ¶ The.xiij. Chapter.

¶ Paul and Barnabas are called to preach amonge the heathen. Of Sergius Paulus and Elymas the ſorcerer. Paul preacheth at Antioche

THere were in the congregacyon that is at Antioche, certayn ☞ prophtes, and teachers: as Barnabas and Simon that was called Niger, and Lucius of Cirene and Manahen, Herode the Tetrarkes nozſicelow, and Saul. As they miniſtred to the Lozde and faſted, the holy ghoſt ſaide: ſeparate me Barnabas and Saul, foz the wozcke wherunto I haue called them. And whā they had faſted and prayed, and * layde their handes on them, they let them go. And they after they were ſent fozth of the holy ghoſt, departed vnto Seleutia, & frō thence they layled to Cipzus. And when they were at Salamine, they ſhewed the wozd of God ī the ſinagoges of the Jewes. And they had * John to theyr minyſter. * 1. Tim.v.b. Actes.vi.b and.xii.a. i.Tim.i.d and.v.d i.Tim.i.b * Actes.xiij.

When they had gone thorow the yle vnto Paphos, they founde a certayne sorcerer, ✠ (a false prophet, a Jewe) whose name was Bariesu, which was with the ruler of the countre one Sergius Paulus a prudēt mā. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of * Exo.vij.b and.viij.b Actes.viij.b God. But Elymas * the sorcerar (for so is hys name by interpretacion) withstode thē, and sought to turne awaye the ruler frō the faith. Thē Saul (which also is called Paul) beynge full of the holy ghost, set hys eyes on hym, and sayde: O full of all suttelty and disceptfulnesse, thou chylde of the deuyll, thou enemy of all righteousnes: wilt not cease to peruerte the straycght wayes of the Lorde? And now beholde, the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a ceason. And immediatly, there fell on hym a mysty and a darcknes, ād he went about, sekynge thē that shuld leade hym by the hande. Then the rular when he * Joh.vi.d sawe what had happened * beleued, ✠ wonC dred at the doctryne of the Lorde.

When Paul departed from Paphos, they that were with hym, came to Perga in Pam- * Actes.xv.g. phylia: and * John departed from them, and returned to Jerusalem. But they wandred thorow the countres, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the saboth daye, and sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente vnto them, sayinge: Ye men and brethren, yf ye haue eny sermon to exhorte the people, saye on.

* Actes.xiij.c Then Paul stode vp, and * beckened with the hande for sylence, and sayde: Men of Israell, and ye that feare God, geue audience: The God of this people chose oure fathers, * Exo.xviij.a and exalted the people, when they dwelt as straungers in the land of Egipt, and * with a hye arme brought he them oute of it, and about the tyme of fourtye yeares, suffred he theyr maners in the wyldernes. And he destroyed seuen nacyons in the lande of Cana- * Josu.xiij.b. an, * and deuyded theyr land to them by lot. * Judi.ij.a And afterwarde, * he gaue vnto them iudges about the space of foure hūdred and fyftye yeares, vnto the tyme of Samuell the * i.Re.viij.a prophete. And afterwarde, they * desyred a ‡ i.Reg.x.a kynge, and God haue vnto them ‡ Saul the D sonne of Cis, a man of the trybe of Beniamin, by the space of fourty yeares. And whā he was put downe, he sett vp Dauid to be theyr kynge, of whom he reported saying: * i.Reg.xvi.a * I haue founde Dauid the sonne of Jesse, a Psal.lxxxix.c man after myne awne hert, which shall fulfyll all my wyll.

* psa.cxxxij.b * Of this mannes seed hath God (accor- i.Reg.viij.b. dynge as he had promysed) brought forth to Israell, a sauioure, one Jesus, when John had fyrst preached before his cōmynge * the * Mark.i.a Luke.iij.c baptyme of repentaunce to Israel. And whē John.i.d John had fulfilled his course, he sayd: * whō * Math.iij.b ye thynke ỳ I am, the same am I not. But behold, ther cometh one after me, whose shoes of his fete I am not worthy to loose.

✠ Ye men and brethren, chyldren of the generacyō of Abrahā, and whosoeuer amōg you feareth God, * to you is thys worde of * Mat.x.a saluacyon sent. For the inhabiters of Jerusalem and theyr rulers, because * they knew * i.Cor.ij.b him not, nor yet the voyces of the prophetes which are redde euery Saboth daye, they E haue fulfylled them, in condempnynge him: * And when they founde no cause of deeth in * mat.xxvij.c Luke xxiij.c hym, yet desyred they Pylate to kyll hym. And whan they had fulfylled all that were wryten of him, they toke him downe frō the tree, and put hym in a sepulchre. But God raysed him agayne from death, ✠ (the thyrd daye) ✠ and * he was sene many dayes of thē which * Job.xx.cxl came vp with hym from Galile to Jerusalem: Which ‡ are hys wytnesses vnto the ‡ Act.i.a.x.d.xiij.d John.xv.d people.

And we declare vnto you, how ỳ the promesse (which was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in ỳ he raysed vp Jesus agayne. ✠ euē as it is wryten in ỳ fyrst psalme: * Thou * Psal.ij.a art my sonne, this daye haue I begoten the. Heb.i.b As concernynge that he raysed him vp from death, now nomore to returne to corrupcion he sayd on thys wyse: * The holy promyses * Esa.lv.b made to Dauid, wyl I geue faythfully to you. Wherfore, he sayeth also in another place. * Thou shalt not suffre thyne holy to se corrupcyon. For Dauid (after he had in hys tyme fulfylled the wyll of God) ‡ fell on slepe, ‡ xiij.Reg.xxij.b and was layde vnto hys fathers, and sawe corrupcyon. But he whō God raysed agayn sawe no corrupcyon.

Be it knowne vnto you therfore (ye men and brethren) that * thorowe thys man is * Lu.xxiiij.g preached vnto you the forgeuenes of sinnes, and that by hym, all that beleue, are iustyfyed from all thynges, from which ye coulde not be iustifyed by the lawe of Moses. Beware therfore, lest that fall on you, which is * Abac.i.a spoken of in the prophetes: * Behold, ye despysers, and wonder, and perysh ye: for I do a worke in youre dayes, which ye shall not beleue, though a man declare it you.

Whē the Jewes were gone out of ỳ cōgregacyon, the Gentyls besought ỳ they wolde preache the word to them the next Saboth. When the cōgregacyon was broken vp, many of ỳ Jewes and verteous prosolytes followed Paul and Barnabas, which spake to thē: ✠ * exhorted them to cōtinue in the gra- * Actes.xi.d ce of God. ✠ And ỳ next Saboth daye cam almost the whole cytie together, to heare the worde of God. But whē the Jewes sawe ỳ people



people, they were full of indignacion ✠ spake agaynst those thynges, which were spoke of Paul, spekynge agaynst it, ✠ raylinge on it: G Then Paul and Barnabas waxed bolde, ✠ * Math.x.b. sayde: it was mete * that the worde of God shulde fyrst haue bene preached to you. But seynge ye put it from you, and thynke youre selues vnworthy of euerlastynge lyfe: lo, we * Esay.xlix.b turne to the Gentyls: For so hath the Lorde Luke.ij.c. commaunded vs. * I haue made the a lyght of ỳ Gentyls, that thou be the saluacyō vnto the ende of the worlde.

Whan the gentyls heard thys, they were glad and glorifyed the worde of the Lorde, ✠ beleued: euē as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was publisshed thorowe out all the regyon. But the Jewes moued the deuoute and honest wemen, and the chefe men of the cytie, ✠ reysed persecucyon agaynst Paul and Bar- * Mat.x.b. nabas, and expelled thē out of theyr coastes Mark.vi.b. Luke.ix.a. and.x.a. * But they shouke of the duste of theyr fete agaynst them, ād came vnto Iconium. And the disciples were fylled with ioye and with the holy ghost. ✠

## ¶ The.xiiij. Chapter.

¶ Paul and Barnabas preach at Iconium, some beleue, some stere vp sedicyon. At Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it and exhorte the people to worshipp the true God. Paul is stoned: after that he commeth to Derba. Lystra, Iconium and to Antioche.

A ND it fortuned in Iconiū, that they went both together into ỳ synagoge of the Jewes, and so spake, that a greate multytude both of the Jewes and also of ỳ Gzekes beleued. But ỳ vnbeleuyng Jewes, steryd vp, and vnquieted the myndes of the gentyls agaynste the brethren. Longe tyme abode they there, and quyt thē selues boldly with the helpe of the Lord, which gaue testi- Mar.xvi.d. mony vnto the worde of his grace, ✠ * graūted sygnes and wondres to be done by their handes. But the multitude of the cytie was deuyded: and parte helde with the Jewes, ✠ parte with the Apostles.

When ther was an assaute made both of the Gentyles ✠ also of the Jewes with their rulers, to do them violence, and to stone them Math.x.c. they were ware of it, ād * fled vnto Lystra and Derba, cyties of Lycaonia, ād vnto the regyon that lyeth rounde aboute, and there ✠ preached the Gospell. ✠ (and all the multitude was moued at theyr doctryne, but Paul and Barnabas tarryed styll at Lystra.) And ther sate a certayne man at Ly- Actes.iij.a. stra weake in hys fete, beynge * creple from his mothers wombe, ād neuer had walked. The same hearde Paul preache. Which beholdynge hym, and perceauynge that he had Gala.xxv.b Actes.xiv.d. Ac.viij.d. fayth to be whole, sayd with a loude voyce: stāde vpryght on thy fete: And * he stert vp, and walked. And whē the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: * Gods are come downe to vs in the lykenes of * Act.xxviij. men. And they called Barnabas Jupiter, ād Paul Mercurius, because he was the preacher. Then Jupiters preste, which dwelt before their cytie, brought oxen and garlandes vnto the porche, and wolde haue done sacryfice with the people.

Which when the Apostles, Barnabas ād C Paul herde of, they rent their clothes, and rā in amonge the people, cryinge and sayinge: Syrs why do ye this? * We are mortall men * Actes.x.b. like vnto you, and preache vnto you, that ye Apoca.xxi.b. and.xxij.c. shulde turne from these vanyties vnto the lyuinge God, ‡ which made heauen and erth ‡ Gene.i.a. Psal.cxlvi.a. and the see and all thynges that are therin: Apoca.xxiij.b. the which in tymes past suffred all nacyons Actes.xvij.f. to walcke in theyr awne wayes. * Neuer- * Roma.i.b. theles, he left not hym selfe without wytnes, in that he shewed hys benefytes frō heasons, fyllyng oure hertes with fode ād gladnes. And with these sayinges, scarse restrayned they the people, that they had not done sacrifyce vnto them.

Thyther came certayne Jewes from Antioche and Iconium: which (whan they had obtayned the peoples consent * and had sto- * ii.Cor.xi.f ned Paul) drew him out of the cytie, supposynge he had bene deed. Howbeit as ỳ disciples D stode rounde about him, he arose vp, and came into the cytie. And the nexte daye he departed with Barnabas to Derba. And whā they had preached to that cytie, ✠ had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthed ỳ disciples soules agayne, and * exhorted thē * Actes.xiiij.f to contynue in the fayth affirmynge that we must ‡ thorowe moche tribulacyon ēnre in- * ij.Tim.iij.c to the kyngdome of God. And whā they had ordened them elders by electyon in euery cōgregacyon, and had prayde and fasted, they commended them to the Lorde on whō they beleued. And whan they had gone thorowe out Pisidia, they came to Pamphilia, ✠ whā they had preached the worde in Perga, they descēded into the cyte Attalia, and thence departed by shyppe to Antioche from whence they were committed vnto the grace of God to ỳ worcke which they fulfylled. When they were come, and had gathered the congregacion together, they rehersed all that God had done by them ād how he had opened the doze of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

## ¶ The.xv. Chapter.

¶ Circumcision about circumcysyon. The Apostles pacifye the mater at Jerusalem. Paul and Barnabas preache at Antioche.

*Gala.v.a. AND certayne men which came downe taught the brethrē * excepte ye becircumcysed after the maner of Moses, ye cannot be saued. So when ther was rysen dissencio & disputyng not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paule and * Barnabas, and certayne other of them, shulde go vp to Jerusalem vnto the Apostles ād elders about thys questyon. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declaryng the conuersiō of the Gentyls, and they brought greate ioye vnto all the brethren. And when they were come to Jerusalem, they were receaued of the congregacion & of the Apostles and elders. And they declared all thynges ỹ God had done by thē. Thē rose vp certayne of the secte of the Pharyses, which dyd beleue, saying, that it was nedfull to circumcyse them, and to commaūde them to kepe the lawe of Moses. And the Apostles & elders came together, to reason of thys matter.

And whē ther was moche disputyng, Peter rose vp, & sayde vnto them: Ye men & brethren, ye knowe how ỹ a good whyle agoo, God dyd chose amonge vs, ỹ the Gentyls by my mouth shuld heare the worde of the Gospell, and beleue. And God which * knoweth the hertes, bare them wytnes, and gaue vnto them the holy goost, euen as he dyd vnto vs, and put no differēce betwene vs and thē seynge ỹ with fayth he * purified theyr hertes. Now therfore, why tempte ye God, to put on ỹ disciples neckes ỹ yoke * ☞ which nether our fathers nor we were able to beare, But we beleue, that thorow the grace of the Lorde Jesu Christ, we shalbe saued, as they do. Then all the multitude was peased & gaue audiēce to Barnabas & Paul, which tolde what sygnes & wondres God had shewed amonge the Gentyls by them.

And whē they helde their peace, James answered, saying: Men & brethren, herken vnto me. Symeon tolde, how God at ỹ beginning dyd visit ỹ gentyls, to receaue of them a people in his name. And to this agree ỹ wordes of the prophetes, as it is writtē: * After this I wyll returne, and wyll buylde agayne the tabernacle of Dauid, which is fallen downe and that which is fallen in decaye of it, wyll I buylde agayne, and I wyll set it vp, that the relydue of mē myght seke after the Lord & also the Gentyls vpon whom my name is named sayth the Lorde, which doth all these thynges: knowē vnto God are all hys workes frō the begynning of ỹ world. Wherfore my sentēce is, that we trouble not thē: which frōamonge the Gentyls, are turned to God: but that we wryte vnto them, that they abstayne them selues * from fylthynes of ymages, and from fornicacyon, and from strangled, and * from blonde. For Moses of olde tyme hath in euery cytie thē ỹ preache hym, in the synagoges, when he is redd euery Sabboth daye.

*Act.a.b. *Psalm.vii.c. *Hebr.xiii.b.

*John.xiii.b and.xv.a.

*Actes.xv.g. ☞

*Amos.ix.d.

*Gene.xii.a.

*Gene.xv. Leui.viii.c. and.xvii.d.

Then pleased it the Apostles and elders with the whole cōgregacion, to sende chosen men of theyr awne company to Antioche wt Paul and Barnabas, They sent * Judas (whose syrname was Barsabas) and Sylas, which were chefe men amonge the brethren, and gaue them leters in theyr handes after thys maner.

*John.xiii.a

The Apostles, and elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche, Syria and Cylicia. For as moche as we haue hearde, that certayne which departed frō vs, haue troubled you with wordes, and combred youre myndes saying: Ye must be circumcysed, and kepe the lawe, to whom we gaue no soch cōmaundemēt. It semed therfore to vs a good thynge, when we were come together with one accorde, to sende chosen men vnto you, with oure beloued Barnabas and Paul, mē that haue ieoparded their lyues for the name of oure Lorde Jesus Christ. We haue sent therfore Judas and Sylas, which shall also tell you the same thinges by mouth. For it semed good to the holy ghost and to vs, to charge you with no more thē these necessary thynges: that is to saye, that ye abstayne frō thynges offered to ymages, and from bloud, and from strangled and from fornicacyon. From which yf ye kepe youre selues, ye shall do well. So fare ye well.

Whē they therfore were departed, they cā to Antioche and gathered the multytude together, & deliuered ỹ pistle. Which whē they had red, they reioyced of ỹ consolacyon. And Judas & Sylas being Prophetes, exhorted the brethren with moch preachynge, & strengthed thē. And after they had taryed there a space, they were let go in peace of the brethrē vnto the Apostles. Not withstādyng it pleased Sylas, to abyde there styll * (but Judas departed alone to Jerusalem) Paul and Barnabas cōtinued in Antioche, teachynge & preachynge the worde of the Lorde with other many.

*o

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne, and visite oure brethren in euery cytie where we haue shewed ỹ word of ỹ Lord, & se how they do. And Barnabas gaue counsell to take with them John, whose syrname was Marcke. But Paul wold not take hī vnto their cōpany * which departed from them at Pamphylia, & went not with thē to the worcke. And the contencion was so sharpe betwene thē: that they departed asunder one frō the other & so Barnabas toke Marcke, ād sayled vnto Cypers. And Paul chose Sylas, & departed, beynge

*Actes.xiii.



beynge commytted of the brethren vnto the grace of God. And he went thorow Cyria and Cylicia, stablishinge the congregacōs:

(cōmaunding to kepe the preceptes of the Apostles and elders)

## The.xvj. Chapter.

Timothy is circumcysed. Paul preacheth at Phylippos, and ther is he put in preson.

THen cā he to Derba and to Lystra, And beholde, a certayne dysceple was there named Timothe? a womans sonne, which was a Jewesse and beleued: but hys father was a Gzeke. Of whom reported well the brethren that were at Lystra and Iconiū hym wold Paul that he shulde go forth with him, & toke and circūcised hym, because of the Jewes which were in those quarters: for they knewe all, that hys father was a Gzeke. As they went thorowe the cyties, they deliuered them the decrees for to kepe, that were * ordeyned of the Apostles and elders, which were at Jerusalem. And so were the congregacyōs stablysshed in the fayth, and encreased in nombre dayly.

*Actes.xv.c.

When they had gone thorow out Phrigia. and the region of Galacia, and * were forbydden of the holy ghost to preach the word in Asia, they came to Mysya, and sought to go into Bethynia. But the spryte suffred thē not But whā they had gone thorow Mysia they came downe to * Troada. And a visyō appered to Paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, ād helpe vs. After he had sene the vision, immediatly we prepared to go into Macedonia, beinge certifyed that the Lorde had called vs, for to preach ỹ gospell vnto thē. Whan we losed forth then frō Troada, we came wt a strayte course to Samothracia, and ỹ nexte daye to Neapolin, & from thence to Philippos, which is the chefe cytie in ỹ partes of Macedonia, & a free cytie.

*Act.xviii.c.

We were in that cytie abydinge certayne dayes. And on ỹ Saboth dayes we wēt out of the citie besydes a ryuer, where men were wont to praye. And we sate downe, & spake vnto the wemē which resorted thyther. And a certayne woman (named Lydia) a seller of purple, of ỹ cytie of Thyatira, which worshypped God, gaue vs audience. Whose hert the Lorde opened, that she attēded vnto the thynges, which Paul spake. When she was baptised, ād her housholde, she besought vs, saynge: If ye thynche that I beleue on the Lorde, come into my house, and abyde there. And she * constrayned vs.

*Gene.xii.a Luke.viii.c. and.xviii.c. & Regum. xviii.a

And it fortuned as we went to prayer, a certayn damsell possessed with a spryte that prophesyed, met vs, which brought her maister & maistres moche vauntage wt Prophesynge. The same folowed Paul and vs, and

*Mark.v.a.

cryed, sayinge: * these men are the seruauntes of the most hye God, which shew vnto vs the waye of saluacyon. And thys dyd she many dayes. But Paul not content, turned aboute, and sayde to the spryte. I commaunde the * in the name of Jesu Christ, that thou come out of her. And he came out the same houre.

*Mar.xvi.d.

And when her master and mastres sawe that * ỹ hope of their gaynes was gone, they caught Paul and Sylas, and drue thē into the market place vnto the rulars, & brought thē to the officers, sayinge: These men trouble oure cytie seing they are Jewes, & preach ordinaunces, which are not laufull for vs to receaue, nether to obserue, seynge we are Romanys. And the people ranne agaynst them, and the officers rent their clothes, & cōmaunded thē to * be beatē with roddes. And whē they had beaten them sore, they cast thē into preson, commaundynge the iayler of the preson to kepe them diligently. Which when he had receaued such cōmaundement, thrust thē into the vnner preson, & made theyr fete fast in the stockes.

*Actes.xvi.c. *ii.Corin.xi.f.

At mydnyght Paul & Sylas prayed, and lauded God. And the presoners hearde them. And sodenly ther was a greate erthquake, so that the foūdacion of the preson was shaken, and * immediatly all the dores opened and euery mannes bandes were loosed. Whē ỹ keper of the preson waked out of his slepe and sawe the preson dores open, he drue out his swearde and wolde haue kylled him selfe supposyng that the presoners had bene fledd. But Paul cryed with a loude voyce, saying: do thy selfe no harme, for we are all heare. Then he called for a lyght and sprange in ād cā tremblynge vnto Paul, and fell downe at the fete of Paul & Sylas, and brought them out, & sayde: Syrs * what must I do to be saued? And they sayde: † beleue on the Lorde Jesus, & thou shalt be saued & thy housholde. And they preached vnto him the worde of ỹ Lord, & to all that were in hys house. And he toke them ỹ same houre of the nyght, & washed their woundes, and was baptised ād all they of hys housholde straycht waye. And when he had brought them into hys house, he set meate before them, and * ioyed that he with all his housholde, beleued on God.

*Actes.xi.a. and.xv.a. *Luke.iii.a. Actes.ii.f. and.xv.a † John.vi.d.

*Luke.xix.c.

And when it was daye, the officers sent ỹ ministers, saying: let those men go. The keper of the preson tolde this sayinge to Paul: the officers haue sent word to lose you. Now therfore, get you hence and go in peace. Thē sayde Paul vnto them: they haue beaten vs openly vncondēned, for all that we are Romayns, and haue cast vs into preson: & now wolde they sende vs awaye preuely? Naye Verely, but let thē come thē selues, & fet vs out. When the ministers tolde these wordes

vnto

vnto the officers, they feared when they he-
* Mat.viii.d arde, that they were Romaynes * they cam
and besought them: and brought them out,
and desyred them, to departe out of the cytie.
And they went out of the preson, and entred
into the house of Lidia, and when they had
sene the brethren, they confourted them, and
departed.

## ¶ The.xvij.Chapter.

¶ Paul commeth to Thessalonica, wher the Jewes
set the cytie on a roare. Paul escapeth, cõmeth to Athes
where he preacheth the true and vnknowne God.

A So they made their iourney thorowe Amphipolis: and Appolonia, they cam to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys maner was) went in vnto them, and three Sabboth dayes declared out of the scripture vn-
*Lu.xxiiij.g. to them, openynge & allegyng, that * Christ must nedes haue suffred, and ryse agayne from deeth, and that thys Jesus was Christ,
* Act.xviii.f whom (sayde he) I preach to you. And * some of them beleued, ād cam and companyed with Paul & Sylas, and of the deuote Gzekes a greate multitude, and of the chefe wemen, not a fewe.

But the Jewes which beleued not, had
B indignacion and toke vnto them euyll men, which were vagabūdes, and gathered a cõpany, and set all the cytie on a roare, & made assaute vnto the house of Jason, & sought to brynge them out to ỹ people. And when they founde thē not, they drue Jason, & certayne brethren vnto the heades of the cytie, cryinge: these that trouble the worlde, are come hyther also, whom Jason hath receaued preue-
* John.xix.c. ly. * And these all do contrary to the decrees of Cesar, affirmynge another kynge, one Jesus. And they troubled the people, & the officers of the cytie, whē they heard these thinges. And when they were sufficiētly answered of Jason, ād of the other, they let thē go.

And the brethren immediatly sent awaye Paul and Sylas by nyght vnto Berrea.
C Which when they were come thyther, they entred into ỹ Synagoge of the Jewes. These were the noblest of byrth amonge them of Thessalonia, which receaued the word with
*. John. v.g. all dilygence of mynde, and searched * the scryptures dayly, whether those thynges were euen so. And many of them beleued: also of worshypfull wemē which were Gzekes, and of men not a fewe. When the Jewes of Thessalonia had knowledge, that ỹ word of God was preached of Paul at Berrea: they came, and moued the people there. And then immediatly the brethren sent awaye Paul, to go as it were to the see: but
* Act.xviii.b. * Sylas and Timotheus abode there styll
D And they that gyded Paul, brought hi vnto Athens, & receaued a cõmaundement vnto Sylas & Timotheus, for to come to hym wt spede, & came their waye. Whil Paul wayted for them at Athens, his spyrete was moued in him, wham he sawe the cytie geuen to worshippynge of ymages. Then disputed he in the synagoge with the Jewes, and with the deuoute personnes: and in ỹ market dayly with them that came vnto him by chaunce. Certayne Philosophers of the Epicures and of the Stoyckes, disputed with hym. And some ther were which sayde: what will thys babler saye? Other sayde: he semeth to
E be a tydynges brynger of newe deuyls, because he preacheth vnto thē Jesus & the resurrecciō. And they toke him, & brought him into Marce strete, saying: maye we not knowe what thys newe doctryne wherof thou speakest, is? For thou bryngest straunge tydynges to oure eares. We wold knowe therfore, what these thinges meane. For all the Athenians and straūgers which were there, gaue them selues to nothing els, but ether to tell, or to heare some newe thynge.

Paul stode in the myddes of Marce strete, & sayde: ye men of Athens, I perceaue that in all thinges ye are to superstycyous. For as I passed by, and behelde the maner how ye
F worshyp youre goddes, I founde an aulter wherin was writē: vnto the vnknowē God. Whom ye then ignorantly worshyppe, hym shew I vnto you. * God that made ỹ worlde and all that therin is (seing that he is Lorde of heauen and earth) * dwelleth not in tēples made with handes, nether is worshipped with mennes handes, as though he neded of eny thynge, seinge he hym selfe * geueth lyfe and breth to all men euery where, & hath made of one bloude all nacions of mē, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, & also the endes of their inhabitacyon, ỹ they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue oure beinge, as certayne of youre awne Poetes sayde: For we are also his generaciō. For as moch then as we are the generacyon of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, graG uen by craft and ymaginacyon of man.

* And the tyme of this ignorauce God regarded not. † But now biddeth all men euery where repēt because he hath appoynted a daye, in the which he will iudge the worlde wt ryghtewesnes, by that man by whō he hath appoynted, & hath offered fayth to all mē, after that he had rayled him from deeth.

When they heard of the resurreccion from deeth, some mocked, and other sayd: we wyll heare the agayne of thys matter. So Paul departed from amonge them. Howbeit certayne men claue vnto hym and beleued: amonge

* Gene.i.a. Actes xiiii.f. Wisd.xiv.a. Apoca.xiiii.b. † Actes. viii.d. Esay lxvi.a. iij. Regum. viii.c. 1. Para.vi.c. Gene.i.b.

* Rom.a.ii.a. † Lu.xxiiij.g.



monge the which was Dyonysyus a senatour, and a woman named Damaris, and other with them.

## ¶ The.xviij.Chapter.

¶ Paul preacheth at Corinthum, contynuing there
a yere and a halfe, goeth agayne into Syria, commeth
to Ephesus, Cesarea and Antioche. Of Apollos
Aquila and Priscilla.

A After thys, Paul departed from Athens, and came to Corynthū, and fouīde a certayne Jewe
*Rom.xvi.a named * Aquila, borne in Pōthus, lately come from Italie
1.Timo.iiij.b with his wyfe Priscilla (because that ỹ Emperour Claudius had commaunded all Jewes to departe from Rome) ād he drew vnto them, because he was of the same crafte, he abode with them, & wrought: they craft was to make tentes. And he preached in the
✠ synagoge euery Sabboth daye ✠ (setting forth in the meane whyle the name of the Lorde Jesus) and exhorted the Jewes and the gentyls.

*Act.xviii.d. When * Silas, and Timotheus were come from Macedonia, Paul was cōstrayned by the spyrete, to testyfye to the Jewes ỹ Jesus was very Chryst. And when they sayde
*Matth.x.b. contrary & blaspheme * he shoke hys rayment and sayde vnto them: youre bloude be
Marke.vi.b. vpon youre awne heedes: from hence forth
Actes.xiii.g. wyll I go blameles vnto the gentyls. And he departed thēce, and entred into a certayne mānes house, named Justus, a worshypper of God, whose house ioyned hard to the synagoge. Howbeit, one Crispus the chefe ruler of the synagoge * beleued on the Lorde
*John.viii.g with all his housholde, and many of the Corinthians whan they gaue audiēce, beleued, and were baptised.

2B Then spake the Lorde to Paul in ỹ nyght
*Actes.xvi.b. * by a vision: be not afrayde, but speake, ād holde not thy peace: for I am with the, & nomā shall inuade the that shall hurte the. For I haue moch people in this cytie. And he cōtinued there a yeare and syxe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurreccyon with one accorde agaynst Paul, and brought hym to the iudgement seate, sayinge: this felowe counceleth men to worshyp God contrary to ỹ lawe. And whā Paul nowe was about to opē his mouth, Gallio sayd vnto ỹ Jewes: yf it were a matter of wronge, or an euyll dede (O ye Jewes) reason wolde ỹ I shulde heare you: but yf it be a question of wordes or of names, or of youre lawe, loke ye to it youre selues, For I will be no iudge of soche matters, and he draue them from the seate. Thē all the Gzekes toke Sostenes the chefe ruler of the Synagoge, and smote hym before the iudges seate, And Gallio cared for none of those thynges.

Paul after thys, tarved there yet a good C
whyle, and then toke his leaue of the brethrē and sayled thence into Syria, Priscilla and Aquila accompanyinge hym. And ✠ * he
* Nume.vi.d shoze his heed in Cēchrea, for he had a vowe: And he cam to Ephesus ād lefte them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. Whē they desyred him to tary lōger tyme with them, he consented not, but bad them fare well sayinge. I must nedes (at thys feast that cometh) be in Jerusalem: but I wyll returne agayne vnto you * yf God will. And he departed
* Hebre.xiii.a Jacob.iij.c. from Ephesus: and whan he was come vnto Cesarea: and ascended vp and saluted the cōgregacyon, he departed vnto Antioche: and when he had taryed there a whyle, he departed: and went ouer all the countre of Galacia and Phrygia by order, strengthynge all the disceples.

And a certayne Jew named * Apollos, D
borne at Alexandria, came to Ephesus, an *1.Corin.i.d. iij.a. xvi.c.
eloquent man, and myghty in the scryptures The same was informed in the waye of the Lorde, and spake feruently in the spyrete, and taught diligently the thinges of the Lord, & knewe but the baptyme of John onely. And the same began to speake boldely in the Synagoge. Whō when Priscilla & Aquila had heard they toke him vnto thē, & expounded vnto hym the waye of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote, exhortyng the disceples to receaue him. Which whan he was come helped them moche which had beleued thorow grace. For he ouercame the Jewes myghtely, and that openly, shewynge by the scryptures, that Jesus was Chryst.

## ¶ The.xix.Chapter. ✠

¶ Of the twelue mē that were baptysed at Ephesus
and what myracles were done by Paul. Demetrius
moued sedycion in the cytie.

IT forturned ỹ whyll Apollo was A
at Corinthum, Paul passed thorowe the vpper coastes, and came to Ephesus, and founde certayne disciples, and sayde vnto them haue ye receaued the holy ghost, sence ye beleued? And they sayde vnto hym: no, we haue not heard whether ther be eny holy ghost or no. And he sayde vnto them. wherwith were ye then baptysed? And they sayde: with ✠ Johns
* Mat.iii.b. baptyme. Then sayde Paul: * John verely Marc.i.a. baptysed with the baptim of repentaunce, Luke iii.c. sayinge vnto the people that they shulde be- John. i.d leue on hym, which shuld come after hī: that ✠ Actes. vi.b. is on Christ Jesus. When they heard thys, viii.c.xiii.a. they were baptysed in the name of the Lorde Num.xxvii.d. Jesu. And whan Paul † layde hys handes i.Timo.iii.d. vpon them. * the holy ghost came on thē, ād and.b d. they † spake with tonges, and prophesyed, vi.Timo.i.b and all the men were aboute twelue. ✠ Actes. ii.a. iiii.f.viii.b. † Mat.viii.d. Actes. ii.a.

And

And he wēt into the synagoge, and behaued hym selfe boldely foꝛ .iij. monethes, disputinge and geuing them exhoꝛtacions of the kyngdome of God. ✠ When dyuers wexed hard herted and beleued not, but spake euyll of the waye (and that before the multitude) he departed fro them, and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. And this cōtynued by the space of two yeares: so that all they which dwelt in Asia, herd the woꝛde of the Lorde Jesu, both Jewes and Gzekes. And God * wrought specyall myracles by the hādes of Paul: so that from his body, were brought vnto the sicke, napkins & partelettes, & the diseases departed from them, and * the euyll spyrytes went out of them.

Then certayne of the vagabunde Jewes exoꝛcistes, toke vpon them to call ouer them (which had euyll spyrytes) ꝑ name of ꝑ Lorde Jesus, sayinge: We adiure you by * Jesu, whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jew and chefe of the prestes which dyd so. And the euyll spyrete answered and sayd: Jesus I knowe, & Paul I knowe: but who are ye? And the man in whom the euyll spyrete was, ranne on them, and ouercame them, and preuayled agaynst thē so that they fledd out of that house naked and wounded. And this was knowen to all the Jewes and Gzekes also, which dwelt at Ephesus, & feare came on thē all, & the name of the Lorde Jesus was magnyfyed.

And many that beleued, cam, and * confessed and shewed their woꝛckes. Many of them which vsed curious craftes, brought their bokes, and burned them before all men, and they counted the pryce of them, and foūde it fyfty thousand syluerlynges. So mightely grewe the woꝛd of God, and preuayled. After these thynges were ended, Paul purposed in the spyrete (whan he had passed ouer Macedonia ād Achaia) to go to Jerusalem, saying: After I haue bene there, I must also se Rome. So sent he into Macedonia two of them that ministred vnto hym, euen Timotheus & Erastus: but he hym selfe remayned in Asia foꝛ a season.

The same tyme ther arose no lytell a do aboute that waye. Foꝛ a certayne man named Demetrius, a syluersmyth (which made syluer shrynes foꝛ Diana) was not a lytell beneficiall vnto ꝑ craftes men. Whom he called together with the woꝛkemen of lyke occupacion, and sayd: Syrs, ye knowe that by this crafte * we haue aduauntage. Moreouer, ye se & heare that not alone at Ephesus, but allmost thoꝛowe out all Asia, thys Paul hath perswaded & turned a waye moche people sayinge, that * they be not goddes which are made with handes. So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate Goddesse Diana shulde be despysed, & her magnificence shulde be destroyed, whom all Asia and the woꝛld woꝛshyppeth.

Whē they hearde these sayinges, they were full of wꝛathe, & cryed out, sayinge. Greate is Diana of the Ephesians. And al the cytie was on a roꝛe, and they russhed into the comen hall with one assent, & caught Gaius and Aristarcus, men of Macedonia, Pauls companiōs. When Paul wolde haue entred in vnto the people, the disciples suffred hym not. But certayne of ꝑ chefe of Asia (which were his frendes) sent vnto him, desyrynge him, that he wolde not preace into the comē hall. Some therfoꝛe cryed one thyng and some another, & the congregacion was all out of quiete, & the moare parte knewe not wher foꝛe they were come together.

Some of the company dꝛue foꝛth Alexāder, the Jewes thꝛustynge hym foꝛwardes: Alexander: * beckened with the hande, and wolde haue geuen ꝑ people an answer. Whē they knewe that he was a Jewe, ther arose a shoute almost foꝛ the space of two houres, of all men, cryinge: greate is Diana of the Ephesyans.

When the towne clarcke had ceased ꝑ people, he sayde: ye men of Ephesus, what man is it that knoweth not how that the cytie of the Ephesyans is a woꝛshypper of the great goddesse Diana, & of the ymage which cām from heauen. Seinge then that noman sayth here agaynst, ye ought to be content, and to do nothynge rashly: foꝛ ye haue brought hyther these men: which are nether robbers of churches, not yet despisers of youre goddesse Wherfoꝛe, yf Demetrius and the craftes mē which are with hym, haue a matter agaynst eny man, the lawe is open, and ther are rulers, let them accuse one another. But yf ye goo aboute eny other thynge, it shall be determined in a lawfull congregacyon. Foꝛ we are in ieopardy to be accused of thys dayes vproure, foꝛ as moche as ther is no cause, wherby we maye geue a rekenynge of thys concourse of people. And when he had thus spoken, he let the congregacion departe.

## ¶ The .xx. Chapter.

¶ Paul goeth into Macedonya and into Grece. At Troas he rayseth vp a ded body. At Ephesus he calleth the elders of the congregacyon together, commytteth the keppynge of Gods flocke vnto them, warneth them of false teachers, maketh hys prayer with them, and departeth to shyppe.

After that the rage was ceased, Paul called the disciples vnto hym, and toke hys leaue of thē, and departed foꝛ to go into Macedonia. And when he had gone ouer those partyes, and had geuen them alonge exhoꝛtacyon, he cam into Grece & there abode .iij. monethes. And whē ꝑ Jewes layde wayt foꝛ hi as he was about to sayle into Syria, he purposed to returne thoꝛow Macedonia. Ther accōpanied hi into Asia, Sopater of Berrea, and of Thessalonia, Aristarcus and Secūdus, and Gayus of Derba, & Timotheus, & out of Asia Tychicus and * Trophimus. These goynge before, taryed vs at Troas. And we sayled awaye frō Philippos after the dayes of swete breed, and cam vnto them to Troas in fyue dayes, where we abode seuen dayes.

And vpō one of the Saboth dayes, whā ꝑ disciples came together foꝛ to breake breed Paul preached vnto them (ready to departe on ꝑ moꝛowe) & cōtinued the preaching vnto mydnyght. And there were many lyghtes in the chamber, where we were gathered together, & ther sate in a wyndowe a certayne ponge man (named Eutichus) beinge fallē into a depe sleepe. And as Paul was preachinge, he was the moꝛe ouercome with slepe, ād fell downe from the thyrde lofte, & was takē vp deed. But whan Paul went doune, he fell on him * & embraced him and sayde: make nothynge a do, foꝛ his lyfe is in hym. So when he was come vp agayne, & had brokē the bread & eaten, and talcked a longe whyle (euen tyll the moꝛnyng) at the last he departed. And they brought ꝑ ponge man alyue, & were not a lytell confoꝛted.

And we went afoꝛe to shyppe, & lowsed vnto Asson there to receaue Paul. Foꝛ so had he appoynted, and wolde hym selfe goo a fote. When we were come together at Asson, we toke him in, & came to Mytilenes. And we sayled thence, and cam the nexte daye ouer agaynst Chios. And the nexte daye we arryued at Samos, & taried at Trogylon. The nexte daye we came to Mylcton: foꝛ Paul had determined to sayle ouer by Ephesus, because he wolde not spende ꝑ tyme in Asia. Foꝛ he hasted (yf it were possible foꝛ him) to kepe at Jerusalē ꝑ daye of Pentecoste. And frō Mylctō he sent messāgers to Ephesus, & called ꝑ elders of ꝑ cōgregaciō. Which whē they were come to him, he layd vnto thē: Ye knowe from the fyrst daye that I cam into Asia, after what maner I haue bene wꝫ you at all ceasons, seruynge the Lorde with all hūblenes of mynde, and with many teares & temptacions which happened vnto me by the layinges a wayte of the Jewes, because I wolde kepe backe nothynge ꝑ was profitable vnto you: but to shewe you and teache you openly, & thoꝛowe out euery house, witnessynge both to ꝑ Jewes, & also to the Gzekes, ꝑ * repentaunce, that is toward God, & ꝑ fayth which is toward oure Lorde Jesus. And now beholde I go bounde in the spyrete vnto Jerusalem, not knowing the thinges ꝑ shal come on me there, but ꝑ * the holy goost witnesseth in euery cytie, saying, that bādes and trouble abyde me. But none of these thinges moue me * nether is my lyfe deare vnto my selfe, that I might fulfyll my course with ioye, ād the ministracyō (of the woꝛde) which I haue receaued of the Lorde Jesu, to testifye the Gospell of the grace of God.

And now beholde, I am sure, ꝑ hencefoꝛth ye all (thoꝛow whō I haue gone preachynge the kyngdō of God) shall se my face no moꝛe. Wherfoꝛe, I take you to recoꝛde this daye that I am pure from the bloude of all men. Foꝛ I haue spared no laboure, but haue shewed you all the counsell of God. Take hede therfoꝛe vnto youre selues & to all the flocke amonge whō the holy ghost hath made you ouerseers, to rule the congregacyon of God which he hath purchased with his bloude.

* Foꝛ I am sure of thys, ꝑ after my departynge shall greueous wolues entre in amōge you, not sparyng the flocke. Moꝛeouer, of youre awne selues shall men arise, speaking peruerse thiges to dꝛawe disciples after thē. Therfoꝛe awake, & remēber, that by the space of .iij. yeres: I ceased not to warne euery one of you nyght and daye with teares.

And now bretherē, I commēde you to God and to the woꝛde of his grace, which is able to build farther, & to geue you an inheritaūce amonge all them which are sanctifyed * I haue desyred no mans syluer, golde, oꝛ vesture. Yee, ye your selues knowe that these hādes haue ministred vnto my necessyties, & to them that were with me. I haue shewed you all thynges, how ꝑ so labouring ye ought to receaue the weake, & to remēber the woꝛdes of ꝑ Lorde Jesu, how ꝑ he sayd: it is more blessed to geue then to receaue.

And when he had thus spoken, he kneled downe * and prayed with thē all. And they all wepte soꝛe and fell on Pauls necke, and kyssed hym, soꝛowynge, most of all foꝛ the woꝛdes which he spake, that they shulde se hys face nomoꝛe. And they conuayed hym vnto the shyppe.

## ¶ The .xxj. Chapter.

¶ Pauls Jorney by shyppe. Of Philippe the Euangelyste, & Agabus the Prophet, which warned Paul not to go to Jerusalem. He returneth stedfast in hys purpose, and is taken in the temple.

And whan it chaunced that we had launched foꝛth, and were departed from them, we came with a strayght course vnto Choon and the daye folowynge vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a shyppe that wolde sayle vnto Phenyces, we went abooꝛde in to it, and set foꝛth. But whan Cipꝛus began to appeare vnto vs, we left it on the lefte hande, and sayled vnto Syria, and cām vnto Tyre. Foꝛ there the shyppe vnladed the burthen. And when

when we had founde brethren, we taryed there. vij. dayes. And they tolde Paul thorowe the spirite * that he shuld not go vp to
*Actes. xx.c. Jerusalem. And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, with wyues and chyldren, tyll we were come out of the
*Actes.xx.g. B cytie. And we kneled downe in the shore * and prayde. And when we had taken oure leaue one of another, we toke shippe, & they returned home agayne:

When we had full ended the course from Tyre, we went downe to Ptolomaida, & saluted the brethre, & abode with the one daye The nexte daye, we that were of Pauls cõpany departed, and came vnto Cesarea. And
*Actes. vi.d. and.viij.a. we entred into the house of * Philip ỹ Euãgelist, which was one of the seuẽ, & abode w̃ hym. The same man had fower daughters
C *Joel.ii.g. virgens, which dyd * prophesy. And as we taryed there a good mayny of dayes, there cã a certaine prophet frõ Iurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, & bounde his fete & handes, &
*Actes.xx.c. & 1 Corin.xi.c.f sayd: Thus sayth the holy ghost * so shal the Jewes at Jerusalẽ bynde ỹ man that oweth this gerdell, and shall delyuer hym into the handes of the Gentyls.

When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Jerusalem. Thẽ Paul answered, & sayde: what do ye weppynge & vexyn̄ myne herte? I am ready, not to be bounde only, but also to dye at Jerusalẽ for the name of the Lorde Jesu. Whẽ we coulde not turne hys mynde, we ceased, sayin-
*Mat.vi.b. ge * the wyll of the Lord be fulfylled. After those dayes we toke vp oure burthẽs, & went
*Actes.xx.e. vp to Jerusalem. * Ther went with vs also certayne of the disciples of Cesarea, and
D brought with them one Mnason of Cyprus an olde disciple, with whõ we shulde lodge. And when we were come to Jerusalem, the brethre receaued vs gladly. And on the morow, Paul went in with vs vnto James. And all the elders came together. And whẽ he had saluted thẽ, he tolde by order all thynges, that God had wrought amõge ỹ gẽtyls by his ministracyon. And when they hearde it, they glorifyed the Lorde, and sayde vnto him: Thou seest brother, how many thousãde Jewes ther are which beleue, and they are all ernest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amõgethe gentyls, to forsake Moses: and sayst, that they ought not to circuncise their chyldren, nether to lyue after the customes. What is it therfore? The multytude must nedes come together: For they shall heare that thou arte come. Do therfore this, that we saye to the.
*Nume.vi.a * We haue. iiij. men, which haue a vowe
W

on them. Them take, & purifie thy selfe with thẽ, and do cost on thẽ, that they maye shaue their heades: and all shall knowe, that those E thynges which they haue hearde cõcernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. But as touchynge the gentyls which beleue * we haue *Actes.xv. writtẽ and concluded, that they obserue no soche thyng: saue onely that they kepe them selues from thynges offred to ydoles, and from blonde, and from strangled; and from fornicacyon. Then the nexte daye Paul toke the mẽ, and * purifyed hym selfe with them *Actes.xxi. and entred into the temple, declarynge that he obserued the dayes of the purificacyon, vntyll that an offeryng shuld be offered for euery one of them.

And whan the seuen dayes were nowe almost ẽded, ỹ Jewes which were of Asia (whẽ they sawe hym in the temple) moued all the people, and layde handes on him, crying: mẽ of Israell, helpe. This is the mã, ỹ teacheth F all mẽ euery where agaynst the people and ỹ lawe, and thys place. He hath also brought Grekes into ỹ temple, ãd hath polluted thys holy place. For they had sene with hym one in the cytie. * Trophimus an Ephesiã, whõ *Actes.xx. ii.Timo.iii. they supposed that Paul had brought into ỹ temple. And all the cytie was moued, and the people swarmed together. And they toke Paul and drue him out of the temple, and forth with, the dores were shut.

As they went about to kyll him, tidinges came vnto the hye captayne of the soudyers, that all Jerusalem was moued. Which immediatly toke soudiers ãd vndercaptaynes, and ranne downe vnto them. When they sawe ỹ vpper captayne and the soudiers: they G lefte smytinge of Paul. Then the captayne cam neare and toke hym, and commaunded hym to be bounde with two chaynes, and demaũded what he was, ãd what he had done. And some cryed one thinge, some another amonge the people. And when he coulde not knowe the certaynte for the rage, he cõmaũded him to be caryed into the castle. And whẽ he cã vnto a stayre, it fortuned that he was borne of the soudiers for the violence of the people. For the multitude of the people folowed after, cryinge: away with hym.

And whan Paul beganne to be caryed into the castle, he sayde vnto ỹ hye Captayne: maye I speake vnto the? Which sayde: Cãst thou speake Greke? Art not thou that Egypcyan, which before these dayes madest an vproure, and leddest out into the wildernes: iiij. thousande men that were mothereres? But Paul sayde: I am a mã which am a Je-
we of * Tharsus a cytie in Cycill, a Cytesin *Actes.ix.b and.xxij.a. of no vyle citie, I beseche ỹ soffre me to speake vnto the people. And when he had geuen him lycence, Paul stode on the steppes, * and *Actes.xxi.
beckened



beckened with the hande vnto the people: and whan there was made a greate sylence he spake vnto them in the Hebrue tonge, sayinge.

## ¶ The.xxij.Chapter.

¶ Paul answereth the Jewes. He is scourged, and layde in prison agayne.

A MEn, brethren, and fathers, heare ye myne ãswere which I make nowe vnto you. When they hearde, that he spake in the Hebrue tonge to them, they kept the more sylence. And he sayeth: I am
*Actes.xx.b and.xxi.g verely a mã which am a Jewe borne i * Tarsus a cytie i Cycile: neuertheles, yet brought vp in thys cytie, at the fete of ‡ Gamaliell, ‡Actes.v.f. and informed dilygently in the lawe of the fathers, and was feruent mynded to God
*Actes.viij.a and.xx.a and.xxi.b i.Cost.v.b Gala.ii.b warde, as ye all are thys same daye, and * I persecuted thys waye vnto the death bynd-
dynge and delyuerynge into prison both men and wemẽ, as the cheke preste doth beare me wytnesse, and all the estate of the elders: of whom also I receaued lettres vnto the brethren, and went to Damasco to bring them, (which were there bounde) vnto Jerusalem for to be punyshed.

B And it fortuned (that as I made my iorney and was come nye vnto Damasco about none) sodenly there shone from heauen a greate lyght rounde aboute me, and I fell vnto the earthe, and hearde a voyce
*Actes.ix.a sayinge vnto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou Lorde? And he sayde vnto me: I am Jesus of Nazareth, whom thou persecutest. And they that were wyth me, sawe verely a lyghte, and were afrayde: but they hearde not the voyce of hym that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse, and go into Damasco, and there it shall be tolde the of all thynges, whych are appoynted for the to do. And whan I sawe nothynge for the bryghtnes of that lyght, I was leade by the hande of them that were wyth me, and came in to Damasco.

C *Actes ix.c * And one Ananias a parfecte man, (and as pertaynynge to the lawe hauynge good reporte of all the Jewes, whych there dwelt) cam vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy lyght. And the same houre I receaued my syghte, and sawe hym. And he sayde: the God of our fathers hath ordeyned the before, that thou shuldest knowe hys wyll, and shuldest heare the voyce of hys mouth: for thou shalt be hys wytnes vnto all men of those thinges, which thou hast sene and heard. And nowe, why tarryest thou? Aryse, and be baptysed, and washe awaye thy synnes * in callyng on
* Roma.x.c the name name of the Lorde. And it fortuned, that whan I was come agayne to Jerusalem, and prayde in the temple, I
D was in a traunce, and sawe hym, sayinge vnto me: Make haste, and get the quyckly oute of Jerusalem: for they wyll not receaue thy wytnesse, that thou bearest of me.

And I sayde: Lorde, they knowe that I presoned, and bett in euery Synagoge them that beleued on the. * And whã the
*Actes.xxij.a bloude of thy wytnes Steuen was shed, I also stode by, and consented vnto hys death, and kept the rayment of them that slewe hym. And he sayd vnto me departe,
*Actes.xxvi.b Gala.j.d for * I wyll sende the a farre hence vnto the Gentyls.

They gaue hym audience vnto thys worde, and then lyft vp theyr voyces and sayde: away with soche a felowe from the earth: for it is not reason that he shuld lyue. And as they cryed, and cast of their clothes, and threw dust into the ayer, the captayne commaunded hym to be brought into the castle, and bad that he shulde be scourged, and to be examined, that he might knowe, wherfore they cryed so on hym. And whan they bounde hym wyth thonges, Paul sayde vnto the Centurion, that stode by him: Is it lawful for you to scourge a man that is a Romayn and vncondempned? When the Centurion hearde that, he went and tolde the vpper captayne, saying: What intendest thou to do? For thys man is ✱ (a cytezen) of Rome. ✱a

Then the vpper captayne cam, and sayd vnto him: tell me, art thou a Romayne? He sayd: Yee. And the captayne answered, with E a great some obtayned I thys fredom. And Paul sayd: I was fre borne. Then strayght waye departed from hym they which shulde haue examyned hym. And the hye captayne also was afrayde, after he knewe that he was a Romayne, and because he had bounde hym.

On the morowe (because he wolde haue knowen the certentye wherfore he was accused of the Jewes) he losed hym from hys bondes, and commaunded the hye prestes and all the counsell to come together and * brought *Actes.xxiij.f Paul forth, & set hym before thẽ.

## ¶ The.xxiij.Chapter.

¶ Paul commeth before the councell. Debate ariseth amonge the people, the captayne delyuereth hym, God comforteth hym.

A * Act.xxiij.d PAul behelde the councel, and sayde: men, and brethren * I haue lyued in all good conscyence before God vntyll this daye. And the hye preste Ananias commaũded them that stode by, to smyte hym on the mouth.

* Deu.xxv.d Then sayde Paul vnto hym: God shall smyte the thou paynted wall *. Sittest ỹ and iudgest me after the lawe: and commaũdest me to be smytten contrary to the lawe?

* Joh.xviij.d And they that stode by, sayde * reuylest thou Goddes hye preste? Then sayd Paul: I wist not brethren, that he was the hye preste. For

‡ Exo.xxij.d it is wrytten: ‡ thou shalt not curse the ruler

B of thy people.

When Paul perceaued that the one parte were Saduces, and the other Pharises, he cryed out in the councell: Men and brethren,

* Philip.iij.a * Act.xxiij.c. and.xxvj.b * I am a Pharisey, the sonne of a Pharisey. ‡ Of the hope and resurrecyon from death, I am iudged.

And whan he had so sayde, there arose a debate betwene the Phariseyes and the Sa-

* Mat.xxij.c Mar.xij.b. Luc.xx.c duces ād the multitude was deuyded. * For the Saduces saye, that there is no resurrecyon, nether angel, nor spyrite: But the Pharisyes graunt both.

And there arose a greate crye: and whan the Scrybes which were of the Phariseyes parte arose, they stroue saying: we fynde none euyll in thys man. Though a spyrite or an angell hath apeared to hym, let vs not stryue agaynst God.

C And when there arose greate debate, the captayne (fearyng, lest Paul shulde haue bene pluckte a sondre of them) commaunded the soudyers to go downe, and to take hym from amonge them, and to bryng hym into the castell.

* Actes.xxv.b and.xxviij.c * The nyght folowynge, God stode by hym, and sayde: be of good cheare Paul: for

‡ Act.xxiij.b as thou hast testifyed of me in Jerusalem ‡ so must thou beare wytnesse also at Rome. And whan it was daye, certayne of the Jewes gathered them selues togeather, and made a vowe, sayinge: that they wolde nether eate nor dryncke, tyll they had kylled Paul. They were moo then fourtye men, which had made thys conspiracyon. And they came to the chefe prestes and elders, ād sayde: we haue bounde oure selues with a vowe, that we wyll eate nothynge, vntyll we haue slayne Paul.

D Nowe therfore gene ye knowledge to the vpper captayne and to the councell, that he bryng hym forth vnto vs to morowe, as though we wold knowe some thyng more perfectly of him. But we (or euer he come neare) are redy to kyll hym.

Whan Pauls systers sonne hearde of theyr layinge awayte, he went, and entred into the castell, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayde: bryng thys younge man vnto the hye captayne: for he hath a certayne thynge to shewe hym. And he toke hym and brought hym to the hye captayne, and sayd: Paul the presoner called me vnto hym, and prayed me to bryng thys younge man vnto the, whych hath a certayne matter to shewe the.

E The hye captayne toke hym by the hand, and went with him out of the waye, and asked hī: what is yt that thou hast to tell me? And he sayde: the Jewes are determyned to desyre the, that thou woldest bryng forth Paul to morow into the counsell, as though they wolde enquyre somwhat of hym more perfectly. But folowe not thou theyr myndes: for there lye in wayte for hym of them, moo then fourtye men, which haue bounde them selues with a vowe, that they will nether eate nor drynke, tyll they haue kylled hym. And now are they redy, and loke that thou shuldest promes.

The vpper captayne then let the younge F man departe, and charged hym, sayinge: se thou, tell it oute to no man, that thou hast shewed these thynges to me: And he called vnto hym two vnder captaynes sayinge: make ready two hundred soudiers to go to Cesarea, and horsmen threscore, and ten: and speare men two hundred, at the thyrde houre of the nyghte. And delyuer them beastes, that they maye sett Paul on, and bryng hym safe vnto Felix the hye debyte ¤* (for he dyd feare lest happlye the Jewes shulde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money,) and he wrote a letter after thys maner. *c

Claudius Lysias vnto the most myghty rular Felix, sendeth greatynges. * Thys * Actes.xxiij.f man was taken of the Jewes, and shuld haue bene kylled of them. Then came I with soudyers, and reskued hym, and perceaued that he was a Romayn. And when I wold haue knowen the cause, wherfore they accused hym, * I brought hym forth into theyr * Actes.xxiij councell. There perceaued I that he was accused of questions of their lawe. * But was * Actes.xxvi not gylty of eny thynge worthy of death or of bondes. And when it was shewed me, how that Jewes layde wayte ther for hym, I sent hym strayght waye to the, and gaue commaundement to hys accusars, that the



thynges, which they haue agaynst hym, they shulde tell before the: fare well. Then the soudyers (as it was commaunded them) toke Paul, ād brought hym by night to Antipatras. On the morow they left the horsmen to go with hym, and returned vnto the castle. Whych when they came to Cesarea, (and delyuered the epistle to the debyte) presented Paul also before him. When the debite had redde the lettre, he asked of what coũtre he was. And when he vnderstode that he

* Deu.xvij.a was of Cilicia * I wyll heare the (sayde he) when thyne accusars are come also: and he commaunded hym to be kepte in Herodes iudgement hall.

## ¶ The.xxiiij.Chapter.

¶ Paul ys accused before Felix, he answereth for hym selfe.

A * Actes.xxv.d AFter fyue dayes, Ananias * the hye preste descended with the elders, and with a certayne oratour named Tartullus, which enformed the debite against Paul. And when Paul was called forth, Tartullus beganne to accuse hym, saying: Seynge that we lyue in greate quietnes by the meanes of the, and that many good thynges are done vnto thys nacion thorowe thy prouidence. that alowe we euer and in all places moost noble Felix with all thākes. Notwithstandynge, ỹ I be not tedious vnto the, I praye the, that thou woldest heare vs of thy curtesy a fewe wordes:

B For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole world, and a mayntey-

¤* (or sedicyon) ner ¤* of the secte of the Nazarites which hath also enforsed to pollute the tem-

* Actes.xxiij.f ple. * Whom we toke, and wolde haue iudged accordinge to our lawe: but the hye captayne Lisias came vpon vs, and with great violence toke hym awaye oute of oure handes, commaundynge hys accusars to come vnto the. Of whom thou mayest (yf thou wilt enquyre) knowe the certenty of all these thinges, wherof we accuse hī: The Jewes lykewyse affermed, sayinge, that these thinges were euen so.

C Then Paul (after that the debite hym selfe had beckened vnto hym that he shulde speake) answered: With a moare quiet minde do I answere for my selfe, for as moche as I vnderstāde, that thou hast bene of many yeares a iudge vnto thys people, because that thou mayest knowe, ỹ ther are yet, but twelue dayes sence I went vp to Jerusalem

* Actes.xxv.b and.xxviij.b for to worshyppe, and * they nether founde me in the temple disputynge with eny man, ether raysinge vp the people, nether in the Synagoges, nor in the cytie. Nether can they proue the thynges wherof they accuse me.

But thys I confesse vnto the, that after D the waye (which they call heresye) so worship I the God of my fathers, beleuynge all thinges which are wrytten in the lawe ‡ the prophetes, and haue hope towardes God, that * the same resurrecciō of the deed) which * Mat.xxij.c they them selues loke for also) shalbe, both of iust and vniust. And therfore * study I to haue allwaye a cleare conscience toward God, * Act.xxiij.a and towarde men.

But after many yeares, I came * and * Rom.xv.f. bought almes to my people and offerynges Actes.xi.d ¤* (and vowes) in the which they founde me pu- ¤* rifyed in the temple, nether with multitude, nor yet with vnquyetnesse ¤* (and they toke me, * and cryed, sayinge, awaye wyth oure enemye.) howbeit there were certen Jewes out of Asia, which ought to be here present before the, and accuse me, yf they had ought agaynst me: or elles lett these same here saye, yf they haue found E any euyll doynge in me, whyle I stande here in the councell: except it be for this one voyce, that I cryed standynge among them. * Of * Act.xxiij.a the resurrecyon from death am I iudged of you thys daye.

Whē Felix heard these thinges, he deferde thē, for he knew very well of that waye, and sayde: when Lysias the captayne is come downe. I will knowe the vtmost of your matter. And * he commaunded an vnder- * Jer.xxxix.c captayne to kepe Paul, and to let hym haue Actes.xxvij.a rest, and that he shuld forbyd none of hys acquayntaunce to minister vnto him, or to come vnto hym.

And after a certayne dayes, whan Felix came with his wyfe Drusilla (which was a Jewesse) he called forth Paul, and hearde hym of the fayth, which is towarde Christ F And as he preached of ryghtewesnes temperaunce, and iudgement to come, Felix trembled, and answered: Go thy waye for thys tyme: whan I haue a conuenient season, I wyll sende for the. He hoped also, that money shulde haue bene geuen hym of Paul, that he myght loose him: wherfore, he called hym the oftenner and comened with hym. But after two yeare, Festus Porcius came into Felix rowme. And Felix * wyl- * Act.xxv.d lynge to shewe the Jewes a pleasure, lefte Paul in prison bounde.

## ¶ The.xxv.Chapter.

¶ The Jewes accuse Paul before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.

W HEn Festus had receaued the of- A fyce, after thre dayes, he ascended from Cesarea vnto Jerusalem. Then enformed hī the hye prestes and the chefe of the Jewes, of Paul. And they besought hym, and desyred fauour agaynst hym, that he wolde sende for hym to Jerusalem: and they layde

awayte for hym in the waye, to kyll hym. Festus answered, that Paul shulde be kept at Cesarea. but that he hym selfe wold shortly departe thyther. Let them therfore (sayde he) which among you are able, come downe with vs, and accuse hym, yf there be any fawte in the man.

B When he had tarryed there amonge them more then ten dayes, he wente downe vnto Cesarea and the nexte daye sat downe in the iudgement seate, and commaunded Paul to be brought. Which when he was come, the Jewes which were come from Jerusalem, stode aboute hym, and layde many and greuous complayntes agaynst Paul, whych they coulde not proue, as lōge as he answered for hym self* that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet agaynst Cesar offended any C thynge at all.

* Act.xxiiij.c and.xxviij.d

* Act.xxiiij.f Festus * wyllynge to do the Jewes a pleasure, answered Paul, and sayde: wylt thou go vp to Jerusalem, and there be iudged of these thynges before me? Then sayde Paul: I stande at Cesares iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, or committed any thyng worthy of death, I refuse not to dye. If noone of these thynges are, where of they accuse me, no man maye delyuer me to them, I appeale vnto Cesar. Then spake Festus with deliberacyon, and answered: Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

D And after a certayne dayes, kinge Agrippa and Bernice came vnto Cesarea to salute Festus. And whan they had bene there a good season, Festus rehearsed Paules cause vnto the kynge, sayinge: * there is a certayne man lefte in prison of Felix, aboute ‡ Act.xxiiij.a. whom whan I came to Jerusalem, ‡ the hye prestes and elders of the Jewes enfourmed E me, and desyred to haue iudgement agaynst hym. To whom I answered: It is not the maner of the Romaynes, for fauoure to delyuer any man, that he shulde perysshe, before that he which is accused, haue the accusars before hym, and haue lycence to answere for hym selfe, concernynge the cryme layde agaynst hym. Therfore, whan they were come hyther, without any delaye, on the morowe I sate to geue iudgment, and commaunded the man to be brought forth.

* Act.xxiiij.k. Agaynst whom, whan the accusars stode vp, * they brought noone accusacion of soch thynges as I supposed: but had certen questions agaynst hym of their awne superstition, and of one Jesus which was deed, whō Paul affyrmed to be alyue. And because I douted of soche maner of questions, I asked F hym, whether he wolde go to Jerusalem, and there be iudged of these matters. But whan Paul had appealed to be kepte vnto the knowledge of Cesar, I commmaunded hym to be kepte, tyll I myght sende hym to Cesar. Agripa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare hym. And on the morowe whan Agripa was come and Bernice, with greate pompe, and were entred in G to the councell house, with the captaynes ād chefe men of the cytie, at Festus commaundement was Paul brought forth. And Festus sayde: kyng Agripa, & all ye men which are heare present with vs, ye se this man, about whom all the multitude of the Jewes haue intreated me, both at Jerusalem and also here crytnge, that he ought not to lyue any lenger. Yet founde I nothyng worthy of death, that he had committed. Neuertheles, seyng that he hath appealed to Cesar, I haue determined to sende hym. Of whom I haue no certayne thyng to write vnto my lord. Wherfore, I haue brought hym vnto you, and specially vnto the: O kynge Agripa, that after examinacyon had, I myght haue sum what to wryte. For me thinketh it vnreasonable, for to sende a presoner, and not to shewe the causes which are layde agaynst hym.

## ¶ The.xxvj. Chapter.

¶ Kynge Agryppa heareth Paul, whych telleth hym hys callynge from the begynnynge.

A Gryppa sayde vnto Paul: ỹ A art permytted to speake for thy selfe. Then Paul stretched forth the hand, and answered for hym selfe. I thinke my self happy kīg Agrippa, because I shall answere this daye before the, of all the thinges wherof, I am accused of ỹ Jewes: namely, because thou arte experte in all customes and questions, which are among the Jewes. Wherfore I beseche the, to heare me pacyently.

B Why lyuynge that I haue lead of a chylde (which was at the fyrst among myne awne nacion at Jerusalem) knowe all the Jewes, which knewe me from the begynnynge, yf they wolde testyfye. For * after the moost * Phili.iij.a strayteste secte of our religion, I lyued a pharisey. And now I stande and am iudged for ‡ Actes xxiiij. the hope of the promes made of God vnto xxvj.prouer.a oure father: vnto which promes our twelue tribes (instantly seruyng God daye & nyght) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Jewes. Why C shulde it be thought a thynge incredyble vnto you, ỹ God shulde rayse agayne the deed? I also verely thought in my selfe, that I ought to do many contrary thynges, cleane agaynst the name of Jesus of Nazareth: * *Actes viij.a which thynge I also dyd in Jerusalem. And xxvj.a.xxvij.a many ỹ 1.Cor.xv.b Gala.ij.c



many of the sayntes dyd I shut vp in prison, and had receaued auctorite of the hye Prestes. And when they were put to deeth. I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cyties. About which thinges as I wēt to Damasco wyth auctorite and licence of the hye Prestes, euē at myddaye. (O kyng) I sawe in the waye a lyght from heauen aboue the brightnes of the sonne shyne rounde about me, and them whych iorneyed wyth me.

D When we were all fallen to the erthe, I *Actes.xxvj.a and.xxvij.c heard a voyce speakynge vnto me, & saying in the Hebrue tonge: * Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the prickes. And I sayd: Who art thou Lorde? And he sayde: I am Jesus whom thou persecutest, but ryse and stand vp on thy fete. For I haue appeared vnto ỹ for thys purpose, to make ỹ a minister and a witnes both of those thynges whych ỹ hast sene, & of those thynges in the which I will appeare vnto the, delyuerynge the from the people, and from the gentyls, vnto whom now I sende the, to opē their eyes, that they maye be turned from darcknes to light, and from the power of Satan vnto God, that they maye receaue forgeuenes of synnes, and inheritaunce amōge them whych are sanctified by fayth that is toward me.

E Wherfore (O kynge Agryppa) I was not disobedient vnto the heauenly vysyon: but shewed fyrst vnto them of Damasco, ād at Jerusalem, and thorow out all the coastes of Jewry, and then to the gentyls, that they shuld repent, and turne to God, and do soch workes as become them that repent. For thys cause the Jewes caught me in the temple, and went about to kyll me. Seyng therfore that I haue obtained helpe of God: I contynew vnto thys daye, wytnessinge bothe to small & to great, saying none other thynges, then those whych the prophetes ād Moses dyd saye shuld come: that Christ shulde suffer, and that he shulde be the fyrst that shuld ryse from deth, and shuld shewe lyght vnto the people, and to the gentyls. As he thus spake for hym selfe: Festus sayde with F a loude voyce: Paul, ỹ art besyde thy selfe. Moch learnynge doth make the madd. And Paul sayde: I am not mad (most deare Festus) but speake forth the wordes of trueth and soberues. For ỹ kynge knoweth of these thynges, before whō also I speake frely: nether thynke I that eny of these thynges are hydden from him. For thys thynge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote well that thou beleuest: Agrippa sayde vnto Paul: Sum- what thou byrngest me in mynde for to become Chrysten. And Paul sayde: I wolde to God that not onely thou: but also all that heare me to daye were, not somwhat onely, but all together, soch as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with thē. And when they were gone aparte, they talked betwene thē selues, sayinge. Thys man doeth nothyng worthy of deeth, or of bondes. Then sayde Agrippa vnto Festus. Thys man myght haue bene let loose, yf he had not appealed vnto Cesar.

## ¶ The.xxvij. Chapter.

¶ Paul chypped towarde Rome, Julius the Captayne intreateth hym curteously, & at the last they suffre shypwrake.

When it was concluded, ỹ we A shuld sayle into Italy they delyuered both Paul & certayne other presoners, vnto one named Julius, an vnder captayne of Cesars soudiars. And we entred into a shypp of Adramicium, and loosed from land, apoynted to sayle by the coastes of Asia, one *Aristarcus out of Macedonia, of the con- *Colo.iiij.a tre of Thessalonia tarryinge styll with vs. And ỹ nexte daye we came to Sidō. And Julius * courteously entreated Paul, and gaue *Jer.xl.c. him lyberte, to go vnto his frēdes, & to refresh Actes.xxvij.c the hym selfe. And whan we had launched from thence, we sayled harde by Cypers, because the wyndes were cōtrarye. And whan we had sayled ouer ỹ see of Cylicia, & Pamphilia, we cam to Myra whych is in Lycia.

And there the vndercaptayne founde a B shyppe of Alexandria ready, that sayled into Italy, and he put vs therin. And when we had sayled slowly many dayes, and scace were come ouer agaynst Gnydon (because the wynde wyth stode vs) we sayled harde by the coaste of Candy, ouer agaynst Salmo, and wyth moche worke sayled beyonde it, & came vnto a place which is called the fayre hauēs. Nye wher vnto was the cytie of Lasea when moche tyme was spent, and whan sayling was now ieoperdous, because also that they had ouerlonge fasted, Paul put thē in remembraunce, and sayd vnto thē: Syrs I perceaue, that thys viage wilbe wyth hurte and moche damage, not of the ladynge ād shypp onely, but also of your lyues: Neuerthelesse ỹ vnder captayne beleued ỹ gouerner & ỹ master of ỹ shypp more then those thynges C whych were spoke of Paul. And because the hauē was not cōmodious to wynter in, many toke coūsell to departe thēce, yf by eny meanes they myght attayne to Phenices & there

to wynter, whych is an hauen of Candy, and lyeth toward the southwest and northwest wynde. When the south wynde blewe, they supposynge to obtayne their purpose, loosed vnto Asson, and sayled past all Candy.

But not long after, ther arose agaynst theyr purpose, a flawe of wynde out of the
D northeast. And when the shyp was caught & could not resyst ỹ wynde, we let her go, and draue with ỹ wether. But we were caryed
☞ vnto an yle whych is named Clauda, and had moche worke to come by a bote, whych they toke vp, and vsed helpe, & made fast ỹ shyppe, fearinge, lest they should fall ☞ into the Syrtes. And so they let downe a vessell, ād were caryed. The nexte daye) whē we were tossed wyth an exceadinge tēpest) they lyghtened the shyp, and the thyrde daye we cast out wyth oure awne handes the takelynge of the shippe. Whē at the last, nether the sunne nor starres in many dayes appeared, and no small tempest laye vpō vs, all hope that we should escape, was then takē awaye. But after longe abstynence, Paul stode forth in the myddes of them, & sayde: Syrs, ye shulde haue harkened to me, and not haue loosed from Cādy, nether to haue brought vnto vs thys harme & losse. And now I exhorte you to be of good chere. For ther shalbe no losse of eny mās lyfe amonge you, saue of the shippe onely. For ther stode by me thys nyght ỹ angell of God, whose I am, and whō I serue,
* Act.xxv.c saying: feare not Paul * ỹ must be brought before Cesar, And lo, God hath geuen the all them that sayle wyth the. Wherfore syrs be
E of good chere: for I beleue God, that it shalbe euen as it was tolde me. How be it we must
* Act.xxviii.a be cast into * a certayne plonde:

But when the fourtenth nyght was come) as we were sayling in Adria about mydnyght (the shypmē demed, that ther appeared some countre vnto them: and sounded, & foūde it. xx. feddoms. And whē they had gone a lytell further, they sounded agayne, and foūde. xv. feddoms. Then fearynge lest they should haue fallē on some rocke, they cast. iiij. ancres out of the sterne, and wyshed for the daye. As the shypmen were about to flee out of the shyp (whan they had let downe ỹ bote into the see, vndēr a couloure, as though they wolde haue cast ancres out of the forshippe) Paul sayde vnto the vndercaptayne and to the soudyers: excepte these abyde in the shyp
F ye cannot be safe. Then the soudyers cut of ỹ rope of the bote, and let it fall awaye.

And whan the daye beganne to appeare, Paul besought them all to take meate, sayinge: thys is the fourtenth daye, that ye haue tarryed and contynued fastynge, receauynge nothig at all. Wherfore, I praye you to take meate: for this no dout is for youre helth: for

* ther shall not an heer fall from the heed of eny of you. And when he had thus spoken, * Mat.xiv. Luk.xxii.a
he toke breed and * gaue thankes to God in ‡ Mark.viii.a and.viii.a. 1.Tim.iiii.a.
presence of them all: and whan he had brokē it, he beganne to eate. Then were they all of good cheare, and they also toke meate. We were all together in the shyp, two hundred threscore and fyrtene soules. And whē they had eaten ynough, they lyghtened the shyp, and cast out the wheate in to the see.

When it was daye, they knew not the G
lande, but they spyed a certayne hauen with a bancke, into the whych they were mynded (if it were possyble) to thrust in ỹ shyp. And when they had taken vp the ancres, they cōmitted them selues vnto the see, and lowsed the rudder bondes and hoysed vp the mayne sayle to the wynde, and drue to lande. And whan they chaunced on a place, whych had the see on both the sydes, they thrust in the shyp. And the forepart stucke fast and moued not, but the hynder parte brake wyth ỹ violence of the waues.

The Soudyars councell was to kyll the presoners, lest eny of them, when he had swome out, shulde ronne awaye. But the vndercaptayne wyllinge to saue Paul, kept them from theyr purpose, and commaunded that they whych coulde swymme, shulde cast thē selues fyrst into the see, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

## ¶ The. xxviij. Chapter.

¶ The vypper hurteth not Pauls hande, he healeth Publyus father, and preacheth Christ at Rome.

A
AND when they were escaped, * Act.xxviii.b
then they knewe, that: * the yle was called Melete. And the straungers shewed vs no lytell kyndnes: for they kyndled a fyre, and receaued vs euery one, because of the presēt rayne, & because of ỹ colde. And whē Paul had gathered a bondell of styckes, and layde thē on the fyre, ther came a vyper out of the heat, & caught hym by the hāde. When the straungers sawe the beast hange on hys hande, they sayde amonge them selues: no doute thys mā is a mortherer: whō (though he haue escaped the see) yet vengeaunce suffreth not to lyue. And he shouke of the vyper into the fyre, and * felt no harme. Howbeit B
they wayted whē he shulde haue swolne, or fallen downe deed sodenly. But after they had loked a greate whyle, and sawe no harme come to hym, they chaunged theyr myndes, and sayde * that he was a God. * Mar.xvi.b Luk.x.c * Act.xiiii.b

In the.



¶ In the same quarters were londes of the
C chefe man of the yle (whose name was Publius) whych receaued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bloudy flixe. To whom paul entred in and prayde, and layde hys handes on hym & healeth him. So, when this was done, other also whych had dyseases in the yle, cam and were healed: whych also dyd vs great honoure. And when we departed, they laded vs wt soch thynges as were necessary.

After thre monethes we departed in a shyp of Alexādry, whych had wyntred in the yle,
☞ whose badge was ☞ Castor & Pollux. And whē we came to Cyracusa, we taryed there thre dayes. And frō thence we fet a cōpasse, and came to Regium. And after one daye ỹ south wynde blewe, and we came the nexte daye to Putiolus: where we founde brethrē, D
and were desyred to tary wyth them seuen dayes, and so came we to Rome. And from thence, when the brethren hearde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them, he thancked God, and waxed bolde. And when we came to Rome, the vndercaptayne delyuered the presoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept hym.

And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethrē, though, * I haue cōmitted nothing agaynst * Act.xxiii.c
the people or lawes of ỹ Elders * yet was I ād.xxv.b. ‡ Act.xxiii.c
delyuered presoner from Ierusalem into the handes of the Romayns. Whych when they had examined me, wolde haue let me go, because ther was no cause of death in me. But when the Iewes spake contrary, I was constrayned to appeale vnto cesar: not ỹ I had ought to accuse my people of. For thys cause then haue I called for you, cuē to se you, and to speake wyth you: * because that for the * Act.xxiii.b xxviii.c and xxvi.b
hope of Israel I am bounde wt this cheyne.

And they sayde vnto hym: we nether receaued lettres out of Iewry pertayninge vnto the nether eny of the brethren ỹ came shewed or spake eny harme of ỹ. But we wyll heare of the what thou thynckest. For as cōcernyng thys secte, we knowe that * euery * Luk.ii.c.
where it is spoken agaynst. And when they had appoynted him a daye, ther came many to hym into hys lodgyng. To whom he expounded and testifyed the kyngdom of God F
and preached vnto them of Iesus: both out of the lawe of Moses and out of the Prophetes, euen from morninge to nyght. And * some beleued the thynges whych were spokē, * Act.xxviii.a
and some beleued not.

And when they agreed not amonge them selues, they departed, after that Paul had spoken one worde: well spake the holy ghost by Esay the prophet vnto oure fathers, saying: * Go vnto thys people, and saye: wyth * Act.xxviii.c Mat.xiii.b Mar.iiii.b Luk.viii.b Iohn.xii.b.
youre eares shall ye heare, and shall not vnderstande: and wyth youre eyes shall ye se, & not perceaue.

For the hert of thys people is wered grose, ād wyth their eares haue they had no lust to heare, and their eyes haue they closed: lest they shulde se wyth their eyes, & heare wyth their eares, and vnderstande with their hertes, and shuld be conuerted, and I shuld heale them. Be it knowen therfore vnto you, that thys saluacyon of God is sent to the gētyls, and they shall heare it. And whē he had sayde these wordes, the Iewes departed frō G
him and had greate desputions amōge themselues.

And Paul dwelt two yeares full in hys lodgynge, and receaued all that cam in vnto hym, preachinge the kyngdome of God, and teachynge those thynges whych concerne the Lorde Iesus wyth all confydence, no man forbyddyng hym.

¶ Here endeth the Actes of the Apostles.

✠

# ¶ The Epistle of the Apostle Saynct Paul to the Romayns.

## ¶ The fyrst Chapter.

¶ Paul declareth hys loue towarde the Romaynes, sheweth what the Gospell is, wyth the frute therof, and rebuketh the beastlynes of the hethen.



Aul the seruaunt of Jesus Chryst called to the office of an Apostle * put a parte for ỹ Gospell of God * whych he had promysed afore by hys Prophetes in the holy scriptures of hys sonne, whych was borne * (vnto dyms) * of the seed of Dauid after the fleshe: and hath bene declared to be the sonne of God w̄ power, after ỹ spyrete that sanctifyeth, sence the tyme that Jesus Chryst oure Lorde rose agayne from deeth * by whom we haue receaued grace & Apostleshyp, that obedience myght be geuen vnto the fayth in hys name amonge all heathen, of whose nombre you be, the electe of Jesu Chryst. ✠

To all you that be at Rome, beloued of God and sayntes by electyon. * Grace be w̄ you and peace from God oure father, & from the Lorde Jesus Chryst.

Fyrst verely I thāke my God thorow Jesus Chryst for you all, that youre fayth is spoken of in all the worlde. For God is my wytnes) whom I serue. * wyth my spyrete in the Gospell of hys sonne (that wythout ceasynge I make mencyon of you prayynge alwayes * in my prayers, that by some meane, at the last (one tyme or other) a prosperous iorney (by the wyll of God) myght fortune me, to come vnto you. For I longe to se you, that I myght bestowe amōge you some spyrituall gyfte, to strengthy you withall: that is, that I myght haue consolacyō together wyth you, through the cōmen fayth wherych both ye and I haue.

I wolde that ye shuld knowe (brethrē) how that I haue often tymes purposed to come vnto you * but haue bene let hitherto) * to haue some frute also amōge you, as amōg other of the Gētyls. I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlearned. So that (as moch as in me is) I am redy to preach the Gospell to you that are at Rome also. * For I am not ashamed of the Gospell of Chryst, because * it is the power of God vnto saluacyō to euery one that beleueth, to the Jewe fyrst, & also to the Gentyle.

For by it is the ryghteweines of God opened from fayth to fayth. As it is writtē * the iust shall lyue by fayth.

For the wrath of God apeareth from heauen agaynst all vngodlynes and vnryghteweines of men, whych withholde the trueth in vnrighteweines: seynge * that it whych maye be knowen of God, is manyfest amōge them because God hath shewed it vnto thē. * For hys inuysyble thinges (ỹ is to saye hys eternall power ad godhed) are sene, for as moch as they are vnderstande * by the workes from the creacyō of the worlde: So that they are wythout excuse because that when they knewe God, they glorifyed hym not as God, nether were thankfull but wexed full of vanities in theyr imaginacions, * and theyr folysh hert was blynded. When they counted them selues wyse, they became fooles * and turned the glory of the immortall God, vnto an ymage, made not onely after the symilitude of a mortall man but also of byrdes, & foure foted * beastes & of crepig beastes. Wherfore, God gaue thē vp, to vnclēnes, thorow the lustes of their awne hartes to defyle their awne bodyes amonge thē selues: whych chaunged hys truthe for a lye, and worshypped and serued the thinges that be made, more then hym that made them, which is to be praysed for euer. Amen. Wherfore, God gaue them vp vnto shamefull lustes: * For euen their wemen dyd chaunge the naturall vse in to that whych is agaynst nature. And lyke wyse also the men, lefte ỹ natural vse of the woman, and brēt in their lustes one wyth another, * men wyth men wrought fylthynes, and receaued to thē selues the rewarde of theyr errour, as it was accordynge.

And as they regarded not to knowe God * euen so God delyuered them vp vnto a lewde mynde, that they shulde do those thynges whych were not comly, beyng full of all vnryghteousnesse, fornicacyon, wyckednes, couetousnes, malicyousnes, full of enuye



murther, debate, disceyte, cuyll condicyoned, whysperers, backbyters, haters of God, dyspytefull, proude, boasters, bringers vp of euyll thynges, disobedyent to father and mother, wythout vnderstandynge, couenaunte breakers, vnlouynge, treucebreakers, vnmercyfull. Which men, though they knew the ryghteweines of God, (considered not) how that they which commyt soche thynges, are worthy of deeth, not only (they that) do the same * but also (they which) haue pleasure in them that do them.

## ¶ The .ij. Chapter.

¶ He rebuketh the Jewes, whych as touchynge lyuynge are lyke the Heathen.

Therfore art thou inexcusable. O mā, whosoeuer thou be that * iudgest For i that same wherin thou iudgest another * thou condēnest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But we are sure, that the iudgement of God is according to trueth, agaynst them whych cōmyt soche thynges. Thynkest thou thys, O thou man that iudgest them whych do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? Ether despysest thou the ryches of hys goodnes, and pacyence and longe sufferaunce, not knowyng * that ỹ kyndnes of God leadeth the to repentaunce?

But thou after thy stubburnesse, and hert that cannot repent, heapest vnto thy selfe wrath agaynst ỹ daye of vengeaunce, when shalbe opened the ryghtewes iudgement of God, * which wyll reward euery mā accordynge to hys dedes: that is to saye, prayse, honoure and immortalite, to them whych contynue in good doyng, and seke immortalite. But vnto them that are rebelles, and that do not obey the trueth, but folowe vnryghteousnes, shall come indignacyon and wrath, tribulacyon and angupsshe vpon the soule of euery mā that doth euyll: of ỹ Jewe fyrst, and also of the Gētyle. To euery man that doth good, shall come prayse, and honoure, and peace, to the Jewe fyrst, and also to the Gentyll. For * ther is no respecte of parsonnes, with God. For whosoeuer hath synned wythout lawe, shall also perysshe without lawe. And as many as haue synned in the lawe, shalbe iudged by the lawe. For in the syght of God, they * are not ryghteous which heare the lawe: but the doers of the lawe shalbe iustifyed. For whan the Gētyls which haue not the lawe, do of nature the thynges contayned in the lawe: then they haue not the lawe, are a lawe vnto themselues, which shew the dede of the lawe wrytten in theyr hertes: whyll theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusynge one another or excusynge, at the daye * when the Lord shall iudge the secretes of mē by Jesus Chryst, according to my Gospell.

Beholde, * thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest his wyll, and alowest the thynges that be excellent, and art informed by the lawe: and beleuest that thou thy selfe art a gyde of the blynde, a lyght of thē which are in darcknes, an informer of them which lacke discrecyon, a teacher of the vnlearned, which hast ỹ ensample of knowledge, & of ỹ truthe by ỹ lawe. Thou therfore which teachest another, teachest not thy selfe * Thou preachest, a man shulde not steale: yet thou stealest. Thou that sayst, a man shuld not cōmyt aduoutry, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. Thou that makest thy boast of the lawe, thorow breakynge the lawe dishonourest God. For the name of God is cuyll spoken of amonge the Gentyls, thorow you * as it is wrytten.

For circumcisyon verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisyō is turned to vncircumcisyō. Therfore, yf the vncircumcised kepe ỹ ryght thynges cōtayned in the lawe, shall not his vncircumcisyon be counted for circumcisyon? And shall not vncircumcisyon which is by nature (yf it kepe the lawe) iudge the, whych beynge vnder the letter and circūcisyon, doest trāsgresse the lawe? For he is not a Jewe, which is a Jewe outwarde. Neither is it circumcisyon, which is outwarde in the fleshe. But * he is a Jewe which is hyd wythin, and * the circumcisyon of the herte is the true circumcisyon, whych consisteth in the spyrete and not in the letter: whose prayse is not of men, but of God.

## ¶ The .iij. Chapter.

¶ He shewe th what prefermēt the Jewes haue, and that both the Jewes and Gentyls are vnder synne, and are iustifyed only by the grace of God in Christ.

What prefermēt then hath ỹ Jewe? or what aduauntage is circumcisyon? Surely very moch. First * because ỹ vnto them were committed ỹ wordes of God. What then though some of them dyd not beleue? * shall theyr vnbeleue make the promes of God without effecte? God forbyd * Let God be true, and * euery man a lyar, as it is wrytten: * ỹ thou myghtest be iustifyed in thy sayynges, and ouercome, when thou art iudged.

But yf oure vnryghteweines make ỹ ryghteweines of God more excellent: what shall we saye? Is God vnryghteous, which taketh vengeaunce? I speake after the maner of mē: God forbyd. For how then shall God iudge the worlde? For yf the trueth of God appeare more excellent thorow my lye, vnto his prayse, why am I hence forth iudged as

a synner: and not rather (as mē speake euyll of vs, and as some affyrme that we saye) let vs do euyll, that good maye come therof. Whose damnacyon is iuste.

¶ What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Iewes and Gentyls are all vnder synne, as it is wrytten. *there is none ryghteous, no not one: there is none that vnderstandeth, there is none that seketh after God: they are all gone out of the waye, they are all vnprofytable, ther is none that doeth good, no not one. * Theyr throte is an open sepulcre, with theyr tōges they haue disceaued: the poyson of aspes is vnder theyr lyppes. * Whose mouth is full of cursynge and bytternes. * Their fete are swyfte to shed bloud. * Destruccyon and wretchednes are in theyr wayes, and the waye of peace haue they not knowē. * There is no feare of God before theyr eyes.

✠ We knowe that what thynges soeuer ỹ lawe sayth, it sayth it to thē which are vnder ỹ lawe. That all mouthes maye be stopped, & that all the worlde maye be subdued to God, because ỹ * by the dedes of the lawe ther shall no flesshe be iustifyed in hys syght. For by ỹ lawe cōmeth ỹ knowledge of synne.

☞ But now is ☞ ỹ ryghteousnes of God declared wythout the lawe, for asmoch as it is alowed by the testimonye of ỹ lawe and of ỹ Prophetes. Ther ryghteousnes of God, commeth by the fayth of Jesus Christ, vnto all and vpon all them that beleue. *(on hym.)

D There is no difference: for all haue synned, and are destitute of the glorye of God: but ‡are iustifyed freely by his grace, through the redemptyon that is in Christ Jesu, whom God hath set forth * to be the obtayner of mercy thorow fayth, by the meanes of hys bloude, to declare hys ryghteousnes, in that he forgeueth the synnes ỹ are passed, whych God dyd suffre, to shewe at thys tyme hys ryghteousnes, that he might be counted iust, and the iustifyar of hym whych beleueth on Jesus. ✠

Where is then thy reioysynge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

Therfore we holde, that * a man is iustifyed by fayth without the dedes of the lawe: Is he the God of the Iewes onely? Is he not also the God of the Gentyls? Yes, euen of the Gētyls also. For it is God only which iustifyeth the circumcisyon that is of fayth, and vncircumcisyon thorow fayth. Do we then destroye the lawe thorow fayth? God forbyd. But we rather maintayne the lawe.

¶ The.iiij. Chapter.

¶ He declareth by the example of Abrahām, that fayth iustifyeth, and not the lawe, nor the workes therof.

What shall we saye then, that A
* Abrahām oure father (as *Gala.iij.a
pertaynynge to the flesshe) dyd fynde? If Abrahā were iustyfyed by dedes, then hath he wherin to reioyce: but not wt God. For what sayth the scripture? † Abrahā beleued God, †Gene.xv.b
and it was counted vnto him for ryghteous- Gala.iij.a
nes. To hym that worketh, is the rewarde Iacob.ii.d
not reckned of fauoure, but of dutye. ☞ To ☞
hym that worketh not, but beleueth on him that iustifyeth the vngodly, is his fayth counted for ryghteousnes. ↜* (according to the purpose of the grace of God) Euen as Dauid describeth the blessednes of that man, vnto whom God imputeth ryghteousnes wythout dedes. * Blessed are they, whose vnryghteousnes are forgeuen, and whose synnes are couered. Blessed is that man, to whom the Lorde wyll not impute synne.

Came this blessednes then vpō the vncircumcisyon, or vpon the circumcisyon also? For we saye, that fayth was reckened to Abrahā for ryghteousnes. How was it then reckened? whan he was in the circumcisyon? or whan he was in the vncircumcysyon? *Not in ỹ tyme of circumcisyon: but when *Gene.xv.b.
he was yet vncircumcised. And he receaued the *sygne of circumcisyon, as a seale of the *Gen.xvij.b
ryghteousnes of fayth, whych he had yet beynge vncircumcysed, that he shulde be the father of all them that beleue, though they be not circumcised, that ryghteousnes myght be imputed to them also: and that he myght be father of circumcisyon, not vnto thē onely whych came of the circumcised, but vnto thē also that walke in the steppes of the fayth ỹ was in oure father Abrahām, before the tyme of circumcisyon.

For the promes (that he shuld be the heyre of ỹ worlde) happened not to Abrahā or to his seed thorow ỹ lawe: but thorow ỹ ryghteousnes of fayth. * For yf they which are of ỹ lawe, be heyres, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgressyon. Therfore by fayth is the inheritaūce geuen, that it myght come of fauoure: that the promes myght be sure ☞ to all the seed. Not to them onely which ☞
are of the lawe: but to them also which are of the fayth of Abrahām, *which is the father *Esa.li.a
of vs all. (As it is wrytten: ‡ I haue made ỹ ‡Gene.xvij.a
a father of many nacyons) euen before God, whom he beleued, which restoreth the deed vnto lyfe: and calleth those thynges which be not, as though they were.

Which Abrahā, cōtrary to hope, beleued in hope, that he shulde be the * father of many nacyons, according to that which was spoken: †euen so shall thy seed be. ↜* (as the stares of



res of heauen, and the sonde of the see.) And he faynted not in the fayth, nor yet consydered his awne body which was now deed, euen when he was almost an hōdred yeare olde: nether yet that Sara was past childeberinge. He stackered not at the promes of God thorow vnbelefe: but became stronge in fayth, and gaue God the prayse, beynge full certifyed, that he which had promised the same was able also to make it good. And therfore was it reckened to hym for ryghteousnes.

*Rom.a.v.a * Neuertheles it is not wrytten for hym onely, that it was reckened to hym (for ryghteousnes:) but also for vs, to whom it shalbe counted (for ryghteousnes,) so ỹ we beleue on hym, ỹ raysed vp Jesus oure Lorde from the deed: which was delyuered for oure synnes, and was rayfed agayne for oure iustificacyon.

¶ The.v. Chapter.

¶ The power of fayth, hope and loue and how death raygned from Adā vnto Christ, by whome onely we haue forgeuenesse of synnes.

A *John.xvi.g
Because therfore that we are iustifyed by fayth, we are at * peace with God, thorow oure Lorde Jesus Christ: by whom also it chaunsed vnto vs to be brought in thorow fayth, vnto thys grace, wherin we stande, and ☞ ☞ *reioyce in hope of ỹ glorye ↜* (of the chyldre) *Heb.iii.a
of God. Not that onely: but also we reioyce ↜
in tribulacyons: knowyng that * tribula- *Iaco.i.a
cyon bryngeth pacience, pacience bryngeth experience, experience bryngeth hope. And hope maketh not ashamed: because the loue of God is sheed abroad in oure hertes, by the holy ghost whych is geuen vnto vs.

*Ephe.ii.a For * when we were yet weake, accorCol.i.c.‡.ii.c
dyng to the tyme, Christ dyed for vs whych were vngodly: Yet scace wyll eny man dye for a ryghtewes mā. Paraūcture for a good ‡John.iii.c
man durst a man dye. ✠ But * God setteth ‡John.iiii.b.
out his loue toward vs, seynge ỹ whyll we ↜*
were yet synners ↜* (according to the tyme) Christ B
dyed for vs. Moch more then now (we that are iustifyed by hys bloud) shall be saued frō wrath thorow hym.

For yf when we were enemyes, we were reconcyled to God by the deeth of hys sonne: moch more, seynge we are reconcyled, we shalbe preserued by hys lyfe. Not onely this, but we also ioye in God by the meanes of oure Lorde Jesus Christ, by whom we haue now optayned the attonement.

C Wherfore, as by one man, synne entred in- *Gene.iii.c
to the worlde, and * deeth by the meanes of Roma.vi.d
synne. Euen so deeth also went ouer all men, in so moch as all we haue synned. For euen vnto ỹ lawe was synne in ỹ worlde, but synne is not imputed, when ther is no lawe: neuertheles deeth raygned frō Adam to Moses, euen ouer thē also ỹ had not synned wyth ☞ lyke transgressiō as dyd Adā: which ☞ bereth the similitude of him that was to come.

But the gyfte is not lyke as ỹ synne. For yf thorow the synne of one, many be deed: moche more plenteous vpon many was the *John.i.b
grace of God & gyfte by grace: * ☞ which ☞
was of one man Jesus Christ.

And ỹ gyfte is not ouer one synne: as deeth cam thorow one synne of one ỹ synned. For damnacyon came of one synne vnto cōdemnacyon: but ỹ gyft came to iustify frō many synnes. For yf by the synne of one, deeth D
raygned by the meanes of one: moch more they (which receaue aboundance of grace and of the gyfte of ryghteousnes) shall raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

✠ Lykewyse then as by the synne of one there sprang vp euell on all men to condemnacyon: euen so by the ryghteousnes of one, springeth good vpon all men to the ryghteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedīēce of one, shall many be made ryghteous. But * the lawe in ỹ meane tyme entred in, *Gala.iij.c
that synne shuld encreace. Neuertheles ther where aboundance of synne was, there was more plenteousnes of grace. That as synne had raygned vnto deeth, euen so myght grace raygne thorow ryghteousnes, vnto eternall lyfe, by the helpe of Jesu Christ. ✠

¶ The.vj. Chapter.

¶ Forasmoch as we be delyuered thorow Christ from synne, we muste fassyon oure selues to lyue as the seruauntes of God, and not after oure awne lustes. The vnlykely rewarde of ryghteousnesse and synne.

What shall we saye then? Shall A
we contynue in synne, that there maye be aboundance of grace? God forbyd. How shall we that are deed as touchyng synne, lyue *Gala.ii.d
eny lenger therin? ✠ Knowe ye not that Collo.ii.b.
* all we which are baptysed into Jesu Christe are baptysed to dye wyth him? We are buryed then with him by baptyme, for to dye: that lykewyse as Christ was rayfed vp frō *Ephe.iiij.a
deeth by the glorye of ỹ father, euen so * we also shulde walke in a newe lyfe. For yf we be graft in deeth lyke vnto hym: euen so shall we be partakers of the resurrecyon: knowyng thys, that oure olde man is crucifyed with hym also, that the body of synne myght vtterly be destroyed, ỹ hence forth we shuld not be seruauntes vnto synne. For he that is deed, is iustifyed from synne.

Wherfore * yf we be deed wt Christ, we B
beleue, ỹ we shall also lyue with hym: knowyng, that Christ beyng rayfed from deeth, *2.Tim.ii.b
‡dyeth nomore. Deeth hath nomore power ouer hym. For as touchynge that he dyed, he dyed concernynge synne once. And as touchynge that he lyueth, he lyueth vnto God. ‡Apoc.i.a

Lykewyse

Lykewyse consydre ye also, that ye are deed as touchyng synne, but are alyue vnto God thorow Jesus Christ oure Lorde. ✠ Let not synne raygne therfore in youre mortall bodye, that ye shulde ther vnto obey by the lustes of it. Nether geue ye youre membres as instrumentes of vnryghteweslnes vnto synne: but geue ouer your selues vnto God as they that of deed, are alyue. And geue ouer youre membres as instrumentes of ryghteweslnes vnto God. For synne shall not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, because we are not vnder ỹ lawe: but vnder grace? God forbyd. ✠ Knowe ye not, how that * to whom soeuer ye commit youre selues as seruaũtes to obey, hys seruaũtes ye are to whõ ye obey: whether it be of synne vnto deeth, or of obediẽce vnto ryghteweslnes? God be thãked, that though ye were the seruauntes of synne, ye haue yet obeyed with herte vnto ỹ rule of the doctryne, that ye be brought vnto. * Ye are then made fre frõ synne, and are become the seruauntes of ryghteweslnes. ✠ I speake grossly, because of the infirmytie of youre flesshe. As ye haue geuen youre mẽbers seruauntes to vnclennes and to iniquitye, (from one iniquitye to another) euen so now geue ouer youre membres seruauntes vnto ryghteweslnes, that ye maye be sanctifyed. For whẽ ye were the seruaũtes of synne, ye were voyde of ryghteweslnes. What frute had ye then in those thynges, wherof ye are now ashamed. For the ende of those thynges, is deeth. But now are ye delyuered frõ synne, & made the seruaũtes of God, and haue youre frute to be sanctifyed, and ỹ ende euerlastynge lyfe. For * ỹ rewarde of synne is deeth. but eternall lyfe is ỹ gyfte of God, thorow Jesus Christ oure Lorde. ✠

¶ The. vij. Chapter.

¶ Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

Knowe ye not brethrẽ (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as longe as it endureth. For * the woman whych is in subiectyon to a man, is bounde by the lawe to the man, as longe as he lyueth. But yf the man be deed, she is loosed frõ the lawe of ỹ man, So then * yf whyle ỹ man lyueth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

Euen so ye also (my brethren) are deed cõcernynge ỹ lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is rysen agayne frõ deeth) that we shuld bringe forth frute vnto God. For whẽ we were in ỹ flesshe, ỹ lustes of synne whych were stered vp by the lawe, raygned in oure membres, to bringe forth frute vnto deeth. But now are we delyuered from the lawe, and deed vnto it whervnto we were in bondage, that we shuld serue in a new conuersacyon of the spryte, and not in the olde conuersacyon of the letter.

What shall we saye then? is the lawe synne? God forbyd: neuertheles * I knewe not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, + ỹ shalt not lust. But synne toke an occasyon by the meanes of the commaundemẽt and wrought in me all manner of cõcupiscence. For verely without ỹ lawe, synne was deed. I once lyued wythout lawe: But when the commaundement came, synne reuiued, and I was deed. And the very same commaundement, whych was ordeyned vnto lyfe, was founde to be vnto me an occasyon of deeth. For synne toke occasyon by the meanes of the commaundement, and so disceaued me, & by ỹ same slewe me. Wherfore * the lawe is holy, and the commaundement holy, and iust and good.

Was ỹ then which was good, made deeth vnto me? God forbyd. Naye it was synne: ỹ synne might appeare (by it which was good) to worke deeth in me: that synne by the commaundement myght be out of measure synfull. For we knowe, ỹ the lawe is spirituall: but I am carnall * solde vnder synne, because I alowe not ỹ whych I do. For what I wold, ỹ do I not: but what I hate, that do I. If I do now that whych I wolde not, I cõsente vnto the lawe that it is good. So then now, it is not I ỹ do it, but synne that dwelleth in me. For I knowe, that in me (that is to saye in my * flesshe) dwelleth no good thinge. For, to wyll is present with me: but I fynde no meanes to performe that whych is good. For the good that I wolde, do I not: but the euyll whych I wolde not, that do I. Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euyll is present wyth me. For I delyte in the lawe of God, after the inward man. But I se another lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, whych is in my membres. O wretched man that I am: who shall delyuer me from thys body subdued vnto deeth? I thanke God thorow Jesus Christ oure Lorde. So then, wyth the mynde I serue the lawe of God, but wyth the flesshe the lawe of synne.

¶ The. viij. Chapter. ✠

¶ (The lawe)



¶ The lawe of the spryte geueth lyfe. The spryte of God maketh vs Gods chyldren and heyres with Christ. The aboundaunt loue of God cannot be separated.

There is then no damnacyon to thẽ whych are in Christ Jesu, whych walke not after the flesshe, but after the spryte. For the lawe of the spryte of lyfe thorow Jesus Christ, hath made me * free from the lawe of synne, and deeth. + For what the lawe could not do (in as moch as it was weake because of the flesshe) that performed God, and * sent hys sonne in the similitude of synfull flesshe, and by synne dampned synne in the flesshe: ỹ the ryghteweslnes of the lawe, myght be fulfylled in vs, which walke not after the flesshe, but after the spryte.

For they that are carnall, are carnally mynded. But they that are spirytuall, are gostly mynded. To be carnally mynded, is deeth. But to be spiritually mynded, is lyfe and peace. ✠ Because that the flesshly mynde is enemyte agaynst God: for it is not obedyent to the lawe of God, nether can be. So then they that are in the flesshe, cannot please God.

But ye are not in ỹ flesshe, but in the spryte: yf so be that the spryte of God dwell in you. If eny mã haue not ỹ spryte of Christ, the same is none of hys. If Christ be in you, the body is deed because of synne: but ỹ spryte is lyfe for ryghteweslnes sake. Wherfore, yf the spryte of hym that raysed vp Jesus from deeth, dwell in you: euen he that raysed vp Christ from deeth, shall quycken youre mortall bodyes, because of hys spryte that dwelleth in you.

✠ Therfore brethren, we are detters, not to the flesshe, to lyue after the flesshe. For yf ye lyue after the flesshe, ye shal dye. But yf ye (thorowe the spryte) do mortifye the dedes of the body, ye shall lyue. For as many as are led by the spryte of God, they are the sonnes of God. For ye haue not receaued the spryte of bondage to feare eny more are, but * ye haue receaued the spryte of adopcyon, wherby we crye: Abba father. + The same spryte certifyeth oure spryte that we are the sonnes of God. If we be sonnes, then are we also heyres, ỹ heyres I meane of God, & heyres annexed with Christ: yf so be that we suffer with hym, that we maye be also glorifyed together with hym. ✠

✠ For I suppose that the afflyccyons of thys lyfe, are not worthy of the glory, which shalbe shewed vpon vs. * For the feruent desyre of the creature abydeth, lokyng, whẽ the sonnes of God shall appere, because the creature is subdued to vanyte, agaynst the wyll therof, but for his will which hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corrupcyon, into the glorious libertye of ỹ sonnes of God. For we knowe, that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme.

Not onely it, but we also which haue ỹ fyrst frutes of the spryte, morne in oure selues also, and wayte for the adopcyõ * (of the chyldren God) euen the delyueraunce of oure bodye. ✠ ✠ For we are sauyd by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth? But and yf we hope for that we se not, then do we wt̃ patience abyde for it.

Lykewyse, the spryte also helpeth oure infirmyties. For we knowe not what to desyre as we ought: but the spryte maketh intercessyon for vs, with groynynges which cannot be expressed. And * he that searcheth the hertes + knoweth, what is the meanynge of the spryte: for he maketh intercessyon for ỹ sayntes accordyng to ỹ pleasure of God. ✠

✠ We knowe that all thynges worke for the best vnto them that loue God, which also are called of purpose. For those which he knewe before, he also ordeyned before, that they shulde be lyke fassyoned vnto the shape of hys sonne, that he myght be the fyrst begotten sonne amonge many brethren. Moreouer, whom he appoynted before, them also he called. And whom he hath called, them also he iustyfyed: and whom he iustyfyed, them he also glorifyed.

What shall we then saye to these thinges? + yf God be on oure syde, who cã be agaynst vs? which spared not hys awne sonne, * but gaue him for vs all: how can it be, that with hym he shulde not geue vs all thynges also? Who shall laye eny thynge to the charge of Goddes chosen? it is God that iustyfyeth: who is he that can condempne? it is Christ which dyed, yee, rather which is rysen agayne, which is also on the ryght hande of God, and maketh intercessyon for vs.

Who shall seperate vs from the loue of God? shall tribulacyon? or angwsshe? or persecucyon? other honger? ether nakednesse? ether parell? ether swearde? As it is written: * for thy sake are we kylled all daye longe, and are coũted as shepe apoynted to be slayne. Neuertheless, in all these thynges we ouercome thorowe hym that loued vs. For I am sure, that nether deeth, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, nether heygth, nether loweth, nether eny other creature shalbe able to departe vs from the loue of God, which is in Christ Jesu oure Lorde. ✠

¶ The. ix. Chapter.

¶ Paul complayneth vpon the harde hertes of the Jewes that wolde not receaue Christ, and how the Heythen are chosen in theyr steade.

Jsaye

I saye the trueth in Chryst, and lye not, (my conscience also bearig me wytnes by ỹ holy ghost) that I haue great heuynes, & contynuall sorowe in my hert. For
* Ex.xxxii.g. * I haue wyshed my selfe to be cursed from Chryst, for my brethē (my kynsmen as pertaynynge to the flesshe) which are the Israelites. To whom pertayneth the adopcyon,
& ✠ (of the chyldren) and the glorye, and the couc-
* Roma.ix.a nauntes and * the lawe that was geuen, ād the seruyce of God, and the promyses: whose also are the fathers, and they of whom (as concernynge the flesshe) Christ came, which is God in all thynges to be praysed for euer Amen.

B I speake not these thynges, as though the wordes of God had take none effecte. For
* Roma.ix.d * they are not all Israelites, which are of Israell: nether are they all chyldren strayght
‡ Gene.xxi.b. waye, that are the seed of Abrahā. But ‡ in Isaac shall thy seed be called: that is to saye:
* Iohn.viii.c Roma.ix.d. * they which are the chyldren of the flesshe, are not the children of God. But they which be the chyldren of promes, are counted the
‡ Ge.xviii.b. seede. For this is a worde of promes, ‡ about thys tyme wyll I come, and Sara shall haue a sonne.

Not onely thys, but also Rebecca was w̄ chylde by one, euē by oure father Isaac. For yer the chyldren were borne, when they had nether done good nether bad (that the purpo
C se of God by electyon, myght stande) it was sayde vnto her, not by the reason of wor-
* Gene.xxv.c kes, but by the caller: ‡ the elder shall serue ỹ younger. As it is wrytten: Iacob haue I loued, but Esau haue I hated. What shall we saye then? is there eny vnrighteweines with God? God forbyd. For he sayth to Moses:
‡ Exo.xxxiii.d ‡ I wyll shewe mercy to whomsoeuer I shewe mercy: and wyll haue compassyon, on whomsoeuer I haue compassyon. So lyeth it not then in a mans wyll or runnynge, but
† Exod.ix.b. in the mercye of God. For the scripture sayth vnto Pharao: ‡ euen for thys same purpose haue I stered the vp, to shewe my power on the, ād that my name myght be declared thorow out all the worlde. So hath he mercye on whom he wyll, and whom he wyll, he maketh harde herted.

D Thou wylt saye then vnto me: why then blameth he vs yet? For who hath bene able
* Elay.xlv.b and.lxviii.c Eccle.xxxvii.b Iere.xviii.a. to resist his wyll? * But O mā, what art ỹ, which disputest with God? Shall the worcke saye to the worke man: why hast ỹ made me on this fassyon? Hath not ỹ potter power ouer ỹ claye, euen of the same lompe to make one vessell vnto honoure, and another vnto dishonoure? Euē so, God willyng to shewe hys wrath, and to make his power knowen suffered wyth longe pacyence the vessels of wrath, ordeyned to damnacyon, and to declare the ryches of hys glory on the vessels of mercye, which he had prepared vnto glorye: whō also he called, not of the Jewes onely, but also of the gentyls. As he sayth also to
E *Osee.ii.d. i.Petr.ii.b. Osee: * I wyll call them my people which were not my people: and her beloued which was not beloued, (and her to haue optayned mercy, that had not optayned mercy) And it shall come to passe, that in the place where it was sayde vnto them: ye are not my people: there shall they be called the chyldren of the lyuynge God.

But Esay cryeth cōcernig Israel ‡ though the nombre of the chyldren of Israel be as ỹ sonde of ỹ see, yet the remnaūt shall be saued
‡ Esay.x.c. For he kynssheth the word verely, and maketh it short in ryghteweines. For a short worde wil God make on erth. And as Esay sayd before: ‡ except ỹ Lorde of Saboth had
‡ Esay.i.a. left vs seede, we had bene made as sodoma, and had bene lykened to Gomorra.

What shall we saye then? We saye, that the
F gentyls which folowed not ryghteweines, haue ouertaken ryghteweines: euen ỹ ryghteweines which cometh of fayth. Contrary wyse, Israel which folowed ỹ lawe of rightweines could not attaine to ỹ lawe of ryghteweines. Wherfore? euē because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the
‡ Esa.xxviii.b i.Petr.ii.b. Actes.iii.b. stōbylynge stone. As it is wrytte: ‡ Behold, I put in Syon a stomblynge stone, & a rocke that mē shalbe offended at. And whosoeuer beleueth on hym, shall not be confounded.

## ¶ The.x. Chapter. ✠

¶ The vnfaythfulnes of the Jewes. Two maner of ryghteousnes.

B Rethrē, my hertes desyre & prayer
A to God for Israel is, ỹ they myght be saued. For I beare them recorde, that they haue a feruent mynde to God warde, but not according to knowledge. For they beynge ignoraunt of Godes ryghteweines, and goynge about to stablysche their awne ryghteweines, haue not bene obediēt vnto the ryghteweines of God.

✠ For * Christ is the fulfyllyng of ỹ lawe, * Math.v.c. to iustyfye all that beleue.

For ‡ Moses wrytteth of the ryghteweines which cometh of the lawe, how ỹ ỹ
‡ Leui.xviii.a. Gala.iii.b. man whych doth the thynges of the lawe, B shall lyue therby. But the ryghteweines which cometh of fayth, speaketh on thys wyse: Saye not thou in thyne hert, who shall ascende into heauen (that is euen to fetch Chryst downe from aboue.) Other who shall descende into the depe? (that is euen to fetch vp Christ agayne frō deeth) But what sayth he? * The worde is nye the, euen in thy
* Deu.xxx.c. mouth and in thyne herte.

Thys same is the worde of fayth, which we preache:



we preache. For yf thou knowledge with thy mouth that Iesus is the Lorde, & beleue in thyne hert, that God raysed hym vp from deeth, thou shalt be sake. ✠ For to beleue w̄ the hert iustyfyeth: and to knowledge with the mouth, maketh a man sake. For the scrypture sayth: * whosoeuer beleueth on hym,
* Esay.xxviii.d shall not be confounded.

C There is no difference betwene the Jewe and the Gētill. For one is Lord of all, which is ryche vnto all ỹ call vpō him. For * whosoeuer doth call on the name of ỹ Lord, shalbe sake. How then shall they call on hym, on whom they haue not beleued? how shall they beleue on hym, of whom they haue not herde? how shall they heare, without a preacher? And how shall they preache except they be sent? As it is written: how beautyfull are the fete of them which bryngе tydynges of peace, and bryngе tydynges of good thynges. But they haue not all obeyed to ỹ Gos-
D pell. For Esay sayth: * Lorde, who hath beleued oure sayinges? So then fayth cometh by hearynge, and hearynge cometh by the worde of God. But I aske: haue they not herde? No dout, * their sounde went out in
* Psal.xix.a. to all landes: and their wordes into the endes of the worlde. ✠

But I demaūde, whether Israel dyd knowe or not? First Moses sayth: * I will prouoke you to envy, by them that are no peo-
* Deu.xxxii.c ple: by a folysshe nacion I wyll anger you. Esay after that, is bolde and sayeth: * I am
* Esay.lxv.d and.lxvi.a. founde of thē, that sought me not: I am manyfest vnto them, that asked not after me.
* Esa.lxv.a. But agaynst Israell he sayth: ‡ all daye lōge haue I stretched forth my hādes vnto a people ỹ beleueth not, but speaketh agaynst me.

## ¶ The.xi. Chapter.

¶ All the Jewes are not cast awaye, therfore Paul warneth the Gentyls that be called, not to be hye mynded nor to despyse the Jewes, for the iudgementes of God are depe and secrete.

A I Saye then: hath God cast awaye hys people? God forbyd. For euen I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin, God hath not cast awaye his people, which he knewe before. Wote ye not, what ỹ scripture sayth of Helias, how he maketh
* iii.Regum. xix.d. intercession to God agaynst Israell, saying: * Lorde, they haue kylled thy Prophetes, and dygged downe thyne alters: and I am lefte alone, and they seke my lyfe. But what
* iii.Regum. xix.d. sayth the answere of God vnto hym? * I haue reserued vnto my selfe seuen thousande men, which haue not bowed the knee to the ymage of Baal. Euen so also at thys tyme is ther a remanaunt lefte accordynge to the electyon of grace. If it be of grace, then is it not now of workes. For then grace is no more grace. But if it be of workes, then is it now no grace. For then were deseruynge nomore deseruynge. What then? Israel hath
B not obtayned that which he seketh: but the electyon hath obtayned it. The remnaūt are blynded accordynge as it is written. * God
* Esay.xxix.c. Matth.xiii.b. Iohn.xii.f. Actes.xxviii.f hath geuen them the sprete of vnquyetnes: eyes that they shuld not se, & eares that they shuld not heare, euen vnto this daye. * And
* Psal.lxix.c. Dauid sayth: Let their table be made a snare to take them with all, and an occasyō to fall, and a reward vnto them. Let their eyes be blynded that they se not: and bowe thou downe their backe all waye.

I saye then: haue they therfore stombled, that they shuld vtterly fall awaye together. God forbyd: but thorowe their fall is saluacyon happened vnto the Gentyls, for to prouoke them withall. Wherfore yf the fall of them be the ryches of the worlde, and ỹ mynisshynge of them the ryches of the gentyls: how moch more their perfectnesse? I speake to you gentyls, in as moch as * I am ỹ Apo-
* Roma.i.a. i.Timo.ii.c. ii.Timo.i.c. stle of the gentyls, I wyll magnify myne office, yf by any meane I maye prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of thē, be the reconcylynge of the world: what shall the receauynge of them be, but lyfe agayne from deeth? For yf one pece be holy, ỹ whole heepe is holy. And yf the rote be holy, ỹ braunches shalbe holy also.

Though some of the braunches be brokē
C of, and thou beynge a wylde olyue tree, wast graft in among them, and made partaker of the rote and fatnes of the * olyue tree, boast
* Iere.xi.c. not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not ỹ rote, but the rote the. Thou wilt saye then: ỹ braunches are broken of that I myght be graft in. Thou sayest well: because of vnbeleue they were brokē of, and thou stodest stedfast in fayth. Be not hye mynded, but feare: for seynge that God spared not ỹ naturall braūches, take hede, lest it come to passe that he
D spare not the also.

Beholde therfore the kyndnes and rygorousnes of God: on them which fell, rygorousnes. but towardes the, kyndnes: yf thou continue in hys kyndnes. Or els thou shalt be hewen of, and they agayne ‡ yf they byde
‡ ii.Corin.iii.b not stylll in vnbeleefe, shalbe grafted i agayne. For God is of power to graffe thē in agayne. For yf thou wast cut out of a naturall wylde olyue tree, and wast graffed contrary to nature in a true olyue tree: how moch more shall the naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne conseytes) ỹ partly blyndnes is happened in Israell, vntyll the fulnes of the gētyls be come in: and so all Israel shalbe saued.

Elaued. As it is wrytten. * There shall come out of Syon he that doth delyuer, and shall turne awaye vngodlynes from Jacob. And thys is my couenaunt vnto the, whē I shall take awaye their synnes. As concernynge ỹ gospell they are enemies for youre sakes: but as touchyng the electyon they are loued for the fathers sakes.

* Esay. lxr.d Rhal.xxiij.d.

For verely, ỹ gyftes and callynge of God are soch, that it cannot repent hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thorow their vnbelefe: euen so now haue they not beleued ỹ mercy which is happened vnto you: that they also maye obtayne mercy.

For God had wrapped all nacyons in vnbeleue, that he myght haue mercy on all:

O the depnes of the ryches both of ỹ wysdome and knowledge of God: how vnsercheable are his iudgementes, & his wayes past fyndynge out: For * who hath knowē the mynde of the Lorde? Or who hath bene hys counseller? other who hath geuen vnto hym fyrst, and he shalbe recompensed agayne? For of hym, and thorow hym, and for hym are all thynges: To hym be glorye for euer. Amen.

* Sapiē xr.b Esay.lx.c. 1.Corin.ij.d.

## ¶The. xij. Chapter.

¶The swete conuersacyon, loue, and workes of soch as beleue in Chryst.

I Beseche you therfore brethren, by the mercyfulnes of God, that ye make yo bodies a quycke sacrifice, holy & acceptable vnto God: which is youre resonable seruynge of God. & fassyo not youre selues lyke vnto this worlde: but be ye chaunged in youre shape, by the renuyng of your mynde, that ye maye proue what thynge that good, and acceptable, and perfayete wyll of God is. For I saye (thorowe the grace that vnto me geuē is) to euery man amonge you, that * noman stonde hye in his owne conceate, more then it becōmeth hym to esteme of him selfe: but so iudge of hym selfe, that he be gentle and sober, accordynge, as God hath dealte to euery man the measure of fayth.

*Philip.iiij.c

* Ecclc.iij.c. Roma.xiiij.a.

For as we haue many membres in one body, and all members haue not one office: so we beynge many, are one body in Chryst, ād euery man among oure selues, one anothers members. * Seynge that we haue diuers gyftes accordynge to the grace that is geuen vnto vs: yf eny man haue the gyft of ‡ ppheſye, let him haue it that it be agreyng vnto the fayth. * Let hym that hath an office wayte on his office. Let him that teacheth take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to his exhortacio. If eny man geue, let hym do it with synglenes. Let hym that ruleth, do it wit diligence. If eny man shewe mercy, let hym do it with cherfulnes. Let loue be without dissimulacio. Hate that which is euyll, & cleaue vnto that which is good. Be kynd one to another with brotherly loue. * In geuynge honoure, go one before another. ‡ Be not slouthfull i the busynes which ye haue in hande. Be feruent in the spyrite. Applye youre selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessite of ỹ sayntes: * be readie to harboure. ‡ Blesse them which persecute you: blesse (I saye) and curse not. Be mery with the that are mery. Wepe also with them that wepe. Be of lyke affeccio one towardes another. Be not hye mynded: but make youre selues equall to them of the lower sorte. ✠

* 1.Cor.xij.b Ephe.iiij.b.

‡ 1. Cor.xij.a. *1.Pet.iiij.c

✠ Be not wyse in youre awne opynyons. Recompence to no man euyll for euyll. Prouyde afore hande thynges honeste (not onely before God, but also) in the syght of all men. If it be possyble, (as moch as is in you) lyue peaceably with all men. Dearly beloued, auēge not youre selues, but rather geue place vnto wrath. For it is wrytten: * vengeaunce is myne, I wyll reward, sayth the Lorde.

*Deu.xxxij.

Therfore, yf thyne enemy hōger, fede him: yf he thyrst, geue hym drynck. For in so doyng thou shalt heape coles of fyre on hys heade. Be not ouercome of euyll, but ouercome euyll, with goodnes: ✠

## ¶The. xiij. Chapter. ✠

¶The obedyence of men vnto theyr rulers. Loue fulfylleth the lawe. It is now no tyme to folowe the workes of darknes.

LEt euery soule submyt hym selfe vnto the auctorite of the hyer powers. For * there is no power but of God. The powers that be, are ordeyned of God. Wholsoeuer therfore resysteth power, resysteth the ordinaunce of God. But they that resyst, shall receaue to them selfe damnacyon. For rulers are not fearfull to them that do good, but to them that do euyll. Wylt thou be without feare of the power? Do well then: and so shalt thou he praysed of the same. For he is the mynyster of God, for thy welth. But ād yf thou do that which is, euyll, then feare: for he beareth not the sweard for nought: for he is ỹ mynister of God, to take vengeaūce on hym that doth euyll. Wherfore, ye must nedes obeye, not onely for feare of vengeaunce: but also because of conscience. And euen for this cause paye ye tribute. For they are Goddes mynysters, seruinge for the same purpose. ✠

* Sapi. vi.a Johñ.xix.d. and.xviij.d.

Geue to euery man therfore hys duetye: * tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. ✠ Owe nothynge to eny man: but thys, that ye loue one another. For he that loueth

* Mat.xxij and.xxvi.b.



that loueth another hath fulfylled the lawe. For these commaundemētes. + Thou shalt not commytt aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in thys sayinge, Namely: ‡ Loue thyne neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfyllinge of the lawe. ✠

Exod.xx.c Deu.v.b Mat.v.d. Luk.xv.ii.d.

‡ Leuit.xix.d Mat.xxij.d. Mar.xij.c. Gala.v.b. Jaco.ij.b.

✠ This also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacyon nearer, then whē we beleued. The nyght is passed, ỹ daye is come nye. Let vs therfore cast awaye the dedes of darcknes, and let vs put on the Armoure of lyght. Let vs walke honestly as it were in ỹ daye lyght: * not in eatynge & dryncknynge, nether in chamburyng and wantānes, nether in stryfe & enuyinge: but put ye on the Lorde Jesus Chryst. ✠ And make not prouysyō for the flesshe, to fulfyll the lustes of it.

Rph.xxi.f. Ecclī.xxxf.c. and. xxxvii.d.

## ¶The. xiiij. Chapter.

¶The weake ought not to be despysed. A man shulde offende anothers cōscyēce. Agayne, for outwarde thynges shulde no man cōdēne another.

A Ym that is weake in the fayth, receaue, not in disputynge and troublynge hys conscience.



One beleueth that he maye eate all thynge. Another whych is weake, eateth earbes. Let not hym that eateth, despise hym ỹ eateth not. And let not hi whych eateth not, * iudge him ỹ eateth. For God hath receaued him. ‡ What art ỹ ỹ iudgest another mannes seruaūt whether he stāde or fall ỹ pertayneth vnto hys awne master: ye, he shall be holdē vp, that he maye stāde. For God is able to make hym stande.

*Mo.xij.a ‡Jaco.iiij.b

This man putteth differēce bitwene daye & daye. Another mā coūteth all dayes alyke. Let euery mās mynde satisfye him selfe. He that obserueth the daye, doeth it vnto the Lorde. And he that doth not obserue the daye, doeth it for the Lorde also. He that eateth, doth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and geueth God thankes. For none of vs lyueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lord. Whether we lyue therfore, or dye, we are the Lordes. For Christ therfore dyed, and rose agayne, and reuyued, that he myght be * Lorde of deed and quycke.

* Act.ij.f. Philip.ij.b.

But why doest thou then iudge thy brother? Other, why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Chryst. For it is wrytten: as truely as I lyue sayth the Lorde: * all knees shall bowe to me, and all tonges shall geue prayse to God. So shall euery one of vs geue accōptes of hym selfe to God. Let vs not therfore iudge one another eny more.

*Esa.xlv.c Philip.ij.b.

But iudge thys rather, that no mā put a stomblynge blocke, or an occasyon to fall in hys brothers waye. For ✠ I knowe, and am full certifyed by the Lorde Jesus, that * ther is nothynge comen of it selfe: but vnto hym that iudgeth it to be comen: to hym is it comen. If thy brother be greued wyth thy meate, nowe walkest thou not charitablye. Destroye not hym wyth thy meate, for whō Chryst dyed. Cause not youre treasure to be euyll spokē of. For the kyngdome of God is not meate and drynke: but ryghtwesnes, ād peace and ioye in the holy ghost. For he that in these thīges serueth Chryst, pleaseth God, and is commended of men.

*Mat.xv.b Act.x.d. 1.Tim.iiij.a Marc.vij.d.

Let vs therfore folowe those thīges which make for peace, and thynges wherwith one maye edifye another. Destroye not the worke of God for a lytell meates sake. * All thinges are pure: but it is euyll for ỹ man which eateth wyth hurte of conscience. It is good nether to eate flesshe, nether to drinke wyne nether eny thynge, wherby thy brother stōbleth, ether falleth, or is made weake. Hast ỹ fayth? haue it wyth thy selfe before God. Happy is he, that condēneth not hym selfe, in the thynge whych he alloweth. For he that maketh cōscience, is dampned yf he eate: because he eateth not of fayth. For whatsoeuer is not of fayth, that same is synne. ✠

*Tit.i.b.

## ¶The. xv. Chapter.

¶The infyrmite and fraylnes of the weake ought to be borne wyth all loue and kyndnesse, after the ensample of Chryst.

WE whych are stronge * ought to beare the fraylnes of the, whych are weake, and not to stonde in oure awne conseytes. Let euery man please hys neyghbour vnto hys welth and edifyinge. For Christ pleased not him selfe: but as it is wrytten. * The rebukes of the which rebuked ỹ, fell on me. ✠ ‡ Whatsoeuer thinges are wrytten afore tyme, they are writtē for our learnynge, that we thorow pacience and comforte of the scriptures, myght haue hope.

* Gala.vi.a

*Psal.lxviij.b

‡ Rom.xiiij.d.

The God of pacyence and consolacyon, graunt you, to be lyke mynded one towardes another, after the ensample of Chryst Jesu: * that ye all agreynge together maye wyth one mouth prayse God the father of oure Lorde Jesus Chryst. Wherfore, receaue ye one another, as Chryst receaued vs, to the prayse of God. And thys I saye, that Jesus Chryst was a mynister of the circumcysyon for the trueth of God, to confyrme the promyses made vnto ỹ fathers: * that the gētyls myght prayse God for hys mercy, as

* Leuit.xix.d

* Dcu.xxxij.f

It is

it is wrytten. * For this cause I will prayse
the amonge the gentyls, and synge vnto thy
name. And agayne he sayth: * reioyse ye gen
tyles wyth hys people. And agayne, * prayse
the Lorde all ye gentyls, and laude hym
all ye nacyons together. And agayne Esay
sayth: ther shalbe * the rote of Jesse, and he
that shall ryse to raygne ouer the gentyls: in
hym shall the gentyls trust. The God of hope fyll you wyth all ioye and peace in beleuyng: that ye maye be ryche in hope, thorow the power of the holy ghost.

I my selfe am full certifyed of you (my brethren) that ye also are full of goodnes, & fylled with all knowledge, willinge to exhorte one another. Neuertheles (brethren) I haue some what more boldly wrytten vnto you, partely to put you in remembraunce, thorow the grace that is geuen me of God, that I should be * the minister of Jesu Chryst amonge the Gētyls, & shuld minyster the Gospell of God, that the offeryng of the gentyls myght be acceptable, & sanctified by the holy ghost. I haue therfore wherof I maye reioyse thorow Chryst Jesu, in those thinges which pertayne to God. For I dare not speake of eny of those thynges, wheych Chryst hath not wrought by me, to make * Gētyls obedient, with worde and dede, in myghty synges & wonders, by the power of the spyrete of God: so that from Jerusalem & the coastes rounde aboute vnto Illyrycū, I haue fylled all coūtres with the Gospell of Christ.

So haue I enforsed my selfe to preache * Gospell, not where Chryst was named, lest I shulde haue bylt on another mannes foundacyon: but as it is wrytten. * To whom he was not spoken of, they shall se: & they that heare not, shall vnderstande. For this cause I haue bene ofte let (and let am as yet) * I could not come vnto you: but nowe, seynge I haue nomore to do in these countrees, and also haue bene desyrous many yeares to come vnto you, whensoeuer I take my iorney into spayne, I will come to you. For I trust to se you in my iorney, and to be brought on my waye thither warde by you, after that I haue som what enioyed your acquaintaūce.

Now go I vnto Jerusalem, and * minister vnto the sayncts. For it hath pleased them of Macedonia and Achaia to make a certayne distribucyon vpon the pooze sayncts, whych are at Jerusalē. It hath pleased them verely, and their detters are they. For yf the Gentyls be made partetakers of their spirituall thynges, their dutie is to minyster vnto them in bodyly thinges. When I haue performed this, and haue brought them this frute sealed, I will come backe agayne by you into Spayne. I am sure that whē I come vnto you I shall come with aboundaūce of the blessynge of the Gospell of Chryst.

I beseche you brethren for oure Lord Jesus Chrystes sake, & for the loue of * spyrete, that ye helpe me in my busynes with youre prayers to God for me, that I maye be delyuered from thē which beleue not in Jewry: & that this my seruice, which I haue to do at Jerusalem, maye be accepted of the sayncts, that I maye come vnto you with ioye, by the will of God, and maye with you be refeesshed. The God * of peace be wyth you all. Amen.

## The .xvi. Chapter.

A chapter of salutacyons. He warneth them to beware of mes doctrine, and commendeth vnto them certayne godly men, that were louers & brethren in the trueth.

Commende vnto you Phebe, oure syster (which is a minyster of the congregaciō of Cenchrea) that ye receaue her in Chryst, as it becommeth saincts, and that ye assyst her in what soeuer busynes she needeth of youre ayde. For she hath suckered many, and myne awne selfe also. Grete Priscа and * Aquila my helpers in Chryst Jesu, wheych haue for my lyfe layde downe their awne neckes. Vnto whom not I onely geue thankes, but also all the congregacions of * Gentyls. Lyke wyse, grete the congregaciō that is * their house. Salute my welbeloued Epheneres, which is (* the fyrst frute of Achaia) in Chryst. Grete Mary which bestowed moch labour on vs. Salute. Andronicus & Junia my cosyns, and presoners with me also: which are well taken amonge the Apostles, & were in Chryst before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Chryst, & Stachys my beloued. Salute Appelles approued in Chryst. Salute thē, which are of Aristobolus housholde. Salute Herodion my kynsmā. Grete them that be of the housholde of Narcissus, whych are in the Lorde. Salute Tryphena and Tryphosa, whych labour in the Lorde. Salute the beloued Persis, which labowred moch in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Asyncritus, Phlegon, Herman, Patrobas, Hermerus, and the brethrē which are wyth thē. Salute Philologus and Julia, Nereus and his syster, and Olympha, & all the sayncts which are with them. * Salute one another wyth an holy kysse. The congregaciōs of Chryst salute you.

I beseche you brethren, marke them which cause diuisyō & geue occasiōs of euyll, cōtrary to * doctrine, which ye haue learned: & auoyde thē. For they * are suche, serue not * Lorde Jesus Chryst, * but their awne bellyes, & with swete and flatterynge wordes, deceaue the hertes of the innocentes. For your obedience is gone abroade vnto all men. I am glad therfore no dout, of you. But yet I wolde



I wolde haue you wyse vnto that which is good, & to be innocente as cōcernynge euyll. The God of peace shall treade Satā vnder youre fete shortly. The grace of oure Lorde Jesu Chryst be with you.

Tymotheus my worke felowe, & Lucius, and Jason, & Sosipater my kynsmen, salute you, I Tertius salute you, which wrote thys epistle in the Lorde. * Gaius myne hoste & the hoste of all the cōgregaciō, saluteth you. Erastus the treasorer of the cytie, saluteth you. And Quartus a brother saluteth you. The grace of our Lord Jesu Chryst be with you all. Amen.

To him that is of power to stablisshe you, according to my Gospell, & preaching of Jesus Chryst in vtterynge of * mistery whych was kept secret sence * worlde beganne, but now is opened by * scriptures of * prophetes at the cōmaundemēt of * euerlastynge God, to stere vp obedience to the fayth, publysshed amonge all nacions: To * same God, which alone is wyse, be * (honoure and) prayse thorow Jesus Chryst for euer. Amen.

This Epistle was sent to the Romayns from Corynthum by Phebe, the that was the minyster vnto the congregacyon at Cenchrea.

# The fyrst Epistle of

## Sayncte Paul the Apostle to the Corynthians.

## The fyrst Chapter.

The commendeth the Corynthyans, exhorteth the to be of one mynde, and rebuketh the dyuysyon that was amonge them. Worldly wysdome is folysshnes before God, yee there is no wysdō but in the despysed crosse of God.

Paul called an Apostle of Jesus Chryst, thorowe the will of God, and brother Sostenes.

Vnto the congregacyon of God whych is at Corynthum. To them that are sanctifyed by Chryst Jesu, called sayncts, with all that call on the name of oure Lorde Jesus Chryst in euery place, ether of theirs or of oures.

* Grace be vnto you and peace frō God oure father, & from the Lorde Jesus Chryst.

I thanke my God all waye on youre behalfe, for the grace of God, whych is geuē you by Jesus Chryst, that in all thynges ye are made ryche by hym, in all vttraunce & in all knowlegde, by the which thinges the testimony of Jesus Chryst was confermed in you, so * ye are behynde in no gyfte, waytinge for the appearyng of oure Lord Jesus Chryst, which shall also strength you vnto the ende, that ye maye be blameles in the daye * (of the commyng.) of oure Lorde Jesus Chryst. * God is faythfull, by whom ye are called vnto the fellyshyppe of hys sonne Jesus Chryst our Lord. I beseche you brethrē by the name of oure Lord Jesus Chryst, that ye all speake one thinge, and that there be no dissencion amonge you: but that ye maye be a whole body: of one mynde and of one meanynge. For it is shewed vnto me (my brethren) of you, by them which are of the house of Cloe, that ther is stryfes amonge you. I speake of the same that euery one of you sayeth: I holde of Paul: I holde of * Apollo: I holde of Cephas: I holde of Christ. Is Christ deuyded? Was Paul crucifyed for you? ether were ye baptysed in the name of Paul? I thanke God, that I baptysed none of you, but Crispus and Gaius: lest eny shuld saye, that I had baptysed in myne awne name. I baptised also the house of Stephana. Furthermore knowe I not, whether I baptised eny man (* of you) or no.

For Chryst sent me not to baptyse, but to preache * Gospell, not * wysdome of wordes, lest the crosse of Chryst shulde haue bene made of none effecte. For the preaching of * crosse, is to thē that perisshe, foolishnes: but vnto vs which are saued * it is the power of God. For it is wrytte: * I will destroye * wysdome of the wyse, and wyll cast awaye the vnderstandynge of the prudēt. Where is the wyse? * Where is the scribe? Where is * disputer of this worlde? Hath not God made the wysdome of this worlde foolishnes?

For after that the worlde thorowe wysdome knewe not God, in * wysdome of God, it pleased God thorowe foolysshnes of preachynge, to saue them that beleue. For * the Jewes require a synge, and the Grekes seke after wysdome. But we preache Chryst crucifyed, vnto the Jewes an occasyon of fallynge, and vnto the Grekes foolysshnes: but vnto them whych are called both of the Jewes & Grekes, we preache Chryst the power of God and the wysdome of God. For the foolishnes of God, is wyser then men: and the weakenes of God is stronger then men. Brethren, ye se your callynge, how that not many wyse men after the fleshe, not many myghty, not many of hye degre, are called: But God hath chosen the folisshe thynges of the worlde, to confounde the wyse. And God hath chosen the weake thynges, of the worlde, to confounde thynges whych are myghtye. And vyle thynges of the worlde, & thinges which are despised, hath God chosen, yee and thinges of no reputacyon, for to bringe to nought thynges of reputacyon, that no fleshe shulde reioyce in hys presence. And of hym are ye, in Chryst Jesu, whych

of God is made vnto vs, wysdome, & right-
wesnes, and sanctifyinge, and redempcyon.
That accordynge as it is written: he which
reioyseth, shulde reioyce in the Lorde.

¶ The. ij. Chapter.

¶ It is not eloquence and gloryous paynted wordes of worldly wysdome, that can edyfye, and converte soules vnto Christ, but the playne wordes of the scripture, for they make mencyon of hym and his crosse.

A ND I brethren (when I came to you) came not in gloriousnes of wordes, or of wysdome, shewynge vnto you the testimony of God. Neither thewed I my selfe
B that I knewe eny thynge amonge you, saue Jesus Christ, euen the same that was crucifyed. And I was among you in weaknes, and in feare, and in moche tremblynge. And my wordes and my preachynge was not with entysynge wordes of mānes wysdome: but in the wynge of the spirite and of power, that your fayth shuld not stande in the wysdome of men, but in the power of God.

B We speake of wysdome amonge thē that are perfecte: not the wysdome of this world, nether of the rulars of this worlde (whych go to nought) but we speake ỹ wysdome of God, whych is in secrete & lyeth hyd, which God ordeyned before the worlde, vnto oure glory: which wysdome * none of the rulars of this worlde knewe. For ☞ had they had knowlege, they wold not haue crucifyed the Lorde of glory. But as it is written. * The eye hath not sene, and the eare hath not herd, nether haue entred into the hert of man, the thynges which God hath prepared for them that loue hym.

C But God hath opened thē vnto vs by his spirite. For * the spirite searcheth all thinges, ye the botome of Goddes secretes. For what mā knoweth ỹ thinges of a mā: saue ỹ spirite of man which is in him? Euē so ỹ thynges of God knoweth no mā, but ỹ spirite of God. And we haue not receaued the spirite of the worlde: but ỹ spirite which cōmeth of God, for to knowe ỹ thynges ỹ are geuen to vs of
D God: which thynges also we speake (not with wordes ỹ mānes wysdome teacheth, but with wordes whych ỹ holy ghost doth teache) making spirituall cōparisons of spirituall thinges. ☞ The naturall man perceaueth not ỹ thinges that belōge to ỹ spirite of God. For they are but folyshnes vnto him. Nether can he perceaue thē, because they are spiritually examined. But he ỹ is spirituall, discusseth all thynges: yet he him selfe is iudged of no mā. * For who hath knowē ỹ mynde of ỹ Lord, other who shall informe hym? But we vnderstande the mynde of Christ.

¶ The. iij. Chapter.

¶ Paul rebuketh the sectes and authores therof. Christ is the folda tyō of hys church. No man ought to reioyce in men, but in God.

AND I coulde not speake (vnto you brethē) as vnto spirituall: but as vnto carnall, euen as vnto babes in Christ. * I gaue you mylke to drynke, and not meate. For ye then were not stronge, nether are ye as yet. For ye are yet carnall. As lōge verely as ther is amōge you enuyinge, & stryfe & sectes: are ye not carnall, & walke after ỹ maner of men? For whyle one sayth: I holde of Paul, & another: I am of * Apollo, are ye not carnall? What is Paul? What thynge is Apollo? Onely ministers are they by whom ye beleued, euen as the Lorde gaue euery mā grace. I haue planted, Apollo watred: but God gaue the encreace. So then, nether is he that planteth eny thyng, nether he that watreth, but God that geueth the encreace. He that planteth and he that watreth, are one. Euery man yet shall receaue hys rewarde, accordynge to his labour. For we are Goddes labourers, ye are Goddes husbandrye, * ye are Goddes buyldyng: Accordynge to the grace of God geuē vnto me, as a wyse buylder haue I layde the foundacyon. And another bylt theron. But let euery man take hede, how he bylded vpon. For another foundacyon can no mā laye, then it that is layde, * whych is Jesus Christ. If eny man buylde on this foundacyon, golde, syluer, precyous stones, tymber, haye or stoble: euery mannes worcke shall appeare. For the daye shall declare, whych shalbe shewed in fyre. And the fyre shall trye euery mannes worcke, what it is. If eny mannes worcke that he hath bylt vpon, byde, he shall receaue a rewarde: If eny mannes worcke burne, he shall suffre losse, but he shalbe sake hym selfe: neuertheles, yet as it were thorowe fyre.

✠ * Knowe ye not, that ye are the temple of God, & how that the spirite of God dwelleth in you? If eny man defyle the temple of God, hym shall God destroye. For the tēple of God, is holy, whych temple ye are. Let no man deceaue him selfe. If eny mā seme wyse to hym selfe amonge you, ☞ let hym become a foole in this worlde, ỹ he maye be wyse. For ỹ wysdom of thys worlde is folyshnes with God. For it is written: * he cōpareth the wyse in theyr craftynes. And agayne: * God knoweth the thoughtes of the wyse, that they be vayne. Therfore, let no man reioyce in men. For all thynges are youres, whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deeth, whether they be present thynges, or thynges to come: all are youres: and ye are Christes, and Christ is Goddes. ✠

¶ The. iiij. Chapter. ✠

¶ The preachers are but ministers. Judgement belongeth only vnto God.

Let



A LEt ✠ a mā this wyse esteme vs, euen as the ministers of Christ, and stewards of the * secretes of God. Furthermore it is required of the stewardes, that a mā be founde faythfull. Wyth me is it but a very small thynge, that I shuld be iudged of you, ether of mans iudgement. No I iudge not myne awne selfe. For I knowe nought by my selfe: yet am I not therby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothinge before the tyme vntyll the Lorde come, whych wyll lyghten thinges that are hyd in darcknes, and open the counsels of the hertes. And then shall euery man haue prayse of God. ✠

B These thynges (brethē) I haue for an ensample described in myne awne person, & in Apollos, for youre sakes, ỹ ye myght learne by vs, ỹ noman counte of hym selfe beyonde ỹ which is aboue wrytte: that one swell not agaynst another for eny mans cause. For who preferreth the? * What hast thou, that thou hast not receaued? If thou haue receaued it, why reioysest thou, as though ỹ haddest not receaued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kinges without vs: and I wolde to God ye dyd raygne, that we myght raygne with you.

For me thynketh, that God hath set forth vs (which are the last Apostles) * as it were men appointed to deeth. For we are a gasynge stocke vnto the worlde, and to the Angels, and to men. We are fooles for Christes sake, but ye are wyse thorowe Christ. We weake, but ye are stronge. Ye are honorable, but we are despysed. Euen vnto this tyme we honger and thyrst, and are naked, & are bofeted with fystes, and haue no certayne dwellynge place, & labour, * worckynge with oure awne handes. We are reuyled, and yet we blesse. We are persecuted, and suffer it. We are cyyll spoken of, & we praye. We are made as it were the fylthines of the worlde, the offscowrynge of all thynges, euen vnto thys daye.

D I wryte not these thynges, to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Jesu I haue begotten you thorow ỹ Gospell. Wherfore, I desyre you to folowe me, ☞ (as I folowe Christ). For thys cause haue I sent vnto you Tymotheus, which is my deare sonne, and faythfull in the Lorde, whych shall put you in remēbraunce of my wayes, that I haue in Christ, euen as I teach euery where in all congregacions. Some swell, as though I wold come nomore at you. But I wyll come to you shortely * yf God wyll: & will know, not ỹ wordes of thē which swell but the power: for the Kyngdome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with a rodde, or els in loue and in the spirite of softnesse?

¶ The. v. Chapter.

¶ After what maner Paul curseth the man, that had cōmytted fornicacyon wyth hys mother in lawe.

IT here goeth a commen sayinge that ther is fornicacion amonge you, and soch fornicacyon, as is not named amonge the gentyls: * ỹ one shuld haue hys fathers wyfe. And ye swell, and haue not rather sorowed, that he which hath done thys dede, myght be put from amonge you. For I verely as absent in body, but present in spirite, haue determined allready (as though I were present) concernynge hym that hath done this dede, in ỹ name of oure Lord Jesu Christ, when ye are gathered together, and my spirite wt you, with the power of the Lorde Jesus Chryst * to delyuer hym vnto Satan, for the destruccyō of the flesshe, that the spirite maye be saued in the daye of the Lorde Jesus.

Youre reioysynge is not good: knowe ye not, that a lytle leuen sowreth ỹ whole lōpe of dowe? ✠ Pourge therfore the olde leuen ☞ ỹ ye maye be newe dowe, as ye are swete breed. For Christ ☞ oure passeouer is offered vp for vs. Therfore, let vs kepe holy daye, not with olde leuen, nether with the leuen of malicyousnes & wickednes: but with the swete breed of purenes and trueth. ✠

I wrote vnto you in a pistle, that ye shuld not cōpany wyth fornicatours. And I mēt not at all of the fornicatours of this world, ether of the couetous, or extorcyoners, ether the ydolaters: for then must ye nedes haue gone out of ỹ world. But now I dyd write vnto you, * that ye company not together, yf eny that is called a brother, be a fornicator, or couetous, or a worshypper of ymages, ether a raylar, ether a dronckard, or an extorcionar: wyth hym that is soche, se that ye eate not. For what haue I to do, to iudge thē which are without. Do ye not iudge thē that are within? Them ỹ are without, God iudgeth. * Put awaye the euell from amōge you.

¶ The. vj. Chapter.

¶ Therebuketh them for goynge to lawe together before the Heathē, and reproueth their vnclennesse.

IT re one of you hauynge busynes wyth another, go to lawe vnder the wycked, & not rather vnder ỹ sayncte? * Do ye not knowe, that the sayncte shall iudge ỹ worlde? If the worlde shalbe iudged by you: are ye not good inough to iudge small trifles? Knowe ye not, howe that we shall iudge the angels? Howe moche more, maye we iudge thinges that pertayne

If iij to the

to the lyke? If ye haue iudgemētes of worldely matters, take then whych are despysed in the congregacyō, and make them iudges:
B This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, but one brother goeth to lawe vō another: and that vnder the vnbeleuers?

Nowe therfore, there is vtterly a faute amōge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selues to haue harme? naye, ye youre selues do wrōge, and robbe: & that the brethrē. Do ye not knowe, how
* Gala.v.d. Ephe.v.a. * the vnrighteous shall not inheret the kyngdome of God? Be not deceaued. For * neither fornicatours, neither worshyppers of ymages, nether aduoutrers, nether weaklynges, nether abusers of thē selues wyth mānynde, nether theues, nether couetouse, nether dronkardes, nether cursed speakers, nether pyllers, shall inheret the kyngdome of God. And soch were some of you, but ye are washed: but ye are sanctifyed: but ye are iustifyed by the name of the Lorde Jesus, & by the spyrete of oure God.
C

Declarer vnto 1. Cor. x. c. I maye do all thynges, but * all thynges are not profytable. I maye do all thynges: but I will be brought vnder no mās power. Meates are ordeyned for the belly, & the belly for meates: but God shall destroye both it and thē. Let not the body be applyed vnto fornicacyon, but vnto the Lorde, and the Lorde vnto the body. God hath raysed vp the
D Lorde, and shall rayse vs vp by hys power.
* 1. Cor. iii. c. ✠ * Ether knowe ye not, that youre bodyes are the mēbres of Christ? shall I nowe take the members of Christ, and make them the mēbers of an harlot? God forbyd. Do ye not knowe, that he whych coupleth hym selfe wō an harlot, is become one body. * For two (sayth he) shalbe one flesche. But he that is ioyned vnto the Lorde is one spyrete.
* Gene. ii. d Mat. xix. a. 1 Cor. vi. g.

Fle fornicacion. Euery synne that a mā doth, is without the body. But he that is a fornicator, synneth against his awne body. Either knowe ye not, how that youre bodyes are the tēple of the holy ghost, which dwelleth in you, whom ye haue of God, and how that ye are not youre awne? For ye are dearly bought. Therfore glorifye God in youre bodyes, ād in youre spyrytes, which are Goddes. ✠

## The. vij. Chapter.

Of marryage, byrginyte and wyddowhead.

AS concernynge the thynges wherof ye wrote vnto me: ✠ it is good for a man, not to touche a womā. Neuertheless, to auoyde whordome let euery mā haue hys wyfe: and let euery womā haue her husbande. Let the husbande geue vnto the wyfe due benevolēce. Lykewyse also the wyfe vnto the husbande. The wyfe hath not power of her awne body: but the husbande. And lykewyse the husbāde hath not power of his awne body: but the wyfe. * Withdrawe not youre selues one frō another, except it be with consent for a tyme, for to geue youre selues to fastynge and prayer. And after warde come together agayne, lest Satan tempte you for youre incontinencie. ✠ * Tob. vi. d and. viii. a. Joel. ii. d.

This I saye of fauoure, and not of commaundement. For I wolde that all men were as I my selfe am: but euery mā hath his proper gyfte of God, one after this māner, another after that. I saye vnto them that be vnmaryed and wyddowes: it is good for thē, yf they abyde euē as I do. But and * yf they cannot abstayne, let thē mary. For it is better to mary, then to burne. B * 1. Tim. v. d

Vnto the maryed cōmaunde, not I, but the Lord: * Let not the wyfe be separated from the husband. If she separate her selfe, let her remayne vnmaryed, or be recōciled vnto her husbande agayne. And let not the husbande put away his wyfe from him. * Mat. v. c. and. xix. a

To the remnaunt speake I, not the Lorde If eny brother haue a wyfe that beleueth not, yf she be content to dwell with him, let hym not put her away. And the woman whych hath to her husbande an infidell, & consent to dwell wyth her, let her not put hym away. For the vnbeleuynge husbāde is sanctified by the wyfe, & the vnbeleuinge wyfe is sanctifyed by the husbande. Or els were your chyldren vncleane: but nowe are they holye. But & yf the vnbeleuynge departe, let him departe. A brother or a syster is not in subiectyon to soche. But God hath called vs in peace. For how knowest thou (o womā) whether thou shalt saue thy husbande or no? Other howe knowest thou (o man) whether thou shalt saue thy wyfe or no? but euen as God hath distributed to euery man. C

* As the Lorde hath called euery man, so let hym walke: and so ordeyne I in all cōgregacyons. If eny man be called beynge circūcised, let him not adde vncircūcisyon. If eny be called vncircumcised, let hym not be circūcised. Circumcisyon is nothynge, and vncircumcisyon is nothinge: but the keppynge of the commaundementes of God. D * Ephe. iiii. a

✠ Let euery man abyde in the same callynge, wherin he was called. * Art thou called a seruaūt? care not for it. Neuertheless ☞ yf thou mayst be free, vse it rather. For he that is called in the Lorde, beynge a seruaunt, is the Lordes freman. Lykewyse he that is called beynge free, is Christes seruaunt. Ye are dearly bought, ☞ be not ye the seruaūtes of men. Brethren, let euery man wherin he is called, therin abyde wyth God. ✠ * 1. Tim. vi. a. E

As cōcernynge virgins, I haue no cōmaundement



dement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lord, to be faythfull. I suppose therfore that it is good for the present necessite. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be losed. Art thou loosed from a wyfe? seke not a wyfe. But ād yf thou marye a wyfe, thou hast not synned. Lykewyse, yf a virgyn mary, she hath not synned. Neuerthelesse soche shall haue trouble in their flesche: but I fauoure you.

* Gal. iv. a. 1. Pet. iii. b This saye I brethrē, * the tyme is shorte. It remayneth, that they whych haue wyues, be as though they had none: ād they that wepe, be as though they wept not: and they that reioyce, be as though they reioyced not: & they that bye, be as though they possessed not: ād they that vse this worlde, be as though they vsed it not. For * the fassyon of thys worlde goeth away. ✠ I wolde haue you without care. He that is vnmaryed, careth for the thynges that belong to the Lord, howe he maye please the Lord. But he that hath maryed a wyfe careth for thinges that are of the worlde, howe he maye please his wyfe. There is differēce betwene a virgin & a wife. The syngle womā careth for the thinges that are of the Lorde, that she maye be holy both in bodye & also in spyrete. Agayne: she that is maryed, careth for thinges that pertayne to the worlde, how she maye please her husbande. ☞ This speake I for youre profet, not to tāgle you in a snare: but that ye maye followe it which is honest & comly, & that ye maye cleaue vnto the Lorde without separacion. E * Esa. xl. b. 1. Johan. c. & Mat. vi. d. 1. Cor. vii. c.

If eny man thynke that it is vncomly for his virgin, yf she passe the tyme of maryage, and yf so nede require, let him do what he lysteth, he synneth not: let them be coupled in mariage. Neuertheless, he that purposeth surely in his herte, hauynge no nede: but hath power ouer his awne will: & hath so decreed in his hert, that he will kepe his virgin, doth well. So then, he that ioyneth his virgin in mariage doth well. But he that ioyneth not his virgin in mariage, doth better. * The wyfe is bounde to the mariage, as lōge as her husbād lyueth. If her husbād dye, she is at libertie to mary with whom she will, onely in the Lorde. But she is happier, yf she so abyde, after my iudgement. And I thinke verely, that I haue the spyrete of God. F * Rom. vii. a.

## The. viij. Chapter.

Here rebuketh them that vse lybertye to the slaunder of other, and sheweth howe men ought to be hauē them towarde soche as be weake.

AS touchyng thinges * offred vnto ymages, we are sure that we all haue knowledge. Knowledge maketh a mā swell: but loue edifyeth. If eny man thynke that he knoweth eny thing, he knoweth nothyng yet as he ought to knowe. But yf eny mā loue God, the same is knowen of him. A * Act. v. c.

As cōcernyng that eatyng of those thynges that are offred vnto idols, we are sure, that ✠ * that ymage is nothing in the worlde ād that ther is none other God, but one. And though ther be that are called Goddes, whether in heauē other in erth (as ther be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whō are all thinges, & we for him. & one Lord Jesus Christ, by whō are all thinges, and we by him. But euery mā hath not knowledge. * Some hauing cōsciēce because of the ymage, vntill thys houre, eate as a thige offered vnto ymages: & so their consciēce beinge weake is defyled. But meate maketh vs not acceptable to God. Nether yf we eate, are we the better. Nether yf we eate not, are we the worse. * 1. Cor. viii. a B C

But take hede, lest by any meanes this libertie of yours be an occasiō of falling to thē that are weake. For yf some mā se that which hath knowledge, syt & eate of meate offred vnto ymages, shall not the cōsciēce of him which is weake, be boldened to eate those thynges, which are offered to ymages. And so thorow thy knowledge shall the weake brother perysshe, for whom Christ dyed. Whē ye synne so agaynst the brethrē, & wounde their weake conscience, ye synne agaynst Christ. Wherfore * yf meate hurt my brother, I will neuer eate flesche lest I shulde offende my brother. * Ro. xiiii. a D

## The. ix. Chapter.

Loue forbeareth the thinge that she maye do by the lawe. Her hortcth them to runne on forth in the course that they haue begonne.

AM I not an Apostle? am I not free? * haue I not sene Jesus Christ oure Lorde? Are ye not my worke in the Lorde? If I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshyppe are ye in the Lord. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke? Haue we not power to leade about a woman a syster, as well as other Apostles, and as the brethren of the Lorde, ād Cephas? Ether onely I and Barnabas haue not power thys to do? Who goeth a warfare eny tyme at hys awne cost? who plāteth a vineyarde, and eateth not of the frute therof? Or who fedeth a flocke and eateth not of the mylcke of the flocke? A * Act. ix. a.

Saye I these thynges after the maner of mē? Sayth not the lawe the same also? For it is wrytten in the lawe of Moses. * Thou shalt not muzell the mouth of the oxe that treadeth oute the corne. Doth God take thought for oxen? Sayth he it not altogether for oure sakes? For oure sakes no doute this is written: that he whych eareth shulde eare in hope & that he whych threshyth in hope, shulde be partaker of hys hope. * If we sowe vnto you spirituall thynges, is it a great thynge yf we reape youre bodely thynges? If * 1. Cor. ix. d. 1. Timo. v. c. B * Roma. xv. d. Gala. vi. b.

other be partakers of thys power ouer you, wherfore are not we rather?

*Actes.xx.g. Neuertheles * we haue not vsed this power: but suffre all thinges, lest we shulde hinder ꝑ Gospell of Chryst. Do ye not knowe, howe ꝑ they which minister aboute holy thinges lyue of ꝑ sacrifyce? They which wayte of the tẽple, are partakers of ꝑ tẽple. Euen so C also dyd ꝑ Lord ordayne: *that they whych preach the Gospell, shulde lyue of ꝑ Gospell.

*Mat.x.b. ‡Act.xx.g. i.Thes.ii.c. ii.Thes.iii.b. *But I haue vsed none of these thinges.

Neuertheles I wrote not these thinges, ꝑ it shuld be so done vnto me. For it were better for me to dye, then ꝑ eny man shuld take this reioysinge from me. For ꝑ I preach the Gospell, I haue nothynge to reioyce of. For necessyte is put vnto me. But wo is it vnto me, ꝑ I preach not the Gospell. If I do it w a good will, I haue a reward. But ꝑ I do it against my will, an office is committed vnto me. What is my reward then? Verely ꝑ when I preach the Gospell, I make the Gospell of Chryst fre, that I misuse not myne auctorite in the Gospell.

*Act.xvi.a. Galat.ii. For though I be fre frõ all men, yet haue I made my selfe seruãt vnto all men, that I myght wynne the moo. *Unto the Jewes, I became as a Jewe, to wynne ꝑ Jewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, D (*whan I was not vnder the lawe) to wynne thẽ that were vnder the lawe. To thẽ that were wythout lawe, became I as though I had bene wythout lawe (whẽ I was not without lawe as perteyning to God, but vnder ꝑ lawe of Chryst) to wynne them that were wythout lawe. To the weake became I as weake, to wynne ꝑ weake. In all thinges * I fashyoned my selfe to all mẽ, to saue at ꝑ least waye some. And this I do for ꝑ gospels sake, that I myght haue my parte therof.

*i.Cor.ix.g.

✠ Perceaue ye not, howe that they which runne in a course, rũne all, but one receaueth ꝑ reward? So rũne, that ye maye obtayne. Euery mã ꝑ prouyeth masteries, abstayneth frõ all thynges. And they do it to obtayne a crowne ꝑ shall perysshe: but we to obtayne an *euerlasting crowne. I therfore so rũne, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayer: but I tame my body, & bringe it into subiectyon, lest by anye meanes it come to passe, that whan I haue preached to other, I my selfe shulde be a cast awaye. ✠

*ii.Tim.iiii.b. i.Pet.v.b.

## ¶ The.x. Chapter.

¶ He learyth them wyth the ensamples of the olde Testament, and exhorteth them to a godly conuersacyon.

BRethren, I wolde not that ye shulde be ignorannt, howe that our fathers were all vnder the cloude, and all passed thorowe the see, and were all baptysed vnder Moses *in the cloude and ‡ in the see: and *dyd all eate of one spirituall meate and ‡ dyd all dryncke of one maner of spirituall dryncke. And they dranke of that spirituall rocke that folowed them, *whych rocke was Chryst. ✠ But in many of them had God no delyte: For * they were ouerthrowen in the wyldernes.

*Exo.xvi.c. ‡Exo.xvii.a. Num.xx.a. *Mat.xvi.a. ‡Num.xiiii.

These were ensamples to vs ✠ that we shuld not lust after euyll thynges, as they lusted. And ꝑ ye shuld not be worshyppers of ymages, as were some of thẽ, accordynge as it is wrytte: *The people sate downe to eate & dronke, & rose vp to playe. Nether let vs be defyled wt fornicacyõ, as some of thẽ were defyled wyth fornicacyon, & fell in one daye *xxiij. thousand. Nether let vs tẽpte Christ, as some of thẽ tẽpted, & were destroyed of * serpẽtes. Nether murmure ye, as some of thẽ murmured, & were destroyed of ꝑ destroyer.

B *exo.xxxii.b. *Num.xxv.a and.xxvi.b. *Num.xxi.b

All these thynges happened vnto them for ensamples, but are wrytte to put vs i remẽbraunce, whõ ꝑ endes of ꝑ worlde are come vpon. Wherfore, let him ꝑ thynketh he stondeth, take hede, lest he fall. Ther hath none other tẽptacyon taken you, but soche as foloweth ꝑ nature of man. But * God is faythfull * whych shall not suffer you to be tẽpted aboue youre strength: but shall in ꝑ myddes of the tẽptacyon make a waye, ꝑ ye maye be able to beare it. ✠ Wherfore my deare beloued, fly from worshyppynge of ymages.

*Nu.xxiiii. i.Cor.i.b. i.Thes.v.d ‡ij.Pet.ii.b

I speake as vnto them whych haue discrecyõ, iudge ye what I saye. Is not ☞ ꝑ cupp of blessynge which we bielle, partakynge of ꝑ blonde of Christ? is not ꝑ breed whych we breake, partetakynge of ꝑ body of Chryst? because ꝑ we (though we be many) yet are one breed & one bodye, i as moche as we all are partakers of one breed. *(and of one cuppe) Behold Israel after ꝑ flesh. Are not they which eate of the sacrifyce, partakers of the tẽple?

D ☞ *No

What saye I then? *that the ymage is eny thynge? or that it whych is offered to ymages, is eny thynge? Nay, but thys I saye: ꝑ the thynges whych the gentyls offer, they offer to deuyls, and not to God.

E *i.Cor.viii.a

✠ I wolde not that ye shulde haue fellowshyppe wyth ꝑ deuyls. Ye can not dryncke of the cup of ꝑ Lorde, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuelles. Ether do we prouoke the Lord? Are we stronger then he? I maye do all thynges, but *all thynges are not expedient. I maye do all thynges, but all thynges edifye not. ‡ Let no mã seke that whych is hys awne: but let euery man seke that whych belongeth to another:

F *ecclī.xxxvii.d ‡ i.Cor.xiii.b

Whatsoeuer is solde in the fleshe market, that eate, and aske no questyon for conscyence sake. For * the erth is the Lordes, and all that therin is. If eny of them whych belene not, byd you to a feast, and ye be disposed

*psal.xxiiii.a



ye be disposed to go, whatsoeuer is sett before you, eate, askynge no questyon for conscience sake. But and yf eny man saye vnto you: thys is offred vnto ymages, eate not of it for hys sake that shewed it, and for conscience sake. The erth is the Lordes and all that therin is. Conscience I saye, not thyne, *i.Cor.viii.b but of the other. For why is my liberte, iudged of another mannes conscience? For ‡ yf I take my parte with thankes, why am I euyll spoken of, for that thynge wherfore I geue thankes?

‡i.Tim.iiii.a

*Whether therfore ye eate or dryncke, or whatsoeuer ye do, do all to the prayse of God. ✠ Se that ye geue none occasyon of euyll, nether to the Jewes, nor yet to ꝑ gentyls, nether to the congregacyon of God: euẽ as * I please all men in all thynges, not seking myne awne profet, but the profet of many, that they myght be saued.

*Collo.iii.c

*i.Cor.x.d

## ¶ The.xi. Chapter.

¶ He rebuketh them for the abuse and misorder that they had aboute the Sacrament of the body and blood of Christ, and bringeth them agayne to the fyrst institucion.

A BE ye the folowers of me, as I am the folower of Christ. I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I delyuered them to you. But I wolde haue you to knowe, that Christ is the heed of euery man. And the man is the * womans heed. And God is Christes heed. Euery man prayinge or prophesynge hauing eny thynge on his heed, shameth his heed. Euery woman that prayeth or prophesyeth bare headed, dishonesteth hyr head. For that is euen all one, as yf she were shauen. If the woman be not couered, let her also be shoren. * If it be shame for a woman to be shorne or shauen, let her couer her heed.

*Gene.ii.d Ephe.v.c ‡Deu.xxii.a

A man ought not to couer his heed, for as moch as he is the ymage and glory of God. But the woman is the glory of the mã. For * the man is not of the woman: but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman ☞ to haue power on her heed, for the angels sakes: Neuertheles, nether is ꝑ man wyth out the woman, nether the womã without the man in the Lorde. For as the woman is of the man, euen so is the man: by the woman: but all of God.

*Gene.i.d. ☞ C

Judge in youre selues, whether it be comly that a woman praye vnto God bare heeded. Doth not nature it selfe teach you, that it is a shame for a mã, yf he haue longe heere: and a prayse to a woman: yf she haue longe heer. For hyr heer is geuen her to couer her withall. If any man luste to stryue, we haue no soch custome, nether the congregacyons of God.

This I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For fyrst of all when ye come together in the congregacion, D I heare that there is dyssencyon amõge you: and I partely beleue it. For * ther must be sectes amonge you, that they which are perfect amonge you, myght be knowen ✠ whẽ ye come to gether therfore into one place, the Lordes supper can not be eaten. For euery man begynneth afore to eate his awne supper. And one is hongry, and another is dronkẽ. Haue ye not houses to eate and to dryncke in? Despyse ye the congregacion of God, and shame thẽ that haue not? What shall I saye vnto you? shal I prayse you? In this prayse I you not. ✠

*Mat.viii.a.

✠ That which I delyuered vnto you, I E receaued of the Lorde. For the Lorde Jesus the same nyght, in which he was betrayed, toke breed: and whan he had geuen thankes, he brake it and sayde: * Take ye, and eate: this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner also he toke the cup, whẽ supper was done, sayinge: This cuppe is the new testament in my blonde. Thys do as oft as ye dryncke it, in remembraunce of me. For as often as ye shall eate this breed, and F dryncke this cup: *ye shall shewe the Lordes deeth * tyll he come. Wherfore, whosoeuer, shall eate of this bread, or dryncke of the cup of the Lorde vnworthely, shalbe gylty of the body and blond of the Lorde. * But let a man examen him selfe, and so let him eate of the breed, and dryncke of the cup. For he that eateth or dryncketh vnworthely, eateth and dryncketh his awne damnacyon, because he maketh no difference of ꝑ Lordes body. For this cause many are weake and sycke amõge you, and many slepe. For if we had iudged G oure selues, we shuld not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shulde not be damned with the * worlde. Wherfore my brethren when ye come together to eate, tary one for another. If any man honger, let him eate at home, that ye come not together vnto condemnacyon. ✠ Other thynges will I set in order, when I come.

*xi.Cor.xi.b. ‡Acte.xx.b *i.Cor.x.b. *Eccle.xxxiii.c. *i.John.ii.c.

## ¶ The.xij. Chapter.

¶ The diuersite of the gyftes of the holy goost, geuen to the cõfort and edifyinge of one another, as the members of a mans body serue one another.

COncernynge spirituall thinges A (brethren) I wolde not haue you ignorannt. ✠ Ye knowe ꝑ ye were gentyls, & went youre wayes vnto domme ymages,

If ꝑ euen

euen as ye were led. Wherfore I declare vnto you, that * no man speakyng by the spyrite of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghost. * Ther are diuersities of gyftes, yet but one spyrite. And ther are differẽces of administracyons, and yet but one Lorde. And ther are dyuers maners of operacyons, and yet but one God ☞ whych worcketh all in all. * The gyfte of the spyrite is geuen to euery man, to edifye withall. For to one is geuen thorow the spirite the vttearaũce of wisdome. To another is geuen the vttearaunce of knowledge by the same spyrite. To another is geuen fayth, by the same spyrite. To another the gyftes of healinge by the same spyrite. To another power to do miracles. To another prophesye. To another * iudgement to discerne spyrites. To another diuers tonges. To another the interpretacyon of tonges: But these all worcketh euen the selfe same spyrite, diuidynge to euery man a seuerall gyfte, euen as he wyll.

* For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one bodye, euen so is Christ. For by one spyrite are we all baptysed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue * all droncke of one spyrite. For the body is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the eare saye, I am not the eye, I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? If all were hearynge: where were the smellynge? But nowe hath God set the membres euery one seuerally in the body as it hath pleased him. If they were all one mẽber: where were ỹ bodye? Nowe are there many mẽbres, yet but one body. And the eye can not saye vnto the hãde: I haue no nede of the. Agayne, the heed can not saye to the fete: I haue no nede of you. Yee rather agreat deale those membres of the body which seme to be more feble, are necessary. And vpon those membres of the body which we thinke leest honest, put we more honestye on. And oure vngoodlye partes haue more beautye on. For oure honest membres nede it not: But God hath so disposed the body, & hath geuen the more honoure to that parte whych lacked, lest there shulde be eny stryfe in the body: but that the membres shuld indifferẽtly care one for another. And yf one member suffer, all suffer with him. yf one member be had in honour, all membres be glad also.

Ye are the body of Christ, and membres one of another. And God hath also ordeyned in the congregacyon, fyrst * Apostles, secondarely prophetes, thyrdly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, gouerners, diuersitye of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all ỹ gyftes of healinge? Do all speake with tonges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a more excellent waye.

## ¶ The.xiij. Chapter.

¶ The natures and conditions of loue.

Though I spake with the tonges of men and of angels, and haue no loue, I am euen as sounding brasse, or as a tynklinge cymball. And * though I coulde prophesy, and vnderstode all secretes, and all knowledge: yee & yf I haue all fayth, * so that I can moue mountayns out of their places, and yet haue no loue, I am nothynge. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothynge.

Loue suffreth longe, and is curteous. Loue enuyeth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly * seketh not her awne, is not prouoked to anger, thynketh no cupll, reioyseth not in iniquyte: but reioyseth in the truethy, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesynges fayle, other tonges cease, or knowledge vanysshe awaye, yet loue falleth neuer awaye.

For oure knowledge is vnperfect, and oure prophesyinge is vnperfect. But when ỹ whych is perfect, is come, then that whych is vnperfect, shall be done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagined as a chylde. But assone as I was a man, I put awaye chyldelynes. Nowe we se in a glasse, euẽ in a darcke speakyng: but then shall we se face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowẽ. Nowe abydeth fayth, hope, and loue, euẽ these thre: but the cheefe of these is loue.

## ¶ The.xiiij. Chapter.

¶ Paul sheweth that the gyfte of prophecye, interpretyng or preachynge, excelleth the gyfte of tonges and how they both ought to be vsed.

Labour for loue, and couet spyrituall gyftes: but most chefly that ye maye prophesye. For he that speaketh with the tonge, speaketh not vnto men, but vnto God. For no man heareth hym. Howbeit in the spyrite he speaketh mysteries. But he that prophesieth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. He that speaketh with the tonge, profiteth himselfe: * he that prophesieth, edifyeth ỹ cõgregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he ỹ prophesyeth, then he that speaketh with tonges, except he expounde it: that the congregacion maye haue edifying. Now brethren, yf I come vnto you speakynge with tonges: what shall I profet you, excepte I speake to you, other by reuelacyon or by knowledge, or by prophesyinge, or by doctryne?

Moreouer, when thinges without lyfe geue sounde (whether it be a pype or an harpe) except they make a distincyon in ỹ soundes, how shall it be knowen what is pypped or harped? For yf the trompe geue an vncertayne voyce, who shall prepare him selfe to the warre? Euen so lyke wyse whẽ ye speake with tonges, excepte ye speake wordes that haue significacyon, howe shall it be vnderstãde what is spokẽ? For ye shall but speake in the ayer.

¶ Many kyndes of voyces are in the world, and none of them are without signification. If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. Euẽ so ye (for as moche as ye couet spyrituall gyftes) seke, that ye maye excell, vnto the edifyinge of the congregacyon.

Wherfore, let him ỹ speaketh with tonge, praye, that he maye interpret also. For if I praye with tõge, my spyrite prayeth, but my ☞ vnderstonding doth no good. What is it then? I will praye with the spyrite, and will praye with the vnderstonding. I will synge with the spyrite, and will synge ☞ with the vnderstonding. For ells, when thou blessest with the spyrite, how shall he that occupieth the rowme of the vnlearned, saye Amen, at thy geuynge of thankes, seynge he vnderstãdeth not what thou sayest? Thou verely geuest thãkes well, but the other is not edified. I thanke my God ỹ I speake with tonges more then ye all. Yet had I leuer in the cõgregacion, to speake fyue wordes with my vnderstonding to ỹ informacion of other rather then ten thousand wordes with the tonge.

Brethren, be not ye chyldren in wytte. Howbeit, as concernyng malicyousnes, be children: but in witte be perfect. In the lawe it is written * with sondrie tõges, and with sondrye lyppes will I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. Wherfore ☞ tonges are for a sygne, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for them that beleue not: but for them which beleue.

If therfore, when all the cõgregacyon is come together, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not: will they not saye, that ye are out of youre wittes? But and yf all prophesye, and ther come in one ỹ beleueth not, or one vnlearned, he is rebuked of all men, & is iudged of euery man, & so are the secretes of his hert opened, and so falleth he downe on his face, and worshyppeth God, & sayth, that God is in you of a trueth.

How is it then brethren? As oft as ye come together, euery one of you hath a songe, hath a doctrine, hath a tonge, hath a reuelacyon, hath an interpretacyõ. Let all thinges be done vnto edifyinge: If eny man speake with tonge, let it be by two or at the most by thre, and that by course, and let another interprete it. But yf ther be no interpreter, let him kepe sylence in the cõgregacyon, and let him speake to him selfe and to God.

Let the prophetes speake two, or thre, & * let the other iudge. If eny reuelacyon be made to another that sytteth by, let the fyrst hoide his peace. For ☞ ye maye al prophesy one by one, that all maye learne, and that all maye haue comforte. And the spyrites of the prophetes are in the power of the Prophetes. For God is not causer of stryfe: * but of peace, as * (I teach) in all cõgregacions of the saynctes.

* Let youre wemen kepe sylence in the cõgregacions. For it is not permitted vnto them to speake: but to be vnder obediẽce, as sayth the lawe. If they wyll learne eny thynge, let them aske their husbandes at home. For it is a shame for wemen, to speake in the congregacion. Sprange the worde of God frõ you? Ether came it vnto you onely? If eny man thynke him selfe to be a prophet, ether spirituall: let him knowe, what thynges I wryte vnto you. For they are the commaundementes of the Lorde. But and yf eny man be ignorãt, let him be ignorãt. Wherfore bre thren, couet to prophesye, and forbyd not to speake with tonges. let all thynges be done honestly and in order * (amonge you)

## ¶ The.xv. Chapter.

¶ The resurrection of the dead.

Brethren, as pertaynynge to the gospell whych I preached vnto you, whych ye haue also accepted, and in the whych ye contynue, by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne.

For fyrst of all I delyuered vnto you, ỹ which I receaued: how that * Christ dyed for our synnes, agreynge to the scriptures: * And that he was buried, and that he arose agayne ỹ thirde daye accordyng to the scriptures: & that he was sene * of Cephas, then of the twelue. After that was he sene of moo then fyue hundred brethren at ones: of whych many

many remayne vnto this daye, & many are fallen a slepe. After that appeared he to James, then to all the Apostles.

And last of all he was sene of me, as of one that was borne oute of due tyme. For I am the least of the apostles, which am not worthy to be called an Apostle, because * I persecuted the congregacyon of God. But by ỹ grace of God, I am ỹ I am. And his grace which is in me, was not in vayne: ✠ But I labored moare aboundauntly then they all, yet not I, but the grace of God which is with me therfore whether it were I or they, so we preach, & so haue ye beleued.

✠ If Christ be preached how that he rose from the deed: how saye some amonge you, that ther is no resurrecyon of the deed: If there be no rysynge agayne of the deed then is Christ not rysen agayne. If Christ be not rysen agayne, thē is oure preachig in vayne, and your fayth is also in vayne. Ye and we are founde false-wytnesses of God. For we haue testifyed of God, how that he raysed vp Christ: whom he raysed not vp, yf it be so that the deed ryse not agayne. For yf the deed ryse not agayne, then is Christ not rysen agayne. If it be so that Christ rose not agayne, then is youre fayth in vayne, and ye are yet i youre synnes. Therfore they whych are fallē a slepe in Christ, are perysshed. If in this lyfe onely we beleue on Christ, then are we of all men most miserable.

But now is Christ rysen from the deed, & become * the fyrst frutes of them that slept. For by a man came deeth, and by a man came the resurrecyon of the deed. For as by Adam all dye: euen so by Christ, shall all be made alyue, but euery man in his awne order. ✠ The fyrst is Christ, then they that are Christes at his commynge. Then cometh the ende, ☞ when he hath delyuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite & power. For he must raygne * tyll he haue put all his enemyes vnder his fete. The last enemye that shalbe destroyed, is deeth ✠ For he hath put all thynges vnder his fete. But whē he sayth all thynges are put vnder him, it is manifest that he is excepted, which dyd put all thynges vnder him. Whē all thynges are subdued vnto him, then shall ỹ sonne also him selfe be subiect vnto him, ỹ put all thynges vnder him, that God maye be all in all. Els what do they, whych are ☞ baptised ouer the deed yf the deed ryse not at all? Why are they then baptised ouer them? Yee and why stōde we all waye then in ieoperdy? By youre reioysinge which I haue in Christ Jesu oure Lorde, I dye dayly. That I haue foughte with beastes at Ephesus after the maner of men, what auauntageth it me, yf the deed ryse not agayne: * Let vs eate and drynke, for to morowe we shall dye. Be not ye deceaued: euell wordes corrupte good maners. Awake truely out of slepe, and synne not. For some haue not ỹ knowledge of God: I speake this to youre shame.

But some man will saye: howe aryse the deed? & what bodye shall they come? Thou foole, * ỹ which thou sowest, is not quicked, except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne as of wheet, or of some other) but God geueth it a body at his pleasure, to euery seed his awne body.

✠ All fleshe is not one maner of fleshe: but ther is one maner of fleshe of men, another maner of fleshe of beastes, another of fyshes, & another of byrdes. Ther are also celestiall bodyes, & ther are bodyes terrestriall. But the glory of the celestiall is one, & ỹ glory of the terrestriall is another. Ther is one maner glory of the sonne, and another glory of the moone, & another glory of ỹ sterres. For one starre differeth from another in glory. So is the resurrecyon of the deed. It is sowen in corrupcion, it ryseth agayne in incorrupcyon. It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in weaknes, it ryseth agayne in power. It is sowen a naturall body, it ryseth agayne a spyrituall body. Ther is a naturall bodye, & ther is a spyrituall body: as it is also written: the fyrste mā + Adam was made a lyuinge soule, and the last Adā was made a quyckening spyrite. Howbeit, ỹ is not fyrst which is spirituall: but that which is naturall, and then ỹ which is spyrituall ✠ The fyrst man is of the erth, erthy: the seconde man is the Lorde frō heauen * (heauenly) As is the erthy, soche are they that are erthye. And as is the heuenly, soche are they that are heuenly. And as we haue borne ỹ ymage of the erthy, so shall we beare the ymage of the heauenly.

This saye I brethren ☞ ỹ fleshe & bloud cannot inheret the kyngdom of God. Neither doth corrupcyon inheret vncorrupcyon. Beholde, I shewe you a mistery. * We shall not all slepe: but * we shall all be chaunged, and that in a moment, in the twynckelynge of an eye by the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, & we shalbe chaunged. For this corruptible must put on incorrupcyon: and this mortall must put on immortalite.

When this corruptible hath put on incorruptiō, and this mortall hath put on immortalite: then shalbe brought to passe the sayīg that is written: * Deeth is swalowed vp in victory: * Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne: and the strength of synne is the lawe. But thankes be vnto God which hath geuen vs * victory, thorowe oure Lord Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how ỹ youre labour, is not in vayne in the Lorde.

## ¶ The .xvj. Chapter.

¶ He putteth them in remembraunce of the gatherynge for the poore Christen at Jerusalem, & concludeth hys Epistle with the salutacyōs of certayne louynge brethren.

Oncernyng the * gatherynge for the saīctes, as I haue ordeyned in the congregacyons of Galacia, euen so do ye. ¶ Upon some Saboth daye let euery one of you put a syde at home, and laye vp what soeuer is mete, that there be no gatherynges when I come. When I am come, whom soeuer ye shall alowe by youre letters, them wyll I sende, to brynge youre liberalyte vnto Jerusalem. And yf it be mete that I go also, they shall go wt me. I wyll come vnto you whan I go ouer to Macedonia. For I wyll go thorowe out * Macedonia. With you parauenture I wyll abyde a whyle: or els tary all wynter, that ye maye bryngе me on my waye, whyther soeuer I go.

I wyll not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. I wyll tary at Ephesus, vntyll the fyftyeth daye. For a greate doze and a frutefull is opened vnto me * and ther are many aduersaryes. If ✠ Timotheus come, se that he be with out feare with you. For he worketh the worcke of the Lorde, as I do: let no man therfore despyse him. but conuaye hym forth in peace, that he maye come vnto me. For I loke for him with the brethren.

To speake of brother * Apollo (I certifye you, that) I greatly desyred him, to come vnto you with the brethren, but his mynde was not at all to come at this tyme. Howbeit, he wyll come, when he shall haue conuenient tyme. Watche ye, stonde fast in the fayth, quyte you lyke men, be stroge. Let all youre busynes be done with loue.

Brethren, ye knowe the house of * Stephana (& of Fortunatus & Achaicus) how that they are the fyrst frutes of Achaia, and that they haue apoynted them selues to ministre vnto the saīctes: I beseche you that ye be obedient vnto soche, and to all that helpe and laboure. I am glad of the commynge of Stephana & Fortunatus and Achaicus: for that whych was lackinge vnto me on youre parte they haue supplied. For they haue comforted my spyrite & youres. Loke therfore ỹ ye knowe them that are soche.

The congregacyons of Asia salute you. Aquila and Priscilla salute you moch in the Lorde, and so doeth the congregacyon that is in their house (with whom also I am lodged.) All the brethren grete you * Grete ye one another with an holy kysse. The salutacyon of me Paul with myne awne hāde. If eny man loue not the Lord Jesus Christ, the same be * Anathema maranatha. The grace of ỹ Lord Jesus Christ be with you: ✠ My loue be with you all in Christ Jesu. Amen.

¶ The fyrst epistle to the Corinthyans, was sent from Philippos, by Stephana and Fortunatus, and Achaicus, and Timotheus.



# ¶ The seconde epistle of Sayncte Paul the Apostle to the Corinthyans.

## ¶ The fyrste Chapter.

¶ The consolacyon of God in trouble. The loue of Paul towarde the Corinthyans, & hys excuse that he came not vnto them.

Paul an apostle of Jesu christ by the wyll of God, and brother Timotheus.

Unto the congregacyon of God, which is at Corinthum, with all the sayncte which are in all Achaia * Grace be with you & peace from God oure father, and from the Lorde Jesus Christ.

✠ Blessed be God (the father of oure Lorde Jesus Christ) which is the father of mercy, & the God of all comforte, which comforteth vs in all oure tribulacyon, in so moche that we are able to cōforte them which are in any maner of trouble, with the same comforte, wherwith we oure selues are comforted of God. For as the * afflictyōs of Christ are plenteous in vs, euen so is oure consolacyon plenteous by Christ.

Whether we be troubled for youre consolacyon and health, * (Or whether we be comforted, it is for youre comforte & saluacyō) which saluacyon sheweth her power in that ye soffre the same afflictyons, which we also suffre: or whether we be comforted for youre consolacyon and saluacyon: our hope also is stedfast for you: in as moche as we know, how that as ye are partetakers of the afflictyons, so shall ye be partakers also of the consolacyon.

Brethren, I wolde not haue you ignoraunt of oure trouble, which happened vnto vs i * Asia. For we were greued out of measure passing strēgth, so greatly that we despayred euen of lyfe. Also we receaued an answer of deeth in oure selues, that we shuld not put oure trust in our selues: * but i God, whych rayseth the deed to lyfe, and whych delyuered vs from so great a deeth: and doth

deliuer

delyuer. On whom we truste, that yet hereafter he wyll delyuer, by the helpe of youre prayer for vs, that by the meanes of many persones, thankes maye be geuen of many
*ii. Cor.viij.c *on oure behalfe, for ye gyfte geuē vnto vs.

¶ For oure reioysinge is this, euen the testimony of oure conscience, that in synglenes
** *(of hert) and godly purenes, & not in fleshly wysdom, but by the grace of God, we haue had oure cōuersacyon in the worlde, and most of all to you wardes. We wryte none other thynges vnto you, then that ye reade & also knowe. Yee, and I truste ye shall fynde vs vnto the ende, euen as ye haue foūde vs partly:
*ii. Cor.i.c for we are youre reioysinge, euen * as ye are oures in the daye of the Lord Jesus.

*ii. Cor.xiij.a * And in this confidence was I mynded fyrst to haue come vnto you, that I myght haue had one pleasure more with you, and to passe by you into Macedonia, & to haue come agayne out of Macedonia vnto you, and to be led forth of you towarde Iewrye. Whan
D I thus wyse was mynded: dyd I vse lyghtnes? Or thynke I carnally those thynges
*Mat.v.f which I thinke, that with me shuld be * yee, yee, and naye naye. God is faythfull: For oure preachyng to you, was not yee & naye.
For Goddes sonne Jesus Christ which was preached amonge you by vs (euen by me and
James.v.d Siluanus and Timotheus) was not yee & naye: but by hym it was yee: For all the promises of God, by him are yee: and are in him Amen, vnto the lawde of God thorow vs.
E For it is God, which stablysheth vs with you in Christ and stondeth by vs, and hath
*Rom.viij.a anoynted vs, whych hath also sealed vs,
Ephesi.i.c and * hath geuen the ernest of the spyrite in oure hertes.

¶ I call God for a recorde vnto my soule that for to fauer you with all I came not eny
*i Pet.v.a more vnto Corynthum. * Not that we be Lordes ouer youre fayth: but are helpers of youre ioye. For by fayth ye stande.

## ¶ The.ij. Chapter.

¶ He wyteth the cause of hys absence & exhorteth them to forgeue the man that was fallen, & to receaue hym agayne with loue.

A BUt I determined this in my selfe, that I wold not come agayne to you in heuynes. For yf I make you sorye, who is it yͤ shuld make me glad, but the same which is made sory by me? And I wrote thys same vnto you, lest yf I came vnto you, I shuld take heuynes
** (vpon heuynes) of them, of whom I ought to reioyce. Thys confidence haue I towarde you all, that my ioye is the ioye of you all.
For out of great affliccyon and angwysshe of hert I wrote vnto you with many teares: not that ye shulde be made sory, but that ye myght perceaue the loue, whych I haue, most specially vnto you.

If eny man hath caused sorow, the same B
hath not made me sory, but partely: lest I
*ii. Cor.ij.b shulde greue you all. * It is sufficient vnto the same man, that he was rebuked of many. So that now contrary wyse, ye ought rather to forgeue him, and comforte him: lest that same persone shuld be swalowed vp wͭ ouer moch heuynes. Wherfore, I exhorte you, that loue maye haue strength ouer him.
For this cause verely dyd I wryte, that I myght knowe the proufe of you, whether ye shulde be obedient in all thynges. To whom ye forgeue eny thynge, I forgeue also. For yf I forgaue eny thynge, to whom I forgaue it, for youre sakes forgaue I it, in the syght of Christ, lest Satan shuld preuent C
vs. For his thoughtes are not vnknowen vnto vs.

✠ Wheu I was come to Troada for Christes Gospelles sake (and a dore was opened vnto me of the Lord) I had no rest in my spryte, because I founde not Titus my brother: but toke my leaue of them, and went awaye into Macedonia. Thankes be vnto God, which alwayes geueth vs the victorie in Christ, and openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ, amonge them that are saued, and amōge them which
D perysshe. * To the one parte are we the sa- *Luke.ij.c
nour of deeth vnto deeth. And vnto yͤ other part are we yͤ sauour of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as the most part are, which choppe and chaunge with the worde of God: but euē out of purenes, and by the power of God, in the syght of God, so speake we in Christ. ✠

## ¶ The.iij. Chapter.

¶ He mayseth the preachynge of the Gospell aboue the preachynge of the lawe.

WE begyn to prayse oure selues agayne, Nede we as some other, of Epistles of recommendacyon vnto you or letters of recommendacion from you? Ye are oure epistle wryttē in oure hertes, which is vnderstāde and red of all men, for asmoch as ye declare that ye are the epistle of Christ, mynistred by vs and wrytten, not with ynke: but with the spryte of the lyuynge God * not in tables of stone, but in
*Ex. xxxiiij.d ‡Deu.v.d. Jere.xxxi.f * flesshy tables of the hert.

✠ Suche truste haue we thorow Christ to God ward, not that we are sufficient of B
oure selues to thynke eny thyng, as of our selues: but yf we be able vnto any thinge * yͤ
*Philip.iiij.d same commeth of God, which hath made vs able to * mynister the newe testament, not
*ii. Cor.iij.a of the letter, but of the spryte. For ☞ the letter kylleth, but the spryte geueth lyfe.

If the



If the ministracyon of deeth thorow the letters fygured in stones, was glorious, so yͤ the chyldē of Israel coulde not beholde the face of Moses, for the glory of his countenaunce (whych glory is done awaye) why shall not the ministracyon of the spryte be moch more glorious? For yf the mynistringe of
C condemnacyon be glorious: moch more doth the ministracyon of ryghteweslues exceade in glory. ✠ For no dout that whych was there glorifyed, is not once glorifyed in respecte of this exceadynge glory. For yf that which is destroyed was glorious, moch more that which remayneth, is glorious.

Seyng then that we haue soch truste, we vse great boldnes, & do not as Moses, which
*Exo.xxxiiij.d * put a vayle ouer his face, that the chyldren of Israel shuld not se for what purpose that
*Mat.xxij.b Mar.xiij.b Luke.xxiij.b Acts.xxviij.f Joh.xij.f Roma.xi.b serued which is put awaye. * But their myndes were blinded. For vntyll this daye remayneth the same coueringe vntaken awaye in the lecture of the olde testament, whych vayle shalbe put awaye in Christ.
But euen vnto this daye when Moses is
*Ex.xxxiiij.d redde * the vayle hangeth before their hertes. Neuertheles * when they tourne to the
D Roma.xi.d *John.iij.c Lord, the vayle shalbe taken awaye. * The Lorde no dout is a spryte. And where yͤ spryte of the Lord is, there is libertie. But we all beholde in a myrroure the glorye of yͤ Lorde with his face open, and are chaūged vnto yͤ same similitude, from glory to glory, euen as of the spryte of the Lorde.

## ¶ The.iiij. Chapter.

¶ A true preacher is diligēt, he corrupteth not the worde of God, but seketh the honoure of Christ, yee thoughe it be wyth the parell of hys lyfe.

A THerfore, seyng that we haue soch an office, euen as God hath had mercy on vs, we go not out of hynde: but haue cast from vs the closes of vnhonestye, and walke not in craftynes, nether handle we the worde of God deceatfully, but open the trueth, & reporte oure selues to euery mannes conscience in yͤ syght of God ✠ If oure Gospell be yet hyd, it is hyd amonge them that are lost, in
*John.xij.c & Ephe.vj.c Mat.xiij.b Mar.xiij.b Luke.viij.b John.xij.f Acts.xxviij.c whom * the God of this world * hath blynded the myndes of them which beleue not, lest the lyght of the gospell of the glory of Christ (whych is yͤ ymage of God) shulde shyne vnto them.

B ✠ For we preache not our selues, but Christ Jesus to be the Lorde, and oure selues youre seruauntes, for Jesus sake. For it is
*Gen.i.a God, that * commaunded the lyght to shyne
*ii. Pet.j.d out of darcknes, which hath * shyned in oure hertes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

*ii. Cor.v.a But we haue this treasure in * erthen vessels, that the excellēcy of yͤ power myght be Gods, and not oures. We are troubled on

euery syde, yet are we not without shyft. We are in powerte: but not vtterly without C
som what. We suffre persecucion: but are not forsaken therin. We are cast downe: neuertheles we perysshe not. We all wayes * *Gala.vi.b
beare about in the bodye, the dyinge of the Lorde Jesus, that the lyfe of Jesu myght also appeare in oure bodye. ✠

* For we which lyue, are alwayes delyuered vnto deeth for Jesus sake, that the lyfe *Rom.viij.c
also of Jesu myght appere in oure mortall flesshe. So then, deeth worketh in vs, but lyfe in you. ✠✠ But seynge that we haue the same spryte of fayth, accordynge as it is wrytten: * I beleued, and therfore haue I *psal.cxvj.b
spoken.) We also beleue, and therfore speake
For we knowe, that he which raysed vp the Lorde Jesus, shall rayse vp vs also by the D
meanes of Jesus, & shall sett vs with you.
For all thynges do I for youre sakes * that *ii. Cor.j.c
the plenteous grace by thankes geuen of many, maye rebounde to the prayse of God.

Wherfore, we are not wery'd, But though oure vtwarde mā perysshe, yet the inwarde man is renewed daye by daye. * For oure *ii. Cor.iiij.c
tribulacyon which is momētany and lyght, Roma.viij.c
prepareth an exceadige & an eternall wayght of glorye vnto vs, whyle we loke not on the thynges which are sene, but on the thynges whych are not sene. For the thynges whych are sene, are tempozall: but thynges whych are not sene, are eternall. ✠

## ¶ The. v. Chapter.

¶ The reward for suffrynge trouble.

FOr we knowe that yf oure A
*erthy mācion of this dwelling were destroyed, we haue a byldinge of God, an habitacyon not made with hādes, but eternall in heauen.
For * therfore syghe we, de- *Rom.viij.d
syring to be clothed with oure māsion which is from heauen: so yet, yf that we be founde clothed, & not naked. For we that are in this
*ii. Pet.i.c * tabernacle, syghe & are greued because we
wold not be vnclothed, but wolde be * clo- *Apo.iij.d
thed vpon, that mortalite myght be swalowed vp of lyfe. He yͤ hath ordeyned vs for this thynge, is God: * which very same hath *Rom.viij.c
geuen vnto vs the ernest of the spryte. ij.Cor.j.d.

Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent frō God. For we walke in fayth, not after outward appearaunce. Neuertheles, we are of good comforte, and had leuer to be absent from the body, B
and to be present with God. Wherfore, whether we be at home or from home, we endeuoure oure selues, to please him. * For we *Mat.xxv.c
must all appeare before the iudgement seate Roma.xiv.c
of Christ, that euery man maye receaue the workes of hys body accordynge to that he

hath

hath done, whether it be good or bad.

✠ Seynge then that we knowe, how ꝑ Lorde is to be feared, we fare fayre wyth men. For we are knowen well ynough vnto God. I trust also ꝑ we are knowen in youre consciences.

For we prayse not oure selues agayne vn to you, but geue you an occasyon to reioyce of vs, that ye maye haue some what against them, whych reioyce in the face, and not in
C the herte. For yf we be to feruent, to God are we to feruent. Or if we kepe measure, for youre cause kepe we measure. For the loue of Chryst constrayneth vs, because we thus iudge, that yf one dyed for all, then were all
*1.Tes.v.c deed, and * he dyed for all: that they whych lyue, shuld not hence forth lyue vnto them selues, but vnto him whych dyed for them, & rose agayne. ✠

Wherfore, hence forth knowe we no man
D after the flesshe. In so moch though we haue knowen Chryst after the flesshe, now yet hence forth knowe we hi so nomoare. Therfore yf eny man be in Chryst, he is a newe creature
*2.Cor.v.f.g Olde thynges are passed awaye, beholde, all
Galat.vi.a thinges are become * new. Neuertheles, all
+Rom.v.k.l.d thynges are of God, whych hath + recõcyled
Colloss.i.c vs vnto him selfe by Jesus Chryst, and hath geuen to vs the office to preache the attonement.
*2.Cor.v.c For * God was in Chryst, and made agrement betwene the worlde and him selfe, & imputed not their synnes vnto them, and hath committed to vs the preachynge of the attonement. Now then are we messengers in the rowme of Chryst euen as though God dyd beseche you thorow vs. So prayse we you in Chrystes stede, that ye be reconcyled
*Esa.liii.b vnto God: for * he made him to be synne
Rom.viij.a for vs, which knewe no synne, that we by his meanes shulde be ꝑ ryghteous, which before God is alowed.

## The.vj.Chapter. ✠

An exhortacyon to receaue the worde of God with thankefulnesse and amendement of lyfe. The diligence of Paul in the Gospell, & how he warneth thẽ to eschue the cõpany of the Heathe.

A WE also as helpers exhorte you ꝑ ye receaue not the grace of God
*Esa.xlix.c in vayne. For he sayth: * I haue heard the in a tyme accepted: and in the daye of saluacyon, haue I
*1.Cor.xvi.a succored the. Beholde, now is that accepted tyme: beholde, now is that daye of saluacyõ. Lett vs geue no occasyon of euyll, that in oure office be foũde no faute: but in all thyn-
ges let vs behaue oure selues * as the minysters of God.

B In moch pacience, in afflictyons, in necessitees in angupshes, in strypes, in presonmentes: in strykes: in labours, in watchynges, in fastynges, in purenes, in knowledge, in longe suffring, in kyndenes, in the holy ghost, in loue vnfayned, in the worde of truth, in the power of God, by the armoure of ryghteousnes of the ryght hande & on ꝑ lyfte
* hande honoure and dishonoure: by euyll reporte & good reporte: as deceauers, and yet true, as vnknowen, and yet knowen: as dyinge, and beholde, we lyue: as chastened, and not kylled: as sorowing, & yet alwaye merye: as poore, and yet make many ryche: as hauinge nothyng, & yet possessyng all thynges. ✠

O ye Corynthyans, oure mouth is open C
vnto you. Oure hert is made large: ye are in no strayte in vs, but are in a strayte in youre awne bowelles: I promyse vnto you lyke reward, as vnto chyldren. Set your selues at large, and ✠ * beare not ye the yoke wt * Deut.vij.
ꝑ vnbeleuers. For what fellyshyp hath ryghteousnes with vnryghteousnes? Or what company hath lyght wt darknes? * Or what * Math.vi
concorde hath Chryst with Belial? Ether what parte hath he that beleueth, with an infidell? Or how agreeth the temple of God with Images for & ye are the temple of the *1.Cor.iij.b
lyuynge God, as sayde God: † I wyll dwell †Exo.xxv.g
amonge them, & walcke amonge them, and Leuit.xxvi.b
wylbe their God: & they shalbe my people. Ezec.xxxvij.d
Wherfore * come out from amonge them, *Esa.lxij.
and separate youre selues from them (sayth ꝑ Lorde) and touche none vncleane thynge: so wyll I receaue you, and wylbe a father vnto you, and ye shalbe my sonnes & daughters, sayth the Lorde allmyghty.

## The.vij.Chapter.

The exhorteth them to receaue the promyses of God thankfully. The Corynthyans are commended for their obedyence & loue towarde Paul.

SEynge that we haue soche A
promyses (dearely beloued) lett vs clense oure selues frõ all filthynes of ꝑ flesshe and spryte, and growe vpto full holynes wyth the feare of God. Understãd vs we haue hurte no man: we haue corrupte no man: we haue defrauded no mã. I speake not this to condemne you: for I haue shewed you before, that ye are in oure hertes to dye & lyue with you: I am very bolde ouer you, I reioyce greatly in you. I am fylled with comforte, and am exceadynge ioyouse in all oure tribulacyon. For when we were come into
*Acteo.xvi Macedonia * oure flesshe had no rest, but we were troubled on euery syde. Outwarde
Actes.xvi.d. was fyghtyng, inward was feare. Neuer-
Cor.xvi.da. rheles * God that comforteth the abiecte,
Cor.ix.a. comforted vs by the commynge of Titus.
lima.xv.f. *ij.Cor.ij.a

And not by his commynge onely: but al- B
so by the consolacyon which we receaued of you: when he tolde vs youre desyre, youre feruent mynde for me: so that I reioyced the more. For though I made you sorry with a letter, I repent not: though I dyd repent. For I perceaue, that the same epistle made you



you sorye, though it were but for a season. But I nowe reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so ꝑ in nothynge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacyon, not to be repen-
eccle.xxx.c ted of, cõtrary wyse, * worldely sorowe causeth deeth.

C For beholde, what diligẽce this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacyon, it caused feare, it caused desire. it caused punishment. For in all thynges ye haue shewed youre selues, that ye were cleare in that matter. Wherfore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, nether for his cause that was hurte: but ꝑ youre good mynde for vs might appeare amonge you in the syght of God.

Therfore, we are comforted, because ye arecõforted: yee, and exceadingly the more D
ioyed we, for the ioye that Tit⁹ had: because hys spryte was refreshed of you all. I am therfore not nowe ashamed, though I boasted my selfe to hym of you. For as all thynges which we spake vnto you are true, euen so, oure boastynge that I made vnto Titus is founde true. And his inwarde affection is founde aboundant towarde you, whã he remembreth the obedience of you all, howe wt feare & tremblinge ye receaued hym. I reioyce ꝑ I maye be bolde ouer you in all thinges.

## The.viij.Chapter.

He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordynge as the Macedonians dyd.

A I Certifye you brethren, of the grace of God which was geuen in ꝑ congregacyons of Macedonia, howe that the aboundaunce of their reioysynge is, that they are tryed with moche tribulacyon. And though they were exceadynge poore, yet haue they geuen exceading rychely, and that in singlenesse. For to their powers, I beare them recorde, yee, & beyõde their power, they were wyllynge of their awne accorde, and prayed vs with great instaunce, ꝑ we wolde receaue their benefyte, and suffre thẽ to be partetakers with other
Actes.xi.d. * in mynystrynge to the sayntes. And thys
Cor.xvi.da. they dyd, not as we loked for: but gaue their
Cor.ix.a. awne selues fyrst to the Lord, and after vn-
lima.xv.f. to vs by the wyll of God: so that we coulde not but desyre Titus, to accomplysshe the same benuolence amonge you also, euen as he had begonne.

B Nowe therfore, as ye are riche in all parties, in fayth, in worde, in knowledge, in all feruẽtnes, and in loue, which ye haue to vs: euen so, se that ye be plenteous in thys be-
nuolence also. This saye I, not commaundynge: but because of feruentnes, I do alowe the vnfaynednesse of youre loue towarde other men. For ye knowe the liberalytie of oure Lord Jesus Chryst, that though he was
* Roma.v.a. * ryche, yet for youre sakes he became poore that ye, thorowe hys powertye, myght be made ryche.

And I geue councell hereto. For thys is expedient for you, which beganne, not to do onely, but also to wyll a yeare ago. Nowe therfore, performe the thynge which ye beganne to do: that as there was in you a re-
dynes to will, euen so, ye maye performe the C
dede & of that which ye haue. For * yf there *1.Pet.iiij.c
be fyrst a wyllynge mynde, it is accepted ac- Prouer.iij.b
cordynge to that a man hath, and not accor- *Mar.xij.d.
dynge to that he hath not. Luke.xxi.a

It is not my mynde that other be sett at ease, and ye brought into combraunce: but that ther be egalnes nowe at this tyme: and that your aboundance maye sucker their lacke: and that their aboundance maye supply youre lacke: that there maye be equalyte, a-
greynge to that which is wrytten: * He that * Exo.xvi.d
had moche, had not the more aboundance: & he that had a litle, had neuer the lesse. Thankes be vnto God, which put the same good mynde for you in the herte of Titus, which accepted the requeste: yee, rather he was so well wyllinge, that of his awne accorde, he came vnto you.

We haue sente with hym the brother, D
whose laude is in the gospell thorowout all the congregacyons: and not that onelye, but is also chosen of the congregacions to be a felowe with vs in oure iorney, concerning this benuolence that is mynistred by vs vn-
to the prayse of the same Lorde, and to stere vp youre prompte mynde.

For thys we eschewe, that eny mã shuld rebuke vs in this plenteous distrybucyon, * * Rom.xij.c
that is mynistred by vs * (to ꝑ glory of the Lorde) *
and make prouisyon for honest thinges: not onely in the syght of ꝑ Lorde: but also in the syght of men.

We haue sent wt them a brother of oures, whom we haue ofte tymes proued dilygent in many thynges: but nowe moch more diligent. The greate confidence which I haue in you, hath caused me thys to do: partelye for Titus sake which is my felowe and helper as concernyng you: partely because of other which are our brethren, and the messengers of the congregacyons, & the glory of Chryst. Wherfore, shewe ye vnto them the proffe of
*1.Ther.i.d. youre loue, and of oure * boastynge of you in the syght of the congregacyons.

## The.ix.Chapter.

In thys chapter doth he the same that he dyd in the chapter goynge before, that is, he moueth them to helpe the poore brethren at Jerusalem.

A * Actes.xi.d. i.Cor.xvi.a ii.Cor.viii.a. Roma.xv.f.

IF the ministrynge to ỹ sayncte̅s, it is but superfluous for me to wryte vnto you: for I knowe the redynes of your mynde, wherof I boast my selfe vnto them of Macedonia, that Achaia was prepared a yeare ago: and your ensample hath prouoked many. Neuertheles, yet haue I sent these brethren, lest our boastinge which I make of you shulde be in vayne, in this behalfe, that ye (as I haue sayde) maye prepare your selues: lest parauenture yf they of Macedonia come with me, and finde you vnprepared, we (I wyll not saye ye) shulde be ashamed in this matter of boastynge.

B Wherfore, I thought it necessarye to exhorte the brethren, to come before hande vnto you, and to prepare youre good blessynge promysed afore, that it myght be ready, so ỹ it be a blessynge, and not a defraudynge.

✠ This yet I saye: he which soweth lytell, shal reape lytell: & * he ỹ soweth (in geuynge) largelye and frelye, shall reape plenteouslye: And let euery man do, accordinge as he hath purposed in his herte, not grudgyngly, or of necessyte. * For God loueth a chearefull geuer.

* Prou.xi.d. Gala.vi.b

* Ero.xxv.a and.xxvi.a Eccle.xxiv.a

C God is able to make you riche in all grace that ye in all thynges hauynge sufficyent vnto the vtmost, maye be riche vnto all maner of good workes, as it is wrytten: * he hath sparsed abroade, and hath geuen to the poore, his ryghtewesnesse remayneth for euer. He that mynystreth seed vnto ỹ sower, mynystre breed also for fode: and multyplye youre seede, and increase the frutes of youre ryghtewesnesse, ✠ that on all partes, ye maye be made ryche vnto all synglenes, which causeth thorowe vs, that thankes are geuen vnto God.

* Psal.cxii.b

D For the offyce of this mynystracion, not onely supplyeth the nede of the sayncte̅s: but also is aboundaunt herin, that for this laudable mynystringe, thankes might be geuen to God of many, which prayse God for the obedience of youre consentynge to the Gospell of Christ, and for youre synglenesse in distributynge to them, and to all men, and in their prayers for you, which loge after you, for the aboundaunt grace of God in you. Thankes be vnto God, for his vnspeakeable gyfte.

## C The.x. Chapter:

C He toucheth the false Apostles, and defendeth his auctorite and callynge.

A I Paul my selfe beseche you by ỹ meknesse & softenesse of Christ, which whā I am present amōge you, am of no reputacyon: but am bolde toward you beynge absent. I beseche you, ỹ I nede not to be bolde whan I am presente, with that same boldnesse, wherewith I am supposed to haue bene bolde, agaynst some, which repute vs as though we walked carnally. For though we walke in ỹ flesshe, yet B we do not warre flesshly. * For ỹ weapens of oure warrefare are not carnall thynges, but thynges myghty in God, to cast downe stronge holdes, wherewith we ouerthrowe councels and euery hye thynge that exalteth it selfe agaynst the knowledge of God, and bryngeth into captiuyte all ymaginacō to the obedience of Christ, & are ready to take vengeaunce on all disobedience, when your obedience is fulfylled. Loke ye on thinges after the vtter appearaunce.

* Epher.vi.

C If any man trust in hym selfe, that he is Christes, let hym consyder this agayne of him selfe, that as he is Christes, euen so, are we Christes. For though I boaste my selfe som what more of oure auctorite (which the Lorde hath geuen vs * to edifye, and not to destroye you) it shall not be to my shame: lest I shulde seme as though I wente aboute to make you afrayede with letters. For ỹ epistles (sayth he) are sore, and stronge: but his bodelye presence is weake, and his speache rude. Lett hym that is soche thynke on this wyse: that as we are in wordes by letters, when we are absent, soche are we in dedes, when we are present.

* ii.cor.xiii.a

D For we cānot fynde in our hertes to make oure selues of the nomber of them, or to cōpare oure selues to them, which prayse thē selues. Neuertheles, whyle they measure them selues w̄ them selues, and compare thē selues with them selues, they vnderstande nought. But we will not reioyce aboue measure: but accordynge to the measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you. For we stretch not out our selues beyonde measure, as though we reached nott vnto you. For euen to you also haue we come w̄ the gospell of Christ, and we boast not our selues out of measure of other mennes labours: Yee, and we hope it wyll come to passe, ỹ when your faith is increased amōge you, we shalbe magnifyed accordynge to oure measure, more largely, and that I shall preache the Gospell in those regions which are beyōde you: & not to boast of those thynges, which by another mans measure are prepared allready. But let him that reioyseth, reioyse in the Lorde. For he ỹ prayseth hym selfe, is not alowed but he whom the Lorde prayseth.

## C The.xj. Chapter:

C Paul (vnder sufferaunce) cōmendeth him selfe, and defendeth his auctorite agaynst the false prophetes.

A WOld to God, ye could haue suffred me a lytell in my folysshnes: yee, ye do also forbeare me. For I am gelous ouer you w̄ godly gelousye: For I haue coupled you to one man, that ye shulde make your selues a chaste virgin vnto Christ,



* Gene.iii.a to Christ. But I feare lest it come to passe ỹ, as the serpent * begyled Eue thorowe his subteltye, euen so your wittes shulde be corrupte frō the synglenes that ye had toward Christ. For yf he ỹ cōmeth preache another Iesus then him whō we preached: or yf ye receaue another spryte then ỹ which ye haue receaued, ether another Gospell then that ye B haue receaued, ye might right well haue bene contēt. For I suppose that I was not behynde the chefe Apostles. But though I be rude in speakinge, yet I am not so in knowledge. Howbeit amonge you, we haue bene well knowē to ỹ vtmost what we are in all thinges. Dyd I therin synne, because I submytted my selfe, that ye might be exalted: & because I preached to you ỹ Gospell of God fre? I robbed other cōgregacyōs, & toke wages of them, to do you seruyce. And when I C * Actes.xx.g ii.Cor.xii.d was present w̄ you, & had nede * I was chargeable to no man: for ỹ which was lackynge vnto me, the brethrē which came frō Macedonia, supplied, and in all thinges I kept my selfe so that I shuld not be chargeable to any man, and so wyll I kepe my selfe.

If the trueth of Christ be in me, this reioysyng shall not be taken from me in the regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles, what I do, that wyll I do, to cut awaye occasyon from thē which desyre occasion: ỹ they might be founde lyke vnto vs, in that wherin they reioyce. For soch false apostles are disceatfull workers, and fassyon them selues lyke vnto the apostles of Christ. And no maruayle: for Satan him selfe is chaunged into the fassyō of an angell of light. Therfore it is no great thynge though his mynisters fassyon them selues, as though they were the ministers of ryghtewesnes: whose ende shalbe accordyng to theyr dedes.

I saye agayne, lest eny man thynke that I am folysshe: or els cuē now take ye me as a foole, that I also maye boast my selfe a lytell. That I speake, I speake not after the Lorde: but as it were folysshly, in this matter of boastinge. Seynge that many reioyce after the flesshe, I wyll reioyce also. ✠ For D ye suffre foles gladly, seynge ye youre selues are wyse. For ye suffre yf a mā bryng you in to bondage, yf a man deuoure, yf a mā take yf a mā exalte him selfe, yf a man smyte you on the face. I speake as cōcernyng rebuke, as though we had bene weake, ** (in this behalfe.)

Howbeit, wherinsoeuer eny man dare be bolde (I speake folysshly) I dare be bolde also. * They are Ebrues, euen so am I. They are Israelites, euē so am I. They are ỹ seede of Abraham, euen so am I. They are ỹ mynisters of Christ (I speake as a foole) I am more. In labours more aboundāte: In strypes aboue measure: In prison more plētcou- * Philip.iij.a

flye: In deeth ofte. * Of the Iewes fyue tymes receaued I euery tyme. xl. stryppes saue one. * Thryse was I beaten w̄ rodds, * I was once stoned, * I suffered thryse shypwracke, Nyght and daye haue I bene in the deepe see. In iorneying often: in parels of waters: in parels of robbers: in ieopardyes of myne awne nacyon: in ieopardyes among ỹ hethen: * in parels in ỹ citie: in parels in wildernes: in parels in the see: in parels amonge false brethren: in laboure & trauayle: in watchinges often: in hōger and thyrst: in fastynges often: in colde and nakednes: besyde the thinges which outwardly happen vnto me. I am combred daylye, and do care for all cōgregacyons. * Who is weake, and I am not weake? who is offended, & I burne not? If I must nedes boast, I wyll boaste of the thynges that concerne myne infirmyties. * Deu.xxv.a ‡ Actes.xvi.c * Act.xiiij.c ‡ Act.xxvij.g ✠ * Actes.x.d i.Cor.ix.d

## C The.xij. Chapter.

C Paul is taken vp into the thyrde heauen, and heareth wordes not to be spoken.

A THe God & father of oure Lorde Iesus Christ, which is blessed for euermore knoweth that I lye not.

✠ In the cytie of Damascon, the gouerner of ỹ people vnder king Aretas, layde watch in the cytie of the Damascens, and wold haue caught me: and * at a windowe was I let downe in a basket thorowe the wall, and so scaped I his handes. Doutles, it is not expedient for me to boast, I wyll come to visyōs and reuelacions of the Lord, I knowe a mā in Christ aboue fourtene yeares ago (whyther he were in the body, I cannot tell, or whyther he were out of the body, I cannot tell, God knoweth) howe that he was takē vp into the thyrde heauen. And I knowe the same man (whither in the body or out of the body, I cannot tell, God knoweth) howe ỹ he was taken vp into Paradyse, and heard secret wordes, which no man can vtter. Of this man wyll I boast, but of my selfe wyll B I not boast, except it be of myne infirmityes For though I wolde boast, I shall not be a foole: for I wolde saye the trueth. Neuertheles, I spare you: lest any man shulde thynke of me, aboue that which he seeth me to be, or that he heareth of me. * Actes.xx.b

And * lest I shulde be exalted out of measure thorowe ỹ excellēcye of the reuelacions: there was gyuen vnto me vnquyetnes thorowe the flesshe, euen the messenger of Satā to buffet me, because I shulde not be exalted out of measure. For this thynge besought I the Lorde thryse, that it might departe from me. And he sayde vnto me: my grace is sufficient for the. For my strength is made parfect thorow weaknes. Very gladly therfore wyll I reioyce of my weaknes, ỹ ỹ strength of Christ maye dwell in me. ✠ Therfore, haue I delectacīō in infirmityes, in rebukes, C

in necessities, in persecucyons, in anguyshes
for Chrystes sake. For when I am weake,
then am I stronge.

I am become a foole in boasting my selfe:
ye haue compelled me: for I ought to haue
*i. Cor.ix.a bene commended of you. *For in nothynge
was I inferior vnto ỹ chefe apostles, though
I be nothing, yet ỹ tokēs of an apostle were
wrought amonge you with all pacyēce, and
signes and wōders, and myghty dedes. For
what is it, wherin ye were inferyors vnto
D other congregacions, except it be herin, that
I was not chargeable vnto you. Forgeue
me thys wronge. Beholde, nowe the thyrde
tyme I am ready to come vnto you: and yet
*Actes.xx.g xi.Cor.xi.c Eccle.xlvi.c i.Reg.xv.a wyll I not be chargeable vnto you. For *I
seke not youres, but you. For the chyldren
ought not to laye vp for the fathers and mo-
thers, but the fathers and mothers for the
chyldren.

I wyll very gladly bestowe, and wylbe
bestowed for youre soules, though the more
I loue you, the lesse I am loued agayn. But
be it, that I was not chargeable vnto you:
neuertheles, when I was crafty, I toke you
with gyle. Dyd I pyll you by any of them,
whom I sent vnto you? I desyred Titus, & I
with hym I sent a brother. Dyd Titus de-
fraude you of any thyng? walked we not in
E one spryte? Walked we not in lyke steppes?
Agayne, thynke you ỹ we excuse our selues
vnto you? we spake in Chryst in the syght of
of God: but we do all thinges (dearly belo-
ued) for youre edifyinge. For I feare, lest it
come to passe, ỹ yf I come, I shall not fynde
you soch as I wolde: & ỹ I shalbe foūde vn-
to you soch as ye wolde not. I feare, lest ther
*Gala.b.d be amōge you *debates, enuyinges, wrath,
stryfes, bakbytynges, whysperinges, swel-
lynges, & sedicyons: and that when I come
agayne, God brynge me lowe among you, &
I be constrayned to bewayle many of them
which haue synned allready, & haue not re-
*i.Cor.v.a.a pented of the *vnclennes: and fornicacio and
wantannes which they haue commytted.

## ¶The.xiij.Chapter.

¶The prompteth to come vnto them and exhorteth them so to order them selues that he maye fynde them parfecte, and of one mynde.

A
*Deu.xix.d Mat.xviij.c Iohn.viij.c Hebr.x.f NOwe come I the thyrde tyme vnto
you: *in the mouth of two or thre
witnesses shal euery worde be sta-
blysched. I tolde you before, & tell
you before: and as I sayd when I
was present with you the seconde tyme, so
wryte I nowe beynge absent, to thē which
in tyme past haue synned, & to all other: that
yf I come agayne, I wyll not spare, seynge
*Math.x.d that ye seke experiēce of Chryst *which spea-
keth in me, which among you is not weake
but is myghtye in you. For though he was
crucifyed in weaknes, yet liueth he thorowe
the power of God. And we (no doute) are
weake in hym: but we shall lyue with hym:
by the myght of God amonge you.

B *Examen your selues, whether ye are in *i. Cor.xi.f. Eccle.xviij.c
the fayth or not. Proue youre awne selues.
Knowe ye not your awne selues, howe that
Jesus Chryst is in you, excepte ye be casta-
wayes, I trust ye shall knowe that we are
not castawayes. I desyre before God that
ye do none euyll, not that we shulde seme cō-
mendable: but that ye shuld do that which is
honeste: & let vs be counted as castawayes.
We can do nothinge agaynst the trueth: but
for ỹ trueth. We are glad whē we ar weake, C
and ye stronge. This allo we wysshe for, enē
youre perfectnesse. Therfore wryte I these
thinges beynge absent, lest whan I am pre-
sent, I shulde vse sharpenesse, accordynge to
to the power *which the Lorde hath geuen *ij.Cor.x.c
me to edifye, and not to destroye. Finally
brethren, fare ye well, be parfect, be of good
confort, be of one mynde, lyue in peace, and
the God of loue and peace shalbe with you.
*Gyete one another in an holy kysse. All the *i.Cor.xvi.c
sayntes salute you. The grace of oure Lord
Jesus Chryst, and the loue of God, and the
felychyppe of the holy ghost be with you all.
Amen.

¶The ende of the seconde epistle to the Corinthyans.

¶Sent from Philippos a cytie in Mace-
donia, by Titus and Lucas.

# ¶The epistle of
## sayncte Paul the Apostle to the Galathians.

## ¶The fyrst Chapter.

¶Paul reproueth them, because they were fallen awaye from the Gospell, sheweth hys awne conuersyon, magnifyeth hys office and apostlehyp, and declareth hym selfe to be equall with the hye Apostles.

PAul an apostle, not of men,
nether by man: but by Je-
sus Chryst, and by God the
father, which rayled him vp
from deeth: and all the bre-
thren which are with me.

Unto the congregacions *Roma.i.a i.Cor.i.a ij.Corin.i.a
of Galacia. *Grace be with you, and peace
from God the father, & frō oure Lorde Je-
sus Chryst, which gaue hym selfe for our syn-
nes to delyuer vs from thys present euyll
worlde, accordynge to the wyll of God oure
father, to whom be prayse for euer and euer.
Amen.

I maruayle, that ye are so soone turned
(from Chryst which called you by grace) vn-
to another



to another Gospell which is nothinge elles,
but that there be some which trouble you, &
*Actes.xv.b *intende to peruerte the Gospell of Chryst.
Neuertheles, though we oure selues, or an
angell from heauen, preache any other Gos-
pell vnto you, then ỹ which we haue pre-
B ched vnto you, let him be acursed. As we said
before, so saye I nowe agayne, yf eny man
preache eny other Gospell vnto you, then ỹ
ye haue receaued, lett hym be acursed. Do I
*Iob.xxi.d now perswade men, or God? Other do I se-
ke to please men? *For yf I had hytherto
studyed to please mē, I were not the seruaūt
of Chryst.

C ✠I certifye you brethren, that the Gos-
pell which was preached of me, was not af-
ter the maner of men. For I nether receaued
it, ner learned it of man, but by the reuela-
cyon of Jesus Chryst. For ye haue heard of
*Act.viij.a ix.a.xxii.a and.xxvi.b. i.Cor.xv.b my conuersacyon in tyme past, in the Jewes
waye, howe that beyonde measure, *I per-
secuted the congregacyon of God, and spoy-
led it, and prenayled in the Jewes waye a-
boue many of my cōpanions in myne awne
‡Philii.iii.a nacyon ‡beynge a very feruent mayntener
of the tradicyons of the elders.

But when it pleased God, which sepera-
*Actes.ix.c ted me from my mothers wombe, and *cal-
led me hereunto by hys grace, for to declare
hys sonne by me, that I shulde preache hym
*Mat.xvi.c among the Heathen: immediatly I cōme-
ned not of the matter with *flesh & blonde,
nether returned to Jerusalem, to thē which
were apostles before me: but went my way-
D es into Arabia, and came agayne vnto Da-
masco. Then after thre yeare, I returned to
Jerusalem to se Peter, and abode with hym
fyftene dayes. Other of the apostles sawe I
none, saue James the Lordes brother. The
thinges therfore which I wryte vnto you:
beholde, before God I lye not.
*Act.xvii.d *After that I came into ỹ coastes of Sy-
ria and Cilicia, and was vnknowen as tou-
chinge my person vnto the congregacions of
Jewry, which were ī Chryst. But thys they
harde onely, that he which persecuted vs in
tyme past, nowe preacheth the fayth, which
before he destroyed. And they glorified God
in me. ✠

## ¶The.ij.Chapter.

¶He withstondeth Peter in the face, and proueth that the lawe and circumcisyon are not necessarye to saluacyon.

A
*Actes.xv.a THen fourtene yeares thereafter,
I went vp agayne to Jerusalem
*with Barnabas, and toke Ti-
tus with me. I wēt vp also by re-
uelacyon, and commened with them of the
Gospell which I preache amonge the Gen-
tyls (but specially) with them which were
counted chyefe, leest I shulde runne or had
runne in vayne. Also Titus which was wt
me, though he were a greke, yet was not cō-
pelled to be circumcised: and that because of
incommers beynge false brethren, which ca-
me in preuely to spye out oure libertye which
we haue in Chryst Jesu, ỹ they myght bringe
vs in to bōdage. To whō we gaue no rowme,
no not for the tyme (by waye of subiecc-
yon) because that the trueth of the Gospell
myght contynue with you.

Of them which semed to be somwhat, B
what they were in tyme passed it maketh
no matter to me. *God loketh on the out- *ii.par.xix.c Roma.ii.d. Actes.x.c Ephe.vi.b Colos.iii.d Eccle.xxxv.b
warde appearaunce of no man. Neuertheles
they which semed greate, added nothynge
to me. But contrary wyse, when they sawe
ỹ the gospell ouer ỹ uncircūcisiō was cōmit-
ted vnto me, as ỹ gospell ouer ỹ circumcisyō
was commytted vnto Peter. For he that
was myghty in Peter in the Apostlehyppe
ouer the circūcisyon, the same was myghty
in me amonge the Gentyls. When they per-
ceaued the grace that was geuen vnto me,
then James, Cephas ād John, which semed
to be pyllers, gaue to me and Barnabas the
ryght handes of that felowshyppe, that we
shulde be Apostles among the heythen, and
they in the circumcisyon: onely that we shuld
remember the poore. *Wherin also I was *Actes.xi.b xi.Cor.ix.a
diligent to do the same. C

But when Peter was come to Antioche
I withstode him openly, because he was wor-
thy to be blamed. For yer that certayne cam
from James, he dyd eate with the Gentyls.
But whē they were come, he withdrue and
separated hym selfe from them, fearynge thē
which were of the circūcisyon. And the other
Jewes dissembled as well as he: in so moche
that Barnabas allo was brought into their
symulacio. But when I sawe that they wēt
not the right waye after the trueth of ỹ Gos-
pell, I sayde vnto Peter before them all: yf
thou beynge a Jewe, lyuest after the maner
of the Gentyls, and not as do ỹ Jewes: why
causest thou the Gentyls to lyue as do the
Jewes? For we which are *Jewes by na- *Philii.iij.a
ture, and not synners of the Gētyls, knowe
that a man ‡is not iustifyed by the dedes of ‡Roma.iij.c
the lawe, but by the fayth of Jesus Chryst:
And we haue beleued on Jesus Chryst, that
we might be iustifyed by the faith of Chryst,
and not by the dedes of the lawe: because by
the dedes of the lawe no flesche shalbe iu-
stifyed.

If whyle we seke to be made ryghtewes
by Chryst, we our selues are founde synners, D
is then Chryst ỹ minyster of synne? God for-
byd. For yf I buylde agayne the thynges
which I destroyed, then make I my selfe a
trespasser. For I (thorowe ỹ lawe) haue ☞
bene dead to the lawe, ỹ I myght lyue vnto
Chryst. I am crucified wt Chryst. Neuertheles

Ephe.v.a

Rom.viii.c

I lyue: yet nowe not I, but Christ lyueth in me. The lyfe which I nowe lyue in ꝑ flesshe, I lyue by ꝑ fayth of ꝑ sonne of God * which loued me, and gaue hym selfe for me. I dyspyse not the grace of God. For * yf ryghteousnes come of the lawe, then Christ is deed in vayne.

## ¶ The.iij. Chapter.

¶ He rebuketh the vnprofytablenesse of the Galathyans shewynge the imperfectnesse of the lawe, and declareth neuertheles that it was not geuen for naught.

O folysshe Galathyans: who hath bewitched you, that ye shulde not beleue the trueth? To whom Iesus Christ was described before ꝑ eyes and amonge you crucifyed. This only wold I learne of you whether ye receaued the spirite by ꝑ dedes of the lawe or by ꝑ preachyng of the fayth? Are ye soche fooles, that after ye haue begonne in the spyrete, ye nowe ende in the flesshe? So many thynges ye haue suffred in vayne, yf it be also in vayne. Moreouer, he that mynystreth to you the spyrete, ād worketh myracles amonge you, doeth he it thorowe the dedes of the lawe, or by preachyng of the fayth? * Euen as Abrahā beleued God, & it was ascribed to hym for ryghtewesnesse. Ye knowe therfore, ꝑ they which are of fayth, ꝑ same are ꝑ chyldrē of Abrahā.

Gene.xv.b
Roma.iiii.a
Iacob.ii.d

For the scripture seinge afore hande, that God wold iustifye ꝑ hethen thorowe fayth, shewed before hande glad tydynges vnto Abraham sayinge: * In the shall all nacyōs be blessed. So then, they which be of fayth, are blessed with faythfull Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is written: * cursed be euery one that contynueth not in all thinges which are written in the boke of the lawe to fulfyll them. That no man is iustifyed by the lawe in the syght of God, it is cuydent. * For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfylleth the thinges (contayned in the lawe) shal lyue in them. Christ hath deliuered vs from the curse of the lawe, in as moche as he was made accursed for vs: For it is writtē: * cursed is euery one, that hangeth on tree, that the blessynge of Abraham myght come on the Gentyls thorowe Iesus Christ, that we myght receaue the promes of the spyrete thorowe fayth.

Gene.xii.a
Gala.iii.d
Deut.xxi.d

Brethren, I speake after ꝑ maner of mē. Though it be but a mans testamēt. Yet yf it be alowed, no mā despyseth it: or addeth eny thynge thereto. ✠ To Abraham and hys seede were the promyses made. He sayth not in the seedes, as many: but in thy seede, as of one, which is Christ. Thys I saye, that the lawe which beganne afterwarde, beyonge * foure hundred and thyrtye yeares, doeth not disanull the testamēt, that was confermed afore of God vnto Christ ward, to make the promes of none effecte. † For yf the inheritaunce come of the lawe, it commeth not nowe of promesse. But God gaue it vnto Abraham by promes.

Gene.xv.f
Rom.iiij.c

Wherfore then serueth the lawe? * It was added because of transgression (tyll the seed came, to whom the promes was made) and it was ordeyned * by angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. * Is the lawe then agaynst the promes of God? God forbyd. For yf there had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghtewesnes shulde come by the lawe. But the scripture concluded all thinges vnder synne, that the promes by ꝑ fayth of Iesus Christ shulde be geuen vnto them that beleue.

Roma.b.c and.viii.b
Actes.viii.g
Rom.viii.c
i.Timo.i.b

D

But before that fayth came, we were kepte vnder the lawe, and were shut vp vnto the fayth which shulde after warde be declared.

Wherfore, the lawe was oure scolemaster vnto Christ, that we shulde be iustifyed by fayth. But after that fayth is come, we are no lenger vnder the scolemaster. For ye are all chyldren of God, because ye beleue in Christ Iesu. For * all ye that are baptised haue put on Christ. There is no Iewe, neither Gentyll: there is nether bonde, ner fre: there is nether man, ner woman. For ye are all * one in Christ Iesu. If ye be Christes, then are ye Abrahams seede, and heyres accordynge to the promes.

Roma.vi.a
Ioh.xvii.c

## ¶ The.iiij. Chapter. ✠

¶ Paul sheweth that thorowe Christ we be deliuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.

AND I saye, that ꝑ heyre (as longe as he is a chylde (differth not from a seruaunt, though he be Lord of all, but is vnder tuters and gouerners, vntyll the tyme that the father hath appoynted. Euen so we also, when we were chyldren, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full come, God * sent hys sonne, made of a womā, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that we (thorowe eleccion) might receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, * God hathe sent the spyrete of hys sonne into oure hertes, crynge: Abba father. Wherfore nowe, thou art not a seruaunt: but a sonne. If thou be a sonne, thou arte also an heyre of God, thorowe Christ. ✠

A

Luke.ii.b
Ioh.iii.b.
Roma.viii.a

Notwithstandynge, when ye knewe not God, ye dyd seruice vnto them * which by nature

i.Cor.viii.a



nature are no Goddes. But nowe after that ye haue knowen God (yee rather are knowē of God) how is it that ye tourne agayn vnto the weake and * beggarly ordinaunces, wherunto agayne ye desyre agayne to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeares. I am in feare of you, lest I haue bestowed on you labour in vayne.

Collos.ii.d

Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe how thorowe infirmitie of ꝑ flesshe, I preached ꝑ Gospell vnto you at the fyrst. And my tēptacyō which was in ꝑ flesshe, ye despysed not, nether abhorred: but receaued me as an angell of God: euē as Christ Iesus. What is then youre felicyte? for I beare you record, ꝑ yf it had bene possible ye wolde haue plucked out your awne eyes, and haue geuē thē to me. Am I therfore become your enemye, because I tell you the trueth?

They are gelous ouer you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them ward. It is good all wayes to be feruent in a good thinge, and not onely whan I am present with you.

C

My lytell chyldren, of whom I trauayle in byrth agayne, vntill Christ be fashyoned in you, I wolde I ware with you now, and coulde chaunge my voyce: for I stande in a doubte of you. Tell me: ye that desyre to be vnder the lawe, do ye not heare of the lawe?

✠ For it is wrytten, that Abrahā had two sonnes * the one by a bonde mayde, & ꝑ other by a fre womā. Yee, and he which was borne of the bonde woman, was borne after the flesshe: but he which was of the fre mā, was borne by promesse. Which thynges are spoken by an allegorye. For these are two testamentes the one from the mounte Syna, which gendreth vnto bondage, which is Agar. For mounte Syna is Agar in Arabia, and bordreth vpon the cytie, which is nowe called Ierusalez, and is in bondage with her chyldren.

Gene.xvi.a
Gene.xxi.a
Hebr.xi.a

D

But * Ierusalem, which is aboue, is fre: which is the mother of vsal. For it is written. * Reioyce thou baren, that bearest no chyldren: breake forth and crye, thou ꝑ trauaylest not. For the desolat hath many moo chyldren, then she which hathe an husbande. Brethren, we are after Isaac, the children of promes. But as then he that was borne after the flesshe, persecuted hym that was borne after the spyrete, euen so is it nowe. Neuertheless, what sayth the scripture: * put awaye the bonde womā and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren, we are not chyldren of the bonde woman: but of the fre. ✠

Apoc.xvi.a
Esa.liiii.a
Gene.xvi.b

## ¶ The.v. Chapter.

¶ He laboureth to drawe them awaye frō circumcisyon, sheweth them the battayll betwixte the spyrete and the flesshe, and the frutes of them both.

STande fast therfore in the liberty wherwith Christ hath made vs fre, and wrappe not youre selues agayne in * the yoke of bondage.

Esa.xl.a

Beholde, I Paul saye vnto you, that * yf ye be circumcised, Christ shall profyte you nothynge at all. I testyfye agayne to euery man which is circumcised, that he is bonde to kepe the whole lawe. Christ is become but in vayne vnto you. As many of you as are iustifyed by the lawe are fallen frō grace. We loke for, and hope in the spyrete to be iustifyed thorowe fayth. * For in Iesu Christ, nether is circumcisyon any thynge worth, nether yet vncircumcysion but fayth * which worketh by loue. Ye dyd rūne well: who was a let vnto you, that ye shulde not beleue the trueth? * (consent vnto no man.) Euen the counsell which came not of hym that calleth you. * A lytell leuen doth leuē ꝑ whole lompe of dowe.

Act.xxv.a
Gala.vi.a
i.Cor.viii.a
i.Cor.v.a.

23

✠ I haue trust towarde you in ꝑ Lorde, that ye shalbe none otherwyse minded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. Brethren, yf I yet preach circumcisyon, why do I then yet suffre persecucyon? Then is the slaunder of the crosse ceased. I wolde to God, they were separated from you, which trouble you: Brethren, ye were called into libertye: only * let not youre libertye be an occasion vnto the flesshe: but by loue * (of the spyrete) serue one another. For all the lawe is fulfylled in one worde, which is this: * thou shalt loue thyne neyghboure as thy selfe. If ye byte and deuoure one another: take hede, lest ye be lykewyse consumed one of another. ✠

Gala.v.b
Gala.ii.a
Gala.v.a
Mat.xxii.d
Marke.xii.c
Leui.xix.d
Roma.xiii.c
Iames.ii.b.

C

✠ I saye, walke in the spyrete, and fulfyll not the lust of the flesshe. For the flesshe lusteth contrary to the spyrete, and * the spyrete contrary to the flesshe. These are contrarye one to the other, so that ye cannot do whatsoeuer ye wolde. But and yf ye be led of the spyrete, then are ye not vnder the lawe. The dedes of the flesshe are manyfeste, which are these: aduoutery, fornicaciō, vnclennes, wātānes, worshypping of ymages, witchcraft, hatred, variaunce, zele, wrathe, stryfe, sedicyons, sectes, enuyinge, murther, dronkennes, glottonye, and soche lyke: of the which I tell you before as I haue told you in tyme past, that * they which commyt soch thinges shall not be inheritours of the kyngdome of God. Contrarely, the frute of the spyrete is, loue, ioye, peace, longe sufferinge, gētylnes, goodnes, faythfulnes, mekenes, temperaūcye. * Agaynst suche there is no lawe. They trulye that are Christes, haue crucifyed the flesshe with the affeccions and lustes.

Mat.vii.b
i.Cor.vi.b
Ephe.v.a.
i.Timo.i.b

D

✠ If we lyue in the spyrete, let vs walke

in the spyete. Let vs not be desirous of vayne glorye, prouokinge one another, enuyinge one another.

## ¶ The. vj. Chapter.

¶ He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

A BRethren, if a man also be taken in eny faute, ye which are spirituall, helpe to amende hym in the spyete of meknes: cõsyderinge thy selfe, lest thou also be tempted. * Beare ye one an others burthen, and so fulfyll the lawe of Christ. For yf any mã seme to him selfe that he is somwhat, when in dede he is nothinge, the same deceaueth his awne mynd. Let euery mã proue his awne worke, and then shall he haue reioysinge onelye in hys awne selfe, & not in another. For * euery man shall beare his awne burthen.

* Rom.xv.a

* Ro.xviii.c

‡ Roma.xv.f i.Cor.ix.b

‡ Let hym that is taught in the worde, ministre vnto him that teacheth him in all good thinges. Be not deceaued, God is not mocked. For * what soeuer a man soweth, that shall he also reape. For he that soweth in his flesshe, shall of the flesshe reape corrupcyon. But he that soweth in the spyete, shall of the spyete reape lyfe euerlastynge. * Let vs not be wery of well doinge. For when the tyme is come, we shall reape without werynesse. Whyle we haue therfore tyme, lett vs do good vnto all men, and specially vnto them which are of the houshold of fayth. ✠

* Job.xiij.b.

*ii.Thes.iii.b

¶ Se howe large a letter I haue wrytten vnto you with myne awne hande. As many as desire with vtwarde apperaunce to please carnally, the same constrayne you to be circumcised, onely lest they shulde suffre persecutyon for the crosse of Christ. For they them selues which are circũcysed, kepe not ỹ lawe, but desyre to haue you circumcysed, ỹ they myght reioyce in youre flesshe.

¶ God forbyd that I shulde reioyce, but in the crosse of oure Lorde Jesu Christ, wherby the worlde is crucifyed vnto me, & I vnto ỹ worlde. For * in Christ Jesu nether circũcysion auayleth eny thynge at all: nor vncircũcision: but a newe creature. And as many as walke accordynge to thys rule, peace be on thẽ and mercy, & vpon Israell, that pertayneth to God. ‖ From hence forth, let no mã put me to busynes. * For I beare in my body the markes of the Lorde Jesu. ¶ Brethren, the grace of oure Lorde Jesu Christ be with youre spyete: Amen.

¶ The epistle vnto the Galathyans was sent from Rome.

¶ The epistle of

sayncte Paul the Apostle to the Ephesyans.

## ¶ The fyrst Chapter.

¶ The euerlastynge ordinaunce and electyon of God in sayinge all men thorowe Christ Jesus hys sonne, we are ordeyned vnto good workes, the dominyon of Christ.

PAul an Apostle of Jesus Christ, by the wyll of God. A To the sayncte which are at Ephesus, and to them which beleue on Jesu Christ * Grace be with you, & peace from God our father, and from the Lorde Jesus Christ. ‡ Blessed be God the father of oure Lorde Jesus Christ, which hath blessed vs with all maner of spirituall blessynge in heuenly thinges by Christ accordinge as he had chosen vs in hym, before the foudacions of the worlde were layde, that we shulde be holy, and without blame before hym, thorowe loue. Which ordeyned vs before thorowe Jesus Christ to be heyres vnto hym selfe, accordinge to the good pleasure of hys wyll, to the prayse of the glory of hys grace, wherwith he hath made vs accepted thorowe the beloued. B

* Roma.i.a. ii.Cor.i.a i.Cor.i.a i.Pet.i.a Gala.i.a ‡ i.Pet.i.a

* By whome we haue redempcyon thorowe his blonde, euen the forgeuenes of synnes, accordinge to the ryches of grace: wherof he hath mynystred vnto vs aboundantlye in all wisdome and prudence. And hath opened vnto vs the mystery of hys wyll, accordynge to hys good pleasure, which he had purposed in hym selfe, to haue it declared * whã the tyme was full come, that he myght set vp all thynges perfectly by Christ (both the thynges which are in heuẽ, and the thynges which are in earth) euen by hym by whõ we are made heyres, and were therto predestinate accordynge to the purpose of hym by whose power all thynges are wrought accordinge to the purpose of hys awne wyll: ỹ we (which before beleued in Christ) shuld be vnto the prayse of hys glory.

* Colo.i.b

* Gala.iiij.a

C

In whom also we beleue, for asmoche as we haue heard the worde of trueth, euen the Gospell of youre saluacyon: wherin, whan ye had beleued * ye were sealed with the holy spyete of promes which is ỹ ernest of oure inheritaunce, for the reconcrynge of the purchassed possessyon, vnto the prayse of hys glory.

* Rom.viii.c ii.Cor.i.b and.b.a.

Wherfore I also, after that I heard of ỹ fayth, which ye haue in ỹ Lorde Jesu, & loue vnto

D



* Roma.i.b. Philip.i.b. Colo.i.a. ii.Thess.i.a

vnto all ỹ sayncte) * cease not to gene thãkes for you, makynge mencyon of you in my prayers: that the God of oure Lorde Jesus Christ, the father of glory, maye geue vnto you the spyete of wysdome and reuelacyõ, by the knowledge of him selfe, and lyghten the eyes of youre myndes, that ye maye knowe

*Roma.xv.c

what the * hope is, where vnto he hath called you, and howe riche the glorye is of his inheritaunce vpon the sayncte, and what is ỹ exceadinge greatnes of his power to vs warde, which beleue accordynge to the workynge of ỹ his mighty power, which he wrought in Christ, when he rayse d him from the deed,

* Psal.cx.a. * Dani.vii.d

* and set him on his ryght hande in heauẽly thinges, aboue * all rule, & power, & myght and dominion, and aboue euery name that is named, not in this worlde onely, but also in the worlde to come: and * hath put all thynges vnder his fete, and hath made him aboue all thinges * the heed of the congregacyon, which is his body and the fulnes of him, that fylleth all in all.

* Psal.viii.b Hebr.ii.b. i.Cor.iii.b.d ‡ Ephe.v.c. Colo.i.c.

## ¶ The. ij. Chapter.

¶ Paul sheweth them what maner of people they were before their conuersyon, and what they are nowe in Christ.

A ND you hath he quickened where as ye were deed in treaspasses and synnes, in the which * in tyme passed ye walked, accordyng to the course of this worlde, euẽ after the gouerner that ruleth in the ayer, the spyete that nowe worketh in the chyldren of vnbelefe * amonge whom we all had oure conuersacyon also in tyme past, in the lustes of oure flesshe, and fulfylled the wyll of the flesshe and of the mynde: and ☞ were by nature the chyldren of wrath, euen as well as other.

* Rom.v.a. Colo.i.c.

*Colo.iii.a.

☞

But God which is riche in mercy (for his greate loue wher with he loued vs, euen whẽ we were deed by synnes) quyckened vs together in Christ (* by grace are ye saued) and rayse d vs vp together with hym and made vs sytte together with him amonge them of heauen in Christ Jesu. That in tymes to come, he myght shewe the exceadynge, ryches of hys grace, in kyndnes to vs warde thorowe Christ Jesu. For by grace are ye made safe thorow fayth, and that not of youre selues. It is the gyfte of God, and cõmeth not of workes, lest eny mã shulde boast him selfe. For we are his worckemanshyppe, created in Christ Jesu vnto * good workes, whiche God ordeyned, that we shulde walke in thẽ.

*Esa.xvi.d. B

*Titus.i. d.

Wherfore, remember that ye beynge in tyme passed gentyls in the flesshe, were called vncircumcysyon from that whych is called * circumcysyon in the flesshe, which circumcision is made by handes: remember (I saye) that at that tyme ye were without Christ,

C

*Phili.iij.a. Colo.ii.b.

beynge aliaunted from the comen welth of Israel, and straungers from the testamentes of the promes haueynge no hope, and beynge with out God in this worlde. But nowe by ỹ meanes of Christ Jesu, ye which somtyme were farre of, are made nye by the blonde of Christ.

For he is oure peace, which hath made of both one, and hath broken downe the wall that was a stoppe betwene vs, and hath also put away thorowe his flesshe, ☞ the cause of hatred, euen the lawe of commaundemẽtes contayned in the lawe wrytten, for to make of twayne one newe man in hym selfe, so makynge peace, and to reconcyle both vnto God in one body thorowe the crosse, & slewe hatred therby: and came, and preached peace to you which were a farre of, and to them that were nye. For thorowe hym we both haue an intraunce, in one spyete vnto the father.

☞

D

✠ Now therfore, ye are not straungers, and forayners: but citesyns with the sayntes & of the housholde of God: and are buylt vpõ the * foundacyon of the Apostles and Prophetes, ‡ Jesus Christ him selfe beynge the heed corner stone, in whom what buyldynge soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom ye also are buylt together, to be an habitaciõ of God thorowe the * (holy) ghost. ✠

* i.Cor.iii.b. ‡ esa.xxviii.d Actes.iiii.b Roma.ix.f. Psal.cxviii.c Math. xxi.d. Actes.iiii.c. i. Pet.ii.b.

## ¶ The. iij. Chapter.

¶ He sheweth the cause of hys preasonment, desyreth them not to fayute because of hys trouble, and prayeth God to make them stedfast in hys spyete

FOr this cause, I Paul am a presoner of Jesus Christ for you heithe: If ye haue heard of the ministracyõ of the grace of God * which is geuẽ me to you warde. For * by reuelacion she wed he the mistery vnto me, as I wrote afore in few wordes wherby when ye rede, ye maye vnderstand my knowledge in ỹ mistery of Christ, which mistery in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto hys holy Apostles and Prophetes by the spyete: that the Gentyls shulde be inheritours also, and of the same body, and partetakers of hys promes in Christ, by the meanes of the Gospell, wherof I am made a mynyster, accordinge to the gyfte of the grace of God which is geuen vnto me after the worckynge of hys power.

A

* Act. xxii. a. ‡ Gala.i.b.

Vnto me the * least of all sayncte is this grace geuen, that I shulde preache amonge the Gentyls ỹ vnsearcheable riches of Christ and to make all men se, what the felyshyppe of the mystery is, * which from the begynnynge of the worlde hath bene hyd in God which made all thiges thorow Jesus Christ: to the intent, that nowe vnto the rulers and powers in heauẽly thinges, myght be knowẽ

B

* i.Cor.xv.a.

by the cōgregaciō, the manyfolde wysdome of God, accordynge to the eternall purpose, which he wrought in Christ Jesu oure Lord, by whom we haue boldnesse and entraunce with the confidence which is by the fayth of hym. ✠ Wherfore I desyre, ỹ ye faynt not
* Collo.i.d. because of my tribulaciōs * that I suffre for youre sakes: which is youre prayse.

¶ For this cause I bowe my knees vnto ỹ father of oure Lorde Jesus Christ, which is father ouer all that is called father in heauen and in erth, that he wolde graunt you accordynge to the ryches of hys glorye, that ye maye be strengthed with might by his spyrete in the inner man, that Christ maye dwell in youre hertes by fayth, that ye beynge roted and grounded in loue, myght be able to comprehende with all saynctes, what is ỹ bredth and length, deepth and heygth: & to knowe the excellent loue of the knowledge of Christ that ye myght be fulfylled with all fulnes, which commeth of God.

Unto hym that is able to do exceadynge aboundantly aboue all that we aske or thynke accordynge to the power that worketh in vs, be prayse in the congregacyō by Christ Jesus, thorowe out all ages worlde without ende. Amen. ✠

¶ The.iiii. Chapter. ✠

¶ He exhorteth them vnto mekenes, to laye aside the olde conuersacyon of gredynesse, and to walke in a newe lyfe.

A Therfore (which am a presoner of the Lordes) exhorte you,
*i.Cor.vij.d. * that ye walke worthy of the vocacyon wherwith ye are called, with all lowlynes and mekenesse, with humblenes of mynde, forbearynge one another thorowe loue, and be diligent to kepe the vnitie of the spyrete thorowe the bonde of peace, beynge one body, and one spyrete, euē as ye are called in one hope of your callinge. One Lorde, one fayth, one baptyme one God and father of all, which is aboue all and thorowe all, and in you all. ✠

B ✠ * Unto euery one of vs is geuen grace, accordynge to the measure of the gyfte of
*Rom.xii.b. Cor.xii.a. psa.lxviii.d Christ. Wherfore he sayth: * whan he went vp an hye, he ledde captiuitye captyue, and gaue gyftes vnto men. That he ascended: what meaneth it? but that he also descended
* John. iii.d fyrst into the lowest partes of the erth? * He that descended, is euen the same also that ascended vp, aboue all heauens, to fulfyll all thynges.

¶ And the very same made * some Apostles, some Prophetes, some Euangelistes,
*i.Cor.xii.d eph.v.a. some Shepherdes and Teachers: to the edifyenge of the saynctes, to the worke and ministracyon, euen to the edifyinge of the body of Christ, tyll we all come to the vnitye of fayth, and knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Christ. ✠ That we hence forth shulde be nomore chyldre, * wa-
* Collo.ii.d. uerynge & caryed aboute with euery wynde of doctrine, by the wylynes of men, thorowe craftynes, wherby they laye a wayte for vs to deceaue vs. But let vs folowe the trueth in lone, and in all thynges growe in hym,
D * which is the heed, euen Christ, in whom ye
* Ephe.i.d. and.b.e. Collo.i.c. all the body be coupled and knet together thorow out euery ioynt wherwith * one ministreth to another (accordynge to the ope-
‡ Roma.xii.b i.Cor.xii.b. racyon as euery parte hath hys measure) he increaseth the body, vnto the edifyinge of it selfe thorowe loue.

✠ This I saye therfore, and testifye thorowe the Lorde, that ye hence forth walke
* Roma.i.b. i.Petr.iiii.a. not, * as other Gentyls walke, in vanite of theyr minde, whyle they are blinded in their vnderstandynge, beynge farre from a godly lyfe, by the meanes of the ignorancy that is in them, and because of the blyndnes of their hertes: which beynge past repentaunce, haue geuen them selues ouer vnto wantonnes, to worke all manner of vnclennes, euē with
E greedines. But ye haue not so learned Christ. If so be that ye haue hearde of him, and haue bene taught in him, as the trueth is in Jesu: (as concernynge the conuersacyon in tyme past) to laye from you that olde man, which is corrupte, accordynge to the deceauable lustes. ✠ ✠ To be renued also in the spyrete of youre mynde, and * to put on that newe
* Rom.vi.d. Collo.iii.a. man, which after God is shapē in ryghtewesnes and true holynes.

Wherfore, * put away lyinge, & speake
* Leui.xix.c. euery mā truth vnto his neyghboure, for as moche as we are members one of another.

☞ * Be angrye, and synne not: let not the
* Psal.iiij.a sunne go doune vpon youre wrath, nether
* Leui.xix.c. geue place vnto the backbyter. * Let hym
‡ ii.Thes.iii.b ỹ stole, steale nomore * but let him rather laboure w̄ his handes ỹ thynge which is good, that he maye geue vnto him that nedeth. ✠

Let no fylthy communicacion procede out of youre mouth: but ỹ which is good to edifye w̄all, as oft as nede is, ỹ it maye minister grace vnto the hearers. And greue not ye the
* Rom.viii.c ii.Cor.iii.c. holy spyrete of God * by whom ye are sealed vnto the daye of redēpcyon. Let all bitternes & fearfulnes & wrath & rorynge & cursyd speakynge, be put away fro you, with all malicyousnes. Be ye courteous one to another, mercyfull, forgeuynge one another, euen as God for Christes sake hath forgeuen you.

¶ The. v. Chapter. ✠

¶ He exhorteth them vnto loue, warneth them to beware of all vnclennes. He teacheth howe wemen shulde obeye theyr husbandes, and howe louyngly men ought to intreate theyr wyues.

B E ye * therfore folowers of God as
* i.Petr.ii.d. John.xiii.b. deare chyldrē, and walke ye in loue
‡ Gala.ii.d. euen as * Christ loued vs, and gaue him selfe for vs an offeryng and a sacrifice



*Ephe.viiii.b a facelyke of a swete sauer to God * As for fornicacyon and all vnclennes, or coueteousnes let it not be once named amonge you, as it be commeth saynctes: or fylthines or folysshe talkynge, or iestinge, which are not cōly: but rather geuynge of thankes. For this ye
*Gala.v.d. Colos.iii.b. knowe that * no whormōger, ether vncleane person, or coueteous person, (which is a worshypper of ymages) hath eny inheritaūce in the kyngdome of Christ and of God.

B * Let no man deceaue you with vayne
*Mathew. viiii.a. Collo.ii.b. Marke.viii.a Luke.xxi.b. wordes. For because of soche thynges commeth the wrath of God, vpon the chyldren of disobedience. Be not ye therfore companyons of them. Ye were somtyme darcknes, but nowe are ye lyght in the Lorde.

C * Walke as chyldren of lyght (For ỹ frute
*John.xij.c. i.Thes.b.a. of the spyrete consysteth in all goodnes, and ryghtewesnes and trueth.) ✠ Searchynge what is acceptable vnto the Lorde. And haue no fellyshyppe with the vnfrutefull workes of darcknes but rather rebuke them. For it is shame euē to name those thynges which are done of them in secrete: but all thynges, when they are brought forthe by the lyght, are manyfeste. For whatsoeuer is manyfeste, that same is lyght. Wherfore he sayth: awake thou that slepest, and stonde vp frō deeth, and Christ shall geue the lyght.

D ✠ Take hede therfore howe ye walke circumspectly: not as vnwyse, but as wyse mē: Wynnynge occasyon, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the wyll of the Lorde is, and be not droncke with wyne wherin is excesse: but be fylled with the spyrete, speakynge vnto youre selues * in psalmes and hymnes,
*psa.cxxxiij.a Collo.iij.c. and spyrituall songes, syngynge and makyng melodie to the Lorde in youre hertes, gyuynge thankes allwayes for all thynges, vnto God the father in the name of oure Lorde Jesus Christ, submittynge youre selues one to another in the feare of God. ✠

E Ye wemē, submit youre selues vnto youre
*Gene. ii.d. i.Cor.xi.a. ‡Ephes. i. d. awne husbandes, as vnto the Lorde. For * the husbande is the wyues heed, euen as Christ is * the heed of the congregacyon, and the same is he that ministreth saluacion vnto the body. Therfore, as the congregacyō is in subiectyon to Christ, lykewyse let the wyues also be in subiectyon to theyr husbandes in all thinges. Ye husbandes, loue youre wyues, euen as Christ also loued the congregacyon, and gaue hym selfe for it, to sanctifye
F it, and clensed it in the fountayne of water thorow the worde, to make it vnto him selfe a glorious congregacyon, without spot or wrynckle, or eny soche thynge: but ỹ it shulde be holy, and without blame. So ought men to loue theyr wyues, as their awne bodyes. He that loueth hys wyfe, loueth hym selfe. For no man euer yet hated hys awne flesshe:
but norysheth and cherissheth it, euen as the Lorde doth the congregacyon. For we are members of his body, of his flesshe, and of hys bones. ‡ For this cause shall a man leaue father and mother, & shall be ioyned vnto his wyfe, and of two shalbe made one flesshe. This is a greate secrete, but I speake of Christ and of the congregacyon. Neuerthelesse, do ye so, that euery one loue hys wyfe euen as hym selfe, and let the wyfe reuerence her husbande.
‡ Gene.ii.d. Math. xix.a. Marke.x.a. i.Cor.vi.b. Ephe.v.g.

¶ The. vi. Chapter.

¶ Howe chyldren shulde be haue them selues towarde theyr parētes. Seruauntes towarde theyr masters, An exhortacyō to the spirituall battayll.

C * Hyldren, obeye youre fathers
* Collo.iii.d. and mothers in the Lorde: for ‡ that is ryght honoure thy father and mother, (the same is the fyrst commaundemēt in the promes) that thou mayst prospere, and lyue longe on the erth. Ye fathers moue not youre chyldren to wrath: but * bringe thē
* Deu.vi.b. vp thorowe the doctryne and informacyon of the Lorde. Ye seruauntes, obeye them that are youre bodely masters, with feare & tremblynge, euen with the synglenes of youre herte, as vnto Christ: not doynge seruice vnto the eye, as they ỹ go about to please men: but as the seruaūtes of Christ, doynge the wyll of God from the herte with good wyll, serupnge the Lorde, and not men. Knowynge thys, that whatsoeuer good thyn-
B ge eny man doeth, the same shall he receaue agayne of God, whether he be bonde or fre. And ye masters, do euen the same thynges vnto them, puttinge away threatenynges: Knowynge, that youre master also is in heauen, * nether is ther eny respecte of person
*ii.Par.xix.c Actes.x.c Roma.ii.b. Eccle.xxxv.b. Collo.iii.c. with hym.

✠ Finally my brethren, be stronge thorowe the Lorde and thorowe the power of his myght. Put on all the armoure of God, that ye maye stande agaynst the assautes of ỹ deuyll. For we wrestle not agaynst blonde and flesshe: but agaynst rule, agaynst power, agaynst worldy rulers, euē gouerners of the darcknes of thys worlde, agaynst spyrituall craftynes in heauenly thynges.
C

Wherfore take vnto you ỹ whole armoure of God, that ye maye be able to resyste in the euyll daye, and stande perfecte in all thinges.

Stande therfore, * and youre loynes gyrd
* Luke.xii.c. i.Petr.i.c. with the trueth, hauynge on the brest plate of ryghtewesnes, & hauynge shoes on youre fete, that ye maye be prepared for the Gospell of peace. Aboue all, take to you the shylde of fayth, wherwith ye maye quenche all ỹ fyrie dartes of the wycked. And take the helmet of saluacyon, and the swearde of the spyrete, which is the worde of God. ✠ * And prayе
* Lu.xviii.a. i.Thes.v.d. all wayes with all maner of prayer and supplicacyon

plicacyon in the spyete: and watch ther vnto with all instance and supplycacyon for all
† Colo.iiii.a, sayntes and for me, * that vtteraunce maye be geuen vnto me ꝑ I maye open my mouth frely, to vtter ꝑ secretes of my Gospell (wher of I am messenger in bondes) that therin I maye speake frely, as I ought to speake.

D But that ye maye also knowe what condicyon I am in, and what I do, Tichicus the deare brother and faythfull mynyster in the Lorde, shall shewe you of all thynges, whom I haue sent vnto you for ꝑ same purpose, that ye myght knowe what case we stände in, and that he myght comforte youre hertes. Peace be vnto the brethrē and loue with fayth, from God the father and from the Lorde Jesus Chryst. Grace be with all them which loue oure Lorde Jesus Chryst syncerely. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

# ¶ The epistle of sayntPaul the Apostle vnto the Philippyans.

## ¶ The fyrst Chapter.

¶ He exhorteth them to increase in loue, in knowledge, and experience of Godly thynges.

PAul and Tymothe the seruaūtes of Jesu Chryst. To all the sayntes in Chryst Jesu, which are at Philippos with the Bishops and Deacons.

Grace be vnto you and peace from God oure father, and from the Lorde Jesus Chryst.

✠ I thanke my God with all remem-
* Roma.i.b. Colo.i.a. braunce of you * all wayes in all my prayers for you, and praye with gladnes: because ye are come into ꝑ fellowshyppe of the Gospell from the fyrst daye vnto nowe ✠ and am suerly certyfyed of thys, that he which hath begonne a good worke in you, shall perfourme it vntyll the daye of Jesus Chryst, as it becommeth me, so iudge I of you all, because I haue you in my herte: for asmoche as ye all are companyons of grace with me, euen in my bondes, and in the defendynge and stablishynge of the Gospell.

B For God is my recorde, howe greatly I longe after you all, from the very herte rote
* Ephe.i.d. in Jesus Chryst. * And thys I praye, that youre loue maye increace yet more and more in knowledge, and in all vnderstandynge, that ye maye accepte the thynges that are most excellent, that ye maye be pure, and soche, as offende no mā vntyll ꝑ daye of Chryst: beynge fylled with the frute of ryghtewesnes, which cometh by Jesus Chryst vnto the glory and prayse of God. ✠

I wolde ye shulde vnderstonde (brethrē) that the thynges which happened vnto me, chaūced vnto the greate furtheraunce of the Gospell: So that my bandes in Chryst, are manifeste thorowe out all the iudgemēt hall and in all other places: In so moche that many of the brethren in the Lorde beynge encouraged thorowe my bandes, dare more boldly speake the worde without feare. Some preache Chryst of enuie and stryfe, and some of good wyll, The one parte preache Chryst of stryfe and not syncerely, supposynge to adde more aduersytie to my bandes. Agayne the other parte preache of loue, because they knowe, that I am set to defende the Gospell.

What then? So that Chryst be preached
* tt. Cor.i.b. anye maner of waye, whether it be by occasyon, or of true meaninge, I am glad therof, ye and wyll be glad. For I knowe, that this ¶ shall chaunce to my saluacyon, * thorowe youre prayer and mynystrynge of the spyete of Jesu Chryst accordinge to my expectaciō, and hope, that in nothinge I shalbe ashamed: but that wyth all boldnesse, (as all wayes euen so nowe also) Chryst shall be magnifyed in my body, whether it be thorowe lyfe, or thorowe deeth. For Chryst is to me lyfe, and deeth is to me auauntage.

If it chaunce me to lyue in the flesshe, that thinge is to me frutefull for the worcke, and what I shall chose I wote not. For I am cō
* Ephe.iiii.a strayned of these two thīges. * I desyre to be loosed, & to be wt Chryst which is moche & far better. Neuertheles, to abyde in ꝑ flesshe is more nedfull for you, And thys am I sure of, that I shall abyde, and cōtinue with you all, for youre furtheraunce and ioye of youre fayth, that youre reioysynge maye be ꝑ more aboundant thorowe Jesus Chryst in me, by my commynge to you agayne.

D Onely let youre conuersacyon be, * as it
* Ephe.iiii.a be commeth the Gospell of Chryst: that whether I come & se you, or els be absent, I maye yet heare of youre condicyon, that ye contynue in one spyete, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, and in nothinge fearynge youre aduersaryes, which is to them a cause of perdicyon, but to you of saluacyon, & that of God: for vnto you it is geuen for Chryst, that not onely ye shulde beleue on hym: but also that ye shulde suffre for hys sake, haupynge euen soche a fyght, as ye sawe in me, and nowe heare of me.

## ¶ The.ii. Chapter.

¶ He exhorteth them to vnyte and brotherly loue, and to beware of stryfe and vayne glory. And for a sure ensample, he layeth Chryst before them.

IF ther be therfore eny consolacyon in Chryst, yf ther be eny cōforte of loue, yf ther by eny felishyppe of the spyete, yf ther be eny compassion and mercy: fulfyll ye my ioye, that ye be lyke mynded, hauinge one loue, beynge of one accorde, and of one mynde, that nothinge be done thorowe stryfe or of vayne glory, but in mekenes of
1.Corin.i.c. and.iiii.b. mynde, let euery man esteme another better then hym selfe. * Loke not ye euery man on hys awne thinges, but euery mā on the thinges that are other mens. ✠ Let the same mynde be in you, that was also in Chryst Jesu: which whan he was in the shape of God, thought it no robbery to be equall with God Neuertheles he made hym selfe of no reputacion, takynge on hym the shape of a seruaunte, and * became lyke vnto men, and
*Hebre.ii.a. was founde in his apparell as a man. He hūbled him selfe, and became obedient vnto the deeth, euen the deeth of the crosse. Wherfore. God also hath exalted him on hye, and geuen him a name which is aboue all names: that
* Math.i.c. † Rom.xiiii.c Esay.xlv.c. in * the name of Jesus † euery knee shulde bowe, both of thinges in heauen and thynges in erth and thynges vnder the erth, and
*Actes.v.f. Roma.xiiii.b that all tonges shulde confesse, that Jesus Chryst is the * Lorde, vnto ꝑ prayse of God the father. ✠

Wherfore (my dearly beloued) as ye haue alwayes obeyed, not when I was present onely, but nowe moche more in myne absence, euen so worcke out youre awne saluacion
*ii.Corinth. ix.b. with feare and tremblyng. * For it is God, which worketh in you, both the wyll and also the dede, euen of good wyll.

†i.Pe.iiii. b. * Do all thynge without murmuringe, &
*i.Pet.ii.b dysputynge, that * ye maye be soche as no man came complayne on: and vnfayned sonnes of God without rebuke, in the myddes of a croked and peruerse nacyon: amonge whō se that ye shyne as lyghtes in the worlde, holdynge fast the worde of lyfe, that I maye
* ii. Cor. i.c. i. Thessa.ii.c. reioyce in the daye of Chryst, howe that I haue not runne in vayne, nether haue laboured in vayne.

Yee and though I be offered vp vpon the offeringe & sacrifyce of youre fayth: I reioyce and reioyce with you all. For the same cause also do ye reioyce, and reioyce with me.

*Actes.xvi.a †i.Ther.iii.b I trust in the Lorde Jesus, for to * sende Timotheus shortly vnto you, † that I also maye be of good comforte, when I knowe what case ye stande in. For I haue no man that is so lyke mynded to me, which with so pure affeccyon wyll care for youre matters. For all other seke theyr awne, and not the thynges which are Jesus Christes. ye knowe the proffe of hym, howe that as a sonne with the father, so hath he with me bestowed hys seruice in the Gospell. Hym therfore I hope



to sende, assone as I knowe howe it wyll go with me. I trust in the Lord, that I also my selfe shall come shortly.

But I supposed it necessary to sende bro- D
ther Epaphroditus vnto you, my companiō in labour and felowe souldier, youre Apostell, which also ministreth vnto me at nede. For he longed after you all, and was full of heuynes, because that ye had hearde saye, that he had bene sycke. And no doute he was sicke, in somoch that he was nye vnto deeth. But God had mercy on him: and not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe. I sent hym therfore the more diligētly: that when ye se hym, ye maye reioyce agayne, and that I maye be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes, and * make moche of
* Rom.xvi.d. i.Thessa.v.c. soche: because that for the worke of Chryst he wēt so farre, that he was nye vnto deeth, and regarded not hys lyfe: to fullfyll that, which was lackynge on youre parte towarde me.

## ¶ The.iij. Chapter.

¶ He warneth them to beware of false techers, whom he calleth dogges and enemyes of Chryst, and reproueth mannes awne ryghteousnes.

MOreouer, (brethren) reioyce ye in A
the Lorde. It greueth me not to wryte one thynge often to you. For to you it is a sure thynge. Beware of dogges, beware of euyll workers. Beware of dissensyon. * For we are circum-
*Roma.ii.d. Ephe.ii.c. cisyon, which serue God † in the spyete, and reioyce in Chryst Jesu, and haue no confydence in the flesshe: though I myght also reioyce in the flesshe. If eny other mā thynketh that he hath wherof he might trust in the flesshe: I haue more: beynge circumcysed the eyght daye, of the kynred of Israel, of the tribe of Beniamin * an Ebrue borne of the
* b.Cor.xi.e. † Act. xviii.b. and.xxi.b. Ebrues † as concernynge the lawe, a Pharisaye: as concernynge feruentnes, I persecuted the congregacyon, as touchynge the ryghtewesnes which is in the lawe, I was vnrebukable.

* But the thynges that were vauntage
* Mat.xiiii.c vnto me, those I counted losse for Chrystes sake. ye I thynke all thynges but losse for the excellencye of the knowledge of Chryst Jesu my Lorde. For whom I haue counted all thynge losse, and do iudge thē but vyle, that I maye wynne Chryst, and be founde in him not hauynge myne awne ryghtewesnes of the lawe: but that which is thorow the fayth of Chryst: euen the ryghtewesnes which cōmeth of God thorowe fayth: that I maye knowe hym and the vertue of hys resurrecyon, and the felowshyppe of hys passyons, whyle I am conformable vnto hys (deeth) yf by eny meanes I myght attayne vnto the resurrecyon of the dead.

Not that

C Not that I haue attayned vnto it all ready, or that I am all ready perfecte: but I folowe, yf that I maye cõprehende that, wherin I am comprehẽded of Chryst Jesu. Bretheren, I counte not my selfe that I haue gotten it as yet, but this one thynge I saye: I forget those thinges which are behinde, & endeuoure my selfe vnto those thinges which are before, and (accordinge to the marke apoynted) I preache to the rewarde of the hye callynge of God thorowe Chryst Jesu. Let vs therfore as many as be perfect, be thus wyse mynded, and yf ye be other wyse mynded, God shall open the same also vnto you. Neuertheles vnto that which we haue attayned vnto, lett vs proceade by one rule, that we maye be of one accorde.

D ✠ * Bretheren, be folowers together of me, and loke on them which walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often and nowe tell you wepynge) that they are ẏ enemies of ẏ crosse of Christ, * whose ende is dãnation, whose God is theyr belly and glory to theyr shame, which are worldely mynded. But oure conuersacyon is in heauen, frõ whence we loke for the sauioure, euen ẏ Lorde Jesus Chryst, which shall * chaunge oure vyle bodie, that he maye make it lyke vnto hys glorious body, accordynge to the worckynge, wherby he is able also to subdue all thynges vnto him selfe. ✠

## C The.iiii. Chapter.

C He saluteth certayne of them, exhorteth them to be of honeste conuersacyon, and thanketh them because of the prouision, that they made for him beyng in prison.

Therfore my bretherẽ (dearly beloued and longed for) my ioye and crowne, so continue in the Lorde ye beloued. I praye Euodias, and beseche Syntiches, ẏ they be of one accorde in the Lord. Yee and I beseche the faythfull pocketefelowe, helpe ẏ wemen which laboured with me in the Gospell, and with Clement also, and with other my laboure felowes * whose names are in ẏ boke of lyfe. ✠ * Reioyce in ẏ Lord alwaye and agayne I saye reioyce. Let youre softenes be knowen vnto all men: The Lorde is euen at hande. Be carefull for nothynge: but in all prayer and supplicacyon let youre peticyons be manifeste vnto God with geuynge of thãkes. And the peace of God (which passeth all vnderstandynge) kepe youre hertes and myndes thorowe Christ Jesu. ✠

Furthermore, bretheren, whatsoeuer thinges are true, whatsoeuer thynges are honeste, whatsoeuer thinges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges are cõuenient, whatsoeuer thinges are of honeste reporte: yf ther be eny vertue, yf ther be eny prayse, ⁂ (of lernynge) those same haue ye in youre mynde, which ye haue bothe learned & receaued, hearde also and sene in me those thinges do, and the God of peace shalbe with you. I reioyce in the Lord greatly, ẏ nowe at the last youre care is renyued agayne for me in that wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessite. For I haue learned in whatsoeuer estate I am, * therwith to be content. I know howe to be lowe and I knowe howe to excede. Euery where and in all thinges I am instructed, both to be full and to be hongrye, both to haue plenty and to suffre nede. I can do all thinges thorowe Christ which strengtheneth me. Not withstãdynge ye haue well done, ẏ ye bare parte wt me in my tribulacõ.

Ye of Philippos knowe also that in the begynnynge of the Gospell, when I departed from Macedonia, no congregacyon bare parte with me, as concernynge geuynge & receauinge, but ye onely. For when I was in Thessalonica, ye sent once and afterward agayne vnto my necessite: not ẏ I desire gyftes: but I desyre aboundant frute on youre parte. Neuertheles I receaued all, and haue plentie. I was euen fylled after that I receaued of Epaphroditus ẏ thinges, which were sent from you, an odoure of a swete smell a * sacrifyce accepted and pleasaunt to God. * Rom.xii.a. Hebre.xiii.c. My God shall supplye all youre nede thorow his glorious riches by Jesu Christ. Vnto God & oure father be prayse for euermore: Amen. Salute all the sayntes in Christ Jesu. The bretheren which are with me, greate you. All the sayntes salute you, most of all they which are of the emperours housholde. The grace of oure Lord Jesu Christ be with you all. Amen.

C Thys Epistle was wrytten from Rome by Epaphroditus.

# C The epistle of saynt Paul the Apostle to the Collossyans.

## C The fyrst Chapter.

C He geueth thankes vnto God for theyr fayth, loue and hope: prayeth for theyr increase, and sheweth howe we are the kyngdome of God, optayned by Christ, which is the heed of the congregacyon.



Paul an Apostle of Jesu Chryst A by the wyll of God, and brother Timotheus.

To the sayntes which are at Colossa, and bretheren that beleue in Christ. * Gala.i.a. Ephe.i.a. * Grace be vnto you



you and peace from God oure father, & from the Lorde Jesu Christ.

Philip.i.a. Thessa.i.a. Roma.i.b. Philip.i.a. Ephe.i.b. * We geue thankes to God the father of oure Lorde Jesus Christ * alwayes for you in oure prayers. For we haue hearde of your fayth in Christ Jesu, and of the loue which ye beare to all sayntes, for ẏ hopes sake which is layd vp in store for you in heauẽ, of which hope, ye herde before by the true worde of the Gospell, which is come vnto you: euen as it, ⁂ is frutefull ⁂ (and growith) as it is also amõge you, from the daye in the which ye hearde of it, and had experiẽce in the grace of God thorowe the trueth, as ye learned of * Epaphras oure deare felowe seruaunt, which is for you a faythfull minister of Chryst, which also declared vnto vs youre loue which ye haue in the spryte.

Colo.iiii.c

B ✠ * For this cause we also, sence ẏ daye we herde of it, haue not ceased to praye for you, and to desyre, that ye myght be fulfylled with the knowledge of hys wyll, in all wysdome and spyretuall vnderstandynge, ẏ ye myght walke worthy of the Lorde that in all thinges ye maye please * beynge frutefull in all good workes, and encreasynge in the knowledge of God, strengthed with all myght, thorowe hys glorious power, vnto all patience and longe sufferynge with ioyfulnes ✠ geuynge thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of sayntes in lyght,

Ephe.i.b. John.xv.c

Which hath delyuered vs from the power of derknes, and hath translated vs into the kyngdome of hys dere sone * by whom we haue redemption thorowe his bloude euen ẏ forgeuenes of sinnes * which is ẏ ymage of ẏ inuisyble God, fyrst begotten of all creatures. * For by him were all thynges created, that are in heuen, and that are in erth: visyble and inuisyble, whether they be maieste or lordeshyppe, ether rule or power. All thynges were creatyd by hym and for hym, & he is before all thynges, and by him all thynges haue theyr beynge.

C Ii.Cor.iiii.a Hebre.i.a. Ephe.i.d. Ephe.i.d. m.b.c. i.Cor.xv.c. Roma.iiii.d i.Cozin.b.d. Roma.v.a. Ephes.ii.a. Collo.ii.c

And * he is the heed of the body, euen of the congregacyon: he is the begynnynge and * fyrst begotten of the deed, that in all thynges he myght haue the preeminence. For it pleased the father, that in him shulde all fulnes dwell, and by him to * reconcyle all thinge vnto him selfe, and to set at peace by hym thorowe ẏ bloude of hys crosse, both thynges in heauen and thinges in erth.

And you * which were somtyme fayre of and enemyes, because youre myndes were set in euyll workes hath he nowe yet reconcyled in ẏ body of hys flesshe thorowe deeth, to make you holy, and vnblameable, & without faut in hys awne syght, yf ye contynue grounded and stablysshed in the fayth, and be not moued awaye from the hope of the Gospell, wherof ye haue herde, howe that it is preached amõge all creatures which are vnder heauen, wherof I Paul am made a mynyster.

Now ioye I * in my sufferinges * for you D and fulfyll that which is behynde of the passyons of Christ in my flesche, for hys bodies sake, which is the congregacyon: wherof I am made a mynister, accordynge to the ordinaunce of God, which ordinaunce was geuen me vnto you warde to fulfyll the worde of God, that * mistery which hath bene hyd sence the worlde beganne, and sence the begynnynge of generacyons: * but nowe is opened to his sayntes, to whom God wolde make knowen what the gloryous ryches of thys mystery is amonge the Gentyls, which ryches is Chryst in you, the hope of glory, whom we preache, warnynge all men, and teachynge all men in all wysdome, to make all men parfecte in Christ Jesu. Wherin I also laboure and stryue, euen as farforth as his strength worketh in me myghtely.

* ii. Cor.i.a. ‡ Ephe.iii.b. * Ephe.iy.b. ‡ Gath.ri.b ii.Cozin.ii.c. Ephe.i.b.

## C The.ii. Chapter.

C What greate care Paul tooke for all congregacyons. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldely wisdome, and decrypheth the false Prophetes.

For I wolde that ye knewe howe greate care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my parson in the flesh, that theyr hertes myght be comforted whan they are knet together in loue, and in all ryches of full vnderstandynge, for to knowe the mistery of God the father, and of Chryst, in whom are hyd all the treasures of wysdome and knowledge. * Thys I saye, lest eny man shulde begyle you wt entysynge wordes. For though I be absent in the flesshe, yet am I with you in the spryte, ioynge and beholdynge youre order, and youre stedfast fayth in Chryst As ye haue therfore receaued Christ Jesu ẏ Lorde euen so walke ye in hym, so that ye be rooted and buylte in hym, and stablysshed thorow fayth, as ye haue learned: and therin be plenteous with geuynge thankes.

* Ephes.b.a. B

✠ * Beware, lest eny man spoyle you thorowe philosophy and disceatfull vanitie, after the tradicyon of men, and after the ordinaunces of the worlde, & not after Christ. For in hym dwelleth all ẏ fulnes of the God heed bodely, and ye are cõplete in him: which is the heed of all rule and power, by whom also ye are * circumcised with circumcisyon which is done with out handes, for asmoche as ye haue put of the synfull body of ẏ flesshe thorowe the circumcisyon that is in Christ, in that * ye are buried with hym thorowe baptisme, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacyon of God which rayseth him from deeth. C

* mat.xvi.a Marke.viii.a Luke.xvi.b. Ephe.b.b. * Rom.vi.d. Ephe.ii.c. Collo.ii.b. * Roma.vi.a Gala.iii.d.

* And ye

* Roma.b.a. Ephe.ii.a Collo.i.c.

* And ye whāye weare deed thorowe synne and thorowe the vncircumcisyō of youre flesshe, hath he quyckned with him, and hath forgeuen vs all oure trespaces ✠ and hath put out ẏ hāde writynge that was agaynst vs, contayned in the lawe writtē: and that hath he taken out of the waye, and hath fastened it to hys crosse, and hath * spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person.

* Gene.iij.c. Luke.xi.c. Iohn.xij.c.

Let no man therfore trouble youre conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe mone, or of

*Deut.xvi.a and.f.a.

ẏ Sabboth dayes, * which are shaddowes of thinges to *come*: but the body is in Chryst.

D Let no man make you shote at a wrōge marke, by the humblenes and holynes of angels, in the thynges which he neuer sawe, beynge causeles puft vp with his fleshly mynde, & holdeth not the heed, wherof all the body by ioyntes and couples receaueth norishment & is knet together, and encreaseth with the increasynge that commeth of God.

Wherfore, yf ye be deed with Chryst from

* Gal

ẏ * ordinaūces of ẏ worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? Touch not, tast not, handell not: which all perisshe thorowe ẏ very abuse: after the commaundmentes and doctrynes of men: which thynges out wardly haue the similitude of wysdome by supersticion and hūblenes of mynde, and by hurtynge of the body, and in ẏ they do the flesshe no worshyppe vnto the nede therof.

## ¶ The.iii.Chapter. ✠

¶ He putteth them in remembraunce of the spirituall resurrecyon, to laye aside all maner of corrupte lyuynge, to be exercysed in all godlynesse & vertue, & sheweth all degrees theyr dutye.

A IF ye be then rysen agayne with Chryst, seke those thynges which are aboue, where Chryst sytteth * on the ryght hande of God. Set

* Ephe.i.d. Hebr.i.a. x.c.xii.a.

youre affeccyon on heauenly thynges, and not on erthye thynges. For ye are deed, and youre lyfe is hyd with Chryst in God. When soeuer Chryst (which is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory. ✠

☞ Mortifye therfore youre erthy membres: fornicacyon, vnclennes, vnnaturall lust, euyll concupiscence, and couetousnes, which is worshyppynge of ydoles: for which thynges sake the wrath of God vseth to come on the disobedyent chyldren * amonge whom ye walked somtyme, when ye lyued in them.

* Ephes.v.a.

B But nowe put ye also awaye frō you all soch thinges: wrath, fearsnes, maliciousnes, cursed speakynge, fylthy communicacyō out of your mouth. Lye not one to another, seing that ye haue put of the olde man with hys workes, and haue * put on the newe man which is renued into the knowledge & ymage of him that made hym, * where is nether Gentyle nor Jewe, circumcisyon nor vncircumcisyon, Barbarous or Sythian, bonde or fre: but Chryst is all in all thinges.

* Rom.vi. Ephe.iiij.c * Gala.iij.

✠ Therfore as electe of God, holy & beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffrynge, forbearynge one another, & forgeuynge one another, yf any man haue a quarell agaynst another: as Chryst forgaue you, euē so do ye. Aboue all these thinges put on * loue which

* Mathew.xxii.d.

is the bonde of perfectnes. And the peace of God rule in youre hertes: to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Chryst dwell in you plenteously with all wysdome. Teache and exhorte youre awne selues, * in Psalmes, and hymnes, and spirituall songes syngynge with grace in youre hertes to ẏ Lorde And ǂ what soeuer ye do (in worde or dede) do all in the name of the Lord Jesu, geuynge thankes to God the father by hym. ✠

* pſa.xxxiij. Ephe.v.d. ǂ i.Corin.x.

* Ye wyues, submyt youre selues vnto youre awne husbandes, as it is comly in the Lorde: Ye husbandes, loue youre wyues āde be not bytter vnto them. * Ye chyldrē, obey youre fathers and mothers in all thinges, for that is well pleasynge vnto the Lorde. Ye fathers, prouoke not youre chyldren, ⊙* (to anger) lest they be of a desperate mynde. * Ye seruauntes be obedient vnto them that are youre bodyly masters in all thinges: not with eye seruice as men pleasers, but in synglenes of herte, fearynge God. And whatsoeuer ye do, do it hertely, as though ye dyd it to the Lord, and not vnto men: knowynge, ẏ of the Lord ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Christ. But he ẏ doth synne, shall receaue for hys synne. * Nether is ther any respect of persones ⊙* (with God.)

* Ephe.vi.a * Ephes.iij.b Titus.ii.c i.Pe.ii.b. * Ephes.vi.b * ii.Pa.xix. Actes.x.c. Eccle.xxxv. Roma.ii.b. Collo.iij.c.

## ¶ The.iiii. Chapter.

¶ He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowledge of chryst, and saluteth them.

M * Asters, do vnto youre seruauntes that which is iust and equall knowynge, that ye also haue a master in heauen.

A ǂ Ephes.vi.d

* Cōtinue in prayer, & watch in the same with thankes geuynge, prayēge also for vs ǂ that God maye open vnto vs the doze of vtteraunce, that we maye speake the mystery of Chryst (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. * Walke wysely towarde thē that are without, and lose no oportunite. Let youre speache be alwayes well sauored & powdred with * salt, that ye maye knowe, howe ye ought to answer euery mā.

* Ephes.vi.b ǂ Ephe. vi. i.Thes.v.c. * Ephe. vi. * Leuit.ii.d. Mathew.v.

Of all my busynes shal ye be certified by Tichicus, the beloued brother and faythfull mynyster and felowe seruaunt in the Lord, whō I haue sent vnto you for the same purpose, that he myght knowe whath ye do, & that he myght comfort youre hertes, wyth one Onesymus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which are a doinge here.

*Act.xxvij.a C ǂ ii.tim.iiij.b

* Aristarchus my prysoner felowe saluteth you, and ǂ Marcus Barnabas systers sōne: touchynge whom, ye receaued commaūdementes. If he come vnto you, receaue hym: and Jesus which is called Just⁹, whych are of the circumcisyō. These only are my worke felowes vnto ẏ kyngdome of God, which

*Collos.iiij.a

haue bene vnto my consolacyō. * Epaphras the seruaūt of Chryst, (which is one of you) saluteth you, and all wayes laboureth feruently for you in prayers, that ye maye stāde perfect and full, in all ẏ wyll of God. For I beare hym recorde, that he hath a feruent mynde for you and them that are of Laodicia and them that are of Hierapolis. Deare

D *ii.tim.iiij.c

Lucas the Physycion greteth you, and * Demas. Salute the brethren whych are of Laodicia, and salute Nymphas, and the cōgregacyon, whych is in hys house, And whē the Epystle is reed of you, make that it be reed also in the congregacyon of the Laodicians: and that ye lyke wyse reade the Epistle of Laodicia. And saye to Archyppus: take hede to the office that thou hast receaued in the Lord, that thou fulfill it. The salutacion by the hande of me Paul Remēber my bōdes, the grace ⊙* (of oure Lorde Jesu Chryst) be wyth you. Amen.

⊙*

¶ Sent from Rome by Tychicus and Onesymus.

# ¶ The fyrst Epistle of Saynct Paul the Apostle to the Thessalonyans.

## ¶ The fyrst Chapter.

¶ He thanketh God for them, that they are so stedfast in fayth and good workes, and receaue the Gospell wyth soch earnestnes.

A PAul and Syluan⁹ & Timothe. Unto the congregacyon of ẏ Thessalonyans, in God the father, and in the Lorde Jesus Christ.

* Roma.i.a. i.Corint.i.a. ii. Corint.i.a Galat.i.a. Ephes.i.a. Roma.i.b Philip.i.a. Ephes.i.d Coloss.i.a

* Grace be vnto you, and peace from God our father, and from the Lorde Jesus Christ.

We geue god thankes ǂ alwaye for you all: makynge mencyō of you in our prayers without ceasynge, & call you to remēbrāce before God and our father, for the worke of youre faythe, and labour in * loue, and because ye haue contynued in ẏ hope ǂ of oure Lorde Jesus Christ, in ẏ syght of God our father. ✠ We knowe brethren (beloued of God) how that ye are electe. For oure Gospel came not vnto you by * worde onely, but also by power, and by the holy goost, and by moch certaynte, as * ye knowe, after what maner we be haued oure selues amonge you, for your sake. And ye became folowers of vs and of the Lorde, receauynge the worde with moch afflictyō, with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also which ye haue vnto God, spred her selfe abroade in all quartars, so that it needeth not vs to speake eny thynge at al. For they thē selues shewe of you, what maner of entring in we had vnto you and how ye tourned to God from ymages, for to serue the liuynge and true God, and for to loke for hys sonne * from heauen, whom he raysed from deeth: Jeuen Jesus, whych delyuereth vs from ǂ the wrath to come.

* i.Tes.iiij.b ǂ ii. Timo.i.a

B

* i.Cozin.ii.a * i. Thes.ii.a

C

D

## ¶ The.ii.Chapter.

¶ He putteth them in mynde of the godly conuersacyon that he led amōge them when he preached the Gospell vnto them) thanketh God that they receaue hys worde so frutefully, and exerciseth hys ablence.

A FOr ye youre selues (* brethē) knowe of oure entraūce in vnto you, how that it was not in vayne: but euen after that we had suffred before, and were * shamfully entreated at Philippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospell of God, in *moch strynynge. For oure exhortacyon was not to hynge you to errour, nor yet to vnclennes, nether was it wyth gyle: but as we were alowed of God, that the Gospell sholde be commytted vnto vs: euen so we speake, not as they that * please mē, but God, whych tryeth oure hertes.

* i. Thes.i.b. * Actes.xvi.c * Actes.xvii.b * Galat.i.b.

B Nether led we oure cōuersacyon at eny tyme with flatterynge wordes, as ye knowe: nether by occasyon of couetousnes. * God is recorde: nether sought we prayse of men nether of you, nor yet of eny other, when we myght haue bene ī auctorite, as ẏ Apostles of Christ, but we were tender amonge you, euen as a norsse cherysheth her chyldren, so were we affectyoned towarde you: our good wyll was to haue dealte vnto you, not the Gospell of God onely: but also oure awne soules, because ye were deare vnto vs.

* Philip.i.a.

C

✠Ye remember brethren oure labour, and
*Actes.xv.g. trauayle.* For we laboured daye & nyght
1.Thess.iii.b because we wolde not be chargeable vnto
2.Corne.xi.c eny of you, and preached vnto you the Gos-
pell of God. Ye are witnesses, and so is God how holyly & iustly & vnblameably we be-
haued oure selues amõge you that beleued,
as ye knowe, how that we bare soche affec-
cyon vnto euery one of you, as a father doth
vnto chyldren, & chorytynge, confortynge, and
besechynge you, that ye wolde walke wor-
thy of God, whych hath called you vnto his
kyngdome and glorye.

For this cause thãke we God also without
ceassyng, because ỳ when ye receaued of vs ỳ
worde, wherwith ye learned to know God)
ye receaued it not as the worde of man: but
euen as it was in dede, the worde of God,
whych worketh also in you that beleue. ✠
For ye brethren became folowers of the cõ
D gregacyons of God whych in Jewry are in
Christ Jesu: for ye haue suffred lyke thyn-
ges of youre kynsmen, as we oure selues ha-
ue suffred of ỳ Jewes. Whych as they kyl-
led the Lorde Jesus, and theyr awne Pro-
phetes, euen so haue they persecuted vs: and
God they please not, and are contrary to al
men, & hynder vs, that we shuld not speake
vnto the Gentyls, that they myght be sa-
*Luke.xxi.c ued, to fulfyll their synnes alwaye. For * ỳ
wrath of God is come on them, euen to the
vtmost.

For as moch brethren as we are kept frõ
you for a season, as concernynge the bodyly
presence (but not in the herte) we enforsed ỳ
more to se you personally with great desy-
re. And therfore we wold haue come vnto
Daniel.v.c. you, I Paul once and agayne: ‡but Satan
withstode vs: for what is oure hope of ioye
1.Corin.i.c or crowne of reioysing? * are not ye it in the
and.viii.d presence of our Lord Jesus Christ at his cõ-
mynge? yes, ye are oure glory and ioye.

## ¶The.iii.Chapter.

¶ She sheweth how greatly he was reioysed, whẽ Timothe tolde him of their fayth & loue.

A Wherfore, sence we coulde no lẽger
forbeare, we thought it good to
remayne at * Athens alone, and
* Act.xvii.d. sent Timothe oure brother & my-
nyster of God, and the helper forth of oure
labour in the Gospell of Christ, to stablis-
she you: and to confort you concernyng our
fayth * that no man shulde be moued i the-
*Ephes.iii.c se afflictyons, For ‡ ye your selues knowe,
‡ John.v.b.c. that we are euen apoynted there vnto.
Actes.xiiii.d. For when we were wyth you, we tolde
phal.xxxiiii.d you before, that we shude suffre tribulacy-
prouer.xxiiii b. on, euen as it came to passe, and as ye kno-
ii.Timo.iii.c we. For this cause when I coulde no lenger
forbeare, I sent that I myght haue know-
ledge of youre fayth, lest by some meanes ỳ
tempter had tempted you, and lest oure la- 25
boure had bene bestowed in vayne.

But now lately, when Timothe came
frõ you vnto vs, & declared to vs your faith
& your loue, & how ỳ ye haue good remẽbra-
unce of vs all wayes, desyrynge to se vs as
we also desyre to se you. Therfore brethren
we receaued cõsolacyõ by you, in all our ad-
uersite & necessite, through your fayth. For
now are we alyue, yf ye stãde stedfast in the
Lorde. For what thãkes can we recõpence
to God agayne for you, ouer al ỳ ioye, ỳ we
ioye for your sakes before our God: prayig
nyght and daye exceadyngly, ỳ we might se
you presently, and myght fulfyll the thyn-
ges which are lackynge vnto youre fayth.

God hym selfe oure father, and oure Lorde C
Jesus Christ shall gyde oure iorney vnto
you: the Lord also shall increace you & make
you flowe ouer in loue one toward another,
and towarde all men, euen as we do toward
you, that he maye make youre hertes stable
& vnblameable, in holynes before God oure
father, at the commynge of oure Lorde Je-
sus Christ with all sayntes.

## ¶The.iiii.Chapter. ✠

¶ She exhorteth them to stedfastnesse, to kepe them selues from synne & vncleny conuersacyon to loue one another: rebuketh ydelnesse, & speaketh of the resurrecyon.

FUrthermore, we beseche you (bre- A
thren) and exhorte you by ỳ Lord
Jesus, ỳ ye increace more & more
euẽ as ye haue receaued of vs, how
ye ought to walcke and to please God. For
ye knowe, what cõmaundementes we gaue
you by oure Lorde Jesu Christ. For this is
the wyll of God * euen youre holynes, ỳ ye *Rom.vi.a.
shuld abstayne from fornicacyõ, & that eue- Ephes.v.a
ry one of you shuld knowe ‡ how to kepe his ‡i.Cor.vii.a.
vessell in holynes and honoure, and not in
the lust of concupiscence * as do the hethen *Roma.i.c.
which know not God, ỳ nomã oppresse and B
defraude his brother in bargaynyng: becau
se ỳ the Lord is the auenger of all soch thin-
ges, as we tolde you before, and testifyed.
For God hath not called vs vnto vnclenes
but vnto holynes. ✠ * He therfore ỳ despy- *Luke.x.c.
seth, despyseth not man, but God, whych
hath sent ‡ his holy spyrete amonge you. ✠ ‡i.Cor.iii.ba
✠But as touchynge brotherly * loue, ye and.vi.b.
nede not, ỳ I wryte vnto you. ‡ For ye are *i.Thess.iii
taught of God, to loue one another. Yee and C
that thynge verely ye do vnto all ỳ brethẽ ‡John.xiii.b
which are i all Macedonia. We beseche you and.xv.b
brethren, that ye encreace more & more, and t.John.iiii.b
that ye studye to be quyet, & to medle with
youre awne busynes, and * to worke wyth * Actes.xx.l
youre awne handes, as we cõmaunded you: i.Corin.iv.c
that ye maye behaue youre selues honestly ii.Thess.iii.b
towarde them that are wythout, and that
nothynge be lackynge vnto you. ✠

✠I wolde



D ✠I wolde not brethren that ye shulde be
ignorannt cõcernynge them whych are fal-
len aslepe, that ye sorowe not as other do,
*Sap.iii.a.b. whych haue * no hope. For yf we beleue, ỳ
Jesus dyed, & rose agayne: euen so them also
which slepe by Jesu, wyll God bryngе agay-
ne wyth him. For this saye we vnto you in ỳ
*i.Cor.xv.g. worde of the Lorde, that we whych shall *
lyue, & shall remayne in the cõmynge of the
Lorde, shall not come per they whych slepe.
*mat.xxiiii.c For the Lorde hym selfe shall descende from
Daniel.vii.a. heauẽ with a showte & the voyce of the * Ar
changell and trõpe of God. And the dead in
Christ shall aryse fyrst: then we which shall
lyue (euen we which shall remayne) shall be
caught vp with them also in the cloudes, to
mete the Lorde in the ayer. And so shall we
euer be with the Lorde. Wherfore, comforte
your selues one another wyth these wordes. ✠

## ¶The.v.Chapter.

¶ He enfourmeth them of the daye of doome, and commynge of the Lorde, exhorteth thẽ to watch, and to regarde soche as preach Gods worde a-monge them.

A IFinally of the tymes & seasons (bre-
thren) it is no nede that I wryte vn
to you: for ye your selues know per-
fectely, ỳ * the daye of the Lord shall
*mat.xxiiij d come, euen as a theefe in the nyght. For whẽ
ij.Pet.iij.c. they shall saye, peace and all thynges are sa-
Apoc.iii.a. and.vi.c. fe, then shall * soden destruccyon come vpõ
* Jere.vi.b. them (as sorowe commeth vpon a woman
travaylynge with chylde) & they shall not sca
*John.xii.c pe. But * ye brethren are not in darckenes, ỳ
Ephe.v.c. that daye shulde come on you as a theefe.

✠Ye are all the chyldren of lyght, and the
chyldrẽ of the daye. We are not of the nyght
nether of darknes.

*Therfore let vs not slepe as do other: B
*Rom.xiii.d but let vs watch, & be sober. For they that
slepe, slepe in ỳ nyght: & they that be dronken,
*Ephes.vi.b are dronken in the nyght. But let vs whych
are of the daye, be sober * armed wyth the
brest plate of fayth and loue, and with hope
of saluacyon for an helmet. For God hath
not appoynted vs to prouoke wrath vnto
*ii.Cor.v.c. oure selues, but to obtayne saluacyon by the
meanes of oure Lorde Jesu Christ * whych
dyed for vs: that whether we wake or slepe,
we shulde lyue together wyth him.

Wherfore, comforte your selues together, C
& edifye euery one another, euẽ as ye do. ✠
*Gala.vi.b. We beseche you brethren, that ye knowe
i.Timo.v.c. them * whych laboure amonge you, and ha-
Phil.ij.d. ue the ouersyght of you in the Lorde, &
geue you exhortacyon, that ye haue them in hye
reputacyon thorowe loue, for their worckes
sake, and be at peace with them.

✠We desyre you (brethẽ) warne them ỳ
are vnruly, comforte the feble mynded, lyft
vp the weake, be pacient towarde all men.

*See that none recompence eny ill for eny ill *Mat.v.g.
vnto eny man: but euer folowe that whych
is good, both amonge your selues, and to all D
men. *Reioyce euer & * Praye cõtynually. ‡Philip.iiij.a.
In all thynges geue thanke, for this is
the wyll of God thorowe Christ Jesu to- *Lu.xviii.a.
warde you.

Quẽche not the spyrete. * Despyse not pro- i.Cor.xiii.g.
phesynges. Examen all thynges, kepe that
which is good. Abstayne from all euell ap-
pearaunce. The very God of peace sanctifye
you thorowe out. And I praye God ỳ youre
whole spyrete, and soule and body, maye be
preserued: so that in nothyng ye maye be bla
med in the commynge of oure Lorde Jesus
Christ.

*Faythfull is he which called you, which *Ro.xvi.c
wyll also do it. Brethrẽ, praye for vs. *Gre- i.Corin.i.b.
te all the brethrẽ wyth an holy kysse. I char- and.v.c.
ge you in the Lorde, that this Epistle be red ‡Rom.xvi.c.
vnto all the holy brethren. * The gra- i.Cor.xvi.d
ce of the Lorde Jesus Christ be ii.Cor.xiii.c
wyth you. Amen. *ii.Tes.iii.d

¶The fyrst Epistle vnto the Thes-
salonians was wrytten from
Athens.

# ¶The secõde Epistle
## of Saynct Paul the Apostle to the Thessalonyans.

## ¶The fyrste Chapter.

¶ He thanketh God for their faith and loue, and prayeth for the encreace of the same.

PAul and Syluanus and Ti- I
motheus.

Vnto the congregacyon
of the Thessalonyãs in God
oure father, and in the Lorde
Jesus Christ.

* Grace be vnto you and *Rom.i.a.
peace from God oure father, and from the i.Cor.i.a.
Lorde Jesus Christ. Ephe.i.a.

We are boũde to ‡ thanke God all wayes ‡Roma.i.b.
for you brethren (as it is meete) because that Philip.i.b
youre faythgroweth exceadyngly, and euery Colos.i.a.
one of you swymmeth in loue towarde ano- Ephe.i.d.
ther betwene youre selues, so that we oure
selues boast of you in the congregacyons of
God, ouer your pacyence & fayth in all your
persecuyons & tribulacyõs, that ye suffre, B
which is a token of the ryghtewes iudge-
ment of God, that ye are counted worthy of
the kyngdome of God, for which ye also
suffre. It is verely a ryghtewes thyng with
God that he recompence tribulacyon to thẽ
that trouble you: and to you which are trou- C
bled, rest wyth vs, when the Lorde Jesus

shall shewe hym selfe from heauen with the
Angels of hys power, wyth flaminge fyre,
*Rom.ii.b. whych shall rēdre vengeaunce vnto them y
knowe not God, * and that obeye not the
D Gospell of oure Lorde Jesus Christ * which
*Dan.b.c. shalbe punyshed wyth euerlastynge damna-
cyon, from the presence of the Lorde, and
*mat.xxv.c. from the glory of his power, * whē he shall
come to be glorifyed in his sayntes, and to
be come maruelous in all them that beleue:
because oure testimonie that we had to you,
*Collo.i.a. Philip.i.b. was beleued euen the same daye. * Wherfo-
re, also we praye all wayes for you, that our
God will make you worthy of this calling,
& fulfyll all delectacyō of goodnes & the wor-
cke of fayth, wᵗ power: that the name of oure
Lorde Jesus Chryst maye be glorifyed by
you, and ye by hym, accordynge to the grace
of oure God, and of the Lorde Jesus Christ.

¶ The ij. Chapter. ✠

¶ He sheweth them, y the daye of the Lorde shall
not come, tyll the departynge from the fayth cōme
fyrst: and therfore he exhorteth them not to be di-
sceaued, but to stande stedfast in the thynges that
he hath taught them.

A WE beseche you (brethren) by
the cōmynge of oure Lorde
Jesu Christ, and in that we
shall assemble vnto hym, y
ye be not sodenly moued frō
youre mynde, ner be trou-
bled, nether by spyrite, nether
by wordes, nor yet by letter whych shulde
seme to come from vs, as though the daye
of Christ were at hande. Let no man decea-
ue you by eny meanes, for the Lorde shall
*Dani.ix.g. not come excepte ther come * a departynge
i.Timo.iiii.a fyrst, and that that synfull man be opened,
the sonne of perdicyon, whych is an aduersa
rye: and is exalted aboue all that is called
God, or that is worshypped: so that he doth
*i.Cor.iii.b and.bi.d. syt * in the tēple of God, boastynge him sel-
fe to be God.

B Remember ye not, that when I was yet
wyth you, I tolde you these thynges? And
*i.John.ii.c nowe ye know what wythholdeth: euē that
he myght be vttered at hys tyme. * For the
mistery of y iniquitie doeth all readye wor-
cke: tyll he which nowe onlye letteth, be ta-
kē out of the waye. And then shall that wy-
*Esa.xi.a. cked be vttered, * whom the Lorde shall con
sume with the spyrite of his mouth, and shall
destroye wyth the appearaunce of hys com-
mynge ✠ euen hym whose commynge is af
ter the workynge of Satan, with all lynge
*mat.xxiiii.c power * sygnes and wonders, and with all
deceauablenes of vnryghtwesnes, amonge
them that perysshe: because they receaued
not the loue of y trueth, that they myght be
¶ saued. * And therfore, God shall sende them
*Roma.i.d. stronge delusyon, that they shulde beleue lyes: that all they myght be dāned, whych be-
leued not the trueth: but had pleasure in vn-
ryghtewesnes.

But we are bolde to geue thākes alwey
to God for you (brethrē beloued of y Lorde)
for because that God hath from the begyn-
nynge chosen you to saluacyō, throwe sanc-
tifyinge of the spyrite, and throwe beleuing
of y trueth, wher vnto he called you by oure
Gospell, to obtayne the glorye of oure Lord
Jesu Christ.

✠ Therfore brethren stande fast, & kepe
D the ordinaūces which ye haue learned: whe-
ther it were by oure preachinge, or by Epi-
stle. Oure Lorde Jesu Christ hym selfe, and
God and oure father (which hath loued vs,
and hath geuen vs euerlastynge consolacyō,
and good hope throwe grace) cōforte youre
hertes and stablysshe you in all good sayēge
and doynge.

¶ The iij. Chapter.

¶ He desyreth them to praye for him, that y Gos-
pell, maye prosspere, and geueth them warnynge to
reproue the vnthankfull: and yf they wyll not labour wyth
their handes, that they shall not eate.

FUrthermore brethrē praye ye for vs, A
*Ephe.vi.c. Coloss.iiii.a. that the worde of God maye haue
passage, and be glorifyed, as it is al-
so with you: and that we maye be delyuered
from vnreasonable and frowarde men. For
all mē haue not fayth: but the Lord is fayth-
full, whych shall stablysshe you, and preser-
ue you from euyll. We haue confydence tho-
rowe the Lord to you warde, y ye both do, &
wyll do the thynges which we commaunde
you. And the Lord gyde youre hertes to the
loue of God and to the pacyente waytynge
for Chryst. ✠

✠ We require you brethren by y name of B
oure Lorde Jesu Christ * y ye withdrawe
*i.Cor.v.b youre selues from euery brother, y behaueth
him selfe inordinatly, & not after y institucīō
which he receaued of vs. For ye your selues
know, howe ye ought to folowe vs. For we
behaued not oure selues inordinatly amōge
you. Nether toke we breed of eny man for
naught: but * wrought wᵗ laboure & sweate *Actes.xx.g.
nyght & daye, because we wolde not be char- i.Cor.ix.c.
geable to eny of you: not but that we had au i.Ther.ii.c.
and.iiii.c.
ctorite: but to make oure selues an ensample ¶
vnto you to folowe vs. For when we were
wyth you, this we warned you of, y yf eny
wolde not worcke, the same shulde not eate.

For we haue, heard saye that ther are so-
me whych walke amonge you inordinatly,
worcynge not at all, but beynge busybo-
dyes. Them that are soch, we commaunde
and exhorte, by oure Lorde Jesu Christ, that
they worcke with quietnes, and eate their
awne breed: * Brethren be not ye weery in *Gala.vi.b.
well doynge. ✠ If eny man obey not oure D
sayinge, sende vs worde of him by a letter: ij.Thes.iii.b.
and * haue no companye with him, that he
maye be ashamed. And count him not as an
enemy: but warne him as a brother.

The very



The very Lorde of peace geue you peace
all wayes, by all meanes. The Lord be with
you all. The salutacyō of me Paul, with
myne awne hande. This is the token
in all Epistles. So I wryte. *
The grace of oure Lorde Je-
sus Christ be wyth you
all. Amen.
*i.Thes.v.d Philip.iiii.d

¶ Sent from Athens.

# ¶ The Epistle of Saynct Paul vnto Timothe.

¶ The fyrste Chapter.

¶ He exhorteth Timothe to wayte vpon hys office: namely, to se that nothynge be taught but Gods
worde. He sheweth also wherfore y lawe is good,
and telleth that Christ Jesus came in to y worlde,
to saue synners.

A PAul an Apostle of Jesus
*Actes.ix.c. Christ, * by the commyssyō
of God our sauyour, & Lord
*i.Thes.i.a Jesus Christ, which is * our
hope.
‡Act.xvi.a. Unto ‡ Timothe hys na-
turall sonne in the fayth.
*i.Cor.i.a. Gala.i.a. * Grace mercy and peace from God oure
father, & frō y Lord Jesus Christ our Lorde.
As I besought the to abyde styll at Ephe-
*Actes.xix. and.xx. sus (whē I departed into * Macedonia) cuē
so do, that y cōmaunde some, that they folo-
*ii.Tim.ii.c Titus.iii.c. i.Timo.iiii.a we no straunge doctrine, nether geue hede *
to fables & endles genealogyes whych brede
B doubtes more then God lye edifyinge, which
is by fayth. For the ende of the commaunde-
*Rom.viii.c ‡Act.xv.b. ment is, * loue out of a ‡ pure herte, and of a
good conscience, and of fayth vnfayned: frō
the whych thynges, because some haue er-
red, they are turned vnto vayne iāgelynge,
because they wolde be doctours of the lawe,
and yet vnderstande not what they speake,
*Rom.vii.b Gala.iii.c. ‡Gala.v.d. nether wherof they affyrme.
✠ We knowe, that * the lawe is good,
yf a man vse it lawfully: knowynge thys, ‡
howe that the lawe is not geuē vnto a rygh
treous man, but vnto the vnryghteous and
disobedyent, to the vngodly and to synners,
to vnholy and vncleane: to murtherers of fa
thers and murtherers of mothers, to man-
*Leui.xvi.b. Roma.i.d. slears, to * whoremongers: to them that de fy
le them selues wyth mankynde: to mā stea-
lers: to lyars, to periured, and yf ther be eny
other thynge that is cōtrary to the holsome
doctryne, accordynge to the Gospell of the
glory of the blessed God, whych Gospell is
commytted vnto me.
¶ And I thanke Chryst Jesus oure Lorde,
*Actes.ix.a. and.xvii.a. i.Cor.xv.b. Gala.i.c. whych hath made me stroge: for he counted
me true, and put me in office where as be-
fore I was a blasphemer, * and a persecuter, &
a Tyraunt. But yet I obtayned mercy, be-
cause I dyd it ignorauntly throwe vnbele-
fe. Neuertheles, y grace of oure Lorde was
exceadynge aboundaunt with fayth and lo-
ue, whych is by Christ Jesu. ✠
✠ This is a true sayinge (and by all mea-
nes worthy to be receaued of vs) y * Chryst *Mat.ix.d Mar.ii.c. Luke.xix.a John.iii.c.
Jesus came into y worlde, to saue synners,
of whom I am cheke. Not withstandynge
for this cause optayned I mercy, that Jesus
Christ shulde exyst shewe on me all longe pa
cīēce, to declare an ensample vnto thē which
shulde beleue on him vnto eternall lyfe. So
then vnto God, kynge euerlastynge, immor-
D tall * inuysyble, wyse onely, be honoure and *Colos.i.c. prayse for euer and euer. Amen.
Thys commaundement commyt I vnto
the sonne Timotheus ☞ accordynge to the
prophesyes, whych tyme past were prophe-
syed of the, that thou in them shuldest fyght
a good fyght, hauynge fayth and good con-
scyence: whych some haue put awaye from
them, and as concernynge fayth haue made
shypwracke. Of whose nombre is * Hyme- *i.Tim.ii.c ‡ii.Tim.iii.c. * mat.xviii.c
neus and ‡ Alexander whom * I haue dely-
uered vnto Satā, that they maye lerne not i.Cor.v.a
to blaspheme.

¶ The ij. Chapter. ✠

¶ He exhorteth to praye for all men. He wyll not
haue wemen to be ouer costly apparelled, nor to
teach in the congregacyon, but to be in sylence, &
to obeye their husbandes.

EXhorte therfore, that aboue all E
thynges, prayers, supplicacyons,
intercessions, and geuynge of thā-
kes be had for all men: * for kyn- *Jere.xxix.c Baruch.i.c.
ges, and for all that are in auctorite, that
we maye lyue a quyet and a peaceable lyfe,
wyth all Godlynes and honestye. For that
is good and accepted in y syght of God oure
sauyoure, whych ☞ wyll haue all mē to be
saued, and to come vnto the knowledge of y
trueth. For ther is * one God, and one * me- *Joh.xvii.a *Joh.xv.d. Gala.iii.c.
diator betwene God and man, euen the man
Christ Jesus, whych gaue him selfe a raun-
some for all men, that it shulde be testifyed
at hys tyme, * where vnto I am ordayned a *Roma.i.a. and.xi.c ii.Tim.i.c.
preacher and an Apostle. I tell the truethin
Christ and lye not: beynge the teacher of the
gentyls wyth fayth and veritye. ✠
I wyll therfore that the men * praye euer- B
ry where, lyftynge vp pure handes without *John.xiii.c
wrath, or doubtinge. Lykewise also the we-
men, that they araye them selues in comlye
apparell wyth shamfastnes and discrete be-
haueour, not wᵗ broyded heare, other golde
or pearles, or costly araye: but as becōmetly
wemen, that profesSe godlynesse throwe
good worckes. * Let the woman learne in sy- *i.Cor.xiiii.g
lence wyth all subiectcyon. But I suffre not
a woman to teach, nether to vsurpe auctō-
ryte ouer the man: but to be in sylence. For

Adam

Adam was fyrst fourmed, & then Eue. Adā also was not deceaued, but the womā was deceaued, and was subdued to the transgressyon. Notwythstādynge thorowe bearynge of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, wyth discrecyon.

## ¶The.iij. Chapter.

¶What maner of mā a bysshoppe or prestе ought to be. The propertyes also requyred in a deacō or mynyster.

A THis is a true sayinge: If a mā desyer the office of a Bysshoppe, he desyreth an honest worke. A Bisshoppe therfore must be blameles, ỹ husbande of one wyfe, dilygent, sober, discrete, a keper of hospitalite: apte to teach: not geuē to ouer moch wyne, no fyghter, not gredy of fylthye lucre. but gētle, abhorrynge fyghtynge, abhorrynge couetеousnes, one ỹ ruleth well his awne house, one ỹ hath chyldren in subiectyon with all reuerēce. For yf a man cānot rule his awne house, howe shall he care for the congregacyon of God? He maye not be a yonge scoler, lest he swell and fall into the iudgement of the cuyll speaker. He must also haue a good reporte of them whych are without, lest he fall into rebuke, and snare of the cuyll speaker.

B Lykewyse must the mynisters be * honest, not double tonged, not geuē vnto moch *Actes.vi.a. wyne, nether gredy of fylthy lucre: but holdynge the mystery of the fayth with a pure conscience. And let them fyrst be proued, and then let thē mynister so, that no man be able to reproue them.

Euen so must theyr wyues be honest, not cuyll speakers: but sober and faythfull in all thynges. Let the Deacons be the husbandes of one wyfe, and such as rule theyr chyldren well, and their awne housholdes. For * they *mat.xxv.b that mynister well, get them selues a good degree and greate lybertye in ỹ fayth, whych is in Chryst Jesu.

C These thynges wryte I vnto the trustinge to come shortely vnto the: but and yf I tarie longe, that thou mayst yet haue knowledge, howe thou oughtest to behaue thy selfe in the house of God, whych is the congregacyon of the lyuynge God, the pyllar & grounde of trueth. And without doute great is that mystery of godlynes: * God was shewed in the fleshe, was ☞ iustifyed in the spryte, was sene amonge the Angels, was preached vnto the gentyls, was beleued on in the worlde, and receaued vp in glory. * Iohn.i.b ☞

## ¶The.iiij. Chapter.

¶The prophecyeth of the latter dayes, and exhorteth Timothe to be dilygent in readynge of the holy scripture.

A THe spryte speaketh euydently, that * in the later tymes some shall ✝ departe from the fayth, and shall geue hede * Actes.xx.f 1.tim.iij.a. 2. Pet.ij.a. Iude.i.c. 1i.Tes.ii.a. vnto spyrytes of errour, and deuelysshe doctrines of them which speake false thorowe ypocrysye, & haue their cōsciēces marked wyth hote yrō, forbyddynge to mary, & cōmaūdynge to abstayne frō meates * which God hath created to be receaued ✝ with geuynge thākes, of them whych beleue, & knowe the trueth. For * all the creatures of God are good, & nothynge to be refused, yf it be receaued with thākesgeuynge. For it is sanctified by the worde of God & prayer. If thou put ỹ brethrē in remēbraūce of these thynges thou shalt be a good mynyster of Jesu Chryst * whych hast bene norisshed vp in ỹ wordes of ỹ fayth & of good doctrine, whych thou hast cōtinually followed. But * cast awaye vngostly and olde wyues fables. *Gene.i.d. ✝Mat.xv.b.i. Actes.xv.b.ii. *Gene.i.d. Eccli.xxxix. Mar.vij.d. Roma.xiiij.c Titus.i.d * ii.tim.iii.d *i.Tim.i.a. ii.Tim.ii.c. Titus.iii.c.

Exercyse thy selfe rather vnto godlynes. B For * bodely exercyse profyteth lytell: but ✝ Colos.ii.d. godlynes is profytable vnto all thynges, as a thinge which hath promyses of ỹ lyfe that is nowe, & of the lyfe to come. This is a sure sayinge, & by all meanes worthy to be alowed. For therfore we bothe laboure & suffre rebuke, because we haue a stead fast hope in the lyuynge God, which is the sauioure of all men, specially of those that beleue. Soch thynges commaunde & teache. * Let no man despyse thy youth ✝ but be vnto thē that beleue, an ensample, in worde, in conuersacyō, in loue, in spryte, in fayth, in purenes. *Titus.ii.c. ✝Titus.ii.b i.Pet.b.a. ii.Timo.i.c.

Tyll I come, geue attēdaūce to readynge, C to exhortacyon, to doctrine. Despyse not the gyfte that is in the, whych was geuen ỹ thorowe prophesye, with ỹ * layinge on of handes by ỹ auctorite of presthode. These thinges exercyse, and geue thy selfe vnto them, that it maye be sene, howe thou profetest in all thynges. Take hede vnto thy selfe, and vnto learnynge, and continue therin. For yf thou shalt so do, thou shalt saue thy selfe, & them that heare the. *Actes.vi.b. viii.c.xiii.a. and.xix.a. Ro.xvi.d. ii. Timo.i.b.

## ¶The.v. Chapter.

¶She teacheth hym howe he shall behaue hym selfe in rebukinge of all degrees. An order concernynge wyddowes.

REbuke not an elder, rygorously * A but exhorte him as a father: the yōgermen, as bretheren: the elder wemen, as mothers: the yonger as systers, wyth all purenes. Honoure wyddowes, which are true wyddowes. If eny wyddow haue chyldren or nevews, let thē learne fyrst to rule their awne houses godly * & to recompense their elders. For ỹ is good & acceptable before God. She ỹ is a true * wyddowe & frēdelesse, putteth her trust in God, & cōtynueth in supplicacyons and prayers nyght & daye. But she ỹ lyueth in pleasure, is deed, euen yet alyue. And these thynges cōmaūde that they maye be without rebuke. But yf eny prouide not for her awne (& specially for them of her housholde) the same hath denyed the fayth, and is worsse then an infydell. *Leuit.xix.g. Eccli. iii.b.c. *Luke.ii.c.

Let no



B Let no wyddowe be chosen vnder threscore yere olde, & soch a one as was ỹ wyfe of one man, and well reported of men in good workes: yf she haue brought vp chyldrē, * yf she haue lodged strangers, yf she haue washed the sayntes fete, yf she haue mynistred vnto them whych were in aduersytie, yf she haue bene contynually geuē vnto all maner of good workes. The yonger wyddowes refuse. For whē they haue begōne to were wāton agaynst Chryst, they wyll mary, haueynge damnacyon, because they haue cast awaye their fyrst fayth. And also they learne to goo from house to house ydle: yee not ydle onely, but also tatlers and besybodyes, speakynge thynges which are not comly. *Gene.i.f.a. Actes.x.c. i.Pet.iiii.b. Roma.xii.c. Heb.xiii.a.

C I wyll therfore that the yonger wemen *mary, to beare chyldrē, to gyde the house, and geue none occasyon to the aduersary to speake cuyll. For many of them are all ready turned backe, and are gone after Satan. And yf eny man or woman that beleueth haue wyddowes, let thē mynyster vnto them, & let not the congregacyon be charged: that there maye be sufficyent for them that are wyddowes in dede. *i.Cor.vii.b

The elders that rule well, are worthy of double honoure, most specially they whych laboure in the worde & teachynge. For the scripture sayth: * thou shalt not muosel the mouth of ỹ oxe that treadeth out the corne. And ✝ the labourer is worthy of his reward. Agaynst an elder, receaue none accusacyon: but * vnder two or thre witnesses. ☞ Thē that synne, rebuke openly, that other also maye feare. Deute.xxv.b. i.Cor.ix.a. ✝Mat.x.b. *Deu.xix.d. ☞

I testifye before God and the Lord Jesus Chryst & the electe angels, that thou obserue these thynges without hastynesse of iudgement, & do nothige parcially. * Laye hādes sodēly on no mā, nether be partaker of other mēs synnes: kepe thy selfe pure. Dryncke no lenger water, but ✝ vse a lytell wyne for thy stōmakes sake and thyne often dyseases. *nn.xxvii.d. Act.vi.b. viii.c.xiii.a. and.xix.a i.Timo.iiii.d ij.Tim.i.b. ‡Eccli.xxxi.d

Some mennes synnes are open before hāde, and go before vnto iudgemēt: & some mēnes synnes folowe after. Lykewyse also good workes are manifest before hāde, and they that are other wyse, cannot be hyd.

## ¶The.vi.Chapter.

¶The dutye of seruauntes towarde their masters. Agaynst soch as are not satisfied with the worde of God. Agaynst couetеousnes. A good lesson for ryche men.

A LEt as many ✝ seruaūtes as are vnder the yoke, counte theyr masters worthy of all honour, that ỹ name of God & hys doctryne be not cuyll spoken of. He that they whych haue beleuynge masters, despyse thē not because they are bretheren: but rather do seruyce, for as moch as they are beleuynge and beloued, & partakers of the benefyte. ✝i.Cor.vii.c. Ephe.vi.a. Collo.iii.b. Titus.ii.b. i.Pet.ii.d.

These thynges teach & exhorte. * If eny man folowe other doctrine, and enclyne not vnto the wholsome wordes of oure Lorde Jesu Chryst, and to the doctrine which is accordynge to Godlynes, he is pufte vp, and knoweth nothynge: but wasteth hys brayne about questiōs and ✝ stryfe, of wordes, wherof sprynge enuye, stryfe, raylynges, euyll surmisynges, vayne disputacyon of mē that haue corrupte myndes, & that are ✝ robbed of the trueth: which thynke, that lucre is godlynes. From them that are soch separate thy selfe. Godlynes is greate ryches * If a man be content with that he hath. * For we brought nothynge into the worlde; nether maye we cary any thynge out. *Gala.i.a *i.tim.i.a. Titus.iii.c. *ii.Thes.iii.c B * Eccl.xxxix.b Heb.xiij.a. *Job.i.b. Eccle.v.c.

But when we haue fode and rayment we must ther with be content. They that wylbe ryche, fall into temptacyon and snares, * (of the deuyll) & into many folysshe & noysome lustes, which drowne men into perdicyon & destruccyon. For couetеousnes of money is the rote of all cuyll: whych whyll some lusted after, they erred from the fayth, & tangled thē selues with many sorowes. But thou man of God, flye soch thynges. Folowe ryghtewesnes, godlynes, fayth, loue, pacīēce, meknes. Fyght the good fyght of fayth. Laye hande on eternall lyfe, wher vnto thou art also called, and hast professed a good profession before many wytnesses. *1.Tim.vi.c. C

I geue ỹ charge in ỹ syght of God, * which quickneth all thynges, & before Jesu Chryst (which vnder Poncius Pylate wytnessed a good wytnessyng) ỹ thou kepe ỹ cōmaundemēt, & be without spotte and vnrebukeable, vntyll the appearynge of oure Lorde Jesus Chryst, * which appearyng (in hys tyme) he shall shewe, that is blessed & myghty onely, kynge of kynges, & Lorde of Lordes, whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, * whom no man hath sene, nether can se, vnto whom be honoure and rule euerlastynge. Amen. *Act.xxiij.c. Apoc.xvij.c. and.xix.b. Gre.xxviij.d. John.i.c. and.vi.c. i.John.iiij.b

Charge thē which are ryche in this worlde, D that they be not hye mynded, ner * trust in vncertayne ryches, but in the lyuynge God (which geueth vs aboundaūtly all thynges to enioye thē) that they do good: that they be riche in good workes: that they be redy to gene & gladly to distribute, * laying vp in store for thē selues a good fundacīō agaīst ỹ tyme to come, ỹ they maye obtayne eternall lyfe. *Mat.vi.d. Luk.xii.d. Eccle.xxix.b. * Mat. vi.c.

O Timothe, saue that which is geuen the to kepe, and avoyde vngostly vanyties of voyces and oppositeyons of science falsly so called: whych science whyle some professed, they erred as concernynge the fayth. Grace be with the. Amen.

¶Sent from Laodicea, which is the cheffest cyte of Phrygia.

Pacaciana.

# ¶ The secõde Epistle

## of Saynct Paul the Apostle vnto Timothe.

### ¶ The fyrste Chapter.

¶ Paul exhorteth Timothe to stedfastnesse and pacyence in persecutyon, and to contynue in the doctryne that he had taught hym. A commendacyon of Onesyphorus.

PAul an Apostle of Jesus Chryst, by the wyll of God, accordynge to the promes of lyfe which is in Chryst Jesu.

To Timothe hys beloued sonne.

Grace mercy and peace from God the father, & from Jesu Chryst our Lorde.

*Act.xvii.a. Roma.i.a. Philip. iii.a. I thanke God, *whom I serue from myne elders with pure conscience, that without anye ceasynge I make mencyon of the in my prayers nyght and daye, desyringe to se the, myndefull of thy teares: so that I am fylled with ioye, when I call to remembraunce the vnfayned fayth that is in the, which dwelt fyrst in thy graundmother Lois, and in thy mother Eunice: & I am assured that it dwelleth in the also.

¶ B *i. Tim.iiii. ‡ Rom.viii.c Wherfore I warne the that thou stere vp the gyfte of God which is in ỹ * by the puttynge on of my handes. ‡ For God hath not geuẽ to vs the spyrite of feare: but of power, * Roma.v.b. and of loue, and of sobrenes. * Be not thou therfore ashamed of the testimony of oure Lorde, nether be ashamed of me ‡ which am his prisoner: but suffre thou aduersytie with the Gospell, accordynge to ỹ power of God, ‡Ephe.iii.a which *saued vs, and called vs with an holy callynge, not accordynge to oure dedes, *Titus.iii.b Ephes.i.a. but accordynge to his awne purpose & grace, whych was geuen vs thorowe Chryst Jesu (before the worlde beganne) but is nowe ¶ declared openly by ỹ appearynge of oure sauyour Jesu Chryst * which hath put awaye *i. Cor. xv.g Heb.ii.d. ‡ Roma. i.a. and.vi.c. i. Timo.ii.b. deeth, and hath brought lyfe and immortalite vnto lyght thorowe the Gospell, ‡ wherevnto I am apoynted, a preacher & Apostle, and a teacher of the Gentyls: for the whych cause I also suffre these thynges. Neuertheles, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that whych I haue cõmitted to hys keppynge, agaynst that daye.

*i. Timo.iiii.b Titus. ii.b i. Pet.v.a. *Se that thou haue the ensample of the holsome wordes, whych thou hast heard of me with fayth and loue that is in Chryst Jesu. That good thynge, whych was committed to thy keppynge, holde fast thorowe ỹ holy goost, which dwelleth in vs. This ỹ knowest, howe that all they which are in Asia, be ¶ D turned from me: of whych sorte are Phigelus and Hermogenes. The Lorde geue mercye vnto the housholde of Onesyphorus for he ofte refreshed me, *and was not ashamed of my chayne: but when he was at Rome, he sought me out very diligẽtly, & foũde me. The Lorde graunt vnto hym that he maye fynde mercye with the Lorde at that daye. And in howe many thynges he ministred vnto me at Ephesus, thou knowest very well. * Mat.xxv.c Roma.i.c.

### ¶ The.ij. Chapter.

¶ Lyke as in the fyrst Chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to abyde fast in the wholsome doctryne of oure Lorde Jesus Chryst.

THou therfore my sonne, be stronge in the grace (that is thorow Chryst Jesu) and in the thynges that thou hast hearde of me by many wytnesses. The same commytte thou *to faythfull men, which shalbe apte to teach other also. *Titus.i.b. Thou therfore suffre afflyccyons as a good soudier of Jesu Chryst. No man that warreth, entãglyth hym selfe wyth worldly busynes, and that because he maye please hym, whych hath chosen hym to be a soudier. And though a man stryue for a mastery, yet is he *i. cor. ix.a. not crowned, except he stryue lawfully * The husoandman that labowreth, must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue the vnderstandynge in all thynges. ¶ B

Remẽber that Jesus Chryst * of the sede of Dauid, rose agayne from deeth accordyng to my Gospell, wherin I suffre trouble as an euyll doar, euen vnto bondes. But ỹ worde of God was not bounde. Therfore * I suffre all thynges, for the electes sakes, that they myght also obtayne ỹ saluacion, which is in Chryst Jesu, with eternall glory. *Mat.i.a. Roma.i.a. * Acres.xv.i.

It is a true sayinge * for yf we be deed wt hym, we shall also lyue wyth hym. ‡ If we be pacient, we shall also raygne wyth hym. * If we denye hym, he also shall denye vs. If we beleue not, ‡ yet abydeth he faythfull. He cannot denye hym selfe. Of these thynges ¶ C put them in remembraunce, and testifye before the Lorde, that they folowe no contencyous wordes: which are to no profet, but to the peruertynge of the hearers. *Roma.vi.b ‡ Rom.viii.c *Luke.xii.b ‡ Roma.iii.a Mat.xviii.c.

Study to shewe thy selfe laudable vnto God, a workma ỹ nedeth not to be a shamed distributynge the worde of trueth iustly. * As for vngoostly vanyties of voyces, passe thou ouer them. For they wyll encreace vnto greater vngodlynes, & their wordes shall fret euen as doeth the disease of a cancre: of whose nõbre is. * Hymeneus and Philetus, which (as concernynge the trueth) haue erred, sayinge, that the resurrecyon is past all redy, and do destroye the fayth of some. *i. Timo.i.a and.vi.b. *i. tim.i.d.

But ỹ sure grounde of God standeth still, and hath this seale: * ỹ Lorde knoweth them that are * Joha.x.c



¶ D that are hys. And let euery man that calleth on the name of Chryst, departe from iniquite. *Rom.ix.d. Notwythstandynge * in a greate house are not onely vesseles of golde and of syluer: but also of wood and of erthe: some for honoure, and some vnto dyshonoure. Yf a man therfore pourge him selfe from suchmen, he shalbe a vessell sanctifyed vnto honoure, mete for the vses of the Lorde, and prepared vnto all good workes.

Lustes of youth auoyde, but folowe ryghtwesnes, fayth, loue and peace, with thẽ that call on the Lorde with a pure herte. * Folysshe and vnlearned questiõs put from the, knowinge, ỹ they do but gendre stryfe. The *i. Tim.i.a. and.vi.b. seruaunt of the Lorde must not stryue: but be gentle vnto all men * apte to teach, and one *i. Tim.iij.a that can suffre the euyll with meaknes, and Gala.vi.a. can ‡ informe them that resyst (the trueth) yf ✓* that God at eny tyme wyll geue them repẽtaunce, for to knowe ỹ trueth: and that they maye come to them selues agayne out of the snare of the deuyll, which are holden captiue of hym at hys wyll.

### ¶ The.iij. Chapter.

¶ The prophecyeth of the parleous tymes, setteth oute hypocrytes. Persecutyon for the Gospell.

¶ A THys knowe, that * in the last dayes shall come parelous tymes. *Actes.xx.f. i. Tim.iiii.a. i. Pet.ii.a. Jude.i.c. For men shalbe louers of their awne selues, coueteous, boasters, proude, cursed speakers, dysobedient to fathers and mothers, vnthankfull, vngodly, vnkynde, truecebreakers, falsecaculars, riatours, fearce, despisers of them which are good, traytours, heady, hye mynded, gredy vpon volupteousnes more then the louers of God, hauynge a symilitude of godlynesse, but haue denyed the power therof: and soch abhorre. For of thys sorte are ¶ B they, * which entre into houses, and bringe *Titus.i.c. into bondage wemen laden wt synne, which wemen are led with diuers lustes, euer learnynge, and neuer able to come vnto the knowledge of the trueth.

*Exo. viii.b. * As Jannes & Jambres withstode Moses, euẽ so do these also resyst the trueth: men ¶ C they are of corrupt myndes, and lewde as cõcerninge the fayth: but they shall preuayle no lenger. For their madnes shalbe vttered vnto all men euen as theirs was. But thou hast sene the experiẽce of my doctryne, fallyõ of lyuinge, purpose, fayth, longe sufferynge, loue, pacience, persecucyons, and afflyccyons whych happened vnto me at Antioche, at Iconium, and at Lystra: which persecutiõs I suffered pacyently. And from them all, the *Act.xiiii.d. Psa.xxxiiii.d Prou.xxiiii.b Eccle.ii.a. Lorde delyuered me. Yee, and * all they that wyll lyue godly in Christ Jesu shall suffre persecutyon. But the euyll men & deceauers shall wexe worsse and worsse, whill they deceaue and are deceaued them selues.

But continue thou in the thynges which ¶ D thou hast learned, which also were committed vnto the, knowinge of whom thou hast learned them, and for as moch also as * of a *i. Ti.iiii.a. chylde thou hast knowen the holy scriptures which are able to make the learned vnto salnacyon thorow the fayth which is in Chryst Jesu. * All scripture geuen by inspiracyon of God, is profitable to teache, to improue, to amende and to instruct in ryghtewesnes, that ỹ man of God maye be perfecte & prepared vnto all good workes. *ii. Pet.i.d.

### ¶ The.iiij. Chapter.

¶ He exhorteth Timothe to be feruent in ỹ worde & to suffre aduersite, maketh mencion of his awne death, & byddeth Timothe come vnto hym.

TEstifye therfore before God, & before ỹ Lord Jesu Chryst, which ¶ A shall iudge the quicke and deed at hys apearynge in hys kyngdom, preache thou ỹ worde, be feruẽt, in season & oute of season. Improue, rebuke, exhorte wt all longe sufferynge and doctryne. For ỹ tyme will come, whẽ they shall not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, and shall withdrawe their eares from the trueth, and shalbe turned vnto fables. But watche thou in all thynges, suffre afflyccyons, do the worke thorowlye of an Euangelist, fulfyll thyne office vnto the vtmost. * (Be sober)

For I am nowe ready to be offered, and * the tyme of my departynge, is at hande. ¶ B I haue fought a good fyght, I haue fulfylled my course, I haue kept the fayth. From hẽce forth ther is layde vp for me * a crowne of *i. Cor.ix.d. ryghtewesnes, which the Lorde (that is a i. Pet.v.b. ryghteous iudge) shall geue me at that daye: not to me onely, but vnto all them also that loue his cõminge. Do thy dylygẽce that thou mayest come shortly vnto me.

For Demas hath forsaken me, and loueth thys present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Tytus vnto Dalmacia. Onely Lucas ¶ C is with me. Take * Marke, and bringe hym *Collo.iiii.c with the, for he is profitable vnto me for the mynystracyon. And Tychycus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, (when thou cõmest) bringe with the, and the bokes, but specially the partchement. Alexander the coppersmyth dyd me moch euyll: the Lorde reward hym accordynge to hys dedes, of whom be thou ware also. For he hath greatly wythstande oure wordes.

At my fyrst answerynge, no man assysted me, but all forsoke me. I praye God, that it maye not be layde to their charges: ✠ Notwythstandynge the Lorde, assysted me, and strengthed me, that by me the preachynge shulde be fulfylled to the vtmost, and that all ỹ Gentyls shulde heare. And I was delyuered out of the mouth of the lyon. And the Lorde shall delyuer me from all euyll doynge, and shall kepe me vnto hys heuenly kyngdom. To whom be prayse for euer and euer. Amen. ✠

*Act.xviij.a. Rom.xvi.a. 2ti.Tim.i.d. ‡ Acts.xx.b. and.xxi.f.

Salute Prisca and * Aquila & the housholde of ‡ Onesiphorus, Erastus abode at Corinthum. * Trophimus haue I lefte at Myletum sycke. Do thy diligẽce, that thou mayest come before winter. Eubolus greteth the, and so doth Pudens, and Linus, Claudia, and all the brethrẽ. The Lorde Jesus Christ be with thy spirite. Grace be with you: Amen.

¶ The seconde Epistle vnto Tymothe, was wryten from Rome, when Paul was presented the seconde tyme vnto the Emperoure Nero.

# ¶ The Epistle of

Sayncte Paul vnto Tytus.

## ¶ The fyrst Chapter.

¶ Paul exhorteth Titus to ordeyne pastes or bysshoppes in euery cytie. & declareth what maner of men they ought to be ỹ are chosen to that office. & chargeth Titus to rebuke soch as withstande the Gospell.

PAul the seruaũt of God, and apostle of Jesu Christ accordinge to the fayth of goddes electe, and accordynge to the knowledge of the trueth, which is after godlynes in ỹ hope of eternall lyfe, which

*Rom.xvj.a. God * (that cannot lye) promysed before the worlde beganne: but hath opened his worde at the tyme appoynted thorowe preachinge, which is commytted vnto me, accordynge to the commaundement of God oure saue-

*ij.cor.xiij.c oure. To * Titus hys naturall sonne after the commen fayth.

1ti.Timo.i.a. 2.Tim.i.a. ✠ Grace mercy & peace from God ỹ father

B & from the Lorde Jesu Christ oure sauioure.

For this cause left I the in Creta, ỹ thou shuldest refoureme the thynges that are vn-

*ij.Tim.ij.a. perfect, & shuldest * ordeyne elders in euery cytie, as I had appoynted the. If eny be blamelesse, the husband of one wyfe, hauynge faythfull childrẽ, which are not slaundred of

*1. Tim.iij.a ryote, nether are disobedient. * For a bysshope must be blamelesse, as ỹ stewarde of God: not stubborne, not angrye * not geuen to moch wyne, no fyghter, not geuen to fylthy lucre: but a keper of hospitalite, one that loueth goodnes * (prudent) sobre, ryghteous, godly, temperat, and such as cleueth vnto ỹ true worde of doctryne, that he maye be able also to exhorte by wholsome learnynge, & to improue them that saye agaynst it.

*Leui.x.b. Ephe.v.d.

For ther are many vnruely and talkers of vanite, and disceuers of myndes, specially they that are of the circumcision, whose

*ij.tim.iij.d. mouthes must be stopped * which peruert whole houses, teachinge thinges which they ought not, because of fylthy lucre. One of thẽ selues (euen a prophete of their awne) sayde: The Cretyãs are all wayes lyars, euyll beastes, slowe belyes. Thys wytnes is true: wherfore rebuke thou thẽ sharply, that they maye be sounde in ỹ fayth, not takynge hede to Jewes fables and commaundementes of

D *Ro.xiiij.d. men that turne awaye the trueth. * Vnto ỹ pure, are all thynges pure: but vnto thẽ that are defyled and vnbeleuynge, is nothynge pure: but euen the mynde and conscience of them is defyled. They confesse ỹ they knowe God: but with the dedes they denye hym seinge they are abominable and disobedient, & vnapte vnto euery good worcke.

## ¶ The .ij. Chapter.

¶ He telleth hym howe he shall teache all degres to behaue them selues.

BUt speake thou the thinges which A become wholsome learning. That the elder men be sober sage, discrete, sounde in the fayth, in loue, in

*1. Tim.ij.b. pacyence: the elder * wemen lyke wyse, that they be in soche rayment as becommeth holynes, not beynge false accusars, not geuen to moch wyne, but that they teache honest thynges, to make the younge wemen sobre mynded, to loue theyr husbandes, to loue their chyldren, to be discrete, chast, huswyfly good, obedient vnto their husbandes, that the worde of God be not euyll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

B * In all thinges shewe thy selfe an ensample of good worckes in ỹ doctryne, with honestie, grauytie, & with the wholsome worde which cãnot be rebuked: that he which with standeth, maye be ashamed, hauinge no euell thynge to saye of you. * Exhort seruauntes, to be obedient vnto their awne maisters, & to

*1. Tit.iiij.b. 1.Pet.b.a. * Ephe.vi.a. 1.Pet.ij.d. Collo.iij.d. 1.Tim.vi.a. please thẽ in all thinges, not answering agayne, nether to be pickers, but ỹ they shewe all good faythfulnes, ỹ they maye do worshippe to the doctrine of God oure sauioure in all thynges. ✠ For the grace of God, ỹ bryngeth saluacyon vnto all men, hath appeared and teacheth vs ỹ we shulde denye vngodlynes and * worldy lustes, & that we shulde

*1. Johnij.c lyue soberly, and ryghteously, and godly in thys



thys present worlde, lokynge for ỹ blessed hope & appearinge of the glory of the greate God, & of oure sauioure Jesu Christ, whych

*Rom.viij.a Gala.i.a. ‡Ephe.v.c. *Ephe.v.d. * gaue him selfe for vs, to redeme vs from all vnryghtewesnes, and ‡ to pourge vs a peculyer people vnto hym selfe * feruently geuen vnto good worckes. These thynges

‡1.tim.iiij.b. speake, and exhorte, ‖ and rebuke, with all feruentnes of commaundynge. * Se that no man despyse the.

## ¶ The .iij. Chapter.

¶ Of obedience to soch as be in auctorite. He warneth Titus to beware of folysshe and vnprofitable questyons.

A

*Rom.xiij.a 1.Pet.ij.c

WArne them * that they submytte them selues to rule & power: that they obey the officers: that they be ready vnto euery good worke: ỹ they speake euyll of no mã: that they be no fyghters, but gentle, shewynge all mekenes vnto all men. For we oure selues also were sometyme foolysshe dysobedient, deceaued, seruynge diuerse lustes and voluptuousnes, lyuynge in malicyousnes and enuye, full of hate, hatynge one another.

B ✠ But after that the kyndnes and loue

‡1. Tim.i.b. of oure sauioure God to man warde appeared, * not by ỹ dedes of righteousnes which we wrought, but accordynge to hys mercye he saued vs ‡ by the fountayne of the newe byrth, and renuynge of the holy goost, which

‡Johnn.iij.a. he shedd on vs abountãtly, thorowe Jesus Christ oure sauioure, that we iustifyed * by

‡Actes.xv.b.b. Ephe.v.b. hys grace, shulde be made heyres accordinge to ỹ hope of eternall lyfe, ✠ Thys is a true sayinge.

C Of these thynges I wyll that thou certifye, that they which beleue in God, myght be diligent to go forwarde in good worckes. For these thynges are good and profitable

‡1. Timo.i.a 1.Tim.vj.c. vnto men, * Folysshe questyons, and genealogies, and braulynge, thorowe stryuinges aboute ỹ lawe, auoyde: for they are vn-

‡tit.xviij.c profytable and superfluous. A man that is an auctor of sectes, * after the fyrst & the seconde admonycion auoyde: knowynge, that he (that is soche) is peruerted & synneth euen

D damned by hym selfe.

When I shall sende Artemas vnto ỹ, or Tychicus, be diligent, to come to me vnto Nichopolis: For I haue determined there to winter, Bringe zenas the lawear & Apollos on their iorney diligently, that nothynge be lackynge vnto thẽ. And let oures also learne to excell in good worckes, as farforth as nede requyreth, that they be not vnfrutefull. All ỹ are with me, salute the. Grete thẽ ỹ loue vs in the fayth. Grace be with you all. Amen.

¶ Wryten from Nychopolis a cytie of Macedonia.

# ¶ The Epistle of

Sayncte Paul vnto Philemon.

¶ He reioyseth to heare of the fayth and loue of Philemon, whom he desyreth to forgeue hys seruaunte Onesimus, and louyngly to receaue hym agayne.

A

PAul ỹ prisoner of Jesu christ and brother Timothe.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe

‡1.Cor.i.a. 2.Cor.i.a. Gala.i.a. soudier and to the congregacyon that is of thy house.

*Grace be vnto you and peace, from God oure father, & from the Lorde Jesus Christ.

I thanke my God, makynge mencyon all wayes of the in my prayers, whẽ I heare of thy loue & fayth, which thou hast towarde the Lorde Jesu, and towarde all sayncte, so

B that the fellischyppe of thy fayth is frutefull in ỹ knowledge of euery good * (worke) which is in you towarde Jesus Christ. For we haue great ioye and consolacyon in thy loue: because that by the (brother) ỹ sayntes hertes are conforted.

Wherfore, though I myght be bold in Christ to commaunde the, that which was thy dewtye to do: yet for loues sake I rather beseche the, though I be as I am, euen olde Paul, & nowe a prisoner of Jesu Christ. I be

*Colo.iiij.b seche the for my sonne * Onesimus whom I haue begotten in my bõdes, (which in tyme passed was to ỹ vnprofitable but nowe profitable both to the & to me) whõ I haue sent

C home agayne. Thou therfore receyue hym, that is to saye myne awne bowels, whom I wolde fayne haue retayned with me, ỹ in thy steade he myght haue ministred vnto me in the bõdes of the Gospell. Neuerthelesse, without thy mynde wolde I do nothinge, that the good whych thou doest, shulde not be as it were of necessite, but wyllyngly.

For happly he therfore departed for a season, that thou shuldest receaue hym for euer,

D not nowe as a seruaũt: but aboue a seruaũt, euen a brother beloued, specially to me: but howe moche more vnto the, both in ỹ flesshe, and also in the Lorde? If thou coũt me therfore a felowe, receaue him as my selfe. If he

E haue done the any hurt, or oweth ỹ ought, that laye to my charge. (I Paul haue writtẽ it with myne awne hande) I wyll recõpence it. So that I do not saye to the, howe that thou owest vnto me euen thyne awne selfe also. Euẽ so brother, let me enioye the in the Lorde: Comforte my bowels in the Lorde. Trustynge in thyne obedience, I wrote vnto the, knowynge, that thou wylt also do more

then

then I saye. Moreouer, prepare me lodginge for I trust that thorowe the helpe of youre prayers, I shalbe geuen vnto you. Ther salute the, Epaphras my felowe prisoner in Christ Jesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of oure Lorde Jesu Christ be with your spirite: Amen.

¶ Sent from Rome by Onesimus a seruaunt.

# ¶ The Epistle of Sayncte Paul the Apostle vnto the Hebrues.

## ¶ The fyrst Chapter. ✠

¶ Howe God dealt louyngly wyth them of ꝑ olde tyme in sendynge them hys Prophetes, but moch more mercy hath he shewed vs in ꝑ he sent vs hys awne sonne. Of the moost excellent glory of Jesus Christ, which in all thynges is lyke to his father.

A GOd in time past diuersly and many wayes, spake vnto the fathers by Prophetes: but in these last dayes he hath spoken vnto vs by his awne sõne, whõ he hath made heyre of all thynges * by whõ also *Colo.i.c. ‡Sapiẽ.vij.d he made the worlde. ‡ Which (sonne) beinge ꝑ brightnes of his glory, and ꝑ very ymage of his substance rulynge all thynges with ꝑ worde of hys power, hath by hys awne person pourged oure synnes, and sytteth on the ryght hande of the maiestye on hye: beynge so moch more excellent then the angels, as he hath by inheritaunce obteyned a more excellent name then they.

B For vnto which of the angels sayde he at *Psal.ii.a. Actes.xiij.c. ‡ii. Re.vii.b. eny tyme: * Thou art my sonne, thys daye haue I begotten the? And agayne * I wyll be hys father, and he shalbe my sonne. And *Psa.xcvij.a agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And * let ‡ Psal.cxiiij.a all the angels of God worshyppe hym. And vnto the angels he sayth. ‡ He maketh hys angels spirites, and hys minystres a flamme *Psal.ciij.b. of fyre. But vnto the sonne he sayth: * Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes, and hated iniquyte. Wherfore, God, euẽ thy God hath anoynted the with ꝑ oyle of gladnes aboue thy felowes.

*Psal.cij.b. * And thou Lorde in ꝑ begynnynge hast ¶ layde the foũdacyon of the erth. And the heauens are the workes of thy handes. They shall perysshe, but thou endurest, But they all shall waxe olde also as doth a garment: & as a vesture shalt thou chaunge them, & they shalbe chaunged. But thou art euen the same and thy yeres shall not fayle. ‖ Unto whych of the angels sayde he at eny tyme: * Syt on my ryght hande, tyll I make thyne enemyes thy fote stole? Are they not all *Psal.cx.a. Mat.xxij.d. i.Cor.xv.d. minystringe spirites, that are sent to minyster, for theyr sakes whych shalbe heyres of saluacyon?

## ¶ The.ij. Chapter.

¶ He exhorteth vs to be obedyent vnto the newe lawe which Christ hath geuen vs and not to be offended at the infirmyte and lowe degree of Christ, because it was necessary ꝑ for oure sakes he shulde take soch an humble state vpõ hym, that he myght be lyke vnto hys brethren.

A THerfore, we ought to geue the more erneste hede to the thynges that are spoken vnto vs, lest at any tyme we perysshe. For yf ꝑ worde whych was spokẽ by angells was stedfast: And euery transgressyon and disobedience receaued a iust recompence of rewarde, howe shall we escape, yf we despyse so great saluacyõ, which at the fyrst began to be preached of the Lorde hym selfe, and was cõfirmed vnto vs warde, by them ꝑ hearde it? * God bearynge wytnes therto, * Mar.xvi. both with sygnes & wonders also & with diuers myracles, & gyftes of the holy goost, accordynge to hys awne wyll.

For vnto the angels hath he not subdued the worlde to come, wherof we speake, but one in a certayne place wytnessed, sayinge, * What is man, that thou art myndfull of *Psal.viij. and. cxliij.a hym. Or the sonne of man, that thou visitest hym? Thou madest hym a lytle lower then B the angels: thou hast crowned hym with honour & glory, and * hast set hym aboue the *Psal.viij. i.Cor.xv.b. workes of thy handes. Thou hast put all thynges in subiectyõ vnder hys fete. In ꝑ he put all thynges vnder him, he left nothynge that is not put vnder him. Neuertheles, we se not yet all thynges subdued vnto him: but him that was made lesse then the angels, we se that it was Jesus, which is crowned with glory and honour for ꝑ sofferynge of death: that he by the grace of God, shulde taste of deth for all men.

For it became him, for whom are all thinges and by whom are all thynges (after that ¶ he had brought many sonnes vnto glory) that he shulde make the Lorde of their saluacyon perfecte thorowe afflictyons. For both he that sanctifyeth and they which are sanctyfyed, are all of one. For whych cause sake he is not ashamed to call them brethren, sayinge: I wyll declare thy name vnto my * brethren, in the myddes of the congregacyon wyll I prayse the. And agayne: I wyll *Psal.xvij. Iohn.xx.d. put my trust in hym. And agayne: beholde, here am I and the chyldren whom God hath geuen me.

For as moch then as the chyldren are partetakers of flesshe and bloud, he also him selfe lyke-



wyse toke parte with them that (thorowe deeth) he myght expell hym that had lordshyppe ouer deeth, that is to saye the deuyll, and that he myght delyuer them, which thorowe feare of deeth were all there lyfe tyme subdued vnto bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. Wherfore, in all thynges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull hye Preste in thynges concernynge God, for to pourge the peoples synnes. For in that it fortuned hym selfe to be tempted, he is able to succker thẽ also that are tempted.

## ¶ The.iij. Chapter.

¶ He requyreth vs to be obedyent vnto the worde of Christ, which is more worth then ꝑ ceremoniall lawe of Moses. The punyshement of such as will nedes harden their hartes.

A WHerfore holy brethren, partakers of the celestiall callynge cõsyder the ambassadour and hye preste of oure profession Christ Jesus, howe that he is faythfull vnto hym that put hym in the office, euẽ as was Moses in all his house. For loke howe moche honoure he (that hath buylded a house) hath more then the house it selfe, so moch honour is he counted worthy of more then Moses. For euery house is buylded of some mã. But he that ordeyned all thynges, is God. And Moses verely was faythfull in all hys house, as a minyster, to beare witnes of those thynges which were to be spoken after warde. But Christ as a sonne, hath rule ouer the house, whose house are we, yf *Rom.b.a. we holde fast the cõfydence and * the reioysynge of that hope, vnto the ende.

Wherfore (as the holy goost sayth:) to daye yf ye wyll heare hys voyce, harden not ☞ youre hertes, ☞ as in the prouokynge, in B the daye of temptacyon in the wyldernes, where youre fathers tẽpted me, proued me, and sawe my workes. xl. yeare. Wherfore I was greued with ꝑ generacyon, and sayde: They do all waye erre in their hertes: they verely haue not knowen my wayes, so ꝑ I sware in my wrath: they shall not enter into my rest. Take hede brethrẽ, lest at anye tyme ther be in anye of you a frowarde herte subiect vnto vnbeleue, that he shulde departe frõ the lyuynge God: but exhorte ye one another dayly, while it is called to daye: lest eny of you waxe harde harted thorowe the deceytfulnesse of synne.

¶ We are made partetakers of Christ, yf ☞ we kepe sure (vnto the ende) the ☞ begynnynge of the substãce, so longe as it is sayde: to daye yf ye wyll heare hys voyce, harden not youre hertes, as in the prouokynge, for some when they hearde dyd prouoke: howe be it not all ꝑ came out of Egypt by Moses:

But with whom was he displeased. xl. yeares? Was he not displeased with them that had synned, whose carkases were ouerthrowen in the desert? To whom sware he that they shulde not enter into his rest, but vnto them that were not obediẽt? And we se, that they coulde not enter in, because of vnbeleue.

## ¶ The.iiij. Chapter.

¶ The Sabboth or rest of the Christen: punyshemẽt of vnbeleuers: the nature of ꝑ worde of God.

LEt vs feare therfore, lest eny of A you, forsakynge ꝑ promes of entringe into hys rest) shulde seme at anye tyme to haue bene disapoynted. For vnto vs is it declared, as well as vnto them. But it profyted not thẽ, that they hearde the worde: because they whych hearde it, coupled it not with fayth. For we which haue beleued, do enter into his rest, as he sayde. Euẽ as I haue sworne in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made, and the foũdacyon of the worlde layde. For he spake in a certayne place of the seuenth daye, on thys wyse. ‡ And God dyd ‡Gene.ij.a. rest the seuenth daye from all hys workes. And in thys place agayne: They shall not enter into my rest.

Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therin for vn beleefes sake, he apoynteth a certayne daye after so longe a tyme sayinge in Dauid (as it is rehearsed) this daye yf ye wyll heare hys voyce, harden not your hertes. For yf Josue had geuẽ them rest, then wolde he not afterwarde haue spoken of another daye. There remayneth therfore yet a rest to the people of God. For he that is entred into hys rest hath ☞ ceased also from his awne workes, ☞ as God dyd from his.

Let vs study therfore to entre into that ¶ rest, lest eny man fall after the same ensample of vnbeleefe. For the worde of God is quycke, and myghty in operacion, and sharper then eny two edged sworde: & entreth thorough, euen vnto the diuidynge a sonder of the soule and the spirite, and of the ioyntes and the mary: and is a discerner of ꝑ thoughtes and of the intentes of the herte: nether is ther eny creature that is not manifest in the syght of him: But all thinges are naked and open vnto the eyes of him, of whom we speake.

Seynge then, that we haue a great hye D preste which is entred into heauen (euen Jesus the sonne of God) let vs holde the profession. * (of oure hope) For we haue not an hye preste, which cannot haue cõpassyon on oure infirmities: but * was in all poyntes tempted, lyke as we are: but yet with out synne. *Philip.ij.a Let vs therfore go boldely vnto the * seate *Ero.xxv.b. of

of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

## ¶The.v.Chapter.

¶Christ is oure hye preste, and seate of grace, and more excellent then ỹ hye prestes of the olde lawe.

A

*Leui.ir.b.

FOr euery hye preste that is taken from amonge men, is ordeyned for men, in thynges pertaynynge to God * to offer gyftes and sacrifyces for synne, which can haue compassion on the ignorannt, and on thē that erre out of the waye, for as moch as he him selfe also is compassed with infirmitie. And for the same infirmities sake he is boūde to offer for synnes, as well for him selfe, as for the people. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

B

*Psal.ij.b. Acts.xiij.c. Hebr.i.b. *Psal.cr.b.

Euē so Christ also glorified not him selfe, to be made the hye preste: but he that sayde vnto him, * thou art my sonne, this daye haue I begoten the, glorifyed him. As he sayeth also in another place: * thou art a Preste for euer after the order of Melchisedech ✠ which in ỹ dayes of his flesshe, whan he had offered vp prayers and supplicacions, with stronge cryinge and teares (vnto him that was able to saue him from deeth) and was hearde because of hys reuerence, though he were ỹ sonne (of God) yet learned he obedience, by those thynges which he suffered: & he beynge perfecte, was the cause of eternall saluacion vnto all thē that obeyed him: and is called of God an hye Preest, after the order of Melchisedech.

C

Wherof we wolde speake many thinges but they are harde to be vttered: seynge ye are dull of hearinge. For whē as cōcerninge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst principles of the worde of God: and are become such as ☞ haue nede of * mylke: and

*1. Cor.iij.a.

not of stronge meate: for euery man that is fed with mylke, is inexperte in the worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to them that are perfecte euen those, which (by reason of vse) haue their wittes exercised to discerne both good and euyll.

## ¶The.vj.Chapter.

¶He goeth forth with the thynge that he began in the latter ende of ỹ fyfte chapter, and exhorteth them not to fayne, but to be stedfast & pacyent: for so moch as God is sure in hys promesse.

Therfore leauynge ỹ doctryne that pertayneth to the begynnynge of Christen men, let vs go forth vnto perfection, not layenge agayne the foundacyon of repētaunce frō deed workes and of fayth towarde God, of baptysynges, of doctryne, and of layinge on of handes, and of resurrecyon from deeth, and of eternall iudgement. And so wyll we do * If God permytte. ☞ For it can not be

*Act.xiij.b. and.xxiij.c.

that they which were once lyghted, and haue tasted of the heauenly gyfte, & were become partakers of the holy goost, and haue tasted of the good worde of God, and of the power of the worlde to come: * yf they fall awaye (and as cōcernynge them selues crucifye the sonne of God a fresshe, and make a mocke of him) that they shulde be renued agayne by repentaunce.

*Mat.xij.d. & xj.Act.vj.d Hebr.x.b.

For the erth which dryncketh in ỹ rayne B that cōmeth oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. But that grounde which beareth thornes and bryars, is reproued, and is nye vnto cursynge: whose ende is to be burned. Neuertheles (deare frendes) we trust to se better of you, and thynges which accōpany saluacion, though we thus speake. C For God is not vnryghteous * ỹ he shulde

*Mat.xxv.c.

forget youre worke and labour that proceedeth of loue, which loue ye shewe in his name, which haue ministred vnto the sayncts, and yet ministre. Yee, and we desyre, ỹ euery one of you shewe the same diligence, to the full stablishinge of hope, euen vnto ỹ ende, that ye fayne not, but be folowers of them, which thorowe fayth and pacience receaue the enheritaunce of the promyse.

For when God made promes to Abrahā because he had none greater to sweare by * he sware by him selfe, sayinge: Surely I will blesse the, and multiplie the in dede. And so after that he had taried pacyently, he enioyed the promes. For men verely sweare by hym D that is greater then them selues, and * an othe to confyrme the thynge, is to them an ende of all stryfe. So God wyllinge very aboundantly to shewe vnto the heyres of promes, the stablenes of his counsayl, added an oth: that by two immutable thynges (in whych it was vnpossible that God shulde lye) we myght haue a stronge consolacyon, which hitherto haue fled, for to holde fast the hope that is set before vs, whych hope we holde as an ancre of the soule both sure and stedfast, whych hope also entreth in, into those thinges which are with in the vayle, where the fore runner is for vs entred, euen Jesus, that is made an * hye preste for euer, *Hebr.viij.a after the order of Melchisedech.

*Gene.xxij.c.

*Exo.xxij.c.

## ¶The.vij.Chapter.

¶He cōpareth the prestehode of Christ vnto Melchisedech, but to be farre more excellent.

This Melchisedech kynge of * Salem (which beinge preste of ỹ most hye God, met Abraham, as he returned agayne from the slaughter of the kynges and blessed him: to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretacion kynge of ryghteousnes: after that, kynge of Salem (that is

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*Gen.xiiij.d

to saye, kynge of peace) wythout father without mother, without kynne, & hath neither begynnynge of dayes, nether yet ende of lyfe: but is lykened vnto the sonne of God and contynueth a preste for euer. Consyder what a man this was, vnto whom also the patriarke Abrahā gaue tythes of the spoyles. And verely * those chyldren of Leuy, which receaue the office of the prestes, haue a commaundement to take (accordinge to ỹ lawe) tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receaued tythes of Abraham, āde blessed him that had the promises. And no man denyeth, but that he which is lesse, receaueth blessynge of him which is greater. And here mē that dye, receaue tythes. But there he receaueth tythes, of whō it is wytnessed, that he lyueth. And to saye the trueth, Leuy hym selfe also which vseth to receaue tythes payed tythes in Abraham. For he was yet in the loynes of hys father whan Melchisedech met Abraham.

*Rom.vij.c. Galat.iij.c.

*If now therfore perfeccion came by the preesthod of ỹ Leuytes (for vnder that preesthod the people receaued the lawe) what nede had it furthermore, that another preest shuld ryse to be called after the order of Melchisedech, and not after the order of Aaron? For yf the preesthod be translated, then of necessitie must the lawe be translated also.

For he of whom these thynges are spokē pertayne vnto another tribe, of whom neuer man serued at the aultare. For it is euident that oure Lorde spronge * of the tribe

*Matth.i.a.

of Juda, of whych tribe spake Moses nothinge concernynge preesthod. And it is yet a more euident thynge, yf after the similitude of Melchisedech there aryse another preste, whych is not made after the lawe of ỹ carnall commaundement: but after ỹ power of ỹ endelesse lyfe. (For after thys maner doth he testifie * thou art a preest for euer, after the

*Psal.cx.b Hebr.vij.c.

order of Melchisedech) ☞ Then ỹ cōmaundemēt that went afore, is disanulled, because of weaknes and vnprofytablenes. For

*Rom.viij.a. Galat.iij.c.

* the lawe brought nothynge to perfeccion: but was an introduccyō to a better hope, by ỹ whych we drawe nye vnto God. And therfore is it a better hope, because ỹ thing was not done without an othe. For those preestes were made without an othe, but thys preeste with an othe, by hym that sayde vnto hym.

*Psal.cx.a.

* The Lorde sware, and wyll not repent: Thou art a preest for euer after the order of Melchisedech. And for that cause was Jesus a stablysher of a better testament.

And amonge them many were made preestes, because they were not suffred to endure by the reason of deeth But this man (because he dureth euer (hath an euerlastīg preesthode) Wherfore, he is able also euer to saue them to the vttemost, that come vnto God by him, seynge he euer lyueth * to make intercession for vs.

*1.Tim.ij.a. 1.Joh.ij.a.

For such an hye Preest it became vs to haue, which is holy, harmlesse, vndefiled, separate frō synners, made hyer then heauen. Which nedeth not dayly (as yōder hye prestes) * to

*Leuit.ix.b.

offer vp sacrifice. For yf he for his awne synnes and then for ỹ peoples synnes. For that dyd he once, when he offered vp hym self. * For ỹ

*Hebr.v.a.

lawe maketh men preestes, which haue infirmitie: but the worde of ỹ oth that came sence the lawe, maketh ỹ sonne preste, whych is perfecte for euermore.

## ¶The.viij.Chapter.

¶The office of Christ is more worthy then the prestes office of the olde lawe, whyche was imperfecte, and therfore abrogate.

Of the thynges which we haue spoken, thys is the pyth: that * we haue such an hye preste as sytteth on the ryght hande of the seate of maiestye in heauen, and is a mynyster of holy thynges, and of the true tabernacle, whych God pyght, and not man. For euery hye preest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessite, that this man haue some what also to offer. For he were not a preest, yf he were on the erth where are preestes, that accordynge to the lawe offer gyftes whych serue vnto the ensample, and *shadowe of heauenly thynges: euen as the

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*Hebr.viij.b. and.ix.a.

† Collo.ij.c. Hebr.xi.a.

answere of God was geuen vnto Moses, when he was about to fynyshe the tabernacle. † Take hede (sayde he) that thou make all thinges accordinge to the patrone which is shewed to the in the mount.

*Exo.xxv.b. Acts.vij.c.

But now hath he obtayned a preesthode so moch the more excellent, as he is the mediator of a better testament, which was cōfirmed in better promyses. For yf that fyrst testamēt had bene soch, ỹ no faute coulde haue bene founde in it, then shulde no place haue bene sought for the seconde. For in rebukynge them, he sayth vnto them. * Beholde

*Jere.xxxj.c

the dayes come (sayth the Lord) and I wyll fynyshe vpon the house of Jsrael, and vpon the house of Juda, a new testament: not like in ỹ daye, when I toke them by the handes, to leade thē out of the land of Egypte. For they contynued not in my testament, and I regarded them not sayth the Lord.

For this is the testamēt, that I wyll make w̄ the house of Jsrael: After those dayes (sayth ỹ Lord) I wyll put my lawes in their myndes, āde in their hertes I will write thē, and I wylbe their God, and they shalbe my people. And they shall not teache euery man his

B

C

hys neyghboure, and euery mā hys brother, saying: knowe the Lord: for they shall knowe me, from the least to the moste of them: For I wilbe mercyfull ouer their vnrighteweknes, and their synnes & their iniquities will I thinke vpō nomore. In that he sayth a new testamēt, he hath worne out the olde, For that which is worne out & waxed olde, is redy to vanyshe awaye.

## ¶ The .ix. Chapter.

¶ The profyte & worthynesse of the olde testament and how farre the new excelleth it.

THe olde testament then had verely ordynaunces, and seruinges of God, and worldly holynes. For *there was a fore tabernacle made, wherin was the lyght, and the table, and the shewe breed, whych hys called holy. But within the seconde vayle was there a tabernacle, whych is called holyest of all, whych had the goldē senser, and the arcke of the testament ouerlayde round about with golde, wherin was the golden pot with *Manna, and *Aarons rodde, that spronge and *the tables of the testamēt. Ouer the arcke were the Cherubins of glory, shadowyng ỹ seate of grace. Of which thynges we cannot now speake particularly.

When these thinges were thus ordeyned, the prestes went allwayes into the fyrst tabernacle, whych executed ỹ seruice of ỹ holy thynges. But into the seconde went the hye prest alone* once euery yeare: not wyth out bloud* which he offered for him selfe, and for the ignorauces of the people. Wherwith ỹ holy goost thys signifyed, that the waye of holy thynges was not yet opened, whyll as yet ỹ fyrst tabernacle was stādyng. Which was a symilitude for the tyme then present, in which were offred gyftes and sacrifices, that coulde not make the minister parfecte, as pertayning to the cōscyence, wyth onely meates & drinckes, & diuers washynges and iustifyinges of the flesche, whych were ordeyned vntyll the tyme of reformacyon.

But* Christ beynge and hye Prest of good thynges to come, came by a greater & a more perfecte tabernacle, not made wyth hādes: that is to saye, not of thys buylding, nether by the bloude of goates & calues: but *by hys awne bloude he entred in once into the holy place, and founde eternall redempcyon.

For yf the* bloud of oxen and of gotes & ỹ ashes of a yong kow, whē it was sprinckled, purifieth the vnclene, as touchyng the purifyinge of the flesche: how moch moare shall the bloud of Christ (which thorow the eternall spyrete, offered him self without spot to God) pourge youre conscience from deed workes, for to serue the lyuinge God?

And for this cause is he the* mediator of the new testamēt, that thorow deeth which chaunsed, for the redemption of those transgressiōs that were vnder the fyrst testamēt they whych are called, myght receaue ỹ promes of eternall inheritaunce. For where as is a testament, ther must also (of necessite) be ỹ deeth of hym that maketh the testament. For the testament taketh auctorytie whē mē are deed: for it is yet of no value, as lōge as he ỹ maketh ỹ testamēt is alyue, for which cause also nether ỹ fyrst testamēt was ordeyned without bloude. For whē Moses had declared all the commaundement to all the people accordyng to the lawe, he toke the bloud of calues and of goates, with water & purple wolle, and yssope, and sprickled both the boke, & all the people, saying: * this is ỹ bloud of the testamēt, whych God hath appoynted vnto you. Moreouer, he sprinckled the tabernacle wyth bloud also, and all the ministringe vessels. And almost all thinges are by the lawe purged with bloud, & without sheadinge of bloud is no remissyon.

It is nede thē, that the similitudes of heauenly thynges be purifyed wyth soch thynges: but that the heauenly thynges them selues be purifyed wyth better sacrifyces then are those. *For Christ is not entred into ỹ holy places that are made wyth handes (whych are symilitudes of true thynges) but is entred into very heauen, for * to appeare now in the syght of God for vs: not to offer hym selfe ofte* as the hye prest entreth into ỹ holy place euery yeare with straūge bloud, for thē must he haue often offered sence ỹ worlde began. But now in the ende of the worlde, hath he appeared once, to put sinne to flight by the offerynge vp of him selfe. And as it is apoynted vnto all men that they shall once dye, and then cōmeth the iudgemēt* euen so Christ was once offered, to take awaye ỹ sinnes of many, & vnto them that loke for hym shall he appeare agayne without synne vnto saluacyon.

## ¶ The .x. Chapter.

¶ The olde lawe had no power to clense awaye synne, but Christe dyd it with offeryng of his body once for all. An exhortatiō to receaue this goodnesse of God thanckfully with pacience and stedfast fayth.

FOr the lawe (hauynge the * shadowe of good thynges to come, and not ỹ very fashion of ỹ thynges the selues) can neuer with those sacrifices which they offer, yeare by yeare continually make the cōmers therunto parfayt. For wold not then those sacrifices haue ceased to haue bene offred, because that the offerers once purged shuld haue had no more cōscience of synnes? Neuertheless, in those sacrifyces, is there mencyon made of synnes euery yeare. * For the bloude of oxen and of goates can not take awaye synnes.

Wherfore



Wherfore, when he cōmeth into ỹ worlde he sayth: * Sacrifyce and offerynge ỹ wold est not haue: but a body hast ỹ ordeyned me: Burnt offerynges also for synne hast ỹ not alowed. Then sayd I: lo, I am here. In the begynnyng of the booke it is writtē of me, ỹ I shuld do thy will, o God. Aboue, whē he sayeth: sacrifice & offeryng, & burnt sacrifyces and synne offerynges ỹ woldest not haue, nether hast ỹ alowed thē (whiche yet are offered by ỹ lawe) then sayd he: Lo, I am here, to do thy will, o God: he taketh awaye the fyrst to stablische the latter, by wych will we are made holy, euyn by ỹ offeryng of ỹ body of Jesu Christe once for all.

And euery preest is ready dayly ministrig and offryng oftē tymes one maner of oblacion, which can neuer take awaye synnes. But thys man after he hath offered one sacrifice for synnes, is set downe for euer * on the ryght hād of God, & from hēce forth tarryeth tyll his foes be made his fote stole. For wt one offerige hath he made parfecte for euer, them ỹ are sanctyfyed. The holy goost him self also beareth vs recorde, euen when he tolde before: This is ỹ testamēt ỹ I wyll make vnto them: after those dayes (sayth ỹ lorde) I will put my lawes i their hertes, & in their myndes will I write thē, & their synnes & iniquities will I remēber nomore. And where remission of these thynges is, ther is nomore offeryng for synne.

Seyng therfore brethren, ỹ by ỹ meanes of ỹ bloud of Jesu * we haue libertye to enter into ỹ holy place, by ỹ new & lyuig waye which he hath prepared for vs, thorough ỹ vayle (that is to saye, by his flesche.) And seing also ỹ we haue an hye prest whych is ruler ouer ỹ house of God, let vs draw nye wt a true herte in a sure fayth, sprynckeled in our hertes & ỹ euyll conscīēce put awaye & wesched in our bodyes wt pure water: let vs kepe ỹ profession of our hope, wout wauerynge (for he is faithfull ỹ promysed) & let vs cōsider one another, to pūtē ỹ we maye prouoke vnto lone, & to good workes, not forsakynge ỹ felishyppe ỹ we haue among our selues, as the maner of some is: but let vs exhorte one another, & so moch the more, because ye se that the daye draweth nye.

* For yf we synne wyllfully after ỹ we haue receaued ỹ knowledge of the trueth, ther remayneth nomore sacrifyce for synnes, but a fearfull lokyng for iudgement, & violēt fyre, whych shall deuoure ỹ aduersaries. He ỹ despiseth Moses lawe, dyeth wythout mercy * vnder two or thre witnesses: how moch sorer (suppose ye) shall he be punished which treadeth vnder fote ỹ sonne of God: & counteth the bloude of ỹ testamēt, wherwith he was sanctifyed, as an vnholy thyng, & doth dishonoure to ỹ spyrete of grace. For we knowe hym ỹ hath sayd: * It belōgeth vnto me to take vēgeaunce. I wyll recōpēce sayth ỹ Lord. And agayne: ỹ Lord shal iudge his people. It is a fearfull thynge to fall into ỹ hādes of the lyuyng God.

Call to remēbraunce the dayes that are passed, in the whych after ye had receaued lyght, ye endured a greate fyght of aduersities, partly whyle all men wondred & gased at you for the shame and tribulacyon ỹ was done vnto you: partly, whyle ye became cōpanyōs of them which so passed their tyme. For ye became parttakers also of ỹ afflyccyōs whych happened thorow my bōdes, & toke in worth the spoylyng of your goodes, & that wyth gladnes: knowynge in your selues, how that ye haue in heauen a better & an enduring substaūce. Cast not awaye therfore your cōfydēce, whych hath a great recōpence of reward. For ye haue nede of pacyēce, that after ye haue done the wyll of God, ye myght receaue ỹ promes. For yet a very lytell whyle, & he ỹ shall come wyll come, & wyll not tary. But * the iust shall lyue by faith. And yf he withdraw me him selfe, my soule shall haue no pleasure in him. It is not we ỹ withdraw our selues vnto dāpnacion, but we partayne vnto fayth, to the wynnynge of the soule.

## ¶ What fayth is, and a cōmendacyon of the same. The stedfast beleue of the fathers in olde tyme.

## ¶ The .xi. Chapter.

FAyth is a sure confydēce of thynges, wyych are hoped for, & a certaynte of thynges whych are not sene. For by it the elders obtayned a good reporte. Thorow fayth we vnderstande, that * the worlde was ordeyned by ỹ worde of God, and that thinges whych are sene, were made of thynges * whych were not sene. ‡ By fayth Abel offered vnto God a more plenteous sacrifyce then Cayn: by wyych he obteyned witnes ỹ he was ryghteous, God testifyinge of his gyftes: by whych also he beyng deed, yet speaketh.

By fayth was * Enoch translated, ỹ he shulde not se deeth: nether was he foūde: for god had takē hi awaye. For a fore he was takē awaye, he obteyned a good reporte, ỹ he pleased God: but without fayth it can not be ỹ anye man shuld please hi. For he ỹ cōmeth to God, must beleue that God is, & that he is a rewarder of thē that seke hym.

By fayth ‡ Noe beynge warned of God, eschued the thynges which were as yet not sene, and prepared the arke to the sauynge of hys housholde, thorow the wyych arke, he * condempned the worlde, and became heyre of the ryghteweknes which is accordyng to fayth.

By fayth Abrahā, when he was called

Hym obeyed

obeyed, to go out into a place, which he shuld afterwarde receaue to inheritaūce: & he wēt out, not knowing whether he shuld go.

By fayth he remoued into ꝑ lāde of promes, as into a straūge countre, whā he had dwelt in tabernacles: & so dyd Isaac & Iacob heyres wᵗ hym of the same promes. For he loked for a cytie hauyng a foundacyon, whose buylder and maker is God.

* Gene.xxi.a * Thorow fayth Sara also receaued strength to cōceaue and be with chylde, and was delyuered of a childe whē she was past age, because she iudged him faythfull which had promysed.

*Geue.xv.a. And therfore sprāge ther of one (euē of one whych was as good as deed) * so many in multitude as are ꝑ starres of ꝑ skye, & as ꝑ sond, ꝑ which is by ꝑ see shore, innumerable.

☞ These all dyed accordige to fayth, ☞ whā they had not receaued the promises: but

* Iob.viii.g 1 Gen.xlvii.b 1. Par.xxix.d Psal.xxxix.c * sawe them a farre of, and beleued them, & saluted them, and cōfessed, ‡ that they were straungers and pilgrems on the erthe. For they that saye soch thynges, declare, ꝑ they seke a coūtre. Also yf they had bene myndfull of ꝑ countre, frō whence they came out, they had leasure to haue returned agayne: but now they desyre a better (ꝑ is to saye) a heauenly. Wherfore God himselfe is not a-

* Exod.iii.f. shamed * to be called theyr God, for he hath prepared for them a citye.

1 Gene.xii.a. Eccle.xlviii.c ‡ By fayth Abraham offered vp Isaac, when he was proued, and he offered him beyng his only begotten sonne, in whō he had receaued the promyses. And to hym it was sayde, in Isaac shal thy seed be called: for he consydered, that God was able to rayse vp agayne frō deeth. Therfore, receaued he hi

* Ge.xxii.d also for an ensāple of the resurrecciō. * By fayth did Isaac blesse Jacob and Esau, concernyng thynges to come.

*Gen.xlix.a * By fayth Jacob when he was a dying, blessed both the sonnes of Joseph, & bowed him selfe towarde the toppe of hys sceptre.

*Gene.l.d. E * By fayth Joseph when he dyed, remembred the departig of the childrē of Israel, & gaue commaundement of hys bones. * By

*Exod.ii.a. Actes.vii.a fayth Moses when he was borne was hyd thre monethes of his father & mother because they sawe he was a proper childe, nether feared they the kynges commaundement.

*Exod.ii.b. * By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, & chose rather to suffre aduersitie wyth the people of God, then to enioye the pleasures of synne for a ceason, and estemed the rebuke of Chryst greater riches then the treasures of Egypt. For he had respect vnto the rewarde.

*Exod.xii.c. * By fayth he forsoke Egipt & feared not the fearcenes of ꝑ king. For he endured, euē as though he had sene hī which is inuisible.

* Thorow fayth he ordeyned ꝑ passeouer and ꝑ effusyon of bloud, lest he ꝑ destroyed the fyrst borne, shulde touch them. F

* Exo.xii. * By fayth they passed thorow ꝑ reed see as by drye lande: which when the Egyptyans had assayed to do, they were drowned.

*Exo.xiiii. *Josu.vi. * By fayth ꝑ walles of Jericho fell downe after they were cōpassed about seuē dayes.

* By fayth ꝑ harlot Raab perished not wᵗ thē that were disobedient, when she had receaued the spyes to lodgyng peaseably.

*Josu.ii. & vi.c And what shall I more saye: for ꝑ tyme wyll be to short for me to tell of Gedon, of ‡Barach, & of * Sāpsō, & of ‡ Jephthae, * of Dauid also ‡ & Samuel, & of ꝑ Prophetes:

‡Jud..viii.c * Jud.xiii.c ‡ Jud.xiii.c * Jud.xi.a. ‡ 1.reg.xvii. ☜ ✠ Which thorow faith subdued kigdomes wrought righteoulnes: ☞ obteyned ꝑ promyses: * stopped ꝑ mouthes of lyōs: ‡ quenched ꝑ violēce of fyre: * escaped ꝑ edge of ꝑ swearde: ‡ out of weaknesse, were made strōge: waxed valient in fyght: turned to flight the armyes of the alientes * the wemen receaued theyr deed rayled to lyfe agayne.

* 1.Reg.xii. ‡ 1.reg.xvii Dan.xii.c * Dan.iii.c Other were racked, & wolde not be delyuered, ꝑ they myght inheret ☞ a better resurrectiō. Agayne, other were tried wᵗ mockynges & scourgiges, moreouer, wᵗ bōdes & prelouмēt: * were stoned, were hewē asunder, were tempted, were slayne wᵗ swearde, walked vp & downe in shepe skynnes, and goates skynnes, being destitute, troubled & vexed: which mē ꝑ worlde was not worthy of: they wādred in wildernesses: & in mountaynes, and in dennes, and caues of erth.

* Hebr.xi.a Ecc.xxxvii.b. Hebr.xi.a. 3.Reg.xix.c. 3.Reg.xix.c. And these all thorow faith obtained good reporte, & receaued not ꝑ promes, because God had prouided a better thing for vs, ꝑ they wᵗ out vs shuld not be made parfecte.

¶ An exhortacyon to be pacient & stedfast in trouble and aduersite, vpon hope of euerlastynge rewarde. A commendacyon of the new Testament aboue the olde.

¶ The.xii. Chapter.

W Herfore, let vs also (seyng ꝑ we are compassed with so great a multitude of witnesses) * laye awaye all that presseth doune, and the synne ꝑ hangeth so fast on, let vs runne with pacience vnto the battayle ꝑ is set before vs, lookyng vnto Jesus ꝑ captayne & finisshar of our fayth, which (for the ioye ꝑ was set before him) abode the crosse, & despised the shame, & is set downe * on the ryghte hande of the throne of God. Consyder therfore, how ꝑ he endured such speakige agaynst hym of synners lest ye shuld be werped and faynte in your mindes. For ye haue not yet resysted vnto bloud, strivynge agaynst synne. And haue forgotten the exhortacion, which speaketh vnto you as vnto childrē & my sonne, despyse not thou ꝑ chastening of the Lord, nether faynt, when ꝑ art rebuked of hym: for whom ꝑ Lorde loueth, hym he chastneth: yee

W

*Ephe.iiii. Colos.iii.a. 1.Pet.iii.a

*Ephes.i. Col.iii.a Heb.i.a.vii



yee, he scourgeth euery sōne ꝑ he receaueth.

If ye endure chastening, God offereth him selfe vnto you as vnto sonnes. What sōne is he whom the father chasteneth not? If ye be not vnder correccion (where of all are part takers) then are ye bastardes, and not sōnes. Therfore seyng we haue had fathers of our flesshe which corrected vs, & we gaue them reuerēce: shall we not moch rather be in subiecion vnto the father of spirites, & lyue? And they verely for a feaw dayes, nurtred vs after theyr awne pleasure: but he nurteth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. No maner chastisyng for the present tyme semeth to be ioyous, but greeuous: neuertheles afterwarde, it bryngeth ꝑ quyet frute of ryghtewesnes, vnto thē which are exercysed therby.

*Esa.xxxv.a * Stretch forth therfore ꝑ handes which were let downe, and the weake knees: and se that ye haue straycht steppes vnto youre fete, lest eny haltig turne out of the waye: yee let it rather be healed. Folow peace with all men and holynes: with out the which no man shall se ꝑ Lorde. And loke, ꝑ no mā be destitute of the grace of god, lest anye roote of bytternes sprynge vp and trouble, & therby many be defyled: ꝑ ther be no fornicator, or vncleane person, as Esau

*Gen.xxv.d. * whych for one meale of meate solde his byrthryght. For ye knowe how that afterwarde when he wolde by inheretaunce haue optayned blessyng, he was put by, For he founde no place of repentaunce, though

*Ge.xxvii.f. D * he sought it with teares.

‡Exo.xix.b For ye are not come vnto the ‡ mounte ꝑ is touched, & vnto burnyng fyre, nor vnto stormе, & darcknes, and tempestes of wedder, and sounde of a trōpe, and the voyce of wordes: which * voyce, they (that heard it) wyshed awaye, that the cōmunicacyon shuld not be spoken to the, For they coulde not abyde that which was commaunded.

*Exo.xix.c * Exo.xix.b * If a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: so terrible was ꝑ syght which appeared. Moses sayde: I feare and quake. But ye are come vnto the mount Syon, and to the citye of the lyuynge God, the celestiall Jerusalē: and to an innumerable syght of angels, and vnto the cōgregaciō of the fyrst borne sonnes; whych are wrytten in heauen, and to God, the iudge of all, & to the spyrites of iust and parfecte men, and to Jesus the mediator of the new testament, & to the * sprynckelynge of bloud that speaketh better then the ‡ bloud of Abel.

*1.Pet.i.a. Hebr.ix.d. ‡Gene.iiii.b. E See that ye despyse not hym, ꝑ speaketh. For yf they escaped not, whych refused him that spake on erth: moch more shall we not escape, yf we turne awaye from hym, that speaketh from heauen: whose voyce then shoke the erth, and now hath declared sayinge: yet once more will I shake, not ꝑ erth onely, but also heauen. Where as he sayth: yet once more, it signifyeth the remouyng awaye of those thynges which are shaken as of thinges which haue ended their course: that the thynges which are not shaken, maye remayne. Wherfore, yf we receaue the kyngdome which can not be moued, we haue grace, wherby we maye so serue God, and that we maye please hym with reuerence ‡ and godly feare. For oure God is ‡ Deut.iiii.d a consumyng fyre.

¶ He exhorteth vs vnto loue, to hospitalyte, to thynke vpon soch as be in aduersite, to mayntayne wedlocke, to auoyde couetousnesse, to make moch of them that preach Gods worde, to beware of straung learnyng: to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto soch as be in auctorite.

¶ The.xiii. Chapter.

L Et brotherly loue continue * We not forgetfull to lodge straungers, For therby haue dyuers mē ‡ lodged angels vnwares. Remember them that are in bondes, euen as though ye were bounde wᵗ thē your selues. Be myndfull of thē which are in aduersyte, as ye which are yet in the bodye. Wedlocke is to be had in honoure among all men, and the bed vndefyled. As for whore kepers & aduoutrers God shall iudge them. Let your cōuersacyon be without couetousnes and * be cōtent with soch thynges as ye haue all ready. For he hath sayd: ‡ I will not fayle the, nether forsake the: so that we maye boldly saye: the Lorde is my helper, and I will not feare what mā maye do vnto me. Remember them whych haue the ouersyght of you, whych haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of theyr conuersacyon.

*Rom.xii.c Actes.v.c 1.Petri.iiii.b 1.Timo.iii.b ‡ Gene.xix.a

*Eccl.xxix.b 1. Timo.vi.b ‡ Iosu.i.a. B

Jesus Christ yesterdaye and to daye, and the same continueth for euer. ✠ Be not caryed aboute with diuers and straunge learnyng. For it is a good thynge that ꝑ herte be stablysshed with grace, and not wᵗ meates, which haue not profeted them that haue had theyr paslyme in them. We haue an aulter, wherof they maye not eate, which serue in the tabernacle. * For the bodyes of C those beastes whose bloud is brought into the holy place by ꝑ hye preest to purge synne, are burnt with out the tentes. Therfore Jesus also to sanctifye the people with hys awne bloud, suffered * without the gate. Let vs goo forth therfore vnto hym, out of the tentes, and suffer rebuke with hym. For here haue we no cōtinuynge cytie: but we seke one to come.

*Num.xix. *John.xix

By hī therfore do we offer sacrifyce of laude alwayes to God: ꝑ is to saye, the frute of those lippes, which cōfesse his name. To do

Ym ii good

*Eccl.xxvbs Acctes.x.a Roma.xiii.a Phil.iii.d.

good & to distribute, forget not, for *w̄ such sacrifyces God is pleased. ✠ Obeye thē that haue the ouer syght of you, & submyt youre selues vnto them, for they watch for youre soules, euen as they that must geue a comptes: that they maye do it with ioye, & not with grefe. For that is an vnprofitable thyng for you. Praye for vs. For we trust we haue a good conscience among all men, and desyre to lyue honestly. But I desyre you ꝑ more, that ye so do, that I maye be restored to you the sooner.

*Ex.xxviiii.b Josu.i.a 1.Petri.b.a.

The God of peace that brought agayne from deeth our Lorde Jes* the great shepherde of the shepe, throwe the bloud of the euerlastyng testament, make you parfect i all good workes, to do hys wyll, and bryng to passe, that the thyng which ye do, maye be pleasaunt in his syght throwe Jesus Christ. To whom be prayse for euer whyle the world endureth. Amen. ✠

I beseche you brethren, suffre the worde of exhortaciō: for we haue wryttē vnto you i fewe wordes. Ye knowe our brother Timothe, that he is at libertye: with whō (yf he come shortly) I wyll se you. Salute thē that haue the ouersyght of you, and all the sayntes. They of Italy salute you. Grace be with you all. Amen.

¶Sent from Italy by Timotheus.

# ¶The Epistle of Sayncte James.

¶The exhorteth to reioyce in trouble, and thankefully to receaue the worde of God, trewe religyon or deuocyon what it is.

## The fyrst Chapter.

A

IAmes the seruaunt of God & of the Lorde Jes⁹ Christ, sendeth gretyng to the twelue trybes which are scattered abroade. ✠ My brethren, count it for an exceadyng ioye, when ye fall into diuers temptacyons: knowyng this, that *the tryng of your fayth gendreth pacience: and let pacience haue her parfect worke, that ye maye be parfecte and sounde, lackyng nothyng.

*Job.xiii.a Sapien.iii.a Roma.b.a.

*Job.xviii.c Eccle.viii.c Matth.vii.a. Luke.xi.b

If eny of you lacke wysdome, ‡ let hym aske of him that geueth it: euē God, which geueth to all men indifferētlye, and casteth no man in the teeth: and it shalbe geuen hi. But let him aske in fayth, and wauer not, For he that douteth, is lyke a waue of the see, which is tost of the wyndes and caryed with violēce. Nether let that man thinke, that he shall receaue eny thīg of the Lorde.

A wauerynge mynded man, is vnstable in all his wayes. Let the brother which is of lowe degree reioyce whan he is exalted. A- B
gayne: let hym that is riche, reioyce whan he is made lowe. * For euen as the flower of the grasse, shall he passe awaye. For as ꝑ sonne ryseth with heat, & the grasse wydereth, & hys flower falleth awaye, and the beautie of the fassyon of it perisheth: euen so shall the rich man perishe in his wayes.

*Esa.xl.b Eccle.xliii.b, i.Pet.i.b

Happy is the man that endureth temptacyon: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue hym. ✠

Let no man saye when he is tempted, that he is tēpted of God, for as God can not be tempted with euill, so nether he hymselfe tempt the eny man. But euery man is tēpted, whan he is drawne awaye, & entysed of hys awne concupiscence. Then, when lust hath conceaued, she bryngeth forth synne: & synne when it is finished, bryngeth forth deeth. Do not erre my deare brethren, * ✠ *i.Cor.xiii.b
Euery good gyfte, and euery parfayt gyft, is from aboue, and commeth downe frō the father of lyghtes w̄ whome is no variablenes, nether is he chaunged vnto darcknes. * Of hys awne wyll begat he vs with the worde of trueth, that we shulde be the fyrst frutes of hys creatures. *Jo.i.a. and iii.b

Wherfore (deare brethren) ‡ let euery mā be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is ryghteous before God. ‡Pro.xbii.b. Eccle.v.a

*Wherfore laye a parte all fylthynes & superflupte of malicyousnes, and receaue w̄ meknes, the worde that is grafted in you, which is able to saue your soules. ✠ *Rom.viii.b Colo.iii.a

And ‡ se that ye be doars of the worde & not hearers onely, deceauing your awne selues. For * yf eny man heare the worde and declareth not the same by his workes, he is lyke vnto a man beholding his bodely face in a glasse. For assone as he hath loked on hym selfe, he goeth his waye, & forgetteth immediatly what hys fassyon was. * But who so loketh in the parfayt lawe of libertye, and contynueth therin (yf he be not a forget full hearer, but a doar of the worke) the same shalbe happye in his dede. ‡Roma.ii.b *Matth.v.d. Luke.vi.g *Mat.bii.b

If eny man among you seme to be deuoute & refrayneth not hys tōg, but deceaueth hys awne hert, thys mannes deuocyō is in vayne. Pure deuocyon and vndefyled before God the father, is this: to visyt the fatherlesse & widdowes in theyr aduersyte, & to kepe hi selfe vnspotted of the worlde. ✠

¶The for bydeth to haue eny respect of persones, and not to boast of fayth where no dedes are.

## ¶The second Chapter.



A

MY brethren, esteme not the fayth of our Lorde Jesus Christ ꝑ Lorde of glory * w̄ respecte of persōs. For yf ther come into youre com- *Leuit.xix.c
pany a man wearyng a goldēryng, clothed in goodly aparell, and ther come in also a poore mā in vyle raymēt, & ye haue a respecte to him that weareth the gaye clothing, and say vnto him: Syt thou here in a good place: and saye vnto the poore: stande thou there, or syt here vnder my fote stole: are ye not parciall in youre selues, and haue iudged after euyll thoughtes?

Harken my deare beloued brethrē. Hath not God chosen the poore of thys worlde, soch as are ryche in fayth, & heyres of the kyngdome, whych he promysed to thē that loue hym? But ye haue despysed the poore. Do not rych mē execute tyrannye vpō you, and draw you before the iudgement seates. Do not they speake euyll of that good name which is called vpon ouer you? B

‡Leuit.xix.d Deuth.xvii.d. Matt.viii.c. Roma.viii.c. Galat.v.b

Yf ye fulfyll the royall lawe, accordynge to the scripture. ‡ (Thou shalte loue thyne neighboure as thy selfe) ye do well. But yf ye regarde one person more then another, ye commyt synne, & are rebuked of ꝑ lawe, as transgressours. Whosoeuer shall kepe ꝑ whole lawe, & * yet fayle in one poynt, he is gyltie of all. For he ꝑ sayd: Thou shalt not commyt adulterye, sayde also: ꝑ thalt not kyll. Though thou do none adulterye, yet yf thou kyll, thou art become a transgressor of ꝑ lawe. So speake ye, and so do, as they that shalbe iudged by the lawe of libertye. For he shal haue iudgemēt without mercy * that sheweth no mercy: and mercy reioyseth agaynst iudgement. ✠ *Matth.v.d

What auayleth it my brethren, though a mā saye he hath fayth, yf he haue no dedes? Cā fayth saue him? If a brother or a syster be naked & destitute of dayly fode, & one of you saye vnto them: departe in peace, God sēd you warmnes & fode, notwithstādyng ye geue thē not those thinges which are nedful to the body, what shal it helpe? Euen so fayth, yf it haue no dedes: is deed in it selfe:

But some mā wyll saye: ꝑ hast fayth, & I haue dedes: shewe me thy fayth by thy dedes: & I will shewe the my fayth by my dedes. Beleuest ꝑ that ther is one god? Thou doest well. The deuyls also beleue, & trēble. D

But wilt ꝑ vnderstande. (O thou vayne man) ꝑ fayth without dedes is deed? Was *Gene.xxii.b
not Abrahā oure father iustifyed throwe workes, whē he had * offered Isaac his sōne vpō the aulter? Thou seest, how that fayth wrought w̄ his dedes, & throwe the dedes was the fayth made parfecte: & ꝑ scripture was fulfylled, which sayth: * Abrahā beleued God, and it was reputed vnto hym for ryghteousnes: & he was called ꝑ frende of *Gene.xv.b. Roma.iiii.a. Galath.iii.a.

God. ✠ Ye se then how that of dedes a mā is iustifyed, and not of fayth onely. Lykewyse also, was not Raab the harlot iustifyed throwe workes, * when she had receaued the messengers, and had sent thē out another waye? For as the body, wythout the spirite is deed, euen so fayth wythout workes is deed also. ✠ *Josu.ii.a

¶What good and euell commeth throwe the tonge. The dutie of soch as be lerned The difference betwixte the wysdome of the Gospell, & the wysdome of the worlde.

## ¶The.iii.Chapter.

MY brethren, * be not euery mā a maker, knowinge how ꝑ we shal receaue ꝑ greater damnaciō: for in many thinges we synne all. ‡ If a man synne not in worde, ꝑ same is a perfecte mā, & able also to tame all ꝑ body. Beholde, we put bittes in to ꝑ horses mouthes, ꝑ they maye obeye vs, & we turne aboute all the body of thē. Beholde also ꝑ shyppes, whych though they be so great, & are dryuē of fearce wyndes, yet are they turned about wyth a very small helme whyther soeuer ꝑ violence of ꝑ gouerner will. Euen so the tonge is a lytell member also, and boasteth great thynges. *Mat.xviii.d ‡Pro.xbii.d. 25

Beholde, how gret a thynge a lytell fyre kyndleth, and the tonge is fyre, euē a world of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, & thinges of ꝑ see are tamed and tamed of the nature of man. But ꝑ tonge can no man tame. It is an vnruely euyll, full of deedly poyson. Ther w̄ blesse we God the father, and therwith curse we men, * which are made after the * ymage and symilitude of God. Out of one mouth proceadeth blessing and cursyng. My brethrē, these thiges ought not so to be. Doth a fountayne send forth at one place swete water and bytter also? Can the fygge tree (my brethren) beare olyue beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water & fresshe also. Yf eny mā be wyse & endued w̄ knowledge amōge you, let hym shewe his workes out of good conuersacion with meknes of wysdome. *Gene.i.d

But yf ye haue bytter enuyeng & stryfe in your herte, reioyce not: nether be lyars agaynst the trueth: For soch wysdome descendeth not frō aboue: but is erthy, natural, & diuelisshe. For wher enuyēg & stryfe is, there is vnstablenes, & all māner of euyll workes. But ꝑ wysdome ꝑ is frō aboue, is fyrst pure, thē peasable, gētle, & easy to be entreated, full of mercy and good frutes, without iudging, without simulacion: yee, & ꝑ frute D

of ryghtewesnes is sowen in peace, of them that mayntene peace.

¶ Warre and fightyng commeth of volupteousnesse. The frend shippe of the world is enmyte before God. An exhortacyon to flye slaunder and the banyshe of thys syst.

## ¶ The.iiii. Chapter.

A FRom whence cōmeth warre, and fyghtyng amōge you? come they not here hence? euen of youre lustes, that fight in your membres? Ye lust, and haue not. Ye enuye & haue indignacyon, & can not obtayne. Ye fight & warre. Ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon youre lustes. Ye aduouterars, and wemen ỹ breke matrimonye: knowe ye not how that * the frēdshyp of the worlde is enmytie vñ God? Wholoeuer therfore wilbe a frēde of ỹ worlde, is made ỹ enemye of God. Ether do ye thynke ỹ the scripture sayth in vayne. The spyrete ỹ dwelleth in vs, lusteth euen cōtrary to enuy: but geueth more grace (wherfore he sayeth: God resysteth the proude, but geueth grace vnto the lowely.)

B Submit youre selues therfore to God: but *resyst ỹ deuyll, and he will flye from you. Drawe nye to God, and he will drawe nye to you. Clēse youre hādes ye sinners, & pourge youre hertes ye wauerynge mynded. Suffre afflictions & mourne, & wepe. Let youre laughter be turned to mournyng, & youre ioye to heuynes. * Humble youre selues in ỹ sight of ỹ lord, & he shal lyft you vp. Backbyte not one another, brethren. He ỹ backbyteth his brother, & he ỹ iudgeth hys brother, backbyteth the lawe, and iudgeth the lawe. But & yf ỹ iudge ỹ lawe, ỹ art not an obseruer of ỹ lawe: but a iudge. Ther is one lawe geuer (and iudge) which is able to saue and to destroye. * What art thou ỹ iudgest another? C Go to now ye that saye: ‡ to daye and to morow let vs go into soch a cytye, and continue there a yeare, and bye and sell, and wynne: & yet can not ye tell, what shall happen on ỹ morow. For what thing is your lyfe? It is euen a vapour, that apereth for a lytell time, and then vanisheth awaye: For that ye ought to saye: * yf the Lord will, and yf we lyue, let vs do this or that. But now ye reioyce in your boastynges. All soch reioysynge is cuyll. Therfore * to hym that knoweth how to do good, ād doth it not, to hym it is synne.

¶ She threateneth the wycked ryche men, exhorteth vnto pacience, to beware of swearing. One to knowledge his faultes to another, one to praye for another, and one to laboure to bring another to the trueth.

## ¶ The. v. Chapter.

A GO to now ye ryche men. Wepe, ād howle on your wretchednes ỹ shal come vpō you. Your riches is corrupte, your garmentes are motheaten. Youre golde & syluer is cankred, and the rust of the shalbe a wytnes vnto you, & shall eate youre flesshe as it were fyre. *ō

Ye haue heaped treasure together (euen wrath to your selues) in your last dayes: Beholde * ỹ hyre of labourers which haue reaped downe youre feldes (which hyre is of you kept backe by fraude) crieth: & the cryes of the which haue reaped, are entred in to ỹ eares of ỹ Lord Sabaoth. Ye haue lyued in pleasure on the erthe, & bene wantā. Ye haue norysshed youre hertes, as ☩ in a daye of slaughter. Ye haue condempned and kylled the iust, and he hath not resisted you. D

✠ Be paciēt therfore brethren, vnto ỹ cōmynge of ỹ Lord. Beholde, ỹ husbāde man wayteth for ỹ precyous frute of the earth, & hath lōge pacience therupō, vntyll he receaue ỹ early & the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the commynge of ỹ Lorde draweth nye. Grudge not one agaynst another brethren lest ye be damned. Beholde, ỹ iudge stādeth before the dore. Take (my brethren) ỹ Prophetes for an ensample of sufferige aduersytie, and of pacience, which spake in ỹ name of the Lorde. ✠ Beholde, * we counte thē happy which endure. Ye haue heard of the pacience of Job, and haue knowē what ende the Lorde made. For the Lord is very pitiefull and mercyfull.

C But aboue all thynges my brethren * swere not, nether by heuē, nether by earth, nether eny other othe. Let your yee be yee, ād your naye naye: lest ye fall into ypocrisy. If any of you be vexed, let hi praye. If eny of you be mery, let him synge Psalmes. If eny be diseased amonge you, let hym call for the elders of the congregacyon, and let thē praye ouer him, & * anoynte him with oyle in the name of the Lorde, and the prayer of fayth shall saue the sycke, and the Lord shal rayse him vp: and yf he haue committed synnes, they shalbe forgeuen hym. D

✠ Knowledge youre faultes one to another: and praye one for another, ỹ ye maye be healed. For the feruēt prayer of a ryghteous man auayleth moch. Helyas was a man vnder infirmitees euen as we are, and he prayed in his prayer that it myght not rayne: * and it rayned not on the earthe by ỹ space of thre yeares & syxe mōethes. And he prayed agayne, and the heauē gaue rayne, and the earth brought forth her frute.

Brethren, yf eny of you do erre from the trueth and another conuert hym, let the same knowe that he which cōuerteth the synner from goyng a straye out of hys waye, shall saue a soule from deeth, and shal hyde the multitude of synnes.

¶ The ende of the epistle of Saynt James

¶ The



# ¶ The fyrst Epistle of sayncte Peter the Apostle.

## ¶ The fyrst Chapter.

¶ She sheweth that thorow the aboundant mercy of God we are begotten agayne to a lyuely hope & how fayth must be tryed. how the saluacyō in Christ is no newes, but a thinge prophecyed of olde. Decerneth them to a godly conuersacyon, for so moch as they are now borne anewe by the worde of God.

A PEter an Apostle of Iesu Chryst, to them that dwell * here and there as straūgers thorowout Pontus, Galacia, Capadocya: Asia, and Bethynia, electe accordyng to ỹ foreknowledge of God ỹ father thorow the sanctifynge of the spyrete vnto obedience & * sprynckelyng of the bloude of Iesus Chryst.

* Grace be wyth you and peace be multiplyed. * Blessed be God the father of oure Lord Iesus Chryst, whych accordyng to his aboundant mercye begat vs agayne vnto a ‡ lyuely hope (by that that Iesus Chryst rose agayne from deeth) to an inherytaūce immortall and vndefyled, and that perisheth not, reserued in heauen for you, whych are kept by the power of of God thorow fayth,

B vnto saluacion, whych is prepared allready to be shewed in the last tyme, in the whych ye reioyce, though now for a season (yf nede require) ye are in heuynes, thorowe manifolde temptacyons, that the triall of youre fayth beyng moche more precious then golde that perysheth (though it be * tryed with fyre) myght be foūde vnto laude, glory and honoure, at the apperynge of Iesus Chryst, whō ye haue not sene, & yet loue hym, ī whome euen now, ‡ though ye se hym not, yet do you beleue, and reioyce with ioye vnspeakable and glorious receauynge the ende of your fayth, euen the saluacyon of youre soules.

Of whych saluacyon haue * the Prophetes enquyred and searched, whych prophesyed of the grace that shuld come vnto you, searchyng when or at what tyme the spyrete of Chryst (whych was in them) shuld sygnifye, whych spyrete testifyed before, ỹ passyōs that shuld happen vnto Chryst, & the glory that shulde folowe after, vnto whych Prophetes it was also declared, ỹ not vnto thē selues, but vnto vs, they shulde mynyster the

C thynges whych are now shewed vnto you of thē, whych (by the holy goost * sent downe frō heauen) haue in the Gospell preached vnto you the thynges, whych the angels desyre to beholde.

Wherfore * gyrde vp the loynes of youre mynde, be sober, & trust perfectly on ỹ grace that is brought vnto you (by ỹ declaryng of Iesus Chryst) as obedient chyldren, ỹ ye gene not youre selues ouer vnto youre olde lustes, by whych ye were led, whan as yet ye were ignorāt of Christ: but as he which called you, is holy, euen so be ye holy also in all maner of conuersacyon, because it is writte: ‡ Be holy, for I am holy.

And yf so be that ye call on ỹ father, which wythout respect of person iudgeth ‡ accordig to euery mannes worke, se that ye passe the tyme of youre pilgremage in feare. ✠ For as moch as ye knowe, how that ye were not redemed wyth corruptible thynges (as syluer & golde) from youre vayne conuersaciō, whych ye receaued by the tradicion of the fathers: but * wt ỹ precious bloude of Chryst, as of a lambe vndefyled, and wythout spot, whych was ordeyned before hande, euen before ỹ worlde was made: but was declared in the last tymes ‡ for your sakes, whych by his meanes do beleue on God, ỹ rayled hym vp frō deeth, & * glorifyed hym, ỹ ye might haue fayth and hope toward God: euen ye whych haue purifyed youre soules thorow the spyrete, in obeynge the trueth wyth brotherly loue vnfayned, se that ye loue one another wyth a pure hert feruētly: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, which lyueth and lasteth for euer.

* For all flesshe is grasse, and all the glory of mā is as the floure of grasse. The grasse wydereth, and the flouze falleth away, but the worde of the Lord endureth euer ✠ And thys is the worde, whych by the Gospell was preached vnto you.

## ¶ The. ij. Chapter. ✠

¶ She exhorteth men to laye aside all vice, to abstayne from fleshly lustes. and to obeye worldly rulers. How seruauntes shulde behaue themselues toward their masters. She exhorteth to suffre after the ensample of Chryst.

A WHerfore laye aside all maliciousnes & al gyle, & fayndenesse & enuy and all backbytinge: & * as new borne babes, desyre ye ỹ mylke (not of the body but of the soule) which is wt out discease: ỹ ye maye growe ther by * (vnto saluacyon) If so be ỹ ye haue tasted, how gracious the Lorde is, to whō ye come, as vnto a lyuinge stone, disalowed of mē, but chosē of God & precio?: & ye as lyuinge stones, are made a spyrituall house an holy prestlhode, for to offre vp spyrytual sacrifyces, acceptable to God by Iesus Christ. Wherfore it is cōtayned also in ỹ scripture: ‡

B beholde I put in Sion a stone to be layed ī ỹ chefe corner, electe & precious. & he ỹ beleueth on him shall not be cōfoūded. Vnto you therfore whych beleue he is precious: but vnto them which beleue not ‡ ỹ stone which ỹ buylders refused, the same is begonne to be ỹ heed of the

corner, and a stone that men stomble at, and a rocke wherat they be offended whych stō-ble at the worde, and beleue not that, wher-on they were set. But ye are a chosen genera-cion, a royall * preesthod, * an holy nacyon, a people whych are wonne: that ye shuld she-we the vertues of hym, that called you out of darcknes into hys merueulous lyght, * whych in tyme past were not a people, but are now the people of God: which some time had not optayned mercye, but now haue op-tayned mercye. ✠

* Er.xix.a. ‡ Deut.vii.a

* Osee.ij.d Rom.ix.c.

¶ ✠ * Dearly beloued, I beseche you as straungers and pylgrems, abstayne * from fleshly lustes, which fyght against the soule, & se that ye haue honest conuersacion amōge the Gentyles, that where as they backbyte you as euyll doars * they maye se your good worckes, and prayse God in the daye of vysytacion.

‡ Gal.v.c. * Rom.vi.d

* Mat.v.b.

‡ Submyt youre selues therfore vnto all maner ordinaūce of man for the lordes sake, whether it be vnto the kynge, as vnto the chefe heed: other vnto rulers, as vnto them that are sent of hym, for the punyshemēt of euyll doars, but for the laude of them, that do well. For so is ỹ wyll of God, that wyth well doyng ye maye stoppe the mouthes of foolysh & ignorant men: as fre, & not as hauinge the lybertie for a cloacke of malicious-nes, but euen as the seruauntes of God * ho-noure all men. Loue brotherly felesshyppe. Feare God, honoure the kynge.

‡ Rom.xiij.a. Tit.iij.a.

* Rom.xij.c.

‡ Serue.vj.*. Colloss.iij.b. 1.Timo.vi.a. Tit.ij.b. * Mat.v.a.

* Seruauntes, obey your maisters wt feare not onely yf they be good & courteous: but also though they be frowarde * For it is thā-ke worthye ✠ yf a mā for cōsciēce towarde God endure grefe, and suffer wrong vnde-serued. For what prayse is it, yf when ye be buffeted for your faultes, ye take it pacyētly? But & yf when ye do well, ye suffer wrōge & take it pacyently, then is ther thāke wt God.

For here vnto verely were ye called: for ✠ Christ also suffered for vs * leauynge vs an ensample, that ye shulde folowe his step-pes, whych dyd no synne, nether was there gyle foūd in hys mouth: whych whē he was reuyled, reuyled not agayne: when he suffe-red, he threatened not, but cōmitted the vē-geaunce to hym that iudgeth ryghteously * whych hys awne selfe bare our synnes in his body on the tree, that we beyng delyuered from synne, shuld lyue vnto ryghteousnes: By whose strypes ye were healed. For ye were as shepe goyng astraye: but are now turned vnto the shepeherd and bysshope of youre soules. ✠

D * John.xiij.b. Ephe.v.a.

* Mat.viij.c. Esa.liij.d.

## ¶ The.iij. Chapter.

¶ Holy wyues ought to ordre thē selues towarde their husbandes, * in their apparell. The dutye of men tow-ard their wyues. He exhorteth all mē to vnite and loue, and patiently to suffre trouble. Of baptyme.

LIkewyse * ye wyues be in sub-iectyon to youre husbandes, that euen they whych obeye not the worde, maye without the worde be wōne by the conuersacyon of the wyues, whyll they beholde youre chast conuersacyon coupled wyth feare. Whose ap parell shall not be outward wt broyded hea-re, & hangyng on of golde, other in puttynge on of gorgyous apparell: but let the hyd mā which is in the herte, be without all corrup-cyon, so that the spyrite be at rest and quyete: whych spyrite is before God a thynge moch set by. For after this maner in the olde tyme dyd the holy wemen which trusted in God, tyer them selues, and were obedient to their husbandes, euē as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are, as longe as ye do well, & are not afrayde for anye terrour.

A * Ephe.v.c. Collo.iij.c.

B

Lykewyse, ye mē, dwell with them accor dynge to knowledge: geuyng honoure vnto the wife, as vnto ỹ weaker vessell, & as vn-to them ỹ are heyres also of the grace of lyfe that youre prayers be not hyndred. ✠ In cōclusyon, be ye all of one mynde, of one hart & loue as brethren, be pitifull, be courteous (meke) not rēdrynge euyll for euyll, or rebu-ke for rebuke: but cōtrary wise, blesse: know-inge that ye are ther vnto called, euē that ye shulde be heyres of the blessynge. * For he that doth longe after lyfe, and loueth to se good dayes, let hym refrayne his tōge from euyll, & his lippes ỹ they speake not gyle. Let hī eschue euyll, & do good: let him seke peace, and ensue it. For the eyes of ỹ Lord are ouer the ryghteous, and hys eares are open vnto their prayers. Agayne: the face of the Lorde is ouer them that do euyll.

C * psal.xxxiiij. c.

Moreouer, who is it that wyll harme you, yf ye folowe ỹ whych is good? Yee, * happy are ye, yf anye trouble happen vnto you for righteousnesse sake. ‡ Be not ye afrayed for anye terroure of them, nether be ye troubled but sanctifye the Lorde God in youre har-tes ✠ Be ready allwayes to geue an answe re to euery mā that asketh you a reason of ỹ hope that is in you, and that with meaknes and feare: hauynge a good conscience * that where as they backbyte you as euyll doars, they maye be ashamed, ỹ falsely accuse your good conuersacion in Christ.

* Mat.v.b. ‡ Esa.viij.c. Matth.x.d. * 1.Pet.iij.b. Tit.ij.a.

For it is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doinge. ‡ 1.Pet.iij.b. Matth.v.a.

D ✠ * For as moch as Christ hath once suf-fered for synnes, ỹ iust for the vniust, to brig vs to God, and was kylled, as pertayninge to the fleshe: but was quyckened in the spyrite.

* Roma.v.a.

In whych spyrite he also went & preached vnto the spyrites that were in preson, which some



some tyme had bene disobedyent, when the longe sufferynge of God was once loked for in the dayes of Noe * whyll the arcke was a preparynge: ‡ wherin few, that is to saye viij. soules, were saued by the water, like as ☞ ☜ * baptyme also now saueth vs, not the puttynge awaye of the fylth of the fleshe, but in that a good conscyence consenteth to God, by the resurrecyon of Jesus Christ, whych is on the ryghte hāde of God: ✠ and is gone into heauen, * angels, powers, and myght subdued vnto hym.

* Gene.vj.a. ‡ Gene.vij.c ☞ ☜ * Roma.vj.a * Hebr.i.d. viij.d. ix.a. b.c.

## ¶ The.iiij Chapter.

¶ He exhorteth men to ceasse from synne, and no man to suffre as an euell doer, but as a Christen man.

FOr as moch then as Christ hath suffred for vs in the fleshe, arme ye youre selues lykewyse with the same mynde: for he whych suffe-reth in the fleshe, ceaseth from synne that he hence forwarde shulde lyue (as moch tyme as remayneth in the fleshe) not after the lu-stes of men, but after the wyll of God. For it is sufficyent for vs, that we haue spent the tyme that is past of the lyfe, after the wyll of the * Gentyls, walkynge in wantonnes, lustes, in excesse of wynes, in excesse of ea-tynge, in excesse of drinkynge (in dronkenesse) and in abompnable ydolatrie.

A * Roma.i.d Ephe.iiij.d

And it semeth to thē an inconuenyēt thyn-ge, that ye runne not also with them vnto ỹ same excesse of ryote, & therfore speake they euyll of you, whych shall geue acomptes to him, that is ready to iudge quicke and deed. For vnto thys purpose verely was ỹ Gos-pell preached also vnto the deed, that they shuld be iudged lyke other men in the fleshe, but shuld lyue before God in the spyrite. The ende of al thinges is at hande.

B

✠ Be ye therfore sober, and watch vnto prayer. But aboue all thynges haue feruēt loue among your selues. For loue shall couer the multitude of synnes. * Be ye herberous one to another, * wythout grudgynge. As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God.

* Gene.xix.a. Acte.x.c. ‡ Philip.ij.b

¶ If eny man speake, let him talke as the wor-des of God. * If eny man mynister, let him do it as * of the abylite, whych God mynis-treth vnto hym. That God in all thynges maye be glorifyed thorow Jesus Christ, ✠ to whom be prayse and dominion for euer and euer. Amen.

* Rom.xij.b. ‡ 1.Cor.xiij.c.

Dearly beloued, maruayll not that ye are proued by fyre (whych thyng is to trye you) as though some straūge thing happened vn-to you: but reioyce, in as moch as ye are par-takers of Christes passyons: that when hys glory appeareth, ye maye be mery and glad. * If ye be rayled vpon for ỹ name of Christ, happie are ye. For the glory and the spyrite of God resteth vpon you. On their parte he is euyll spoken of: but on youre parte he is glorifyed.

* Mat.v.b. 1.Pet.i.c. and.iij.c.

Se ỹ none of you be punyshed as a mur-therer, or as a thefe, or an euyll doar, or as a busybody in other mens matters. If eny mā suffre as a Christen mā, let him not be asha-med: but let hi glorifye God on this behalfe. For the tyme is come, that iudgement must begynne at the house of God. If it fyrst be-gynne at vs, what shall the ende be of them, whych beleue not the Gospell of God? And * yf the ryghteous scarcely be saued: where shall ỹ vngodly ād ỹ synner appeare? Wher-fore, let thē ỹ are troubled accordyng to the wyll of God, cōmyt their soules to him with well doynge, as vnto a faythfull creator.

D * Pro.xi.d

## ¶ The.v. Chapter.

¶ A speciall exhortacyon for all bisshopes and Prestes. He exhorteth ponge personnes to sub-myt them selues to the elder, and euery one to loue another.

THe elders which are amonge you, I exhorte, which am also an elder, and a wytnes of the afflictyons of Christ, and also a partaker of the glory that shalbe opened: * Fede ye Christes flocke, as moch as lyeth in you, takynge the ouersyght of them, not as compelled therto, but wyllyngly: (after a godly sorte) not for the desyre of fylthy lucre: but of a good mynde, * not as though ye were lordes ouer the pa-rysshes: but ‡ that ye be an ensample to the flocke * (and that wyth good wyll) And when the chefe shepeherd shall appeare, ye shal receaue * an incorruptibile crowne of glorye. Lyke-wyse ye yonger, submyt your selues vnto the elder: Submit youre selues euery man, one to another, knyt youre selues together in lowlynes of mynde. For God resysteth the proude, and geueth grace to the humble ✠ Submyt youre selues therfore vnder the myghty hande of God, that he maye exalte you, when the tyme is come. * Cast all your care vpon him: for he careth for you.

E * 1.Cor.ix.c. ‡ 1.Tim.iij.b Tit.i.b ij.Tim.iij.c

* Mat.xx.b.d. Luke.xij.c

Be sober and watch, for youre aduersary ỹ deuyll as a roaring lyon * walketh about, seking whom he maye deuoure: * whom re-syst stedfast in the fayth, knowing, ỹ the sa-me afflictyons are apoynted vnto your bre-thren, that are in the worlde. But the God of all grace whych hath called vs vnto hys eternall glory by Christ Jesus, shall hys awne selfe (after that ye haue suffred a lytell afflictyon) make you perfect: settle, strength and stablisshe you. To him be glory and do-minyon for euer, and euer. Amen. ✠

* 1.Pet.i.c. ‡ Jacobi.iiij.a

By Syluanus a faythfull brother vnto you (as I suppose) haue I wrytten brefly, exhortynge and testifynge, how that thys is the true grace of God, wherin ye stande. The cōgregacyon of them whych at Baby-lon are companyons of youre electyon, salu-

Hym v teth you,

*Rom.xvi.c. 1.Cor.xvi.d. teth you, and so doth Marcus my sonne. *Gyue ye one another wyth the kysse of loue. Peace be wyth you all, which are in Chryst Jesu. Amen.

# ¶ The secõde Epistle of Sayncte Peter.

## ¶ The fyrste Chapter.

¶For so moch as the power of God hath geuen vs all thynges pertaynynge vnto lyfe, he exhorterth vs to make oure callynge knowne by good workes, and frutes of faythe. He maketh mencyon of hys awne deeth.

A SImon Peter a seruaũt, and an Apostle of Jesus Chryst, to them whych haue obtayned lyke precyous fayth wyth vs thorow ỹ ryghteweisnes of oure God ãd sauioure Jesus Chryst.

*1.Pet.1.a. *Grace be vnto you, and peace be multiplyed thorow the knowledge of God and of Jesus oure Lorde. Accordynge as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by glory, and vertue, by the whych are geuen vnto vs excellent and moste greate promyses, that by the meanes therof ye myght be *partakers of the godly nature, yf ye flye ỹ corrupcyon of worldly lust.

*John 1.c Colloss.ii.c. B And herunto geue all diligence: in youre fayth mynyster vertue: & vertue knowledge: *1.Cor.viii.a *in knowledge temperaunce, in temperaunce pacience: in pacience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. For yf these thynges be amonge you, and be plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure Lorde Jesus Chryst. But he that lacketh these thynges, is blynde and gropeth for the waye wyth his hãde, and hath forgotten, that he was pourged from hys olde synnes.

C Wherfore brethren, geue the more diligence for to make your calling & electcyõ sure *(by good workes) For yf ye do soch thynges, ye shall neuer fall. Yee and by this meanes an entrynge in shal be mynistred vnto you aboundantly into the euerlastyng kyngdome of oure Lorde and sauioure Jesus Chryst.

Wherfore, I wyll not be neglygẽt to put you all wayes in remẽbraunce of soch thynges though ye knowe them youre selues, and be stablisshed in the present trueth. Notwythstandynge I thynke it mete (as longe as I am in *thys tabernacle) to stere you vp by puttyng you in remembraunce, for as moch, as I am sure, that shortly I must put *2.Cor.v.a of thys my tabernacle, *euen as oure Lorde Jesus Chryst shewed me. I wyll euer also gene my diligence, that ye maye haue wherwyth to stere vp the remembraunce of these thinges after my departyng. For we haue not folowed deceatfull fables, when we opened vnto you the power and commynge of oure Lorde Jesus Chryst, but *wyth our eyes we sawe his maiestie: euen then verely when he receaued of God the father honoure and glory, and when ther came soch a voyce to hym from the excellent glorye. *Thys is my dere beloued sonne, in whom I haue delyte. This voyce we harde come from heauen, whan we were wyth hym, in the holy mounte. *1.John.i.a D *Mat.xvii.b. and.iii.d. Marke.i.b. Luke.iii.d

We haue also a ryght sure worde of prophecye, wher vnto yf ye take hede, as vnto a *lyght that shyneth in a darcke place, ye do well, vntyll the daye dawne, ãd the daye starre aryse in youre hertes. For so that ye fyrst know thys: that no prophecye in the scripture hath eny pryuate interpretacyon: For the scripture came neuer by the wyll of man: but holy men of God spake, as they were moued by the holy goost. *ij. Cor.iiii.d

## ¶ The.ij. Chapter.

¶The prophecyeth of false teachers, and sheweth their punyshement.

THer were false prophetes also amõge the people, euen as *ther shalbe false teachers amonge you: whych preuely shall bryngе in damnable sectes (euen denyenge the Lorde that hath bought them and bryngе vpon them selues swyft damnacyon, and many shall folowe their damnable wayes, by whom the waye of trueth shal be euyll spoken of, and thorow coueteousnes shall they wyth fayned wordes make marchandyse of you, whose iudgement is now not farre of, and their damnacyon slepeth not. A *Actes.xx.f. 1.Timo.iiii.a. ii.Tim.iii.a. ii.Pet.iii.a. Jud.i.c.

For yf God spared not the angels ỹ synned, but cast them downe into hell, ãd deliuered them into chaynes of dercknes *(to be punyshed) to be kept vnto iudgemẽt: nether spared ỹ olde worlde, but saued. *Noe ỹ eyght preacher of ryghteweisnes, and bryought in ỹ floud vpon the worlde of the vngodly, and turned the cyties of Sodom and Gomor into asshes: ouerthrewe them, damned them, and made on them an ensample vnto those that after shulde lyue vngodly. And iust *Lot vexed wyth the vnclenly conuersacyon of ỹ wycked, delyuered he. For he beynge ryghteous, and dwellynge among them in seynge and hearyng, vexed his ryghteous soule from daye to daye wyth their vnlaufull dedes. *The Lorde knoweth how to delyuer the godly out of temptacyon, and to reserue the vniuste vnto the daye of iudgement for to be punyshed: but chefely thẽ that walcke after the flesshe in the lust of vnclennes, and despyse auctorite. Presumpteous are they, and stubborne, B *2.Pet.ii.b. *Gene.vii.a C *Gene.xiii.f. *Job.xv.b 1.Cor.x.c.



and stubborne, whych feare not to speake euyll of thẽ that excell in worshippe. When ỹ angels which are greater both i power & might, receaue not of ỹ Lord rayling iudgmẽt agaynst thẽ selues. But these as brute beastes, naturally brought forth to be taken and destroyed, speake euyll of the thinges ỹ they vnderstande not, & shall perisshe in their awne destruccion, & receaue the reward of vnryghtweisnes. C

They coũt it pleasure to lyue delycyously for a season. Spottes they are & fylthynes: which lyue at pleasure i their owne disceauable wayes, feastige & scornige you: hauige eyes full of aduoutrie, and ỹ cãnot cease from synne: begyling vnstable soules. Hertes they haue exercysed with robrie. They are cursed chyldren which haue forsakẽ the ryght waye, and are gone astraye folowynge the *waye of Balaam the sonne of Bosor, which loued the rewarde of vnryghteweisnes: but was rebuked of hys iniquitie. The tame and dõme beast, speakynge with mannes voyce, forbade the madnesse of the Prophete. *Nu.xxii.b. D

*These are welles without water: cloudes that are, caried with a tẽpest, to whom the myst of darcknes is reserued for euer. For when they haue spoken the greate swellyng wordes of vanytie, they entyse thorow lustes in the volupteousnes of the flesh, them that were cleane escaped: euen them ỹ now lyue in erroure: while they promes them libertie, where as they thẽ selues are ỹ bonde seruaũtes of corruption. *For of whom a mã is ouer come, vnto ỹ same is he brought in bondage. *For yf they (after they haue escaped from the fylthynes of the worlde thorow the knowledge of the Lord and the sauyour Jesu Chryst) are yet tãgled againe therin, and ouercome *then is the latter ende worse wyth them then the begynninge. For it had bene better for thẽ, not to haue knowne ỹ waye of ryghteousnes, thẽ after they haue knowen it, to turne frõ the holy commaundement ỹ was geuen vnto them: But the same is happened vnto thẽ that is vsed to be spokẽ by ỹ true prouerbe. *The dogge is turned to his awne vomet agayne and the sow ỹ was washed is turned agayne to her walowynge in the myer. *Jud..i.d *Joh.viii.d Roma. vi.c. *Hebr.vi.a. and.x.c. *Mat.xii.d. *Prou.xxi.

¶ Of ỹ daye of ỹ Lord, whose longe tarynge is saluacion.

## ¶ The.iii. Chapter.

THis is the seconde epistle that I now wryte vnto you dearly beloued, wherwith I stere vp your syncere mynde, by puttyng you in remembraunce, that ye maye be myndefull of the wordes (whych were tolde before of the holy Prophetes) and also the commaundement of vs whych be Apostles of the Lorde and sauyour *This fyrst vnderstande, that ther shall come in the last dayes, mockers *(in disceatfulnesse) whych wyll walke after their awne lustes, & saye: Where is the promes of hys commynge? For sence the fathers dyed, all thynges continue in the same estate wherin they were at the beginninge. For this they knowe not (and that wylfully) how that ỹ heauens a great whyle ago were, & the erth out of the water appeared vp thorow the water, by the word of God: by the whych thynges the world that then was, perysshed beynge ouerrunne wyth water. *But the heaues and erth whych are now, be kept by hys worde in store, and reserued vnto fyre, agaynst the daye of iudgement & perdicion of vngodly men. *Actes.xx.f. i.Pet.ii.a *2 Judi.i.e. i. Tim. viii.e ii. Timot.iii. B *Job.xviii.d Esa.li.b.

Dearly beloued, be not ignorant of this one thige, howe that* one daye is with the Lorde as a thousande yeare, & a thousande yeare as one daye. The Lord that hath promised, is not slacke, as some mẽ count slackenes: but is pacyent to vs warde: for as moch as he wolde haue no man lost, but wyll receaue all men to repentaunce. *Psalm.xc.a i.Corin.viii.e

Neuertheless* the daye of the Lord wyll come as a theefe in the nyghte, in the which daye, the heauens shall passe awaye in maner of a tempest, and the elemẽtes shal melt with heat: the erth also & the workes that are therin, shall burne. Seyng thẽ that all these thinges shal perisshe, what maner persons ought ye to be in holy conuersacyon, and godlynes: lokyng for, and hastinge vnto the commynge of the daye of God, by whõ the heauens shall perisshe with fyre, & the elementes shall melt with heate? *Neuertheless, we (accordig to his promes) looke for a new heauẽ and a new earth, wherin dwelleth ryghteweisnes. C *ma.xxiiii.d i. Thessa.v.a Apo.xxi.a and.xvi.d * Apo.xxi.a.

Wherfore dearly beloued, seynge that ye loke for such thinges, be diligent ỹ ye maye be founde of hym in peace, wythout spotte and vndefyled. And suppose that the longe sufferinge of the Lord is saluacyon, euen as oure derely beloued brother Paule also (accordinge to the wysdome geuen vnto him) hath wrytten vnto you, ye, almoost i euery epistle, speakynge of such thinges: amonge which are many thinges harde to be vnderstãde, which they that are vnlearned & vnstable, peruert, as they do also ỹ other scriptures vnto their awne destrucciõ. Ye therfore beloued, (seynge ye be warned afore hãd) beware, lest ye, wyth other men be also plucked awaye thorow the erroure of the wycked, and fall from your awne stedfastnes: but growe in grace, & in the knowledge of oure Lorde and sauyoure Jesus Chryst. To whom be glory both now and for euer. Amen. D

The

# ¶ The fyrst Epistle of Sayncte John the Apostle.

## ¶ The fyrst Chapter.

¶ Drue wytnesse of the euerlastynge worde of God. The bloude of Christe is the purgacyon from synne. No man is wythoute synne.

THat which was from the begynnynge, whyche we haue hearde, whyche we haue sene wyth oure eyes, whych we haue loked vpon, and our hãdes haue handled, of ꝑ word of ꝑ lyfe. And the lyfe appeared, & we haue sene and beare wytnes, & shewe vnto you *that eternall lyfe, whyche was wyth the father, & appeared vnto vs. That which we haue sene & herde, declare we vnto you, ꝑ ye also maye haue fellowshyppe with vs, and that oure feloushyppe maye be wyth the father and his sonne Jesus Christ. And thys write we vnto you, ꝑ (ye maye reioyce, and that) youre ioye maye be full.

*Ma.ybii.a

And this is the tydynges whych we haue hearde of hym & declare vnto you, ꝑ God is
B lyght, & in him is no derknes at all. If we saye, ꝑ we haue feloushippe with hym, and walcke i derknes, we lye, & do not ꝑ truth.
☞ ☞ But & yf we walke in lyght euen as he is in lyght, then haue we felloushippe w̃ him,
*Deb.ix.d. Apoca.i.b. and *the bloude of Jesus Christ his sonne clenseth vs from all synne.

*iii.re.viii.c ii.Para.vi.g

*Job.xiii.c Psal.xxxii.b endo.xxxii.c. Luke.xv.b.

* If we saye that we haue no synne, we deceaue oure selues, and the trueth is not in vs: ‡ If we knowledge oure synnes, he is faythfull & iust, to forgeue vs oure synnes, and to clense vs from all vnrygh tewelnes. If we saye we haue not synned, we make hym a lyar, and hys worde is not in vs.

¶ Christ is oure aduocate. Of true loue, & how it is tryed.

## ¶ The.ii. Chapter.

MY lyttell chyldren, these thinges write I vnto you, that ye synne not. And yf eny man synne, we haue an aduocate wyth the father, Jesus christ, the ryghteous: & he it is ꝑ obtayneth grace for oure synnes, not for oure synnes onely: but also for ꝑ synnes of all the worlde. ✠ And herby we are sure ꝑ we knowe hym, yf we kepe hys commaundementes.
*Joh.xiii.d. * He that sayth I knowe hym, and kepeth not hys commaundementes is a lyar, and the veritye is not in hym. But whoso kepeth hys worde, in hym is the loue of God parfect i dede: herby knowe we that we are in him. He ꝑ sayth he bydeth in hym, ought to walke euen as he walked. ✠

B Brethren, I wryte no newe cõmaundement vnto you: but that olde commaundemẽt, which ye haue had frõ the begynnynge. The olde commaundement is the worde, which ye haue hearde from the begynninge. Agayne, a new commaundement I wryte vnto you, that is true in him, and the same is true also in you: for the derknes is past, and the true lyght now shyneth. ✠ He that sayth how that he is in the lyght, & yet hateth his brother, is in derknes euen vntyll thys tyme. He that loueth his brother, abydeth in the lyght, and ther is none occasion of euyll in hym. He that * hateth his bro- *Leui.xix.d
ther, is in derknes, & walketh in derknes: and can not tell whyther he goeth, because that derknes hath blynded hys eyes.

Babes I wryte vnto you, how ꝑ youre synnes are forgeuẽ you for his names sake. I wryte vnto you fathers, how that ye haue knowne him that is from the begynnynge. I wryte vnto you ponge men, how ꝑ ye haue ouercome ꝑ wicked: I write vnto you lytell chyldren, how ꝑ ye haue knowen ꝑ father. I haue wryten vnto you fathers, how that ye haue knowne hym that is from the begynnynge. I haue wrytẽ vnto you ponge men, how that ye are strõge, and the worde of God abydeth in you, and ye haue ouercome that wycked.

So that ye loue not *the worlde, nether *Joh.xvii.b
the thynges that are in the worlde. If eny mã loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the lust of the flesshe, and the lust of the eyes, & the pryde of life) is not of the father, but of the worlde. And the worlde passeth a waye and the lust therof: but he that fulfyl leth the will of God, abydeth for euer.

D Lyttell chyldren, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen now are there many begonne to be Antichristes allredy, wherby we knowe, ꝑ it is the last tyme. * They went out frõ vs, *Actuũ.xx.f
but they were not of vs. For yf they had be ne of vs, they wolde no dout haue cõtinued with vs. But that it myght appeare, that they were not of vs.

Neuertheles, ye haue an oyntmẽt of him ꝑ is holy, and ye knowe all thiges. ✠ I haue not wrytẽ vnto you, as though ye knewe not ꝑ trueth: but as though ye knewe it (& knowe also) ꝑ no lye cõmeth of trueth. Who is a lyar, but he that denyeth that Jesus is Christ? the same is Antichrist, that denieth the father & the sonne. Whosoeuer denyeth the sonne, the same hath not the father.
(he that knowlegeth the sonne, hath the father also) Let therfore abyde in you that same which ye hearde from the begynninge. If that which ye hearde from the begynnynge shal remayne in you, ye also shall contynew in the sonne, and in the father. And thys is the promes that he hath promysed vs, euen eternall lyfe.

These



These thinges haue I wryten vnto you, concernynge tyẽ that disceaue you. And the anoyntinge which ye haue receaued of him
*Eph.iiii.d. Joh.b.c. dwelleth in you. And ye nede not, that eny man teach you: but * as ꝑ anoyntinge teacheth you of all thinges, and is true, and no lye, and as it hath taught you, euen so byde therin. And now babes abyde in hym: that when he shall appeare, we maye be bolde, & not be made ashamed of hym at hys commynge. If ye knowe that he his righteous, knowe also ꝑ euery one which doth righteweslnes, is borne of hym.

¶ The synguler loue of God toward vs: and how we agayne ought to loue one a nother.

## ¶ The.iii. Chapter.

A BEholde, what loue the father hath shewed on vs, that we shuld be cal
*Luke.xx.f. Joh.i.d led* (& be in dede) ꝑ * sonnes of God. For this cause ꝑ worlde knoweth you not, because it knoweth not hym. Dearely beloued, now are we ꝑ sonnes of God & yet it doth not appeare, what we shalbe. But we knowe, that when it shall appeare, we shalbe lyke him. For we shall se hym as he is. And euery mã that hath this hope in him, pourgeth him selfe, euẽ as he also is pure. Whosoeuer commytteth synne, committeth vnrygh teousnes also, and synne is vnrygh teousnes. And ye knowe, that he appeared, to take awaye oure synnes, and in him is no synne. As many as byde in hym, synne not: whosoeuer synneth, hath not sene hym, nether knowne hym.

B Babes, let no man deceaue you. He that doeth ryghteousnes, is ryghteous, euen as he is ryghteous. He that cõmitteth synne,
*Gene.iii.a. Joh.viii.f. is of the deuyll: * for the deuyll synneth sence the begynnynge. For this purpose appeared the sonne of God, to lowse the workes of ꝑ deuyl. Whosoeuer is borne of God, synneth not: for his seed remayneth in him, and he cãnot synne, because he is borne of God. In thys are the chyldren of God knowen, and the chyldren of the deuyll. Whosoeuer doeth not ryghteousnes, is not of God, nether he that loueth not hys brother.

C For this is the tidinges, that ye hearde from the begynninge, that ye shuld loue one
*Gene.iiii.b another, not as * Cayn which was of that wicked, and slewe his brother. And wherfore slewe he hym? Because his awne workes were cuyll, and hys brothers good. ✠ Marueyle not my brethrẽ though ꝑ world hate you. We knowe, that we are trãslated from deeth vnto lyfe, because we loue the
*Leuit.xix.d brethren. * He that loueth not hys brother, abydeth i deeth. Whosoeuer hateth his brother, is a mã slear. And ye knowe, ꝑ no man slear, hath eternall lyfe abydynge in hym.

Herby perceaue we loue: because he gaue his lyfe for vs: & we ought to geue oure liues for the brethren. But whoso hath thys worldes good and *seyth hys brother haue
*Deute.xv.b neade: and shutteth vp his cõpassion from him: how dwelleth the loue of God in hym?

My babes, let vs not loue in worde, nether in tonge: but in dede & in veritie. ✠ Herby we knowe, that we are of the veritie & can quyet oure hertes before hym. For yf oure herte condẽpne vs, God is greter thẽ oure herte, and knoweth all thinges. Dearly beloued, yf oure herte condempne vs not, then
D *Mat.viii.d. and.xx.c John.v.b.b. and.xvi.f. Jaco.i.a. I. John. b. c. ‡ Joh.xiii.d. haue we trust to God warde: & * what soeuer we aske we receaue of hym, because we kepe his cõmaundementes, & do those thinges which are pleasinge in his syght.

And *this is hys cõmaundement, ꝑ we beleue on the name of his sonne Jesus Christ, and loue one another, as he gaue cõmaundement. And he that kepeth hys commaundementes, dwelleth in him, & he in him, and herby we knowe that he abydeth in vs, euẽ by the spirete which he hath geuen vs.

¶ Differences of spretes, & how the sprete of God maye be knowne from the sprete of errroure. Of the loue of God and of oure neyghboures.

## ¶ The.iiii. Chapter.

DEarly beloued * beleue not euery spre
A * Mat.viii.c. Deute.xiii.a. ‡ Ma.xxiii.a Mark.xiii.a. Luke.xxi.b. te: but proue ꝑ spretes, whether they are of god or not, for ‡ many false prophetes are gone out into the worlde. Herby shall ye knowe ꝑ sprete of God. Euery spre te that confesseth that Jesu Christ is come in the flesshe is of God. And euery sprete which confesseth not that Jesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye haue hearde how ꝑ he shulde come: and euẽ now alredy is he in the worlde.

Lyttell chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. We
B are of God. He that knoweth God, heareth vs: he ꝑ is not of God, heareth vs not. Herby knowe we the sprete of veritie, and the sprete of errroure.

Dearly beloued * let vs loue one another: *Joh.xiii.b. and.xb.b for loue cõmeth of God. And euery one that loueth, is borne of God, and knoweth God. I. Pet.ii.d. He that loueth not, knoweth not God: for ✠ God is loue. In this appeared ꝑ loue of God to vs ward, because ꝑ * God sent hys *John.iii.c. Roma.v.b.b. only begotten sonne into the worlde, ꝑ we might liue thorow him. Herin is loue, not ꝑ we loued God, but ꝑ he loued vs, & sent hys sonne to be the agrement for oure synnes.

Dearly beloued, yf God so loued vs, we C ought also to loue one another. * No man *Ex.xxxiii.d Judic.b.e. Deuter.xxxi.b Jo.i.c.e.vi.c hath sene God at eny tyme. If we loue one another, God dwelleth in vs, & hys loue is parfect in vs. Herby knowe we ꝑ we dwell in hym.

in hym. And he in vs: because he hath geuen vs of hys spyrite. And we haue sene, & do testifye, that the father sent þ sonne to be the sauyour of the worlde. Whosoeuer confesseth, þ Jesus is the sonne God, in him dwelleth God, & he in God. And we haue knowē and beleued the loue þ God hath to vs.

D God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Here is the loue perfect in vs, þ we shuld haue trust in the daye of iudgement: for as he is, euē so are we i this worlde. Ther is no feare in loue, but parfect loue casteth out feare, for feare hath paynfulnes. He þ feareth, is not parfect in lone.

We loue him, for he loued vs fyrst. If a man say, I loue God, and yet hate his brother, he is a liar. For how cā he þ loued not hys brother whom he hath sene, loue God whom he hath not sene? And this cōmaundement haue we of hym: þ he which loueth God, shuld loue his brother also. F

¶ To loue God, is to kepe his commaundementes. Fayth ouercōmeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

## ¶ The.v.Chapter.

A Whosoeuer beleueth þ Jesus is Chryst, is borne of God. And euery one that loueth hym which begat, loueth him
John. viij. c. also which was begotten of him. * By this we knowe, þ we loue the chyldren of God, when we loue God, and kepe his commaundementes. For this is the loue of God, that
* Mat. xij. d. We kepe his commaūdementes, and * his cōmaundementes are not greuous. F For all that is borne of God, ouercommeth the
B worlde. And this is the * victory that ouercommeth the worlde, euē oure fayth. Who
*1. Cor. xv. g. is it þ ouercōmeth the worlde: but he which beleueth, that Jesus is the sonne of God?

This Jesus Chryst is he that cam by water & bloud, not by water onely: but by water and bloud. And it is the spyrite that beareth wytnes, because the spyrite is trueth.

(For ther are thre which beare recorde in heauen, þ father, þ worde & þ holy goost. And these thre are one.) And ther
C are thre which beare recorde * (in erth) þ spyrite & water, and bloud: & these thre are one.
If we receaue the wytnes of mē, the witnes of God is greater. For this is the witnes of
C God * (that is greater) which he testifyed of his sonne. He that beleueth on the sōne of God, hath the witnes in hym selfe. F He that be-
leueth not God, hath made him a liar because he beleued not the recorde þ God gaue of hys sonne. And this is þ recorde, how
¶ that God hath geuē vnto vs eternall lyfe, & this lyfe is in hys sonne. He that hath the sonne hath lyfe: & he that hath not the sonne of God, hath not lyfe.

These thynges haue I wryttē vnto you that beleue on the name of the sōne of God, that ye maye knowe, how that ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And thys is þ trust
that we haue in hym: that * pf we aske eny thynge accordynge to hys wyll, he heareth vs. And pf we knowe þ he heare vs what
* Mat. xxi. c. and. xxi. c. Mar. xi. d. Luke. xi. h John. xiiij. b. xv. b. xvi. f Jaco. i. c. 1. John. iij. d. soeuer we aske, we knowe, that we haue the peticyons, that we desyre of hym.

If eny man se hys brother synne a synne not vnto deeth, let him aske, & he shall geue him lyfe for thē that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not þ a mā shuld prayre. All vnrygh tewelnes is synne, & ther is synne not vnto deeth.

We knowe, that whosoeuer is borne of God, synneth not: but he that is begottē of God, kepeth hym selfe, & that wycked touch eth hym not. We knowe, that we are of God, and the worlde is all together set on wyckednes. We knowe, that the sonne of God is come, and hath geuē vs a mynde to knowe hym which is true: & we are in hym that is true, through is sonne Jesu Chryst. This same is very God, and eternall lyfe. Babes kepes youre selues from ymages. Amen.

# ¶ The seconde epistle of Sayncte John.

¶ He wryteth vnto a certayne lady, reioyseth that her childre walke in þ trueth, exhorteth them vnto loue, warneth them to beware of such disceauers as denye that Jesus Chryst came in the flesh, prayeth them to continue in the doctrine of Chryst, & to haue nothinge to do with them that bringe not this lerninge.

A The elder to the electe lady ād her childrē, whom I loue in þ trueth: and not I onely, but also all that haue knowē the trueth for þ truthes sake whych dwelleth in vs, and shalbe in vs for euer.

With vs shall be grace, mercye, & peace from God the father & from the lord Jesus Chryst þ sonne of the father, i trueth & loue.

B I reioysed greatly, that I founde of thy childre walkinge in trueth, as we haue receaued a cōmaundement of the father. And now beseche I þ lady, not as though I wrote a new cōmaundement vnto the, but that same which we haue had frō the begynnynge, that we shuld * loue one another. And this
* Joh. xiiij. d. 1. John. v. b. is the loue, that we shulde walke after hys commaundement.

This commaundement is (that as ye haue hearde frō þ begynnynge) ye shuld walke in it. For many deceauers are entred into the worlde, whych confesse not that Jesus Chryst is come in the flesh. This is a deceauer and an Antichryst. Loke on your selues that we loose not that we haue wrought: but that we maye haue a full reward. Who
C soeuer trāsgresseth & bydeth not i þ doctryne of Chryst, hath not God. He þ endureth i þ doctrine of Chryst, hath both þ father & þ sonne. If ther come eny vnto you, & bringe not this learnige, him receaue not to house: nether byd hi God spede. For he þ byddeth hi God spede, is partaker of hys cuyl dedes
O (Beholde, I haue tolde you before, that ye shulde not be ashamed in daye of the lorde.) I had many thynges to wryte vnto you, neuertheless I wolde not wryte w̄ paper and ynke: but I trust to come vnto you, & speake w̄ you mouth to mouth, that oure ioye maye be full: the sonnes of thy electe sister grete the. Amen.

# ¶ The thyrde epistle of Sayncte John.

¶ He is glad of Gayus, that he walketh in the trueth: exhorteth them to be loueynge vnto the poore Christen in theyr persecucion, sheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demētrius.

A The elder vnto þ beloued Gayus whō I loue in the trueth. Beloued I wisshe in all thynges that thou prosperedest, and faredest well, euen as thy soule prospereth. For I reioysed greatly, whē þ brethren came, and testifyed of the trueth that is in the, how thou walkest in the trueth. I
B haue no greater ioye, thē for to heare, how that my sonnes walke in veritye. Beloued thou doest faythfully, what soeuer þ doest to þ brethren, and to straūgers, which beare wytnes of thy loue before the congregacyon. Which brethren if thou bringe for warde of theyr iorney (after a godly sorte) þ shalt do well: because that for his names sake they wēt forth: and take nothyn-
C ge of the Gētyls. We therfore ought to receaue such, that we myght be helpers to the trueth. I wrote vnto the congregaciō: but Diotrephes which loueth to haue the preeminence amōge them, receaueth vs not.

Wherfore yf I come, I will declare hys dedes which he doeth, iestinge on vs w̄ malicious wordes, nether is therwith contēt. Not onely he him selfe receaueth not þ brethren: but also he forbyddeth thē þ wolde, and thrusteth them out of the congregaciō.
D Beloued, folowe not that which is cuyll, but that which is good. He that doeth well is of God: but he that doeth cuill, seyth not God. Demetrius hath good reporte of all men & of the trueth it selfe. yee, and we oure selues also beare recorde, & ye knowe, that oure recorde is true. I had many thinges to wryte: but I will not with ynke and penne wryte vnto the. I trust I shall shortly se þ & we shall speake mouth to mouth. Peace be vnto the. The louers salute the. Grete the louers by name.

# ¶ The Epistle of Sayncte Jude.

¶ He rebuketh such as bringe blynded with their awne lustes, resyst the trueth. He exhorteth vs to edifye oné another, to prayre in þ holy ghost & to continue in loue & to loke for the commynge of the Lorde.

A Judas the seruaūt of Jesus Chryst þ brother of James. To them which are called, and sanctifyed in God the father, and preserued in Jesu Chryst. Mercy vnto you and peace and loue be multiplyed.

Beloued, when I gaue all dyligence to wryte vnto you of the commen saluacyon, it was nedeful for me to write vnto you, to exhorte you, that ye shuld contynually laboure in the fayth, which was once geuen vnto þ sayncte. For ther are certayne vngodly mē craftely crept in, of which it was
B written afore tyme vnto such iudgement. They turne þ grace of oure God vnto wantonnes, and denye God (which is the onely Lorde) and oure Lorde Jesus Chryst.

My mynde is therfore to put you in remembraūce, for as moche as ye once knowe this, how that the Lorde (after that he had delyuered þ people out of Egypt) destroyed them which after warde beleued not. The
C āgels also which kept not their fyrst estate, but lefte their awne habitacion, he hath reserued in euerlastynge chaynes vnder darcknes vnto þ iudgemēt of the greate daye:
* euen as Sodome & Gomore, and the cy- * Gene. xix. c
tyes aboute them (which in lyke maner defyled thē selues with fornicacyon, and folowed ☞ straūge flesshe) are set forth for an
D ensample, & suffre þ payne of eternall fyre. Lykewyse, these beyng disceaued by dreames, defile þ flesshe, despise rulars & speake cuyll of them that are in aucthorite.

Yet Michael the archāgell when he stroue agaynst the deuyll, & disputed about the C.
body of Moses, durst not geue raylinge sentence, but sayde, the Lorde rebuke the. But these speake cuyll of those thynges whych they knowe not: and what thynges they knowe naturaly (as beastes which are wythout reasō) i those thiges they corrupte thē selues. Wo be vnto thē, for they haue folo-
wed þ waye of * Cain, & are vtterly geuē to * Gen. iiij. b.
the erroure of Balā for lukers sake * & peril * Num. xxij. e
she in þ treason of Core. These are spottes
D which of your kindes feast together, w̄ out feare, lyuinge lawlesse, and after ther awne pleasure. Cloudes they are with out water, carryed about of windes, trees w̄ out frute at gatherynge

at geatherige time withered, twyse deed, & plucked vp by ꝑ rotes. They are ꝑ ragynge waues of ꝑ see, fomynge out their awne shame. They are wandzynge sterres, to whom is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophe-
* Apoca.i.b. Esa.iii.c. syed before of such, sayinge.* Beholde, the Lord shall come with thousandes of sayncte, to geue iudgement agaynst all men, & to rebuke all that are vngodly amonge thē of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst hym.

E These are murmurers, cōplayners, walkyng after their awne lustes, whose mouthes speake proude thinges. They haue mē in greate reuerence because of aduantage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure Lord Jesu Chzist, how that they tolde you
* Actua.xx.f i.Tim.iiii.a. ii.Tim.iii.a. ii.Pe.ii.j iud.iii.a. *that there shuld be begylers in the last tyme, which shuld walke after their awne vngodly lustes. These are makers of sectes, fleshlye, hauynge no spzete.

But ye derlye beloued, edifye youre selues in your most holy fayth, prayinge in ꝑ holy goost, and kepe your selues in the loue
F of God, lokynge for the mercy of oure Lord Jesus Chzist, vnto eternall lyfe. And haue compassion of some, separatinge them, and other saue with feare, pullinge them out of the fyze *(and haue compassion on the other) and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you fre frō synne, & to prezent you fautlesse before the
G* presence of his glozy wt ioye *(at the commynge of oure Lorde Jesus Chzist) to God oure sauyour: (thorow Jesu Chzist oure lord) which onely is wyse
G* be glozy, maiestye, dominion, and power, *(before all worldes) now and euer. Amen.

# ¶ The reuelacyon
## of Sayncte Johyn the diuine.

¶ Happie are they that heare the wozde of God and kepe it. He wryteth to the seuen congregacions in Asia, seeth seuen candelstikes, and in the myddes of them, one lyke vnto the sonne of man.

### ¶ The fyrst Chapter.

A The reuelacyon of Jesus Chzist which God gaue vnto him, for to shewe vnto hys seruauntes, thynges whych muste shortely come to passe. ✠ And whan he had sent, he shewed by hys Angell vnto his seruaūt John, which bare recozde of the wozde of God, and of the testymony of Jesus Chzist, and of all thynges that he sawe. Happy is he that readith, and they that heare the wozdes of the pzophesy, and kepe those thynges which are wzitten therin. For the tyme is at hande.

John to the seuen congregacions in Asia. Grace be vnto you and peace, frō hī which is and which was, and which is to come, & from the seuen spzetes which are before his
B trone, & frō Jesus Chzist, which is a fayth full wytnes, & fyrst begotten of the deed: & Lorde ouer the kynges of the erth. Unto him that* loued vs, and washed vs from *Heb.xi.d. i.Pet.ii.d. i.John.i.d. oure synnes in hys awne bloude, & made vs kynges ād Pzestes vnto God his father, be glozy and dominion for euermoze. Amen. ✠ Beholde, he cometh with cloudes, ‡That rytte and.xxb.c Dan.vii.d & all eyes shall se hī, & they also which pearsed him. And all kynredes of the erth shall wayle. *(ouer hym) Euē so: Amen. I am Al- *M
pha and Omega, the begynnyng and ꝑ endynge, sayth the Lorde almyghty, which is and which was, and which is to come.

I John youre bzother, and companiō in
C tribulaciō, and in the kyngdome & pacience in Jesu Chzist, was in the yle that is called Pathmos, for ꝑ wozde of God, and for the witnessig of Jesu Christ: I was i the spzete on a sondaye, & herde behynde me a great voyce, as it had bene of a trompe, sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wzyte in a boke, and sende it vnto the seuen cōgregaciōs which are in Asia, vnto Ephesus, & vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, & vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that
D spake to me. And when I was turned: I sawe seuen golden candelstickes, & i the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynnē garmēt downe to the fete, and gyzd about the pappes wt a golden gyzdle. His heed, & his heares were whyte, as whyte woll, & as snowe and hys eyes were as a flame of fyze: & hys fete lyke vnto brasse, as though they bzent in a foznace, and his voyce as the sounde of many waters. And he had i his ryghte hāde. vii. starres. And out of his mouthe wēt a sharpe two edged swearde. * And his face *Mat.xvii. shone, euen as the sonne in his strength.

And when I saw him, I fell at his fete. euen as deed. And he layde his ryghte hāde
*Esa.xliii. vpō me, saying vnto me: feare not. * I am ꝑ fyrst & the laste, & am a lyue, and was deed. And beholde ‡ I am a lyue for euermore & haue ꝑ keyes of hell & of deeth. Wzyte therfore the thynges which thou hast sene, and the thynges which are, and the thīges which must be fulfylled here after: ꝑ mistery of the. vii. starres which thou sawest in my ryght hāde, and the. vii. golden candelstickes. The. vii. starres are the messēgers of the. vii. cōgregaciōs, And the seuen candelstickes ‡Roma.bi.



delstickes which thou sawest, are the seuen congregacyons.

### ¶ The.ii. Chapter.

¶ He exhorteth foure congregacyons to amende, & sheweth the rewarde of hym that ouercōmeth.

A Vnto the messenger of ꝑ cōgregacyō of Ephesus wzyte: these thynges sayth he, that holdeth the seuen starres in hys ryght hande, and that walketh in the myddes of the seuen golden cādelstickes. I knowe thy wozkes, and thy labour, & thy pacience, and how thou canneste not forbeare them whych are euyll: and hast examined them whych saye they are Apostles, and are not: & hast founde them lyars, & hast suffred. And hast pacience: and for my names sake hast labored, and hast not faynted. Neuertheles, I haue sumwhat agaynst the, because thou hast lefte thy fyrst loue. Remember therfore
B from whence thou art fallen, & repent, and do the fyrst wozkes. Or elles I wyll come vnto the shortly, & wyll remoue thy cādelsticke out of his place, except thou repent. But this thou hast, because thou hatest the
*Act.vi.b. dedes of the * Nycolaitans, which dedes I also hate. Lett hym that hath eares, heare what the spzete sayth vnto ꝑ cōgregacyōs. To hym that ouercōmeth, wyll I geue to
*Gene.ii.b. eate of the * tree of lyfe, which is in ꝑ mydes of the Paradyse of God.

C And vnto the angell of the cōgregacyon of Smyrna wzyte: These thynges sayth he that is fyrst, & the laste, which was deed, and is alyue. I know thy wozkes & tribulacyon and powerte, but thou art ryche. And I knowe ꝑ blasphemy of them, whych call them selues Jewes & are not: but are the cōgregacyon of Sathan. Feare none of those thynges, which thou shalt suffre. Beholde, the deuyll shall caste some of you into pzeson, to tēpte you, & ye shall haue tribulacyō ten dayes. Be faythfull vnto ꝑ deeth, and I wyll geue the a croune of lyfe. Let hym that hath eares, heare, what ꝑ spzete sayth to the cōgregacyons. He that ouercōmeth, shall not be hurt of the seconde deeth.

D And to the messenger of the cōgregacyon in Pergamos wzyte: This sayth he, which hath the sharpe swearde with two edges: I knowe thy wozkes, & where thou dwellest, euen where Sathanas seat is, and thou kepest my name, & hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, whych was slayne amonge you, where Sathan dwelleth. But I haue a fewe thynges agaynst ꝑ: because thou hast there, them that mayntayne ꝑ doctrine of Balam * which taught in Balake, to
*Nu.xxv.c. put occasyon of synne before the chyldzen of Jsrael, ꝑ they shulde eate of meate dedycat vnto ydoles, and commyt fornycacyon. Euen so hast thou them that mayntayne ꝑ doctryne of the Nycolaitās, which thynge I hate. But be cōuerted, or elles I wyll come vnto ꝑ shortly, and wyll fight agaynst thē with ꝑ swearde of my mouth. Let hym E that hath eares, heare, what ꝑ spzete sayth vnto ꝑ congregacyōs. To hym that ouercōmeth, wyll I geue to eate Manna that is hyd, & wyll geue hym a whyte stone, & i the stone a newe name wzytten, which no man knoweth, saue he that receaueth it.

And vnto ꝑ messenger of ꝑ cōgregacyon of Thyatira wzyte. Thys sayth the sonne of God, which hath eyes lyke vnto a flāme of fyze, & hys fete are lyke brasse: I knowe thy wozkes, & thy loue, seruyce, and fayth, and thy pacience, & thy dedes, which are mo F at the last then at the fyrst. Notwithstandynge I haue a fewe thynges agaynst the, because thou sufferest that woman * Jesabell, which called her selfe a Pzophetisse, to *iii. Re.xvi. iiii. Reg.x.b. teache & to deceaue my seruauntes, to make them cōmyt fornycacyon, & to eate meates offered vp vnto ydoles. And I gaue her space to repēt of her fornycacyon, & she repēted not. Beholde, I wyll caste her into a beed: & them that cōmyt fornycacyon with her, into gret aduersytie, except they turne frō their deades. And I wyll kyll her chyldren with deeth. And all the congregacyōs shall knowe, that * I am he which searcheth the Jere.xvii.b. reynes & hertes. And I wyll geue vnto euery one of you acozdynge vnto hys wozkes.

Unto you I saye, and vnto other of them of Thyatira, as many as haue not this lerG nyng & which haue not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen, but ꝑ which ye haue already. Holde fast tyll I come, & whosoeuer ouercōmeth & kepeth my wozkes vnto the ende, to hym wyll I geue power ouer nacyōs, * & he shall rule them wt a rodde of Psal.ii.b. yron: & as ꝑ vessels of a potter shall they be broken to shyuers. Euen as I receaued of my father, so wyll I geue hym the mozny ge starre. Let hym that hath eares, heare, what ꝑ spzete sayth to the cōgregacyons.

### ¶ The iii. Chapter.

¶ He instructeth and enfourmeth the Angels of the cōgregacyons, declarynge also the rewarde of hym that ouercommeth.

A Nd wzyte vnto the messenger of ꝑ congregacion ꝑ is at Sardis: this sayth he ꝑ hath ꝑ seuē spzetes of God & the seuen starres. I know thy wozkes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strengthe the thynges which remayne, ꝑ are redy to dye. For I haue not founde thy wozkes perfayete before *imp. God. Remēber therfore, how thou *o
hast receaued & heard, & hold faste, & repent.

Nn If thou

*1.Thessa.v.a. 2.Pet.iii.c. * If thou shalt not watche, I wyll come on the as a theffe, & thou shalt not know what houre I wyll come vpon the. Thou hast a fewe names in Sardys, whych haue not defyled theyr garmentes, & they shall walke wyth me in whyte, for they are worthy. He that ouercōmeth, shalbe thus clothed in whyte araye, and I wyll not put out his name out of the boke of lyfe, and I wyll confesse hys name before my father, and before hys Angels. Let hym that hath eares, heare, what the spyrete sayth vnto the congregacyons.

And wryte vnto the angell of the congregacion of Philadelphia: this sayth he that is holy and true, which hath ỹ kaye of Dauid: * whych openeth and no man shutteth, and shutteth, & no man openeth. I knowe thy workes. Beholde, I haue set before the an open dore, and no man can shut it, for thou hast a lytell strength, & hast kept my sayinges: & hast not denyed my name. Beholde, I make them of the cōgregacyon of Sathan, whych call them selues Iewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worshyp before thy fete: and shall knowe, that I haue loued the.

* Esa.xxii.f. Iob.xii.c.

Because thou hast kept ỹ wordes of my pacyence, therfore I wyll kepe the from the houre of tēptacyon, which wyll come vpon all the worlde, to tempte them that dwell vpon ỹ erth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Hym that ouercōmeth, wyll I make a pyllar in the temple of my God, & he shall go nomore out, And I wyll wryte vpon hym, the name of my God and the name of the cytye of my God, new Ierusalem: whych cōmeth downe out of heauen from my God, and I wyll wryte vpon hym my new name. Let hym that hath eares, heare, what the spyrete sayth vnto the congregacyons.

And vnto ỹ messenger of ỹ cōgregacyon whych is in Laodicia, wryte: This sayth (Amen) the kaythfull and true wytnes, the begynnyng of ỹ creatures of God. I know thy workes, that thou art nether colde nor hotte: I wolde ỹ were colde or hotte. So then because thou arr betwene bothe, and nether colde ner hote, I wyll spewe the out of my mouth, because thou sayest: Iam ryche & increlyd wyth goodes, and haue nede of nothyng, and knowest not, how thou art wretched & mysserable, and poore, & blynde and naked. I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche: and whyte rayment, that thou mayste be * clothed, ỹ thy fylthy nakednes do not appeare, & anoynt thyne eyes wyth eye salue that thou mayste se.

*Apoc.iii.b. Heb.xii.b.

* As many as I lone, I rebuke, & chasten. Be feruent therfore, and repent. Beholde, I stande at the dore, & knocke. If eny man heare my voyce, and open the dore, I wyll come in to hym, and wyll supe with hym, and he with me. To hym that ouercōmeth wyll I graunte to syt with me in my seate, euen as I ouercam, & haue sytten with my father in his seate. Lett hym that hath eares heare, what the spyrete sayth vnto ỹ congregacyons.

## ¶The.iiii.Chapter.

¶He seeth the heauen open, and the seate, and one syttynge vpon it, and.xxiiii. seates about it with xxiiii. elders syttynge vpon them, and foure beastes prayseng God daye and nyght.

A ✠ After this I loked, and beholde a dore was open in heauē, and the fyrst voyce whych I hearde, was as it were of a trompett talkynge wyth me, whych sayde: come vp hyther, and I wyll shewe the thynges: whych must be fulfylled hereafter. And immediatly I was in the spyrete: & beholde, a seate was sett in heauen, and one sate on the seate. And he that sat, was to loke vpon, lyke vnto a Iasper stone and a Sardyne stone. And ther was a rayne bowe aboute ỹ seate, in syght lyke to an Emeralde. And B aboute ỹ seate were.xxiiii. seates. And vpō the seates.xxiiii. elders syttyng, clothed in whyte rayment, and had on theyr heades crownes of golde.

And out of the seate proceded lyghtnynges, & thundrynges, & voyces, & ther were seuen lampes of fyre, burnynge before the seate, whych are the seuen spyretes of God, And before ỹ seate ther was a see of glasse, lyke vnto Cristal, and in the myddes of the seate, & rounde about the seate were foure beastes full of eyes before & behynde. And C the fyrst beast was lyke a lyon, & the secōde beaste lyke a calfe, & the thyrde beast had a face as a man, & the fourth beast was lyke a flyinge Egle. And ỹ foure beastes had eche one of them. vi. wynges about hym, & they were full of eyes wt in. And they had no rest daye nether nyght saying. * Holy, holy, holy, Lord God almyghty, whych was, and is, and is to come. *Esaie.vi.b

And when those beastes gaue glory and D honour & thankes to hym ỹ sate on ỹ seate, (which lyueth for euer & euer) the.xxiiii. elders fell downe before hym ỹ sat on ỹ trone & worshypped hym that lyueth for euer & cast theyr crounes before ỹ trone saying: thou arte worthy o Lord (oure God) to receaue glory, & honoure, and power, for thou hast created all thynges, & for thy willes sake they are, & were created.

## ¶The.v.Chapter.

¶He seyth the lābe openynge the boke, and ther fore the foure beastes, the.xxiiii. elders, and the angels prayse the lambe, and do hym worshyppe.



A And I sawe in ỹ ryght hande of hym that sat in the trone, a boke wrytten with in & on the backsyde, sealed with seuē seales. And I sawe a stronge angell, which preached wt a lowde voyce: Who is worthy to open the boke, & to lose ỹ seales therof. And no man in heauē ner in erth nether vnder ỹ erth, was able to open ỹ boke, nether to loke theron. And I wepte moch because no man was fōude worthy to open & to reade the boke, nether to loke theron.

B And one of the elders sayde vnto me wepe not: Beholde, a lyon of ỹ trybe of Iuda, the rote of Dauid, hath obtayned to open the boke, and to lose the seuen seales therof. And I behelde, and lo, in the myddes of the seate, and of the foure bestes, and in ỹ myddes of the elders, stode a lambe as though he had bene kylled, haupnge seuen hornes, and seuen eyes, whych are the seuen spyretes of God, sent into all the worlde. And he came, and toke the boke out of the ryght hande of him that sate vpon the seate.

C And when he had taken ỹ boke, the foure beastes and.xxiiii. elders fell downe before ỹ lābe, hauyng (euery one of them) harpes & golden vialles full of odoures, which are the prayers of saynctes, & they songe a new songe, saying: thou art worthy to take the boke, & to open the seales therof: for ỹ wast kylled, & hast redemed vs by thy blood out of all kynredes, & tōges, & people, & nacyōs, and hast made vs vnto our God, kynges, and prestes, & we shall raygne on the erth.

D And I behelde, and I hearde the voyce of many angels about the trone, & about the beaste & the elders, and I hearde thousand thousandes, saying wt a lowde voyce: Worthy is the lābe that was kylled to receaue power, & ryches, & wysdome, and strength, and honour, & glory, & blessynge. And all ỹ creatures whych are in heauen, & on ỹ erth, & vnder the erth, & in the see, & all that are in them, herde I sayinge, blessyng, honour, glory, & power be vnto hym that sytteth vpon ỹ seate, & vnto the lābe for euermore. And the foure beastes sayd: Amen. And the xxiiii. elders fell vpon their faces, and worshypped hym that lyueth for euermore.

## ¶The.vi.Chapter.

¶The lambe openeth the.vi. seales, and many thynges folowe the openynge therof.

A And I sawe, when the lambe opened one of ỹ seales, and I herde one of the foure beastes saye, as it were ỹ noyse of thonder: come & se: and I sawe. And beholde ther was a whyte horse: and he that sat on hym, had a bowe, and a crowne was geuen vnto hym, and he went forth cōquerynge & for to ouer come. And when he had opened the secōde seale. I herde the secōde beaste, saye: come and se. And ther wēt out another horse that was redd, & power was geuen to hym that satt theron, to take peace from the erth, & that they shuld kyll one another. * And ther was geuen vnto hym a great swearde. * Esa.xxbii. a.

B And when he had opened the thyrde seale I herde ỹ thyrde beaste saye, come & se. And I behelde, & lo, a black horse: & he that sate on him, had a payre of balāces in his hāde. And I herde a voyce in ỹ myddes of ỹ foure beastes, saye: a measure of whete for a penny, & thre measures of barly for a peny and oyle and wyne se thou hurte not. And when he had opened the fourth seale, I herde the voyce of ỹ fourth beaste saye, come and se: & I looked. And behold a pale horse: & his name that sate on him was deeth, & hell folowed after hym, & power was geuen vnto them ouer ỹ fourth parte of ỹ erth, to kyll wyth swearde, & wyth hōger, & wyth deeth that cōmeth of vermen of the erth.

And when he had opened the fyft seale, C I saw vnder ỹ aultre * the soules of them Iob.xxii.b. that were kylled for ỹ worde of God, & for ỹ testymony whych they had, & they cryed with a lowde voyce, sayinge: How lōge taryest thou Lord, holy & true, to iudge & to auēge oure blood on them ỹ dwel on ỹ erth? And lōge whyte garmētes were geuen vnto euery one of them. And it was sayde vnto them, that they shuld reste yet for a lytle season vntyll the nomber of theyr felowes, and brethren, & of them ỹ shulde be kylled as they were, were fulfylled.

And I behelde, when he had opened the fyft seale: & lo, ther was a great erthquake and the sunne was as blacke as sacke cloth made of heere. And ỹ mone wered all, euen as blood, and the starres of heauen fell vnto the erth, euen as a fygge tree casteth frō her vntymely fygges, when she is shaken of a myghty wynde. And heauen vanished awaye, as a scroll when it is rolled to gether. And all mountaynes and yles, were moued out of theyr places. And ỹ kynges of the erth, and the gret men, and the ryche men, and ỹ chefe captaynes, & the myghty men, & euery bondman, and euery free man, hyd them selues in dennes, and in rockes of Osee.x.b. the hylles: * and sayde to the hylles and Luke.xxiii.d. rockes: fall on vs, & hyde vs from the presence of hym that sytteth on the seate, and from the wrath of the lambe: for the grete daye of his wrath is come, and who is able to endure?

## ¶The.vii.Chapter.

¶He seeth the seruauntes of God sealed in their forheades out of all nacyons and people, whych though they suffre trouble, yet the lambe fedeth them, ledeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares frō their eyes.

A And aftor that, I sawe .iiii. ãgels stãde on the .iiii. cozners of ẏ erth holdynge ẏ foure wyndes of the erth, ẏ ẏ wynde shuld not blowe on ẏ erth, nether on ẏ see, nether on eny tree.
✝ And I sawe another angell ascẽde from the rysynge of the sunne, which had ẏ seale of the lyuyng God, & he cryed wyth a loude voyce to ẏ foure Angels (to whom power was geuẽ to hurte ẏ erth & the see) saynge: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntes of oure God in their fozheades.
B And I hearde ẏ nõbze of thẽ wbych were sealed, & ther were sealed an. C. & .xliii. M.
of all the trybes of the chyldzen of Israel.
Of the trybe of Juda were sealed .xii. M.
Of the trybe of Ruben were sealed .xii. M.
Of the trybe of Gad were sealed . xii . M.
Of the trybe of Aser were sealed . xii. M.
Of ẏ trybe of Neptali were sealed .xii M.
Of ẏ tryb of Manasses were sealed .xii. M.
Of ẏ trybe of Symeõ were sealed .xii. M.
Of the trybe of Leuy were sealed . xii. M.
Of the trybe of Isacar were sealed .xii. M.
Of ẏ trybe of zabulon were sealed . xii. M.
Of the trybe of Joseph were sealed .xii. M.
Of ẏ trybe of Bẽiamin were sealed .xii. M.
C After this I beheldc, & lo, a gret multitude (which nomã coulde nõbze) of all nacyõs & people, & tõges, stode before ẏ seate, & before ẏ lãbe, clothed with lõge white garmẽtes, & palmes in their handes, & cryed with a lowde voyce, saynge: saluacyon be alleribed to him that sytteth vpon ẏ seate of oure God, & vnto ẏ lambe. And all the angels stode in the cõpase of the seate, & of ẏ elders & of ẏ foure bestes, & fell before the seat on their faces, and wozshypped God, saynge, Amen: Blessinge & glozy & wysdome & thãkes, and honour, & power, & mygbt, be vnto oure God foz euermoze. Amen. ✝
D And one of the elders answered, saynge vnto me: what are these which are arayed i lõge whyte garmẽtes, & whẽce came they? And I sayde vnto him: Lozd thou wotest. And he sayde to me: these are they, wbych came out of great tribulacyõ, & made their garmẽtes large, & made them white by the blonde of ẏ lambe: therfoze are they in the presence of ẏ seate of God & serue hym daye & nygbt in his tẽple, & he that sytteth in the seate wyll dwell amonge them. They shall honger no moze, nether thyrst, nether shall the sunne lyght on them, nether eny heate. Foz ẏ lãbe wbych is in ẏ myddes of ẏ seate, shall fede them, & shall leade them vnto fountaynes of lyuynge water, & God shall wype awaye all teares from their eyes.

## ¶The.viii.Chapter.

¶The seuenth seale is opened, there is sylence in heauen, the foure angels blowe their trompettes, & greate plages folowe vpon the earth.

A And when he had opened the seuenth seale, ther was sylẽce in heauen about the space of halfe an houre. And I sawe. vii. angelles standyng before God, & to them were geuen seuen trõpettes. And another ãgell came & stode before ẏ aultre, hauynge a golden senser, & moch of odoures was geuẽ vnto him, that he shulde offre of the prayers of all sayntes vpon the golden aulter, wbych was before ẏ seate. And the smoke of the odoures wbych cam of the prayers of all sayntes, ascended vp before God out of the Angelles handc. And ẏ Angell toke the senser, and fylled it wyth fyre of the aulter, and caste it into the erth, and voyces were made, & thondrynges & lyghtnynges, and erthquake.
B And ẏ seuen Angels wbych had ẏ seuen trõpettes, prepared them selues to blowe. The fyrst Angell blewe, & there was made hayle & fyre, which were mynged wt blond, & they were cast into ẏ erth: & ẏ thirde parte ✻ (of the erth was set on fyre, and the thirde parte) of ✻ trees was burnt, and all grene grasse was C vyẽt. And ẏ secõde angell blewe: & as it were a gret mountayne burnyng wt fyre was caste into the see, and ẏ. thyrde parte of the see tourned to blonde, and the thyrde parte of the creatures which had lyfe, dyed, & the thyrde part of shyppes were destroyed.
And the thyrde Angell blew, & ther fell a gret starre from heauen, burnyng as it were a lãpe, & it fell into the thyrde parte of the ryuers, & into fountaynes of waters, D & the name of ẏ starre is called wormwod. And ẏ thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bytter. And the fourth Angell blew, and ẏ thyrde parte of the sunne was smytten, and ẏ thirde parte of the mone, and the thyrde parte of starres: so that the thyrd part of them was darckned. And the daye was smytten, that the thyrde part of it shulde not shyne, & lykewyse the nyght. And I behelde and herde an Angell flyinge thorow the myddes of heauen, saynge with a lowde voyce: Woo, woo, to the inhabiters of the erth, because of ẏ voyces to come of the trõpe of the thre Angels, wbych were yet to blowe.

## ¶The.ix.Chapter.

¶The fifth and syxt Angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke. The fyrst wo is past: the foure angels that were bounde are loosed, and the thyrde parte of men is kylled.

A And the syxt Angell blewe, and I sawe a starre fall from heauen vnto the erth. And to him was geuen the kaye of the bottomlesse pytt: And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a gret foznace. And the sunne, and the ayer



the ayer were darckned by the reason of the smoke of ẏ pytt. And there came out of the smoke locustes vpon the erth, & vnto them was geuen power, as the scozpions of the erth haue power. And it was commaunded them, that they shuld not hurt the grasse of ẏ erth: nether eny grene thynge: nether eny tree: but onely those men which haue not ẏ seale in their fozheades. And to them was cõmaũded, that they shulde not kyll them, but that they shulde be vexed. v. monethes, & their payne was as the payne ẏ commeth of a scozpion, when he hath stonge a man.
✻ Esaie.li.d. Osee.x.c. Luke.xxiii.d. ✻ And in those dayes shall men seke deeth, and shall not finde it, & shall desyre to dye, and deeth shall flye from them.
B And the symilitude of the locustes was lyke vnto hozses prepared vnto battayll, & on their heades were as it were crounes, lyke vnto golde, and their faces were as it had bene ẏ faces of men. And they had heere as the heere of wemen. And their teethe were as ẏ teeth of lyõs. And they had habbergions, as it were habbergions of yron. And the soũde of their winges, was as the soũde of charrettes, when many hozses rũne to gether to battayle. And they had tayles lyke vnto scozpiõs, and there were stynges i their tayles. And their power was to hurt mẽ. v. monethes. And they had a kyng ouer thẽ, which is ẏ angell of ẏ bottomlesse pytt, whose name in the Hebzewe tong, is Abadon: but in the Gzeke tonge, Apollion ẏ is to saye: a destroyer. One wo is past, & beholde, two wooes come yet after this.
C And the syxt Angell blewe, and I herde a voyce from the .iiii. cozners of the golden aultre, which is before God, saynge to the syxt Angell, which had the trõpe: Lose the foure Angelles, which are bounde in ẏ greate ryuer Euphzates. And the foure Angelles were loosed, wbych were prepared foz an houre, foz a daye, foz a moneth, & foz ayere, foz to slee ẏ. iii. part of men. And the nõbze of hozsmen of warre were. xx. thousande tymes. x. M. And I herde the nõbze of them: & thus I sawe ẏ hozses in a vision, & them ẏ sate on them, hauynge fyrye habbergiõs of a Jacincte couloure, & brymstone, & the heades of ẏ hozses were as ẏ heades of lyons.
D And out of their mouthes went fozth fyre and smoke, & brymstone. And of these thre was ẏ thyrd part of men kylled: that is to saye, of fyre, smoke, and brymstone: wbych proceded out of the mouthes of them: foz their power was i their mouthes & in their tayles, foz their tayles were lyke vnto serpentes, & had heades, & with them they dyd hurt: And ẏ remanaũt of ẏ men wbych were not kylled by these plages, repẽted not of the dedes of their handes ẏ they shulde not wozshyppe deuyls, & ymages of golde and syluer, and bzalle, and stone, and of wood, wbych nether can se, nether heare, nether go. Also they repẽted not of their murther, and of their sozcery, nether of their foznycacyon, nether of their thefte.

## ¶The.x.Chapter.

¶The Angell hath the booke open: he sweareth ther shalbe nomoze tyme: he geueth the booke vnto Johu, which eateth it vp.

A And I saw another myghtye angell come downe from heauen clothed wt a cloude, & the raynebowe vpon his heed. And his face as it were the sunne, & his fete as it were pyllars of fyre, and he had in his hãde a lytell boke open, and he put his ryght fote vpon ẏ see, & his lyfte fote on the erth. And cryed wyth a lowde voyce, as when a lyon rozeth. And when he had cryed, seuen thonders spake their voyces. And when ẏ. vii. thõdzes had spoken their voyces, I was about to wzyte. And I herde a voyce from heauen, saynge vnto me: seale vp those thynges wbych the. vii. thondzes spake, & wzyte them not.
And ẏ Angell which I sawe stode vpon B the see, & vpon the erth, lyfte vp his hande to heuen, and sware by him that lyueth foz euer moze, wich created heauen, & the thynges that therin are ✻ (And the erth and the thynges that therin are) and the see, & the thynges which therin are: ẏ there shulde be no lenger tyme but in the dayes of the voyce of the seuenth Angell, when he shall begyn to blowe: euen the mystery of God shalbe fynysshed, as he preached by his seruauntes ẏ prophetes.
And ẏ voyce which I herde from heuen, C spake vnto me agayne, & sayd: * go & take Ezech.ii.c. the lytle boke which is open in the hande of ẏ angell which standeth vpon ẏ see, & vpon ẏ erth. And I wẽt vnto the angell, & sayde to him: geue me the lytle boke, and he sayde vnto me: take it, & eate it vp, & it shall make thy belly bytter, but it shalbe i thy mouthe as swete as hony. * And I toke ẏ lytle D boke out of his hande, & eate it vp, & it was Ezech.iii.c. in my mouth as swete as hony: and as sone as I had eatẽ it, my belly was bytter. And he sayde vnto me: ẏ must prophesy agayne amonge the people, and nacyõs, and tõges, and to many kynges.

## ¶The.xi.Chapter.

¶The temple is measured. The seconde wo is past.

A And then was geuen me a rede, lyke vnto a rodd, & it was sayde vnto me. Ryse & meate the temple of God, & ẏ aulter, & them ẏ wozshippe therin, & the quere which is wtin ẏ tẽple, cast out & meate it not foz it is geuen vnto the Gẽtyles, & ẏ holy cytye shall they treade vnder fote. xlii. monethes. And I wyll geue power vnto my two witnesses, & they shall prophesy a thousande, two hundzed &

lx.dayes,clothed in sacke clothe. These are two olyue trees, & two candelstyckes, standynge before the God of the erth.

B And yf eny man wyll hurt thē,fyre shall procede out of their mouthes, and consume their enemyes. And yf eny man wyll hurt them,thys wyse muste he be kylled. These haue power to shut heauē, that it rayne not in the dayes of their prophesying:and haue power ouer waters to turne them to blode,and to smyte ỹ erth with all maner plages,as often as they wyll.

And when they haue fynyshed their testimony, the beast that cam out of ỹ bottomlesse pyt,shall make warre agaynst them,& shall ouercome them,& kyll thē. And their bodyes shall lye in the stretes of the greate cityе,which spiritually is called Sodom and Egypte,where oure Lorde was crucyfyed. And they of the people & kynredes,& tōges, & they of ỹ nacyōs, shall se their bodyes.iii. dayes and an halfe, & shall not suffre their bodyes to be put in graues. And they that dwell vpon ỹ erth, shall reioyce ouer them, and be glad, & shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

C And after.iii.dayes & an halfe,the spirite of lyfe from God, entred into them. And they stode vp vpon their fete,& greate feare came vpon them whych sawe them. And they herde a greate voyce frō heauen,sayinge vnto them.Come vp hyther. And they ascended vp into heauen in a cloude, & their enemyes sawe thē. And ỹ same houre was ther a great erthquake,and the tenth parte of the cytye fell, and in the erthquake were slayne names of men seuen.M.and ỹ remnaūt were feared,and gaue glory to ỹ God of heauen.The second woo is past,& beholde,the thyrde woo wyll come anone.

D And ỹ seuenth Angell blewe,& ther were made greate voyces in heauen,sayinge:the kyngdoms of this worlde are oure lordes, and his Christes, & he shall raygne for euer more.*(Amen.) And the.xxiiii.elders, whych syt before God on their seates, fell vpon their faces,& worshypped God,sayinge:We geue the thākes O Lord God almyghtye: whych arte & wast,& arte to come,for ỹ haste receaued thy great myght,and hast raygned. And the nacyōs were angry,and thy wrath is come, & the tyme of ỹ deed ỹ they shuld be iudged and that ỹ shuldest geue rewarde vnto thy seruauntes the Prophetes and Sayncters, & to them ỹ feare thy name small & great & shuldest destroye thē, which destroye ỹ erth. And the tēple of God was opened in heauen,& ther was sene in his tēple, ỹ arcke of his testamēt, & ther folowed lightnynges, and voyces, and thōdrynges and erthquake,and moch hayle.

## CThe.xii.Chapter.

C The seuenth Angell blowyth his trompet. There apeareth in heauen a woman clothed with the Sōne: Michael fyghteth with the dragon,which persecuteth the woman.

A Nd ther appered a gret wōder i heauen: A woman clothed wt ỹ sonne, & the mone vnder her fete, & vpon her heed a croune of.xii.starres. And she was wt chylde, & cryed trauaylinge in byrth, & payned redy to be delyuered. And ther appered another wōder i heauen, for beholde,a gret red dragon haynge. vii.heddes, & ten hornes & seuen crounes vpon hys heades: and hys tayle drue the thyrde parte of the starres *(of heauen) and cast them to the erth.

And the dragon stode before the woman whych was redy to be delyuered:for to deuoure her chylde as sone as it were borne. And she brought forth a man childe, which shulde rule all nacyōs with a rodd of yron. And her sonne was taken vp vnto God,& to his seate. And ỹ woman fled into wyldernes, where she had a place, prepared of God, ỹ they shulde fede her there a.M.ii. hundred and.lx.dayes.

C And ther was a great battayll in heauen, Michael & his angels fought with the dragon,& ỹ dragon fought & his Angelles, and preuayled not, nether was their place founde eny more in heauen. And the great dragon,that olde serpēt,called the deuyll & Sathanas,was cast out. Which deceaueth all ỹ worlde. And he was cast into the erth & his āgelles were cast out also(with hym)

And I herde a lowde voyce sayinge: in heauen is now made saluacyon and strēgth & the kyngdome of oure God, & the power of hys Christ. For * (the accuser of our brethren) is cast doune, which accused thē before (our) God daye and nyght. And they ouercame him by the blode of the lambe, and by the worde of their testimony, & they loued not their lyues vnto ỹ deeth. Therfore reioyce heuēs,& ye that dwell in them. Woo to the inhabiters of the erth,and of the see:for the deuyll is come downe vnto you,which hath great wrath,because he knoweth ỹ he hath but a short tyme.

And when ỹ dragon sawe ỹ he was caste vnto ỹ erth, he persecuted ỹ woman, which brought forth ỹ man chylde. And to ỹ woman were geuen two wynges of a great Egle, ỹ she myght flye into the wyldernes into her place,where she is norysshed for a tyme, tymes, & halfe a tyme,frō ỹ presence of ỹ serpent. And ỹ dragon cast oute of hys mouth water after ỹ woman as it had bene a ryuer, because she shuld haue bene caught of the floud. And ỹ erth holpe the woman, and ỹ erth opened her mouth & swalowed, vp ỹ ryuer, which ỹ dragon cast out of his mouth.



mouth. And the dragon was wroth wyth the woman:and went, & made warre wyth the remnaunt of hyr sede,which kepe the cōmaundementes of God,and haue the testimony of Jesus Christe. And he stode on the see sande.

## CThe.xiii.Chapter.

C A beast ryseth out of the see with seuen heades and ten hornes. Another beast cōmeth out of the earth with two hornes.

A Nd I sawe a beaste ryse out of ỹ see,hauyng seuen heddes,and ten hornes, and vpon his hornes ten crounes,& vpon his heed,ỹ name of blasphemy. And ỹ beast which I sawe, was lyke a catte of ỹ mountayne, and hys fete were as ỹ fete of a beare, & hys mouth as the mouth of a lyon. And ỹ dragon gaue hym his power & his seate, & great auctorite: and I sawe one of his heedes as it were wounded to deeth, & his dedly woūde was healed. And all the worlde wondred at the beast, & they worshypped ỹ dragon, whych gaue power vnto the beast, and they worshypped ỹ beast sayinge: who is lyke vnto the beast? who is able to warre with hym?

B And ther was geuen vnto hym a mouth, that spake great thynges & blasphemyes, & power was geuen vnto hym, to do.xlii. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name & his tabernacle, & them that dwell in heauen. And it was geuen vnto hym to make warre with the Sayncters,& to ouercome thē. And power was geuen him ouer C all kynred, and people, and tonge, and nacion,and all ỹ dwell vpon ỹ erth worshypt hym: whose names are not written in the boke of lyfe of the lābe, which was kylled from the begynnynge of the worlde. If eny man haue an eare let hym heare. He ỹ leadeth into captyuyte, shall go into captyuyte: * he that killeth with a swearde,must be kylled with a swearde. Heare is the pacyence,& the fayth of the sayncters. *Esai.xxi.c Gene.ix.a

And I behelde a nother beast cōmīge vp out of the erth,and he had two hornes lyke a lambe,& he spake as dyd the dragon. And he dyd all ỹ the fyrste beast coulde do in his presence,& he caused the erth,& them which dwel therin, to worshyppe the fyrst beast, whose dedly wounde was healed. And he dyd grett wonders, so ỹ he made fyre come doune from heauen in ỹ syght of men. And deceaued them that dwelt on the erth, by ỹ meanes of those sygnes whyche he had power to do in the syght of the beast, sayinge to them that dwelt on ỹ erth: ỹ they shuld make an ymage vnto the beast, whych had the wounde of a swearde,and dyd lyue.

D And he had power to geue a spirite vnto the ymage of the beast,& that the ymage of the beast shuld speake,and shuld cause, ỹ as many as wolde not worshyppe the ymage of ỹ beast,shuld be kylled. And he made all, both small & gret,ryche & poore,fre & bond, to receaue a marke in theyr ryght hādes or in theyr foreheddes. And ỹ no man myght by or sell,saue he that had the marke or the name of the beast,other the nōbre of his name. Here is wysdome. Let hym that hath wytt,count the nōbre of the beast. For it is the nombre of a man, and his nōbre is syxe hondred,thretscore and syxe.

## CThe.xiiii.Chapter.

C The lambe stondeth vpon the mount Syon, and the vndefyled congregacyon with hym. The angell exhorteth to the feare of God, and telleth of the fall of Babylon.

A Nd I loked, and lo, a lambe stode on the mount Syon, & with hym an.C.& .xliiii. thousande hauynge his *(name & his) fathers name written i theyr foreheddes. And I herde a voyce from heuen,as the sounde of many waters, and as the voyce of a gret thoundre. And I herde ỹ voyce of harpers harpynge with theyr harpes. And they songe as it were a newe songe,before the seate,& before ỹ foure beastes, & ỹ elders, & no man coulde learne ỹ songe,but ỹ hondred & .xliiii.M. which were redemed from ỹ erth. These are they, which were not defyled wt wemen, for they are virgyns. These folowe the lambe whyther soeuer he goeth. These were redemed from men,beynge ỹ fyrste frutes vnto God and to the lambe, & in their mouthes was foūde no gyle. For they are with oute spot before the trone of God.

And I sawe,another angell flye in ỹ mydes of heauen haynge the euerlastyng gospell,to preache vnto them ỹ syt & dwell on the erth, & to all nacyōs,kynreds, & tonges & people,saying wt a lowde voyce: * Feare God,& geue honour to hym,for the houre of his iudgemēt is come:and worshyppe him, ỹ made heauen & erth,& the see, & fountaines of water. And there folowed a nother angell, saying: * Babylon is fallen is fallen that greate cyte, for she made all nacyons dryncke of the wyne of her fornycacyon. *Act.xiiii.c *Esaie.xxi.c Hiere.li.a

And ỹ thyrd angell folowed them saynge wt a loude voyce: If any man worshyppe ỹ beast and his ymage, & receaue his marke in his forehed,or on his hāde,ỹ same shall drincke the wyne of ỹ wrath of God,which is powred in the cup of his wrath. And he shalbe punyshed in fyre & brymstone, before the holy angels,& before the lambe. C

And the smoke of theyr tormēt ascēdeth vpeuermore. And they haue no rest daye nor nyght,which worshyppe the beast & his ymage & whosoeuer receaueth the prynt of his name. Here is the pacyence of sayncters

Heare are they that kepe the commaundementes and the fayth of Jesu.

And I hearde a voyce from heauen sayīg vnto me: wryte. Blessed are ꝑ dede, which here after dye in the Lorde, euen so sayth ꝑ spryte: that they rest from theyr laboures, but theyr workes folowe them.

And I loked, and beholde a whyte clowde, and vpon the clowde one syttynge lyke vnto the sonne of man, hauyng on his heed a golden crowne, and in his hande a sharpe sykle. And another angell came out of the temple, crying with a lowde voyce to hym that sate on the clowde: * Thruste in thy sykle & repe, for thy tyme is come to repe, for the corne of ꝑ erth is rype. And he that sate on the cloude, thrust in hys sycle on the earth, and the erth was reped. * Joel. iii. c. D

And another angell came out of the temple, whych is in heauen, hauyng also a sharpe sykle. And another angell came out frō the aultre, whych had power ouer fyre, and cryed with a lowde crye to hym that had ꝑ sharpe sykle, & sayde: thruste in thy sharpe sykle, & gaddre the clusters of the erth, for her grapes are rype. And the angell thrust in hys sharpe sykle on the erth, & cut downe the grapes of the vyneyarde of ꝑ erth: and cast them into the gret wynefat of ꝑ wrath of God, & ꝑ wynefat was troden with out the cytie, and bloud came out of ꝑ fat, euen vnto ꝑ horse brydles, by ꝑ space of a thousande, and. vi. C. furlonges.

## ¶ The. xv. Chapter.

¶ He seeth seuen Angels, haupng seuen vyalles full of wrath.

A AND I sawe another sygne in heuen gret and meruellous, seuen Angels, hauyng the seuen laste plages, for in them is fulfylled the wrath of God. And I sawe as it were a glassye see, mynglēd wt fyre, & them that had gotten victory of the beast, and of hys ymage, and of the nombre of hys name, stande on the glassye see, hauyng the harpes of God, and they songe the songe of Moses the seruaunt of God, & the songe of the lambe, sayinge: Great and marueluous are thy workes: * Lorde God almyghtye, iuste & true are thy wayes, thou kyng of Sayncte. Who shall not feare o Lorde, & glorifye thy name? For thou only arte holy, and all gentyls shall come and worshyppe before the, for thy iudgementes are made manyfeste. *Esa. xxi. c. Hiere. li. a.

B And after that, I loked, and beholde, the temple of the tabernacle of testimony was open in heauen, and the seuen Angels came out of the temple whych had the seuen plages clothed in pure and bryght lynnen, and hauyng theyr brestes gyrded with golden gerdels. And one of the fowre beastes gaue vnto ꝑ seuen Angels seuen golden vyalles, full of the wrath of God, whych lyueth for euermore. And the temple was full of the smoke of the glory of God & of hys power, and no man was able to entre into the temple, tyll ꝑ seuen plages of the seuen Angels were fulfylled.

## ¶ The. xvi. Chapter.

¶ The Angels powre out theyr vyalles full of wrath.

A AND I herde a great voyce out of the tēple saying to the seuen āgels: go youre wayes, powre out youre vyalles of wrath vpon the erth. And ꝑ fyrst Angell wēt, & powred out his vyall vpon the erth, & there fell a noysome, & a sore botche vpon the men whych had the marke of the beast, & vpon them whych worshypped hys ymage. And the secōd Angell shed out hys vyall vpon the see, and it turned as it were into the bloud of a dead man: and euery lyuyng thyng dyed in the see. And the thyrde Angell shed out his vyall vpon the ryuers and fountaynes of waters, & they turned to bloud. And I herde an Angell saye: Lorde, B whych arte and wast, thou arte ryghteous & holy, because thou hast geuen soche iudgementes, for they shed out ꝑ bloud of saincte, and prophetes, & therfore hast ꝑ geuen them bloud to dryncke: for they are worthy. And I herde another saye: euen so Lorde God almyghty: true and ryghteous are thy iudgementes.

And the fourth Angell powred out hys vyall on ꝑ sunne, & power was geuen vnto him to vexe men with heat of fyre. And the men raged in gret heate: & spake euyll of ꝑ name of God, which hath power ouer those plages, & they repēted not of theyr euill dedis, to geue hym glory. And the fyfte Angell powred out his viall vpon ꝑ seate of ꝑ beaste, and his kyngdome wexed derke, & they gnewe theyr tōges for sorowe, and blaspheme ꝑ God of heauen for sorowe & payne of theyr sores, & repented not of theyr dedes.

And ꝑ syxt Angell powred out his vyall C vpon ꝑ gret ryuer Euphrates, & the water dryed vp, ꝑ the wayes of the kynges of the east shulde be prepared. And I sawe thre vnclene spretes lyke frogges come out of ꝑ mouth of ꝑ dragon, & out of ꝑ mouth of the beast, & out of the mouth of ꝑ false Prophete. For they are the spretes of deuyls, worckyng myracles, to go out vnto the kynges of the erth and of ꝑ whole world, to gathre them to the battayle of that gret daye of God almyghty. * Beholde, I come as a thefe. Happy is he that watcheth, and kepeth hys garmentes, lest he walke naked, and men se hys filthynes. And he gathered them together into a place called in the Hebrue tonge Armagedon. *mat. xxiiii. d. ii. Pet. iii. c. i. Thessa. v.

And the seuenth Angell powred out hys vyall into the ayre. And ther cam a greate voyce out of heauen from ꝑ seate, saying, it is done. And ther folowed voyces, thōdrīges, and lightenynges, & ther was a greate erthquake, suche as was not sence mē were vpon the erth, so mighty an erthquake & so great. And the great cytye was deuyded in to thre partes, and ꝑ cyties of all nacyons fell. And greate Babylon came in remembraunce before God, to geue vnto hyr ꝑ cup of the wyne of the fearcenes of his wrathe. Euery yle also fled away, and ꝑ mountaynes were not founde. And ther fell a greate hayle (as it had bene talentes) out of heauē vpon the men, and the mē blaspheмed God: because of the plage of the hayle, for it was great, and the plage of it sore.

## ¶ The. xvii. Chapter.

¶ She discrybeth the woman sittynge vpon the beast with ten hornes.

A AND ther came one of the seuē Angels, whyche had the seuen vyalles: and talked wyth me, sayenge vnto me: come, I wyll shewe vnto the, the iudgemēt of the great whore that sytteth vpon many waters, wyth whome haue cōmytted fornicacion the kynges of the erthe, and the inhabyters of the erth are droncken wyth the wyne of hir fornicaciō. And ꝑ spryte caryed me away in to the wyldernes. And I sawe a woman syt vpon a rose colored beast, full of names of blaspheмpe, whyche had seuen heades and ten hornes. And the womā was arayed in purple and rose coloure, and decked wyth golde, precious stone, and pearles, and had a cup of golde in her hande, full of abhominaciōs and fylthynes of her fornicacion. And in her forheade was a name B wrytten, a mystery, great Babylon the mother of whordom and abominacions of the erth. And I sawe the wyfe droncken wyth the bloude of sayncte, and with the bloude of the wytnesses of Jesu. And when I sawe her: I wondred with great meruayle.

And the Angell sayde vnto me: wherfore maruayleste thou? I wyll shewe the the mystery of the womā, and of the beast ꝑ beryth her, which hath seuē heades and ten hornes. The beast that thou seest, was, and is not, and shall ascēde out of the bottomlesse pyt, and shall go into perdiciō, & they that dwel on the erth shall wondre (whose names are not wrytten in the boke of lyfe from the begynnynge of the worlde) when they behold the beast that was and is not. And here is a mynde that hath wysdome. C

The seuen heades are seuen moūtaynes, on which the woman sytteth, they are also seuē kynges. Fyue are fallē, and one is, and another is not yet come. And when he cometh, he muste continew a shorte space. And the beast that was, & is not, is euen ꝑ eyghte and is one of the seuen, and shall go into destrucciō. And the ten hornes which ꝑ sawest are tē kynges which haue receaued no kingdom as yet, but shall receaue power as kynges at one houre wyth ꝑ beast. These haue one mynde, and shall geue their power and strength vnto the beast. These shall fyght with the lambe, & the lambe shall ouercome thē. * For he is Lorde of lordes, and kynge of kynges, and they that are on his side, are called, and chosen, and faythfull. *1. Tim. vi. c.

And he sayde vnto me: the waters whych D thou sawest, where ꝑ whore sitteth, are people, and folke, & nacions, and tonges. And the ten hornes, which thou sawest vpon the beast, are they that shall hate the whore, & shall make her desolate and naked, & shall eate her flesshe, & burne her wyth fyre. For God hath put in theyr hertes to fulfyll his wyll, & to do wyth one consent, for to geue their kyngdome vnto the beast, vntyll the wordes of God be fulfylled. And the womā which thou sawest, is ꝑ great cytye, whiche raygneth ouer the kynges of the erth.

## ¶ The. xviii. Chapter.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God haue cause to reioyse for her destruction.

A AND after that, I sawe another An- A gell come from heauen, hauyng gret power, and the erthe was lyghtened wyth hys brightnes. And he cryed myghtely with a stronge voyce, sayinge: * Great Babylon is fallen, is fallen, and is become the inhabitacion of deuyls, and the holde of all fowle spretes, and a cage of all vncleane and hatefull bryddes, for all nacyons haue dronkē of the wyne of the wrath of her fornicacion. And the kynges of the earth haue commytted fornicacion wyth her, and the merchauntes of the erth are wered ryche of the aboundaunce of her pleasures. *Esa. xxi. c. Jeremie. l. a.

And I herde another voyce from heauē, B saye, come away from her my people, ꝑ ye be not partakers of her synnes, and ꝑ ye receaue not of her plages. For her synnes are gone vp to heauē, & God hath remembred her wickednes. Reward her euē as she rewarded you, & geue her double according to her workes. And powre in double to her in the same cuppe which she filled vnto you. And as moche as she glorifyed her selfe and lued wātonly, so moch powre ye in for her of punyshement and sorowe, for she sayde in her selfe: * I syt beynge a quene, & am no wyd- *Esa. xlvii. b dowe, and shall se no sorowe. Therfore shal C. her plages come i one daye, death, & sorowe, and honger, & she shalbe brent with fyre: for strōge is ꝑ Lorde God which shal iudge her.

And

And the kynges of the erth shall bewepe her and wayle ouer her, which haue cõmytted fornicaciõ with her, & haue lyued wantonly with her, whẽ they shall se the smoke of her burnyng, & shall stande a farre of, for feare of her punishement, sayinge. * Alas, Alas, that gret cytie Babylon, ỹ myghtye cytie: for at one hour is thy iudgemẽt come. And the marchauntes of the erth shal wepe and wayle in them selues, for no man wyll bye theyr ware eny moze, the ware of gold and siluer, & precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thynne woddē, and all maner vessels of yuery, & all maner vessels of most precious woddē, & of brasse & yrõ, (* and marble) & cynamõ, and odours, & oyntmentes, and frãckin sence, & wyne, and oyle, and fyne floure, and wheate, beastes, and shepe, and horses, and charetes, and bodyes, and soules of men.

And ỹ apples that thy soule lusted after, are departed frõ the. And all thinges which were deyntie, and had in price, are departed frõ the, & thou shalt fynde thẽ nomoze. The marchaũtes of these thynges whyche were wered ryche, shall stãde a farre of from hir, for feare of ỹ punyshement of her, weppynge and waylynge, & saying: * Alas, Alas, that gret cytie, ỹ was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, & pearles: for at one houre so great ryches is come to nought.

And euery shyppe gouerner, and all they that occupied shyppes, and shippmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyng, saying: what cytie is lyke vnto this gret cytie? And they cast dust on theyr heddes, and cryed weppyng, & waylyng, & sayde: * Alas, Alas, that great cytie, wherin were made riche all that had shippes in ỹ see, by the reason of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgemẽt on her. And a mighty angell toke vp a stone lyke a gret millstone and cast it into ỹ see, saying: with such vyolence shall that gret citie Babylõ be cast, & shalbe founde no moze. And ỹ voyce of harpers, and musycions, & of pypers, and trõpetters shalbe herde no moze in the: and no craftes mã, of whatsoeuer craft he be, shalbe founde eny moze in the. And the soũde of a mylle shalbe herde no moze in the, (* and candell lyght shalbe nomoze burnynge in the) and the voyce of the brydegrom and of the bryde, shalbe herd no moze in ỹ, for thy marchaũtes were the gret mẽ of ỹ erth. And wt thyne inchaũtment were deceaued al naciõs: & in her was foũde the bloude of the Prophetes, & of the sayncte, & of all ỹ were slayne vpõ ỹ erth.

## The.xix.Chapter.

This Apocalipse is geuen vnto God for iudgyng the whore, and for auengynge the bloude of his seruauntes. The Angell wyll not be worshypped. The foules and brydes are called to the slaughter.

AND after that, I herde a greate voyce of moch people in heauen saying: Alleluia. Saluacion & glozy & honour & power be ascribed to ỹ Lozde our God, for true and ryghteous are his iudgementes, for he hath iudged the gret whoze which dyd corrupt the erth wt her fornicaciõ, & hath auẽged the bloud of his seruaũtes of hyr hãde. And agayn they said: Alleluia. And smoke rose vp for euermoze. And ỹ. xxiiii. elders, & ỹ. iiii. bestes fell downe, & worshipped God that sate on ỹ seate, saying: Amẽ, Alleluia. And a voyce came out of the seat, sayinge: praise our Lozd God all ye ỹ are his seruaũtes, & ye ỹ feare hym both small and great.

And I herde ỹ voyce of moche people euẽ as the voyce of many waters, & as the voyce of strong thõdzynges sayinge: Alleluia, for the Lozd our God omnipotẽt raygneth. Let vs be glad and reioyce, & geue honoure to him, for the mariage of the lãbe is come, and hys wyfe made her selfe ready. And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the raynes is the righteweines of saintes. And he sayd vnto me, wzyte, * happy are they whiche are called vnto ỹ supper of ỹ lãbes mariage. And he sayd vnto me: these are ỹ true sayinges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: se ỹ do it not. For I am thy felow seruaũt, & one of thy brethrẽ, euẽ of them ỹ haue the testimony of Jesus. Worshyppe God. For the testimony of Jesus is ỹ spzete of prophesy.

And I sawe heauẽ open, & behold, a whyte horse: & he ỹ sat vpon him was called fayth full & true, & in righteweines he doth iudge & make battayle. His eyes were as a flãme of fyze: & on his heed were many crownes: & he had a name wzytten, that noman knew but he hym selfe. * And he was clothed wyth a vesture dipt in bloude, & his name is called ỹ worde of God. And the warriers which were in heauen, folowed him vpon whyte horses, clothed wyth whyte & pure raynes: and out of hys mouthe wente a sharpe two edged swerde, that wyth it he shulde smyte the hethen. And he shall rule them wyth a rodde of yron, and he trode ỹ wynefat of fearsnes and wzath of almyghty God. And hath on hys vesture and on his thygh a name wzytten: Kyng of Kynges, and Lozde of Lozdes.

And I sawe an Angell stãde in the sonne, and he cryed with a loude voyce, saying: to all the fowles that flye by the middes of heauen: come and gather youre selues to gether vnto ỹ supper of ỹ great God, that ye maye eate flesshe of kynges, and the flesshe of hye captaynes, and the flesshe of myghty men, & the flesshe of hozses, and of them that syt on them, and the flesh of all free men and bonde men and of small and great. And I sawe the beast, and the kynges of the earth, and their warriers gathered together to make batayle agaynst hym that sat on the hozse, and agaynst his soudiers.

And the beast was take, & with hym that false prophet that wzought miracles before hym, with whych he deceaued them that receaued the beastes marke, & them that worshypped hys ymage. These both were cast quicke into a ponde of fyze burnynge wyth brymstone: & the rẽnaunt were slayne wt the swearde of hym ỹ sat vpõ the horse, whych swearde proceaded out of his mouth, & all ỹ foules were fulfylled wyth theyr flesshe.

## The.xx.Chapter.

The dragon is bounde for a. M. yeres. The deed aryse, and receaue iudgement.

AND I sawe an Angel come downe frõ heauen, hauyng the kaye of ỹ bottomlesse pyt, and a greate chayne in hys hand. And he toke ỹ dragon ỹ olde serpente, which is the deuyll & Satanas, & he bounde hym a thousande yeres: and cast hym into ỹ bottomlesse pyt, and he shutte hym vp, and set a seale on hym, that he shulde deceaue ỹ people nomoze, tyll the thousande yeres were fulfylled. And after that he must be loosed for a lytell season.

And I sawe seates, and they sat vpõ thẽ, & iudgemẽt was geuẽ vnto thẽ: and I sawe the soules of them that were beheaded for ỹ wytnes of Jesu, and for the wozde of God: & which had not worshipped the beast, nether his ymage, nether had take his marke vpõ their forheades, or in their handes: and they lyued, and raygned with Christ a. M. yere: but the other of the deed mẽ lyued not agayne, vntyll the thousand yere were fynished. This is that first resurreccion. Blessed and holy is he, that hath parte in the first resurreccion. For on such shall the seconde deeth haue no power, but they shalbe the Prestes of God & of Christ, and shall raygne wyth hym a thousande yere.

And whẽ the thousand yeres are expyred, Satan shalbe lowsed out of his prison and shall go out to deceaue ỹ people, whych are in the foure quarters of the erth, Gog & Magog, to gather them together to battayle, whose nombze is as the sonde of the see: and they went vp in the playne of the erth: & cõpased the tẽtes of the sayncte about, & the beloued citie. And fyze came downe frõ God out of heauen, and deuoured them: and the deuyll that deceaued them, was cast into a lake of fyze and brymstone, where the beast and the false prophetes shalbe tormented daye and nyght for euermoze.

And I sawe a great whyte seate, and him that sate on it, from whose face fled awaye both ỹ erth and heauen, and their place was nomoze founde. And I sawe the deed, both gret and small stonde before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, & the deed were iudged of those thynges whych were written in the bokes accozdyng to their dedes: and the see gaue vp her deed which were in her, and deeth and hell deliuered vp the deed, which were in them: & they were iudged euery man accozdyng to his dedes. And deeth and hell were cast into the lake of fire. This is the seconde deeth. And whosoeuer was not founde wzyttẽ in the boke of lyfe, was cast into the lake of fyze.

## The.xxi.Chapter.

In this chapter is described the new and spirituall Jerusalem.

AND I sawe a newe heauẽ and a newe earth. For the fyrst heauen, and the fyrst earth were vanyshed awaye, and ther was nomoze See. ✠ And I John sawe that holy cytie, newe Jerusalẽ come downe from God out of heauen, prepared as a bryde garnished for her husband. And I herde a greate voyce out of heauen sayinge: beholde, the tabernacle of God is with men, and he wyll dwell wyth them. And they shall be hys people, and God hym selfe shalbe wyth them, and be theyr God. * And God shall wype awaye all teares frõ theyr eyes. And there shalbe nomoze deeth, nether sozowe, nether crienge, nether shall ther be eny moze payne, for the olde thynges are gone. And he that sate vpõ the seate, sayde: * Beholde, I make all thynges newe. And he sayde vnto me: wzyte, for these wozdes are faythfull and true.

And he sayd vnto me: it is done, I am Alpha and Omega, the begynnyng & the ende I wyll geue to hym that is a thyrst, of the well of the water of lyfe, fre. He that ouercommeth shall enheret all thynges, and I wyll be hys God, and he shalbe my sonne. But the fearfull and vnbeleuynge, and the abhominable, and murdzers, & whozmongers, and sozcerers, and ydolaters, and all lyars shall haue theyr parte in the lake which burnyth with fyze and brymstone, which is the seconde death.

And there cam vnto me one of ỹ seuen Angels which had the seuen vyalles full of the seuẽ last plages: & talked with me sayinge: come hyther, I wyll shewe the ỹ bryde, the lambes wyfe. And he carped me awaye in ỹ spzete

spete to a great and an hye mountayne, and he shewed me the great cytie holy Jerusalē, descendyng out of heauen frō God: hauyng the bryghtnes of God. And her shynynge was lyke vnto a stone moste precious, euen lyke a Jasper cleare as Cristall: & had walles great & hye, & had .xii. gates & at ỹ gates xii. Angels: and names written, whych are the names of the .xii. trybes of Israell: on ỹ East parte .iii. gates, & on the Northside .iii. gates, & towardes the South .iii. gates, ād from the West thre gates, and the wall of the cytie had .xii. foundacyons: and in them ỹ twelue names of ỹ lambes .xii. apostles.

D

E And he that talked with me, had a goldē reade to measure the cytie with all and the gates therof & the wall therof. And the cytie was bylt .iiii. square, and the lēgth was as large as the bredth, & he measured ỹ cytie with the golden rede .xii. M. furlonges: and the length & the bredth, and the heyth of it, were equall. And he measured the wall therof, an. cxliiii. cubytes: the measure that the angell had, was after the measure that man vseth. And tye sydynge of the wal of it was of Jasper. And the cytie was pure golde, lyke vnto cleare glasse, and the foūdacions of the wall of the cytie were garnisshed with al maner of precious stones. The fyrst foundacion was Jaspis, the seconde Saphyre, the thyrde a Calcedony, ỹ fourth an Emeralde, the fyft Sardonix, the syxte Sardeos, the seuenth Crysolite, the eyght Berall, the .ix. a Topas, the tenth a Cruloprasos, the eleuenth a Jacynte, the twelueth an Amathist.

F

The twelue gates were twelue pearles, euery gate was of one pearle, and the strete of the cytie was pure golde, as thorow shynynge glasse. And I sawe no temple therin.

G For the Lorde God almighty and the lambe are the temple of it. * And the cytie hath no nede of ỹ sonne, nether of ỹ mone to lighten it. For the bryghtnes of God dyd lyght it, and the lambe was the lyght of it. And the people whych are saued shall walke in the lyght of it. And the kinges of the earth shall bryng theyr glory (and honoure) vnto it. * And ỹ gates of it are not shut by daye. For there shalbe no nyght there. (And into it shal they bryng ỹ glory & honoure of the nacions.) And there shall enter into it none vncleane thinge, nether whatsoeuer worketh abhominacion or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

*Esa. lx. d

*Esa. lx. c

## The .xxii. Chapter.

The tryuer of the water of lyfe, the fruytefulnes and lyght of the cytie of God. The Lorde geueth euer hys seruauntes warnynge of thynges to come, the angell will not be worshipped. To ỹ worde of God maye nothyng be added nor mynyshed.

AND he shewed me a pure tryuer of water of lyfe, clere as Crystall: procedynge out of the seate of God, and the lambe. In the middes of the stret of it, and of ether syde of the tryuer, was ther woode of lyfe: whych bare twelue maner of frutes: & gaue frute euery moneth: & the leues of the wood serued to heale ỹ people with all. And ther shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruauntes shall serue hym. And they shall se hys face, and his name shalbe in their forheddes

A

B

*Esa. lx. d

* And there shall be no nyght there, & they nede no candle, nether light of the sunne: for the Lorde God geueth thē lyght, and they shall raygne for euermore.

And he sayde vnto me: these sayinges are saythfull and true. And the Lorde God of ỹ holy Prophetes sent hys Angell to shewe vnto hys seruauntes, the thynges whyche must shortly be fulfylled. Beholde, I come shortly. * Happy is he that kepeth ỹ saying of the prophesy of thys boke. I am John, which sawe these thynges and herde them. And when I had herde & sene, * I fell doune to worshyppe before the fete of the Angell, whyche shewed me these thynges. And he sayde vnto me: se thou do it not, for I am thy felowe seruaunt, & the felowe seruaunt of thy bretheren the Prophetes, and of them which kepe the sayinges of (the prophecye of) thys boke. But worshyppe God.

*Apoca. i. a

C

*Apoca. xi. b

(the prophecye of)

And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at hande. He that doeth euyll, let him do euyll styll: and he which is filthy, let him be fylthy styll: and he that is ryghteous, let hym be more ryghteous: & he that is holy, let hym be more holy. And beholde, I come shortly, and my rewarde is wyth me, to geue euery man accordynge as his dedes shal be. I am Alpha and Omega, ỹ begynninge and the ende: the fyrst and the last. Blessed are they that do his cōmaundementes, that theyr power maye be in the tree of lyfe, and maye entre in thorow the gates into the cytie. * For wythout shalbe dogges and inchaunters, and whormongers, and murtherers, and ydolaters, & whosoeuer loueth or maketh lesynges.

*Esa. xlviiii. b

*Apoca. i. b

D

I Jesus sent myne Angell, to testifye vnto you these thynges in the congregacions. I am the rote and the generacion of Dauid and the bryghte morynge starre. And the spete and the bryde saye come. And let him that heareth, saye also: come. * And let him that is a thyrst: come. And let whosoeuer wyll, take of the water of lyfe, free.

*Esaie. lv. a

Joh. vii. f

I testifye vnto euery man that heareth ỹ wordes of the prophesy of thys boke: * yf eny mā shall adde vnto these thynges, God shall

*Deut. iiii. a and. xii. d Apoue. xxii. a



shall adde vnto hym the plages ỹ are wrytten in thys boke. And yf eny man shall mynisshe of the wordes of the boke of this prophesy, God shall take awaye hys parte out of ỹ boke of lyfe, and out of ỹ holy cytie, and from the thynges which are written in this boke. He whych testifyeth these thynges, sayeth: be it. I come quyckly. Amē.

Euen so come Lorde Jesu.

The grace of our Lorde Jesu Christ be wyth you all. Amen.

## The ende of the newe Testament.

## A Table to fynde

the Epistles and Gospels vsually red in the church, after Salysbury vse, wherof ỹ first lyne is the Epistle, & the other the Gospell: whose begynning thou shalt fynde in ỹ boke marked with a crosse ✠ and the ende wyth halfe a crosse, ✠ conteyned within the letters,

∴ A. B. C. D. &c. ∴

¶ On the fyrst Sondaye in Aduent.

Thys also we. Roma. xiii. c
And whan they drue nye. Matth. xxi. a

¶ On the wednisdaye

Be pacyent therfore brethren. Jacob. v. b
The begynnynge of Marc. i. a

¶ On the frydaye

Herken vnto me Esaie. li. a
In those dayes came John Matth. iii. a

¶ On the seconde sondaye in Aduent

Whatsoeuer thynges Roma. xv. a
And there shalbe sygnes Luke. xxi. c

¶ On the wednisdaye

Thus sayeth the Lorde zacha. viii. a
Verely I saye vnto you Matth. xi. b

¶ On the frydaye

I haue set watchmen Esai. lxii. b
John beareth wytnesse John. i. b

¶ On the thyrde sondaye in Aduent

Let a mā thys wyse eskeme vs i. Cor. iiii. a
Whan John beynge Matth. xi. a

¶ On the wednisdaye

Thys is the worde Esaie. ii. a
And in the syxte moneth Luke. i. c

¶ On the frydaye

There shall come a rod Esaie. xi. a
And Mary arose in Luke. i. d

¶ On the .iiii. sondaye in Aduent.

Reioyce in the Lorde Philip. iiii. a
And this is the recorde John. i. b

¶ On the wednisdaye

Be glad than Joel. ii. f
And thys rumoure of Luke. vii. c

¶ On the frydaye

Be glad and reioyce zacha. ii. c
Take hede, beware Marc. viii. b

¶ On Christmasse euen

Paule the seruaunt Roma. i. a
When his mother Mary Matth. i. c

¶ On Christmasse nyght at the .i. masse

For the grace of God Titum. ii. b
And it chaunsled in those Luke. ii. a

At the seconde masse

But after that the kyndnesse Titus. iii. a
The shepeherdes spake to Luke. ii. c

At the thyrde masse

God in tyme past Hebre. i. a
In the begynnynge was John. i. a

¶ On sayncte Steuens daye

Steuen full of fayth Actes. vi. c
Wherfore beholde I send Matth. xxiii. d

¶ On S. John the Euangelist daye

He that feareth God Eccle. xv. a
Folowe me. Peter turnyd John. xxi. f

¶ On Chyldermasse daye

And I loked and loo Apocalyp. xiiii. a
An angell of the Lorde Matth. ii. c

¶ On the sondaye after Christmasse

And I saye that the heyre Galat. iiii. a
And his father and mother Luke. ii. c

¶ On newyeares daye

For the grace of God Titus. ii. b
And whan the eyght daye Luke. ii. c

¶ On the twelfe euen.

For the grace of God Titus. ii. b
But whan Herode was Matth. ii. d

¶ On the twelfe daye

Get the vp by tymes Esaie. lx. a
Whan Jesus was borne Matth. ii. a

¶ On the fyrst sondaye after. xii. daye

O Lorde I wyll thanke the Esaie. lx. a
The next daye after John John. i. d

¶ On the .ii. sondaye after. xii. daye

And I beseche you therfore Roma. xii. a
Whan he was twelue Luke. ii. c

¶ On the .iii. sondaye after. xii. daye

Seynge that we haue Roma. xii. b
And the thyrde daye John. ii. a

¶ On the .iiii. sondaye after. xii. daye.

We not wyse in youre Roma. xii. c
Whan Jesus came. Matth. viii. a

¶ On

¶ On the .v. sondaye after .xii. daye
Owe nothynge to any man Roma.xiii.a
And whan he entred into Matth.viii.c
¶ On the .vi. sondaye after .xii. daye
Put ye on therfore Coloss.iii.b
The kyngdome of heauen Matth.xiii.d
¶ On septuagesima sondaye
Perceaue ye not how that they i.Cor.ix.d
The kyngdome of heauen Matth.xx.a
¶ On Sexagesima sondaye
Ye suffre fooles gladly ii.Cozin.xi.d
Whan moche people were Luke.viii.a
¶ On Quinquagesima sondaye
Though I spake i.Cozin.xiii.a
Jesus tok vnto hym the Luke.xviii.d
¶ On Ashwednisdaye
Now therfore sayeth Joel.ii.c
Moreouer whan ye fast, be Matth.v.a
¶ On the frydaye
Crye now as loude Esaye.lviii.a
Ye haue heard that it is Matth.v.g
¶ On the fyrst sondaye in lent
We also as helpers ii.Cozin.vi.a
Then was Jesus led of Matth.iiii.a
¶ On the wednisdaye
And the Lorde sayde Exod.xxiii.c
Then certayne of ꝑ Scrybes Matth.xii.d
¶ On the frydaye
The same soule that Ezech.xviii.c
After this was John.v.a
¶ On the seconde sondaye in lent
Farthermore brethren i.Thessalo.iii.a
And Jesus went Matth.xv.c
¶ On the wednisdaye
But Mardoch thought Hester.xiii.d
And Jesus goynge vp to Matth.xx.b
¶ On the frydaye
Cursed be the man Jere.xvii.b
I can of myne awne. John.v.c
¶ On the thyrde sondaye in lent
Be ye therfore the Ephe.v.a
And he was castynge out Luke.xi.b
¶ On the wednisdaye
Honoure thy father Exod.xx.b
Then came vnto Jesus Math.xv.a
¶ On the frydaye
And the congregacion had Nume.xx.a
Then came he in to John.iiii.a
¶ On the fourth sondaye in lent
For it is wrytten that Gala.iiii.c
Jesus went John.vi.a
¶ On the wednisdaye.
And Eze.xxxvi.e Elay.i.c
And Jesus goynge by John.ix.a
¶ On the frydaye
And after these actes iii. Reg.xvii.c
A certayne mā was sycke called John.xi.a
¶ On the .v. sondaye in lent
But Christ beynge Hebre.ix.c
Whych of you can rebuke John.viii.f
¶ On the wednisdaye
And the Lorde spake Leuit.xix.a
And it was at Jerusalem John.x.e
¶ On the frydaye.
Lorde, all they that for Jere.xvii.c
Then gathered the hygh John.xi.f
¶ On Palme sondaye
Let the same mynde be Philip.ii.a
Ye knowe that after two Mat.xxvi.a
¶ On the wednisdaye
Who hath geuen Esa.liii.a
The feast of swete breade Luke.xxii.a
¶ On good frydaye.
The Lorde spake vnto Exo.xii.a
Whan Jesus had spoken John.xviii.a
¶ On Easter euen
Yf ye be therfore rysen Col.iii.a
Upon an euenynge of the Mat.xxviii.a
¶ On Easter daye.
Pourge therfore the olde i.Cor.v.b
And whan the sabboth was Mar.xvi.a
¶ On the mondaye
But Peter openyd Actu.x.d
And beholde two of them Luke.xxiiii.b
¶ On the tewsdaye.
Ye men, and brethren, ye chyl. Actu.xiii.d
Jesus stode in the myd Luke.xxiiii.d
¶ On the wednisdaye
Ye men of Israell, why Actu.iii.c
Afterwarde dyd Jesus John.xxi.a
¶ On the thursdaye
The angell of the Lorde Actu.viii.c
Mary stode without at John.xx.b
¶ On the frydaye
For as moche as Christ i.Pet.ii.c
Then the eleuen disciples Mat.xxviii.d
¶ On the saterdaye
Laye awaye therfore i.Pet.ii.a
On the fyrst daye of the John.xx.a
¶ On the fyrst sondaye after Easter.
For all that is borne of i.John.v.a
The same daye at nyght John.xx.d
¶ On the seconde sondaye after Easter
Christ also suffred for i.Pet.ii.d
I am the good shepeherde John.x.b
¶ On the thyrde sondaye after Easter
Dearly beloued I i.Pet.ii.c
After a whyle, and John.xvi.c
¶ On the fourth sondaye after Easter
Euery good gyfte Jaco.i.c
But now I go my waye John.xvi.b
¶ On the .v. sondaye
And se that ye be doers Jaco.i.d
Verely, &c. whatsoeuer ye shall John.xvi.f
¶ On the mondaye
Knowledge youre fautes Jaco.v.d
Yf eny of you shall Luke.xi.a
¶ On the tewesdaye
Exhorte therfore i.Timo.ii.a
And when Jesus sat ouer Mar.xii.d
¶ On the wednisdaye
The multitude of the Actu.iiii.g
These wordes spake Jesus John.xvii.a
¶ On the Ascencion daye


The




Appeared Actu.i.a
Mar.xvi.c
¶ On the sondaye after the Ascencion.
Be ye therfore sobre and i.Pet.iiii.b
But whan the comforter John.xv.d
¶ On Wytsondaye euen
It fortuned, whyle apol. Actu.xix.a
Yf ye loue me, kepe my John.xiiii.b
¶ On wytsondaye
And whan the dayes Actu.ii.a
Yf a man loue me John.xiiii.c
¶ On the mondaye
And he commaunded vs Actu.x.f
For God so loued the John.iii.c
¶ On the tewsdaye
Whan the Apostles Actu.viii.c
Verely, verely, &c. he that John.x.a
¶ On the wednisdaye.
But Peter stepped vp Actu.ii.c
No man can come vnto John.vi.e
¶ On the thursdaye
Then came Philip into a cytie Actu.viii.a
Jesus called the twelue Luke.ix.a
¶ On the frydaye
Ye men of Israell, heare Actu.ii.d
And it happened vpon a daye Luke.v.d
¶ On the saterdaye
And the nexte Sabboth Actu.xiii.f
And when he was rysen Luke.iiii.f
¶ On trinite Sondaye.
After thys I loked, and Actu.iiii.a
Ther was a man of the John.iii.a
¶ On corpus Christi daye
That whyche I delyuered i.Cozin.xi.d
For my flesshe is meate John.vi.f
¶ On the fyrst sondaye after trinite.
God is loue, and he that i.John.iiii.b
Ther was a certayne Luke.xvi.e
¶ On the seconde sondaye after trinite
Marueyle not my brethren i.John.iii.c
A certayne man made Luke.xiii.d
¶ On the thyrde sondaye after trinite
Submyt your selues i.Pet.v.b
Then resorted vnto hym Luke.xv.a
¶ On the fourth sondaye after trinite
For I suppose that the Roma.viii.a
Be ye therfore mercy Luke.vi.f
On th. v. sondaye after trinite
In conclusion be ye i.Pet.iii.b
It came to passe that whan Luke.v.a
¶ On the .vi. sondaye after trinite
Knowe ye not, that Roma.vi.a
For I saye vnto you: Matth.vc.
¶ On the .vii. sondaye.
I speake grossly be Roma.vi.d
In those dayes whan Mar.viii.a
¶ On the eyght sondaye
Therfore brethren Roma.viii.c
Beware of false Matth.vii.b
¶ On the .ix. sondaye
We shulde not lust after i.Cor.x.h
And he sayde also vnto Luke.xvi.a
¶ On the .x. sondaye
Ye knowe that ye were i.Cozin.xii.a
And as he was come Luke.xix.f
¶ On the eleuenth sondaye
Brethren as partayning i.Cozin.xv.a
And he tolde thys Luke.xviii.b
¶ On the twelueth sondaye
Haue we suche trust ii.Cozin.iii.a
And he departed Mar.vii.d
¶ On the .xiii. sondaye
To Abram and hys Gala.iii.c
Happy are the eyes Luke.x.d
¶ On the .xiiii. sondaye
I saye walke in the spyrite Gala.v.c
And it chaunced as he Luke.xvii.c
¶ On the .xv. sondaye
Yf we lyue in the spyrite Gala.v.d
No man can serue two Matth.vi.d
¶ On the .xvi. sondaye
Wherfore I desyre Ephe.iii.b
And it fortuned after Luke.vii.b
¶ On the .xvii. sondaye
I therfore whyche Ephes.iiii.a
And it chaunced Luke.xiiii.a
¶ On the .xviii. sondaye
I thanke my God i.Cozin.i.a
But when the Pharyses Matth.xxii.d
¶ On the .xix. sondaye
To be renewed Ephes.iiii.a
He entred also Matth.ix.a
¶ On the .xx. sondaye
Take hede therfore Ephe.v.d
And Jesus answered Matth.xxii.a
¶ On the .xxi. sondaye
Fynally my brethren be ye Ephes.vi.b
And ther was a certayne John.iiii.f
¶ On the .xxii. sondaye
I thanke my God in Philip.i.a
Therfore is the kyngdome Matth.xviii.a
¶ On the .xxiii. sondaye
Brethren be followers Philip.iii.d
Then went the Pharises Matth.xxii.b
¶ On the .xxiiii. sondaye
For thys cāuse we also Colosse.i.b
Whyle he thus spake Matth.ix.c
¶ On the last sondaye after trinite
Beholde, the tyme come Hiere.xxiii.b
After these thynges John.vi.a
¶ On the wednisdaye in the Ember weke afore Wighelmasse
Beholde the tyme come Amos.ix.d
And one of the company Mar.ix.b
¶ On the frydaye
O Israell turne the nowe Osee.xiiii.a
And one of the Pharyses Luke.vii.
¶ On the saterdaye
For there was afore tabern. Hebre.ix.
A certayne man had Luke.xiii.
¶ In the dedicacion of the churche.

And I John sawe the Apocal.xxi.a
And he turned in, and Luke.xix.a

¶ Here endeth the table of the Epistles and Gospels of the Sondayes.

# ¶ Here followeth the

table of the Epistles & Gospels whych are vsed to be red on dyuers sayncters dayes in the yeare.

¶ On sayncte Andrewes daye
For to beleue with Roma.x.a
Jesus walkynge by Matth.iiii.c
¶ On the concepcion of our Lady
As the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Thomas the Apostle daye
Therfore are ye not Ephes.ii.d
But Thomas one of John.xx.f
¶ On candelmasse daye.
Beholde, I wyll sende Malach.iii.a
And whan the dayes Luke.ii.d
¶ On S. Mathias the Apostle
And in those dayes Peter Actu.i.c
In that tyme Jesus Matth.xi.d
¶ On the daye of the Annunciacio or gretynge of our Lady.
Moreouer God spake vnto Ach. Esa.vii.b
And in the syxt moneth Luke.i.c
¶ On S. George daye
Counte it all maner ioye Jacob.i.a
I am the true vyne John.xv.a
¶ On S. Markes daye
But now euery one of Ephe.iii.a
I am the true vyne John.xv.a
¶ On S. Philippe and Jacobs daye
Then shall the ryghteous Sap.v.a
And he sayde vnto his John.xiiii.a
¶ On the [illegible]
Herken vnto me ye
When Elisabeths tyme Luke.i.f
¶ On S. Peter & Paules daye
At the same tyme Actu.xii.a
Jesus came into the Matth.xvi.c
¶ On S. Mary Magdalene daye
Who so fyndeth Prouer.xxxi.b
And one of the Pharyses Luke.vii.f
¶ On S. James the Apostle daye
Now therfore ye are not Ephes.ii.d
Then came to hym Matth.xx.c
¶ On the Assumpcion of oure lady.
In all these thynges Eccle.xxiiii.b
It fortuned that as they Luke.x.g
¶ On S. Bartylmews daye.
Now therfore ye are not Ephes.ii.d
And there was a stryfe Luke.xxii.c
¶ On the natiuite of oure lady
As the the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Mathues daye
The lykenes of foure Ezech.i.b
And as Jesus Matth.ix.a
¶ On S. Mighels daye
And he shewed it Apocalyp.i.a
In that houre came the Matth.xviii.a
¶ On S. Lukes daye
The lykenes of foure Ezechiel.i.b
After thys appoynted Luke.x.a
¶ On S. Simon and Jude daye.
But we knowe that Roma.viii.e
This commaunde I you John.xv.e
¶ On all halowe daye
And I sawe another Apocalyp.vii.a
Jesus seynge the people Matth.v.a
¶ On all soules daye
I wolde not brethren i.Thessalo.iiii.d
Then sayde Martha John.xi.c

# ¶ The ende of the table,

# The ende of the newe Testament:

and of the whole Wyble, Fynyshed in Apryll, Anno.M.CCCCC.XL.

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# Adño factū est istud.

And I Iohn sawe the. Apocal.xxi.a
And he turned in, and Luke.xix.a

¶ Here endeth the table of the Epistles and Gospels of the Sondayes.

# ¶ Here followeth the

table of the Epistles & Gospels whych are vsed to be red on dyuers sayncters dayes in the yeare.

¶ On sayncte Andzewes daye
Foz to beleue with Roma.x.a
Iesus walkynge by Matth.iiii.c
¶ On the conceptcion of our Lady
As the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Thomas the Apostle daye
Therfoze are ye not Ephes.ii.d
But Thomas one of Iohn.xx.f
¶ On candelmasse daye.
Beholde, I wyll sende Malach.iii.a
And whan the dayes Luke.ii.d
¶ On S. Mathias the Apostle
And in those dayes Peter Actu.i.c
In that tyme Iesus Matth.xi.d
¶ On the daye of the Annunciacio
oz gretynge of our Lady.
Mozeouer God spake vnto Ach. Esa.vii.b
And in the syxt moneth Luke.i.c
¶ On S. Geozge daye
Counte it all maner ioye Iacob.i.a
I am the true vyne Iohn.xv.a
¶ On S. Markes daye
But now euery one of Ephe.iii.a
I am the true vyne Iohn.xv.a
¶ On S. Philippe and Iacobs daye
Then shall the ryghteous Sap.v.a
And he sayde vnto his Iohn.xiiii.a
¶ On the
Herken vnto me
When Elisabeths tyme Luke.i.f
¶ On S. Peter & Paules daye
At the same tyme Actu.xii.a
Iesus came into the Matth.xvi.c
¶ On S. Mary Magdalene daye
Who so fyndeth Prouer.xxxi.b
And one of the Pharyses Luke.vii.f
¶ On S. Iames the Apostle daye
Now therfoze ye are not Ephes.ii.d
Then came to hym Matth.xx.c
¶ On the Assumpcion of oure lady.
In all these thynges Eccle.xxiiii.b
It foztuned that as they Luke.x.g
¶ On S. Bartylmewys daye.
Now therfoze ye are not Ephes.ii.d
And there was a stryfe Luke.xxii.c
¶ On the natiuite of oure lady
As the the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Mathues daye
The lykenes of foure Ezech.i.b
And as Iesus Matth.ix.a
¶ On S. Mighels daye
And he shewed it Apocalyp.i.a
In that houre came the Matth.xviii.a
¶ On S. Lukes daye
The lykenes of foure Ezechiel.i.b
After thys appoynted Luke.x.a
¶ On S. Simon and Iude daye
But we knowe that Roma.viii.e
This commaunde I you Iohn.xv.c
¶ On all halowe daye
And I sawe another Apocalyp.vii.a
Iesus seynge the people Matth.v.a
¶ On all soules daye
I wolde not brethren i. Thessalo.iiii.d
Then sayde Martha Iohn.xi.c

# ¶ The ende of the table,

# The ende of the newe Testament:

and of the whole Byble, Fynished in Apryll, Anno. M.CCCCC.XL.

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# Adño factũ est istud.